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THE VOCABULARY
OF THE GREEK TESTAMENT

THE VOCABULARY OF THE GREEK TESTAMENT

*ILLUSTRATED FROM THE POPYRI AND OTHER
NON-LITERARY SOURCES*

BY

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HODDER AND STOUGHTON
LIMITED LONDON

1914-1929

PF
881
M7

Printed in 1929

PRINTED IN GREAT BRITAIN FOR HODDER AND STOUGHTON, LIMITED,
BY RICHARD CLAY & SONS, LIMITED, BUNGAY, SUFFOLK.

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PREFATORY NOTE

UPWARDS of twenty years ago Professor J. H. Moulton asked me to join with him in an effort to illustrate the *Vocabulary of the Greek Testament* from recently discovered non-literary texts. First came a series of joint articles in the *Expositor* during 1908 to 1911 dealing with certain representative words. In 1914 we found it possible to publish the First Part of the *Vocabulary*: Part II followed in the next year. Our collaboration was then cut short by Dr. Moulton's tragic death, though I have done my utmost to utilize any notes or references that he left behind him. The grasp and range of Dr. Moulton's Greek scholarship are too well known to require acknowledgment here, but I may be allowed to record my own deep sense of personal loss in the removal at the height of his powers of one who was always the truest of friends and the most loyal of colleagues.

It may be well, perhaps, to emphasize that it was in no way our aim to provide a complete *Lexicon* to the Greek New Testament, but rather to show the nature of the new light cast upon its language by the rich stores of contemporary papyri discovered in recent years. (See further the General Introduction to the present volume.) Apart from the papyri, considerable use has been made of the Greek inscriptions, and evidence from other non-literary sources has been freely cited, wherever it seemed likely to be useful. Very often words have been included for which our non-literary sources provide no illustration, in order to show from literary evidence, if forthcoming, or from its very absence, the relation of such words to the popular Greek.

The use of Professor J. H. Thayer's monumental edition of Grimm's *Lexicon* (Edinburgh, 1886), has been assumed throughout. Professor Souter's *Pocket Lexicon to the Greek New Testament* (Oxford, 1916), a marvellous *multum in parvo*, and the excellent *Manual Greek Lexicon of the New Testament* by Professor G. Abbott-Smith (Edinburgh, 1922) have been of the utmost value. In the later Parts of the *Vocabulary* frequent reference has also been made to W. Bauer's revised and enlarged edition of E. Preuschen's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Giessen, 1928), and to F. Preisigke's comprehensive *Wörterbuch der griechischen Papyrusurkunden*, I.-III. i. (Berlin, 1925-1929). Other books of reference will be found detailed in Abbreviations I. General.

For the ready assistance of many friends, too numerous to mention, in the carrying through of this book, I am deeply grateful; but a special word of thanks is due to Professor W. G. Waddell, now of the Egyptian University, Cairo, who has read all the proofs with the most meticulous care, and has in addition furnished important suggestions.

It remains only to acknowledge the generosity and enterprise of Messrs. Hodder & Stoughton in undertaking the publication of the work, and to express my sense of the singular skill and accuracy with which the compositors and readers of the firm of Messrs. R. Clay & Sons, Bungay, have carried through an extremely intricate piece of printing.

G. MILLIGAN.

The University, Glasgow.

July, 1929.

GENERAL INTRODUCTION

FEW archæological discoveries in recent years have awakened more widespread interest than the countless papyrus documents recovered from the sands of Egypt, and as it is from them that our principal non-literary illustrations of the *Vocabulary of the Greek Testament* have been drawn, it may be well to describe briefly by way of Introduction what these papyri are, and what is the nature of their value for the New Testament student.

Papyrus as Writing Material.—In itself, the word papyrus is the name of a reed-plant (*Cyperus papyrus*, L.) which at one time grew in great profusion in the river Nile, and gave its name to the writing material or “paper” of antiquity formed from it. The pith (*βύβλος*) of the stem of the papyrus plant was cut into long thin strips, which were laid down on a flat table and soaked with Nile water. A second layer was then placed cross-wise on the top of the first, and the two layers were pressed together to form a single web or sheet. After being dried in the sun, and scraped with a shell or bone to remove any roughness, a material not unlike our own brown paper was produced.¹

The size of the papyrus sheets varied considerably, but for non-literary documents a common size was from nine to eleven inches in height, and from five to five and a half inches in breadth. When more space than that afforded by a single sheet was required, a number of sheets were joined together to form a roll, which could easily be extended or shortened as desired. Thus, to take the case of the New Testament autographs, which were almost certainly written on separate papyrus rolls, a short Epistle, like the Second Epistle to the Thessalonians, would be a roll of about fifteen inches in length with the contents arranged in some five columns, while St. Paul's longest Epistle, the Epistle to the Romans, would run to about eleven feet and a half. The shortest of the Gospels, St. Mark's, would occupy about nineteen feet; the longest, St. Luke's, about thirty-one or thirty-two feet. And the Apocalypse of St. John has been estimated at fifteen feet. Taking the other books on the same scale, Sir F. G. Kenyon, to whom the foregoing figures are also due, has calculated that if the whole New Testament was written out in order on a single roll, the roll would extend to more than two hundred feet in length, obviously an utterly unworkable size.² This alone makes it clear that not until the papyrus stage in their history was past, and use was made of both sides of parchment or vellum leaves, was it possible to include all the books of the New Testament in a single volume.

The side of the papyrus on which the fibres ran horizontally, or the *recto*, as it came to be technically known, was from its greater smoothness, generally preferred for writing, while the back, or the *verso*, was reserved for the address, at any rate in the case of letters. But when space failed, the *verso* could also be utilized, as shown in a long

¹ See further Pliny, *N.H.* xiii. 11–13, and cf. F. G. Kenyon, *The Palæography of Greek Papyri* (Oxford, 1899), p. 14 ff.

² *Handbook to the Textual Criticism of the New Testament*, 2nd edit. (London, 1912), p. 35 ff.

magical papyrus in the British Museum, in which nineteen columns are written on the *recto*, and the remaining thirteen on the *verso*.¹

In any case we have abundant evidence of the use of the *verso*, when fresh papyrus was not available, as when a man writes a letter on the back of a business document, explaining that he had been unable at the moment to find a "clean sheet" (*χαρτίον καθαρόν*),² or as when the back of the official notification of the death of a certain Panechotes is used for a school-exercise or composition, embodying such maxims as "do nothing mean or ignoble or inglorious or cowardly," written in a beginner's hand and much corrected.³

In other cases, before the *verso* has been so used, the original contents of the *recto* have been effaced or washed out, a practice which adds point to a familiar verse. In Col 2¹⁴, we read that our Lord "blotted out the bond written in ordinances that was against us, which was contrary to us," and the verb used for "blotted out" (*ἐξαλείψας*) is the technical term for "washing out" the writing from a papyrus sheet. So complete was the forgiveness which Christ by His work secured, that it completely cancelled the old bond, that had hitherto been valid against us, for it bore our signature (*χειρόγραφον*). He made the bond as though it had never been (cf. Exod 32^{32f.}, Rev 3⁵).

As regards other writing materials, a reed pen (*γραφικὸς κάλαμος*; cf. 3 Macc 4²⁰) was prepared, much as we now prepare a quill, while the ink (*τὸ μέλαν*: cf. 2 John¹²) was made from a mixture of charcoal, gum and water. The marvellous way in which the ink has preserved its colour invariably attracts attention, and shows that anything in the nature of adulteration must have been unknown. A first-century letter, chiefly about writing materials, refers to "the ink pot" (*τὸ βρόχιον τοῦ μέλανος*).⁴

The character of the handwriting naturally varies with the nature of the document and the education of the scribe. But the task of decipherment can rarely be said to be easy, partly owing to the frequent use of contractions and partly to the numerous *lacunae* or gaps caused by the brittle nature of the material. The restoration of the letters or words which have thus dropped out demands the exercise of the utmost patience and skill. And those who have had an opportunity of inspecting some of the originals can only marvel that intelligible transcriptions have been made from them at all.

When, then, we speak of papyri, we are to think simply of rolls or sheets of paper of this character, which had been put to all the many and various purposes to which paper as a writing material is put amongst ourselves, while the addition of "Greek" distinguishes the papyri written in that language from the Aramaic or Latin or Coptic papyri which have been similarly recovered. We need only add that the earliest dated Greek papyrus we possess belongs to the year B.C. 311-310,⁵ and that from that time an almost continuous chain of documents carries us far down into Byzantine times.

Papyrus Discoveries.—With the exception of some calcined rolls from Herculaneum, which were brought to light as far back as 1752 and the following years, papyri have been found only in Egypt, the marvellously dry climate of that country being especially favourable to their preservation. A certain number, more particularly those of a literary character, have been recovered from their original owners' tombs. The *Persae* of Timotheos, for example, the oldest Greek literary manuscript in existence, dating, as it does, from the fourth century B.C., was found near Memphis in the coffin of a Greek soldier, by whose side it had been deposited in a leathern bag. And an Homeric roll,

¹ P Lond 121 (iii/A.D.) (= I. p. 83 ff.). For the abbreviations used in the citation of papyrus passages, see Abbreviations II. Papyri.

² P Gen I. 52³ (iv/A.D.): cf. *Archiv* iii. p. 399.

⁴ P Oxy II. 326 (c. A.D. 45).

³ P Oxy I. 79 (A.D. 181-192).

⁵ P Eleph 1 (= *Selections*, No. 1).

now in the Bodleian Library, Oxford, used to be exhibited along with a lock of the hair of the lady with whom it had been buried. Other rolls have been found in earthen jars in the ruins of temples or houses, thus strangely recalling the prophecy of Jeremiah: "Thus saith the Lord of hosts, the God of Israel: Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days" (chap. 32¹⁴ RV).

But the great mass of papyri come from the rubbish heaps, rising sometimes to a height of twenty to thirty feet, on the outskirts of old Egyptian towns and villages. Possibly out of a feeling of reverence for the written word, the inhabitants did not as a rule burn their old papers, but threw them out on these heaps. There they were quickly covered over with the fine desert sand, and, so long as they were above the damp level of the Nile, have remained practically uninjured down to the present day. For the most part they consist of single sheets, or fragments of sheets, sometimes no larger than a postage stamp, but occasionally whole baskets of official documents are found, which had been cleared out *en masse* from public archives or record offices. And everyone will recognize the absorbing interest attaching to these scraps of paper, discarded as useless by their first writers and owners, on which no eye has looked for many hundreds of years, but which now, as original documents, recreate and revivify the past for us in a way which nothing else could do.

The earliest finds in Egypt of which we have knowledge took place in 1778, when some Arabs, digging for their own purposes in the Fayûm district, accidentally came upon some fifty rolls in an earthen pot; but, unable to find purchasers, they destroyed them on account, it is said, of the aromatic smell they gave forth in burning. Only one roll was saved which, passing into the hands of Cardinal Stefano Borgia, came to be known as the *Charta Borgiana*. The contents are of little general interest, being merely an account of the forced labours of the peasants on the Nile embankment at Arsinoë in the year A.D. 191-2, but the papyrus will always have the significance of being the first Greek papyrus to be published in Europe.¹

In the year 1820 further finds, dating from the second century B.C., were made in the neighbourhood of Memphis and Thebes, but it was not until 1889-90 that a beginning was made in systematic exploration, when at Gurob Professor Flinders Petrie extracted a large number of papyri from Ptolemaic mummy-cases, and brought them home to England.

To the same period of exploration belong such important literary finds as the lost work of Aristotle on *The Constitution of Athens*, copied on the back of a farm-bailiff's accounts, which are dated in the eleventh year of Vespasian, that is A.D. 78-9; the *Mimiambi* or *Mimes* of Herodas, which reproduce with photographic exactness the ordinary, and often sordid, details of the everyday life of the third century B.C.; and about thirteen hundred lines of the *Odes* of Bacchylides, a contemporary of Pindar, and a nephew of the Simonides for the recovery of whose works Wordsworth longed in a well-known poem:

O ye, who patiently explore
The wreck of Herculanean lore,
What rapture! could ye seize
Some Theban fragment, or unroll
One precious, tender-hearted, scroll
Of pure Simonides.

¹ It was published under the title *Charta Papyracea Græce scripta Musei Borgiani Velitris*, ed. N. Schow, Romae, 1778.

But significant though these discoveries were, their interest was largely eclipsed by the results of the digging carried on by Dr. Grenfell and Dr. Hunt at Oxyrhynchus, the ancient Behneseh, in the winter of 1896-97 and the following years. The two English explorers had been attracted to the spot by the expectation that early fragments of Christian literature might be found there, in view of the important place which Oxyrhynchus occupied in Egyptian Christianity in the fourth and fifth centuries. And their prescience was rewarded, for, amongst the papyri recovered on the second day, was a crumpled leaf written on both sides in uncial characters, amongst which Dr. Hunt detected the somewhat rare Greek word for "mote" (*κάρφος*). This suggested to him the "mote" of our Lord's Sayings in the Sermon on the Mount (Matt 7³⁻⁵); and, on further examination, he found that he had in his hand a leaf out of a very early collection of Sayings attributed to Jesus, some of which corresponded closely with the canonical Sayings of the Gospels, while others were new.¹ We are not at present concerned with the many questions which were thus raised,² but the importance of the discovery was undeniable, especially when it was followed next day by the finding of another uncial fragment containing the greater part of the first chapter of St. Matthew's Gospel, written not later than the third century, and therefore a century older than the oldest manuscript of the New Testament previously known.³ Both leaves, Dr. Grenfell suggests, may not improbably have formed "the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away."⁴

Along with these, and other almost equally sensational finds, Oxyrhynchus yielded an enormous mass of documents of the most miscellaneous character dating from the Roman Conquest of Egypt to the tenth century after Christ, when papyrus was superseded by paper as a writing material.

Other noteworthy collections come to us from the British Museum, Berlin, Florence, and various other sources, and the general result is that there are now available about ten thousand published documents, and that these are being constantly added to.⁵ Whether the still unedited papyri have any great surprises in store for us it is vain even to conjecture. But even if they have not, they will serve a useful purpose in illustrating and confirming the lexical and other results that have already been reached, and in increasing still further our stock of first-hand documentary evidence regarding the most important period in the world's history.

Classification of Papyri.—The papyri are generally classified under the two main heads, literary and non-literary, with the biblical and theological texts occupying a position about mid-way between the two. It is with the non-literary texts that we are concerned just now, and a glance at the citations on one or two pages of the following *Vocabulary* is sufficient to show the miscellaneous character of these texts, comprising as they do all manner of official documents, such as Imperial rescripts, accounts of judicial proceedings, tax and census papers, contracts of marriage and divorce, notices of birth and death,

¹ P Oxy 1. 1.

² Reference may be made to *The Sayings of Jesus from Oxyrhynchus*, edited with Introduction, Critical Apparatus, and Commentary by Hugh G. Evelyn White (Cambr. Univ. Press, 1920).

³ P Oxy 1. 2.

⁴ Egypt Exploration Fund: *Archaeological Report*, 1896-97, p. 6. See further an article by the present writer on "The Greek Papyri and the New Testament" in *The History of Christianity in the Light of Modern Knowledge* (Blackie and Son, 1929), p. 300 ff.

⁵ A list of the principal papyrus collections will be found under Abbreviations II.

and so forth, along with a number of private letters touching upon all sides of family and everyday life.

And as the contents of these *documents humains* are wide as life itself, so they supply materials for the most varied fields of human learning. Their value to the historian and the jurist is apparent on the surface, while with their aid the geographer can reconstruct the map of ancient Egypt with a precision previously impossible. To the palaeographer again, who has hitherto been sadly hampered by *lacunae* in the development of ordinary script, they offer an uninterrupted series of examples, many of them exactly dated by year and month and day, from the third century before Christ to the eighth century after Christ. And to the philologist they show the true place of the *Koinḗ*, the Common Greek of the period, as distinguished from the dialects of the classical period, in the development of the Greek language. Examples of the *Koinḗ* on its literary side had not, indeed, been previously wanting, but now, for the first time, it was possible to see it in undress, as it was spoken and written by the ordinary men and women of the day.

“**New Testament Greek.**”—It is with this aspect of the papyri that we are primarily concerned. Alike in Vocabulary and Grammar the language of the New Testament exhibits striking dissimilarities from Classical Greek; and in consequence it has been regarded as standing by itself as “New Testament Greek.” In general it had been hastily classed as “Judaic” or “Hebraic” Greek; its writers being Jews (with the probable exception of St. Luke), and therefore using a language other than their own, a language filled with reminiscences of the translation-Greek of the Septuagint on which they had been nurtured.¹ But true as this may be, it does not go far to explain the real character of the Greek which meets us in the New Testament writings. For a convincing explanation we have in the first instance to thank the German scholar, Adolf Deissmann, now Professor of New Testament Exegesis in the University of Berlin. While still a pastor at Marburg, Dr. (then Mr.) Deissmann happened one day to be turning over in the University Library at Heidelberg a new section of a volume containing transcripts from the collection of Greek Papyri at Berlin. And, as he read, he was suddenly struck by the likeness of the language of these papyri to the language of the Greek New Testament. Further study deepened in his mind the extent of this likeness, and he realized that he held in his hand the real key to the old problem.

So far from the Greek of the New Testament being a language by itself, or even, as one German scholar called it, “a language of the Holy Ghost,”² its main feature was that it was the ordinary vernacular Greek of the period, not the language of contemporary literature, which was often influenced by an attempt to imitate the great authors of classical times, but the language of everyday life, as it was spoken and written by the ordinary men and women of the day, or, as it is often described, the *Koinḗ* or Common Greek, of the great Graeco-Roman world.

That, then, is Deissmann’s general conclusion, which quickly found an enthusiastic

¹ Cf. W. F. Howard’s Appendix “Semitisms in the New Testament” in *Grammar of New Testament Greek* by J. H. Moulton and W. F. Howard (Edinburgh, 1929), Vol. II, p. 411 ff.

² R. Rothe, *Zur Dogmatik* (Gotha, 1863), p. 238: “We can indeed with good right speak of a language of the Holy Ghost. For in the Bible it is manifest to our eyes how the Divine Spirit at work in revelation always takes the language of the particular people chosen to be the recipient, and makes of it a characteristic religious variety by transforming existing linguistic elements and existing conceptions into a shape peculiarly appropriate to that Spirit. This process is shown most clearly by the Greek of the New Testament” (quoted by Deissmann, *The Philology of the Greek Bible* (London, 1908), p. 42 f.).

and brilliant advocate in this country in the person of Dr. J. H. Moulton. And though the zeal of the first discoverers of the new light may have sometimes led them to go rather far in ignoring the Semitisms, on the one hand, and the literary culture of the New Testament writers, on the other, their main conclusion has found general acceptance, and we have come to realize with a definiteness unknown before that the book intended for the people was written in the people's own tongue. Themselves sprung from the common people, the disciples of One Whom the common people heard gladly, its writers, in their turn, wrote in the common tongue to be "understood of the people."

Anticipations of this View.—It is somewhat strange that this discovery was so long deferred. Publications of papyri go back as far as 1826, but there is nothing to show that this particular way of utilizing their documents ever occurred to the first editors. At the same time it is interesting to notice certain anticipations from other sources of what such discoveries might mean, or, as it has been called, of Deissmannism before Deissmann.

In the *Prolegomena* to his translation of Winer's well-known *Grammar of New Testament Greek*, published in 1859, Professor Masson, at one time Professor in the University of Athens, writes: "The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects. . . . Perfectly natural and unaffected, it is free from all tinge of vulgarity on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *facsimile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ιδιωται* ('private persons'), and not as *σοφισταί* ('adepts')" (p. vii. f.).¹

A second statement to much the same effect will be found in the article "Greek Language (Biblical)," contributed by Mr. (afterwards Principal Sir James) Donaldson to the third edition of Kitto's *Cyclopaedia of Biblical Literature*, edited by Dr. W. Lindsay Alexander (Edinburgh, 1876). In Vol. ii. p. 170, the writer states: "Now it seems to us that the language used by the Septuagint and N(ew) T(estament) writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or, if not, through subsequent oral instruction. If this be the case, then the Septuagint is the first translation which was made for the great masses of the people in their own language, and the N(ew) T(estament) writers are the first to appeal to men through the common vulgar language intelligible to all who spoke Greek. The common Greek thus used is indeed considerably modified by the circumstances of the writers, but these modifications no more turn the Greek into a peculiar dialect than do Americanisms or Scotticisms turn the English of Americans and Scotsmen into peculiar dialects of English."²

¹ Cf. J. Rendel Harris, *Exp T*, xxv. p. 54 f., and notes by the present writer in *ib.* xxxi. p. 421, and xxxii. p. 231 f.

Of a much more general character, but interesting from its early date, is Dr. John Lightfoot's comment on the Preface to the Lord's Prayer in Mt 6⁹, in his *Horae Hebraicae et Talmudicae*, first published as far back as 1658: "In interpreting very many phrases and histories of the New Testament, it is not so much worth, what we think of them from notions of our own, feigned upon I know not what grounds, as in what sense these things were understood by the hearers and lookers on, according to the usual custom and vulgar dialect of the nation."

² I owe the reference to a note by W. L. Lorimer in *Exp T*, xxxii. p. 330, where attention is also drawn to the position taken up by Salmasius in his *Funus linguae Hellenisticae* and his *De Hellenistica Commentarius*, both published in 1643.

Still more interesting is the prophecy ascribed to Professor (afterwards Bishop) J. B. Lightfoot in the year 1863. Lecturing to his class at Cambridge, Dr. Lightfoot is reported to have said: "You are not to suppose that the word [some New Testament word which had its only classical authority in Herodotus] had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further, and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N(ew) T(estament) generally."¹

The significance of this quotation is unmistakable, and it is followed, twenty-one years later, by what is, so far as I know, the first definite mention in this country of the papyri in connexion with New Testament study. It occurs in Dean Farrar's well-known volume, *The Messages of the Books* (London, Macmillan, 1884), where, in a footnote to his chapter on the "Form of the New Testament Epistles," the writer remarks: "It is an interesting subject of inquiry to what extent there was at this period an ordinary form of correspondence which (as among ourselves) was to some extent fixed. In the papyrus rolls of the British Museum (edited for the trustees by J. Forshall [in 1839]) there are forms and phrases which constantly remind us of St. Paul" (p. 151).

The hint, thus thrown out, was unfortunately not followed up at the time, but if the full significance of the papyri for the study of the New Testament was long in being recognized, no one can complain of lack of attention to the subject at the present day. It is leading to the re-writing of our Lexicons and Grammars of the New Testament, and no modern Commentary on any of its books fails to avail itself of the help afforded by these new treasures from Egypt.

Gains from the Study of the Papyri.—Abundant proof of this will be forthcoming in the pages which follow. Meanwhile, it may be helpful to those who have made no special study of the subject if I attempt to indicate some of the ways in which the new evidence can be applied to the elucidation of the words of the New Testament.

Orthography and Accidence.—We may begin with Orthography and Accidence. In these particulars the New Testament writings have not yet been subjected to the same searching comparison with the new evidence which Helbing and Thackeray have applied to the Old Testament; but enough has already been done by Blass, Schmiedel, Moulton, and Deissmann, following on the notable work of Westcott and Hort, to show that we are in a better position to-day for recovering the *ipsissima verba* of the New Testament autographs than many modern textual critics are ready to admit. There was a constant tendency on the part of the later copyists to improve on the "vulgarisms" or "colloquialisms" of the original, and it cannot but help us to determine what is due to this refining process when we have such abundant evidence in our hands as to how the common people of the time actually wrote and spelt.

The form *γένημα*, for example, which Westcott and Hort prefer for the five occurrences of this word in the New Testament (Mt 26²⁹, Mk 14²⁵, Lk 12¹⁸ (marg.), 22¹⁸, 2 Cor 9¹⁰), as against the *γέννημα* of the Textus Receptus (except in Lk 12¹⁸), is now fully established on the evidence both of the Ptolemaic papyri, and of those belonging to the first four centuries after Christ. The aspirated *σφυρίς*, again, for *σπυρίς* (Mt 15³⁷, 16¹⁰, Mk 8^{8, 20}, Ac 9²⁵) is amply, though not universally, attested in the vernacular documents; while the syncopated form *ταμείον* (for *ταμιείον*) as in Mt 6⁶, 24²⁶, Lk 12^{3, 24}, is the prevailing form in the papyri from i/A.D. onwards, though the fuller form occurs in various passages from

¹ Quoted by Moulton *Prolegomena*³, p. 242

Ptolemaic times. The very indifference, indeed, of the writers of our documents to symmetrical forms or to unified spelling may in itself be taken as a warning against the almost feverish haste with which a "redactor," or later author, is sometimes brought in to explain similar phenomena in the different parts of a New Testament book.

Morphology.—In the same way, when we pass to Morphology, it is again to discover that many verbal forms, with which our best New Testament texts have made us familiar, can here be amply attested. One of the commonest of these is the attaching of 1st aorist forms to the 2nd aorist, as when in Mt 10²³ we read ἐλθάτω for ἐλθέτω, and in Mk 3⁸ ἦλθαν for ἦλθον. The practice, already present in the Attic εἶπον, meets us repeatedly in the papyri, as well as in late Hellenistic writers generally. Similarly, γέγοναν for γεγόνασι, which Westcott and Hort read in Rom 16⁷, in accordance with BSA, receives frequent corroboration, as in an almost contemporary papyrus letter from the Fayûm.¹ An interesting form, which may cause trouble, if it is not watched, is the substitution of ἐάν for ἄν after ὅς, ὅπου, etc., which the same editors have faithfully reproduced from the leading manuscripts in such passages as Mt 12³² ὅς ἐάν εἴπῃ and Mk 14⁹ ὅπου ἐάν κηρυχθῆ. Professor J. H. Moulton has carefully examined the evidence of the papyri on this point, and has found that in the first and second centuries of the Christian era ἐάν greatly predominated, but that, as a form of ἄν, it had almost died out in ordinary usage before the great uncials were written. The fact, therefore, that their scribes preserved ἐάν may be taken as showing that they "faithfully reproduce originals written under conditions long since obsolete."²

Syntax.—This last example may fittingly introduce us to the field of Syntax, and to Moulton and Howard's invaluable *Grammar*, where at every turn the evidence of the newly-discovered vernacular documents is called in to decide corresponding usages in the New Testament writings. One or two examples will show how rich and suggestive that evidence is.

Take, for instance, the prepositions, and an impartial survey can hardly fail to lead us to the conclusion that the laxer usage which is everywhere observable in later Greek hardly justifies many of the over-niceties of interpretation in which New Testament expositors have been apt to indulge. The free interchange of εἰς and ἐν is a case in point. This may be carried back to the fact that both words are originally forms of the same root; but what we are especially concerned with is that they are largely interchanged in ordinary usage, as when in a letter of A.D. 22 the writer tells us that when he came to Alexandria (ἐπὶ τῷ γεγρονέναι ἐν Ἀλεξανδρία), he learnt so and so from certain fishermen at Alexandria (εἰς Ἀλεξάνδρι[αν]).³ When, then, in commenting on Jn 1¹⁸ ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, Bishop Westcott speaks of the phrase as implying "the combination (as it were) of rest and motion, of a continuous relation, with a realisation of it," is he not pressing the phraseology farther than contemporary evidence warrants, however doctrinally true the deduction may be? Nor can those who advocate the rendering "immersing them into the name of the Father and of the Son and of the Holy Spirit" for the baptismal formula in Mt 28¹⁹ do so on the ground that the more familiar rendering is philologically inaccurate. Without entering on the question as to the exact shade of meaning underlying βαπτίζοντες, it is clear that εἰς τὸ ὄνομα may be understood as practically equivalent to ἐν τῷ ὀνόματι, the new light thus joining

¹ BGU II. 597¹⁹ (A.D. 75).

² *Prolegomena*, p. 42 f.

³ P Oxy II. 294^{3,6} (A.D. 22) (= *Selections*, p. 34).

hands with, and lending support to, the almost unanimous tradition of the Western Church.¹

A corresponding caution must be observed in connexion with the construction of *ἵνα*. Classical Greek has taught us to expect that *ἵνα* construed with the subjunctive denotes purpose, but in Hellenistic Greek this has been extended to include a consecutive usage, and sometimes, as in modern Greek, a simple statement of fact. When, therefore, in Jn 17³ the Fourth Evangelist writes—*αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν* it is of course possible that by the latter clause he means us to understand our Lord as pointing to the knowledge of God as the aim and end of eternal life. But it is equally permissible, and more in accord with contemporary usage, to interpret the words as defining the contents of the life eternal: this life is a life consisting in, and maintained by, the knowledge of God, and of Him whom God had sent.

It would be easy to go on multiplying examples in this direction, but enough has been said to show that the syntax of the New Testament is not modelled on strictly classical lines, and that this must be kept steadily in view in the work of interpretation.

Vocabulary.—It is, however, in the matter of Vocabulary that the new gains make themselves most fully felt, and prove most clearly that we are dealing with a book written in the common speech of its day.

This is seen, for example, in the large reduction in the number of so-called "Biblical" words, that is, words which have hitherto been regarded as the special property of the Biblical writers, no evidence of their use having hitherto been procurable from profane sources.

Thayer, at the end of his edition of Grimm's Lexicon, gives a long list of these "Biblical" words, the very length of which tends to confirm that feeling of the isolated or peculiar character of the New Testament writings, to which reference has already been made. The list is unnecessarily long even from Thayer's point of view, as it includes not a few words for which he himself supplies references from non-Christian sources, which, though sometimes later in point of time than the New Testament itself, nevertheless show unmistakably that the words belong to the ordinary stock then in use. And now the new evidence comes in to extend these references in so many directions that Deissmann is able to reduce the number of words peculiar to the New Testament to something like fifty, or about one per cent. of the whole vocabulary.²

Our new sources do not merely reduce the number of words hitherto regarded as peculiar to the New Testament writings; they also confirm the meanings traditionally assigned to others, sometimes on somewhat slender grounds.

A familiar instance is the Pauline word *λογεία*. According to Grimm-Thayer, the word is "not found in profane authors," but for its meaning in 1 Cor 16^{1,2}, the only places where it occurs in the New Testament, the translation "a collection" is suggested. Such a translation is in harmony with the context, and is now conclusively established by the fact that from the second century B.C. the word is found in the papyri in this sense. It is sufficient to refer to a curious letter from Tebtunis, in which a tax-gatherer, after naively describing his unprincipled efforts to defeat a rival in the collection of a certain tax, adds, "I bid you urge on Nicon regarding the collection (*περὶ τῆς λογε<ί>ας*)." ³

¹ See the discussion between Bishop Chase and Dean Armitage Robinson in *JTS* vi. p. 481 ff., vii. p. 186 ff., and viii. p. 161 ff., and on the phrase generally, cf. Heitmüller, *Im Namen Jesu*, Göttingen, 1903.

² See *Light from the Ancient East*,² p. 78.

³ P Tebt I. 58⁵⁵ (B.C. 111).

Or, to take a wholly different example, when in a letter of A.D. 41,¹ a man counsels a friend in money-difficulties to plead with one of his creditors *μὴ ἵνα ἀναστατώσῃς ἡμᾶς*, "do not unsettle us," that is "do not drive us out from hearth and home," he little thought that he would supply future students of the New Testament with an apt parallel for the metaphorical use of the same verb in Gal 5¹², where St. Paul expresses the hope that *οἱ ἀναστατοῦντες*, "those who are unsettling" his Galatian converts, "would even mutilate themselves." So too the naughty boy's admission from Oxyrhynchus that his mother complains "that he is upsetting me" (*ὅτι ἀναστατοῖ με*)² throws light upon the description of the brethren at Thessalonica by their Jewish opponents, "These that have turned the world upside down (*οἱ τὴν οἰκουμένην ἀναστατώσαντες*) have come hither also" (Ac 17⁶).³

Similar aid is given in the choice of meaning where more than one rendering is possible. In Mt 6²⁷, for example, both the Authorized and Revised Versions agree in rendering *ἡλικία* by "stature," "And which of you by being anxious can add one cubit unto his stature?" but the margin of the Revised Version has "age"; and if we are to follow the almost unanimous testimony of the papyri, this latter sense should be adopted throughout the New Testament occurrences of the word, except in Lk 19³, where the context makes it impossible. Thus in the important verse, Lk 2⁵² *καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ*, the meaning is not that Jesus "advanced in wisdom and stature," that is "in height and comeliness" (as Grimm-Thayer), but "in wisdom and age," a description to which an excellent parallel is now afforded by an inscription of ii/B.C., in which a certain Aristagoras is praised as—*ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν*.⁴

Again, in not a few instances, our new documents supply us with the true meaning of words only imperfectly understood before.

In commenting on 1 Pet 1⁷ *ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ* Dr. Hort (*Comm. ad I.*) saw that the meaning required was "the approved part or element of the faith," that is, the pure faith that remained when the dross had been purged away by fiery trial; but unable to find any warrant for this sense of *δοκίμιον*, he was driven to suspect that the true reading was *δόκιμον*, for which he had the support of a few cursives. There was no need, however, for any such conjecture. Ever since Deissmann⁵ first drew attention to the importance of the evidence of the papyri in this connexion, examples have been rapidly accumulating to show that *δοκίμιος*, as well as *δόκιμος*, means "proved," "genuine," in such a phrase as *χρυσὸς δοκίμιος*, "tested gold," and we need no longer have any hesitation in so translating the word both in the Petrine passage and in Jas 1³.

Or, to take another example, where the appearance of a hitherto unestablished usage has again done away with the need of textual emendation. In Ac 16¹² *ἣτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας πόλις*, the reading *μερίδος* was objected to by Dr. Hort, on the ground that *μερίς* never denotes simply a region or province, and he proposed accordingly to read *Πιερίδος* in its stead, "a chief city of Pierian Macedonia."⁶ But while it is true that *μερίς* in the sense of a geographical division does not occur in classical writers, it is regularly so used in documents of the Apostolic age, so that the rendering "district" in the Revised Version, however arrived at, need no longer raise any qualms.

¹ BGU IV. 1079 (= *Selections*, No. 15).

² P Oxy I. 119 (= *Selections*, No. 42).

³ It may be noted that the phrase *ἄρρον αὐτόν*, "Away with him," applied to the boy in the above document, supplies a striking linguistic parallel to Jn 19¹⁵ *ἄρρον, ἄρρον, σταίρωσον αὐτόν*.

⁴ *Syll* 325 (= ³ 708)¹⁸.

⁵ See *BS* p. 259 ff.

⁶ *Notes on Select Readings*,² p. 96 f.

It is, however, by imparting a fresh life and reality to many of our most ordinary New Testament terms that the new authorities render their most signal service. We know how our very familiarity with Scriptural language is apt to blind us to its full significance. But when we find words and phrases, which we have hitherto associated only with a religious meaning, in common, everyday use, and employed in circumstances where their meaning can raise no question, we make a fresh start with them, and get a clearer insight into their deeper application.

Take, for instance, the common designation of Christians as "brethren" or "brothers" (*ἀδελφοί*). The practice no doubt was taken over from Judaism (Ac 2^{29, 37}, *al.*) and from the example of our Lord Himself (cf. Mt 12^{48, 23}); but we can at least see how the adoption of such a term was rendered easier by its application to the members of a funeral society, whose duty it was to take part in the embalming of dead bodies, or again to the "fellows" of a religious corporation in the Serapeum of Memphis.¹

So with the title "presbyter" (*πρεσβύτερος*). Without entering on the question of the presbyter's place and authority in the early Christian Church, it is obvious that the use of the word in civil life to denote a local or village officer must have prepared the way in Gentile circles for its acceptance in its new connotation. Thus in the year B.C. 117 a tax-farmer petitions the village-scribe and "the elders of the cultivators," that he may be assured of official "protection."² Or, again, in A.D. 114 a woman lodges a complaint of assault and robbery against another woman whose husband as "elder" was responsible for the peace and order of the village.³ Or once more, in a document of A.D. 159-60, mention is made of the priests of the Socnopaeus temple as being divided into five tribes under the rule of five "elder-priests"—clearly a title not of age but of dignity.⁴ It is in this same document, we may note in passing, that the charge is laid against a fellow-priest "of letting his hair grow too long and of wearing woollen garments"—the former item recalling the fact that in the Early Church short hair was considered the mark of a Christian teacher, as compared with the unshorn locks of the heathen philosopher.

Keeping still to words with an ecclesiastical ring about them, the term "liturgy" has an interesting history. In classical times it was used of public services rendered gratuitously to the State, but later it came to be applied to all kinds of work or service, including those of a religious character, such as the "liturgy" of the Twin Sisters Thaues and Thaus, who held some position as attendants in the temple of Serapis at Memphis, with a corresponding right to certain allowances of oil and bread, which were apparently frequently in arrears.⁵ Similarly the corresponding verb is used in a contract of the year A.D. 8-9 with an *artiste* who undertakes to give her "services" (*λειτουργεῖν*) on certain specified occasions, including the festivals of Isis and Hera, at a salary of forty drachmae a year, along with a further wage or present (*ὀψώνιον*) of thirteen drachmae two obols.⁶

Other more general uses of the word occur in connexion with the maintenance of the banks of the Nile, or with the release of persons from some public service "because it is not at present their turn to serve (*διὰ τὸ μὴ ἐκπεσε[εῖ]ν αὐτοῖς τὸ νῦν λειτουργήσαι*)."⁷ Very interesting too is a doctor's claim for exemption, on the ground that he was a doctor by profession, and had "treated medically" (*ἐθεράπευσα*: cf. Ac 28⁹ and Ramsay, *Luke*,

¹ P Tor I. 1^{4, 20} (B.C. 116); P Par 42¹ (B.C. 156) (but see *UPZ* i. p. 319).

² P Tebt I. 40 (= *Selections*, No. 10).

³ BGU I. 22 (= *Selections*, No. 29).

⁴ BGU I. 16 (= *Selections*, No. 33).

⁵ The story of the Twins has been graphically reconstructed by Sir F. G. Kenyon in P Lond I. p. 2 ff.

⁶ P Oxy IV. No. 731.

⁷ P Hib I. 78^{II} (B.C. 244-3).

p. 16 f.) the very persons who were now attempting to lay this new "liturgy" upon him (οἴτινές με εἰς λειτο[υ]ργ[ί]αν δεδώκασι).¹

I admit, of course, that none of these instances adds materially to our knowledge of the word's connotation, but they give it fresh point, and enable us to understand how well-adapted it was to describe the "liturgy" or "ministry" of Christian fellowship (cf. 2 Cor 9¹², Phil 2^{17, 20}), and all the more so, because the word has now come to be almost wholly limited to a particular form of public worship.

Its occurrence in the current phraseology of the time adds again a fresh reality to the Greek word (ἀρραβών), which is usually translated "earnest" in our English Versions. We have all been taught that by the "earnest" of the Spirit in such passages as 2 Cor 1²², 5⁵, Eph 1¹⁴, we are to understand a part given in advance of what will be bestowed fully afterwards. But how increasingly clear this becomes when a woman who is selling a cow receives a thousand drachmae as an "earnest" (ἀρραβώνα) on the total purchase-money,² or when certain dancing girls at a village entertainment receive so many drachmae "by way of earnest" (ὑπὲρ ἀραβώσος) on their promised salary!³

Much help can also be derived from the legal documents, which are so common amongst the papyri. Thus in his pioneer *Bible Studies* (p. 104 ff.), Deissmann has shown that the Greek adjective (βέβαιος) usually translated "sure" or "steadfast" in our English Versions, along with its cognate verb (βεβαιόω) and substantive (βεβαιώσις), is the regular technical term in the papyri to denote legally guaranteed security. This sense occurs, of course, in classical Greek, but its constant reappearance in the papyri gives fresh point to the New Testament usage. Two examples will make this clear. In an application for a lease belonging to the year A.D. 78, and therefore practically contemporary with the New Testament writings, provision is made for the publication of the lease for the legal period of ten days "in order that if no one makes a higher bid (ἐπίθεμα), the lease may remain guaranteed (βεβαία) to us for the period of five years without change,"⁴ and, similarly, in a somewhat later document (A.D. 266), connected with the registration of a deed, it is laid down, "I will further guarantee the property always against all claims with every guarantee" (ἔτι τε καὶ παρέξομαί σοι βέβαια διὰ παντός ἀπὸ πάντων πάσῃ βεβαιώσει).⁵ Read, then, the verb with this technical sense in view, and what added assurance it gives to the promise of 1 Cor 1⁷: "Thus you lack no spiritual endowment during these days of waiting till our Lord Jesus Christ is revealed; and to the very end he will guarantee (βεβαιώσει) that you are vindicated on the day of our Lord Jesus Christ" (Moffatt), just as another legal term (ὑπόστασις), which was used to denote the collection of papers bearing upon the possession of a piece of property, or as we would now say, the title-deeds, imparts a new certainty to the familiar definition—"Faith is the title-deed (ὑπόστασις) of things hoped for" (Heb 11¹).

In what are probably the earliest of his letters that have come down to us, the two Epistles to the Thessalonians, St. Paul finds it necessary to rebuke his converts for walking "in a disorderly manner" (2 Thess 3¹¹). The word (ἀτάκτως), with its cognates, is confined to these Epistles in the New Testament, and what exactly is meant by it is by no means clear at first sight. Is St. Paul referring to actual sin or moral disorder, or to something less heinous? The papyri have supplied the answer in a striking manner. Among them is a contract of A.D. 66 in which a father arranges to apprentice his son with a weaver for one year. All the conditions of the contract as regards food and clothing

¹ P Oxy I. 40⁶ (ii/iii A.D.).

² P Par 58¹⁴ (B.C. 153) (= UPZ i. p. 325).

³ P Grenf II. 67¹⁷ (A.D. 237) (= *Selections*, No. 45).

⁴ P Amh II. 85²⁰ ff.

⁵ P Oxy IX. 1200²⁹ ff.

are carefully laid down. Then follows the passage which specially interests us. If there are any days during this period on which the boy "fails to attend" or "plays truant" (*ὅσας δ' ἐὰν ἐν τούτῳ ἀτακῆσῃ ἡμέρας*), the father has to produce him for an equivalent number of days after the period is over. And the verb which is used to denote playing truant is the same verb which St. Paul uses in connexion with the Thessalonians.¹ This then was their fault. They were idling, playing truant. The *Parousia* of the Lord seemed to them to be so close at hand that it was unnecessary for them to interest themselves in anything else. Why go to their daily work in the morning, when before night Christ might have come, they thought, forgetting that the best way to prepare for that coming was to show themselves active and diligent in the discharge of their daily work and duty.

The reference to the *Parousia* may suggest a last example. *Parousia*, as applied to the Return of the Lord, is simply the anglicizing of a Greek word (*παρουσία*) which literally means "presence." But in late Greek the word had come to be applied in a quasi-technical sense to the "visit" of a king or great man. Thus in a papyrus of iii/b.c. we read of a district that was mulcted to provide a "crown" for one of the Ptolemaic kings on the occasion of his "visit"; and in a letter of about the same date a certain Apenneus writes that he has made preparations for the "visit" of a magistrate Chrysippus (*ἐπὶ τὴν παρουσίαν τοῦ Χρυσίππου*) by laying in a number of birds for his consumption, including geese and young pigeons.²

It would seem, therefore, that as distinguished from other words associated with Christ's Coming, such as His "manifestation" (*ἐπιφάνεια*) of the Divine power and His "revelation" (*ἀποκάλυψις*) of the Divine plan, the "parousia" leads us rather to think of His "royal visit" to His people, whether we think of the First Coming at the Incarnation, or of the Final Coming as Judge.

The Literary Character of the New Testament.—These examples are sufficient to show that it is often from the most unlikely quarters that light is shed upon our New Testament vocabulary, and that a scrap of papyrus may be the means of settling some long-standing *crux interpretum*. I would not, however, be understood to say that the later Greek which we associate with the papyri has no rules of its own, or that, in the hands of the New Testament writers, it is not often employed with marked literary grace and power. The writers, of course, differ largely in this connexion, in keeping with their individual education and culture. At one end of the scale, we have the rude Greek of St. Mark's Gospel, or of the Apocalypse: at the other, the polished periods of the author of the Epistle to the Hebrews. But even in the case of the least literary writings of the New Testament we must beware of so emphasizing their popular character as to lose sight of the dignity and beauty imparted to them in virtue of the subject-matter with which they deal and the spiritual genius of their authors. "In the Gospels," as Professor Wellhausen has pointed out, "spoken Greek, and even Greek as spoken amongst the lower classes, has made its entry into literature."³ And Professor Jülicher has borne similar testimony with reference to the Pauline Epistles. "These Epistles," he writes, "in spite of the fact that they are always intended as writings of the moment addressed to a narrow circle of readers, yet approach much more nearly to the position of independent literary works than the average letters of great men in modern times. . . . Without knowing or intending it, Paul became by his letters the creator of a Christian literature." And more than that, Paul, as

¹ P Oxy II. No. 275 (= *Selections*, No. 20).

² P Petr II. 39 (e)¹⁸ (as read by Wilcken *Ostr.* i. p. 275); P Grenf II. 14 (b)².

³ *Einleitung in die drei ersten Evangelien* (Berlin, 1905), p. 9.

the same authority admits, "must be ranked as a great master of language, . . . and it is because his innermost self breathes through every word that most of his Epistles bear so unique a charm."¹ It is utterly unnecessary to labour the point. Such passages as the triumphant Hymn of Hope in Rom 8 and the glorious Hymn of Love in 1 Cor 13 are moved by a heart-felt eloquence which makes them, regarded as literature, as notable as anything ever penned. And if we are told that the Pauline letters "differ from the messages of the homely Papyrus leaves from Egypt not as letters, but only as the letters of *Paul*,"² we can accept the statement (though hardly in the sense the writer intended it), because it is just "Paul," and what Paul stands for, that does make all the difference.

G. MILLIGAN.

¹ *An Introduction to the New Testament*, translated by Janet Penrose Ward (London, 1904), pp. 48 f., 51.

² Deissmann, *BS*, p. 44.

ABBREVIATIONS

I. GENERAL

- Abbott *Fourfold Gospel*..... = *The Fourfold Gospel*, Section II. *The Beginning*, by E. A. Abbott. Cambridge, 1914.
- „ *Joh. Gr.*..... = *Johannine Grammar*, by the same. London, 1906.
- „ *Joh. Voc.*.... = *Johannine Vocabulary*, by the same. London, 1905.
- Abbott *Songs*..... = *Songs of Modern Greece*, by G. F. Abbott. Cambridge, 1900.
- Aegyptus*..... = *Aegyptus. Rivista Italiana di Egittologia e di Papirologia*. Ed. A. Calderini. Milan, 1920- .
- AJP*..... = *The American Journal of Philology*. Baltimore, 1880- .
- AJT*..... = *The American Journal of Theology*. Chicago, 1897- .
- Anz *Subsidia*..... = *Subsidia ad cognoscendum Graecorum sermone vulgarem e Pentateuchi versione Alexandrina repetita* (being *Diss. philolog. Halenses*, xii. 2), by H. Anz. Halle, 1894.
- Archiv.*..... = *Archiv für Papyrusforschung*. Ed. U. Wilcken. Leipzig, 1901- .
- Aristeas..... = *Aristeae ad Philocratem Epistula*. Ed. P. Wendland. Leipzig, 1900.
- Artemidorus or Artem. = *Artemidori Daldiani Onirocriticon Libri V.* Ed. R. Hercher. Leipzig, 1864.
- BCH*..... = *Bulletin de Correspondance Hellénique*. Paris and Athens, 1877- .
- Berger *Strafklauseln* = *Die Strafklauseln in den Papyrusurkunden*, von A. Berger. Leipzig, 1911.
- Beichtigungen*..... = *Beichtigungsliste der Griechischen Papyrusurkunden aus Ägypten*, herausgegeben von F. Preisigke. Berlin und Leipzig, 1922.
- Birt *Buchrolle*..... = *Die Buchrolle in der Kunst*, von Theodor Birt. Leipzig, 1907.
- Blass *Gr.*..... = *Grammar of New Testament Greek*, by F. Blass. Eng. tr. by H. St. John Thackeray. Second edit. London, 1905.
- Blass *Philology*..... = *Philology of the Gospels*, by Friedrich Blass. London, 1898.
- Blass-Debrunner..... = *Friedrich Blass' Grammatik des neutestamentlichen Griechisch*. Fünfte Aufl. von A. Debrunner. Göttingen, 1921.
- Boisacq *Dict. Etym.* = *Dictionnaire Étymologique de la Langue Grecque*, par Émile Boisacq. Heidelberg and Paris, 1916.
- Boll *Offenbarung*.... = *Aus der Offenbarung Johannis: Hellenistische Studien zum Weltbild der Apokalypse*, von Franz Boll. Leipzig, 1914.
- Bonhöffer *Epiktet.* ... = *Epiktet und das Neue Testament* (being *Religionsgeschichtliche Versuche und Vorarbeiten*, herausgegeben von R. Wünsch und L. Deubner, X), von Adolf Bonhöffer. Giessen, 1911.
- Brugmann *Grundriss*² = *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, von Karl Brugmann. Zweite Bearbeitung. Strassburg, 1897.
- Brugmann-Thumb... = *Griechische Grammatik*, von Karl Brugmann. Vierte vermehrte Aufl., von Albert Thumb. Munich, 1913.
- BS.*..... See under Deissmann.
- Burkitt *Syriac Forms* = *The Syriac Forms of New Testament Proper Names*, by F. C. Burkitt. London, [1912].
- BZ.*..... = *Byzantinische Zeitschrift*. Ed. K. Krumbacher. Leipzig, 1892- .
- Cadbury *Diction*..... = *The Style and Literary Method of Luke. I. The Diction of Luke and Acts. II. The Treatment of Sources in the Gospel* (being *Harvard Theological Studies*, VI.), by Henry J. Cadbury. Harvard University Press, 1919, 1920.
- Conybeare and Stock *LXX Selections*.... = *Selections from the Septuagint*, by F. C. Conybeare and St. George Stock. Boston, [1905].
- CQ*..... = *The Classical Quarterly*. London, 1907- .

- CR*..... = *The Classical Review*. London, 1887- .
CRE..... See under Ramsay.
 Crönert or Crönert
 lex..... = *Passow's Wörterbuch der griechischen Sprache*, völlig neu bearbeitet von W. Crönert. 3 parts. Göttingen, 1912-14.
Crönert Mem. Herc. = *Memoria Graeca Herculaniensis*, by W. Crönert. Leipzig, 1903.
Deissmann BS = *Bible Studies*, by G. Adolf Deissmann. Engl. ed. by A. Grieve. Edinburgh, 1901.
 ,, *Festgabe*... = *Festgabe für Adolf Deissmann zum 60. Geburtstag 7. November 1926*. Tübingen, 1927.
 ,, *in Christo* = *Die neutestamentliche Formel "in Christo Jesu,"* von G. Adolf Deissmann. Marburg, 1892.
 ,, *LAE* and *LAE*² = *Light from the Ancient East*, by Adolf Deissmann. English translation by Lionel R. M. Strachan. London, 1910 and 1927.
 ,, *Philology* ... = *The Philology of the Greek Bible: its Present and Future*, by Adolf Deissmann. English translation by Lionel R. M. Strachan. London, 1908.
 ,, *Sprachliche Erforschung*.. = *Die sprachliche Erforschung der griechischen Bibel* (being *Vorträge der theologischen Konferenz zu Giessen. XII. Folge*), von G. Adolf Deissmann. Giessen, 1898.
 ,, *Urgeschichte* = *Die Urgeschichte des Christentums im Lichte der Sprachforschung*, von Adolf Deissmann. Tübingen, 1910.
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III. INSCRIPTIONS AND OSTRACA

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NOTE ON METHOD OF PUBLICATION.

Quotations from Papyri and Inscriptions are printed as in the editions from which they come, except for the notation used to show that the modern editor wishes to insert or delete. Here the text is given as found in the original document, with a note in brackets if necessary. Square brackets [] denote a gap in the original; round brackets () the resolution of an abbreviation (as (ἐτροῦς) for Ἐ), except in some inscriptions where the editor uses them to denote faint or missing letters; angular brackets < > a mistaken omission in the original; braces { } a superfluous letter or letters; and double square brackets [[]] a deletion. Letters which are not read with certainty are indicated by dots underneath. Interlineations and erasures in the original are generally pointed out in a note. The line given for a cited word is that which contains the beginning of the word.

A

ἀβαρής—ἀγαπάω

ἀβαρής.

For ἀβαρής in a metaphorical sense, as in 2 Cor 11⁹, Nägeli (p. 38) cites *CIG* 5361⁵ (Berenice, i/B.C.) ἀ. εαυτὸν παρέσχηται, and BGU I. 248²⁶ (ii/A.D.) ἐὰν δέ σοι ἀβα[ρ]ῆς ἦ, χρηθόν μοι ὀνάριον. Add P Oxy VI. 933²⁹ (late ii/A.D.) and BGU IV. 1080^{17 f.} (iii/A.D.?) εἰ σοι ἀβ[α]ρῆς ἐστίν καὶ δυνατὸν, συναπόστειλόν μοι κτλ. The physical sense is cited from Aristotle; the metaphysical appears in Plutarch (59C).

Ἀβραάμ.

For a Graecised form Ἀβραμος, cf. BGU II. 585ii.³ (after A.D. 212) Πααβῶς Ἀβράμου. The non-Graecised form is common in Fayûm documents of the Christian period, e.g. BGU I. 103¹¹ (vi/vii A.D.) Ἀβραάμ; see further Deissmann *BS*, p. 187. A Jew Ἀβράμ[ιος] is named in BGU II. 715ii.² (Fayûm—A.D. 101-2).

ἄβυσσος.

As a substantive (Rom 10⁷, Rev 9¹ etc.) ἄ. is common in the magic papyri, e.g. P Lond 121²⁶ (iii/A.D.) (=I. p. 93) ἐπὶ τῆς ἀβύσσου, *ib.* 51⁷ (=I. p. 100) τῇ καλουμένη ἀβύσσῳ. See also Nägeli, p. 46.

ἀγαθοποιός.

This rare adjective, which in the NT is confined to 1 Pet 2¹⁴, is found as an astrological term in a magical papyrus of iv/A.D., P Lond 122¹⁶ (=I. p. 116), ἀγαθοποιεῖ τῆς οἰκουμένης: cf. *ib.* 46⁴⁸ (iv/A.D.) (=I. p. 66) μετὰ ἀγαθοποιῶν, with reference to stars of benign influence. The verb is found in Aristeas (ed. Wendland) 242, ἀλλὰ δέον (l. δέον θεόν) ἱκετεύειν, πάντα ἀγαθοποιεῖν.

ἀγαθός.

The comparative βελτίων (in the LXX about 20 times for the commoner κρείσσων) occurs in the fragmentary P Petr III. 42 H (8) f¹⁵ (middle of iii/B.C.) (=Witkowski *Efp.* 2, p. 16). In a votive inscription discovered at Cos (Paton and Hicks, 92), Nero is described as ἀγαθὸς θεός (cf. Deissmann *LAE*, p. 349). For ἀγαθὸς δαίμων, see 57 in the same collection (=CIG 2510)—Τύχα Ἀγαθῶ καὶ Ἀγαθῶ Δαίμονι καὶ τῷ(ι) δάμῳ(ι), etc., etc. One other phrase is worth quoting: P Oxy II. 298¹⁴ (i/A.D.) ἐὰν ἐπ' ἀγαθῶ παραγένῃ, "if you arrive happily," *ib.* III. 531⁶ (ii/A.D.) ἕως ἐπ' ἀγαθῶ πρὸς σέ παραγόνομαι, BGU III. 835^{19 f.} (beginning of iii/A.D.) εἰς τὴν ἐπ' [ἀ]γαθοῖς γεναμένης κατασποράν, P Flor I. 21¹⁰ (A.D. 239) *al.* The neuter pl., as in Lk 12¹⁹, may be illustrated by P Ryl I. 281⁸² (iv/A.D.) ποὺς δεξιὸν ἐὰν ἀλληται, δεσπότης ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "if the right foot quiver, the man will be master of many blessings and possessions" (Ed.).

PART I.

ἀγαθωσύνη.

The word is "found only in bibl. and eccl. writers" (Grimm-Thayer). But the abstract suffix -σύνη (on which cf. Brugmann-Thumb *Griech. Gramm.* 4, p. 224) was productive in the Hellenistic period. About a dozen nouns occur in NT, and ἀγλωσύνη and μεγαλωσύνη come under the same condemnation in Grimm-Thayer: so would ταπεινοφροσύνη, but Thayer quotes Josephus and Epictetus against Grimm. Nägeli (p. 43) has "profane" warrant for ἀγλωσύνη, which is none the worse for being later than NT times. Any writer was free to coin an abstract of this sort, just as we can attach the suffix -ness to any adjective we please; and the absence of attestation signifies nothing that could carry any weight.

ἄγαμος.

BGU I. 86¹⁵ (ii/A.D.) ἐφ' ὃν χρόνον ἀγαμ[ός] ἐσ[τίν], *ib.* 113⁴ (ii/A.D.) εἴ τινες ἀγαμοὶ εἶεν, P Ryl I. 28²⁹ (iv/A.D.) ἀγάμῳ δὲ γάμον δηλοῖ. *Preisigke* 374 (i/B.C./i/A.D.) has ἀγαμ on a gravestone.

ἀγανακτέω.

P Lond 44²⁰ (B.C. 161) (=I. p. 34) ἀγανακτοῦντα ἐφ' οἷς διετελοῦντο ἐν τοιοῦτοις ἱερῶι. P Oxy VIII. 1119⁸ (A.D. 254) ἦτις ἀγανακτήσασα ἐπέστειλεν κτλ. *Syll* 803⁹³ (iii/B.C.) πρῶτον ἀγανακτῶν τ[ἀ]ι πράξει . . . In *ib.* 356³⁵ (B.C. 6) τὴν κοινὴν ἀπάντων ὑμῶν ἀσφάλειαν ἀναιρουμένων ἀγανακτοῦντες, it takes a gen., which might however be a gen. abs.: the inscription, a rescript of Augustus, is in the high style. P Magd 24⁸ (iii/B.C.) ἀγανακτήσαντος δέ μου καὶ ἐπιτιμῶντος αὐτ[ῆ]ι. P Théad 15¹⁰ (iii/A.D.), in an advocate's pleading. A curious use of the passive occurs in the late P Lond IV. 1367³ (A.D. 710) μέλλεις ἀγανακτηθῆναι, "you will incur our anger." The word is also found in the apocryphal Gospel of Peter 4 (ed. Swete), where on one of the malefactors upbraiding the Jews for their treatment of Jesus on the Cross, we read ἀγανακτήσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῆ, ὅπως βασιανίζόμενος ἀποθάνοι.

ἀγανάκτησις.

This NT ἄπ. εἶρ. (2 Cor 7¹¹) may be illustrated by P Grenf II. 82^{17 f.} (c. A.D. 400) μεταγνώναι ἔχετε ὥστε καὶ ἀγανακτήσεως δικαστικῆς πειραθῆναι, where certain offenders are threatened with legal proceedings and penalties, if they disregard the writer's demand.

ἀγαπάω.

The Pauline phrase in 1 Th 1⁴ ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, which in this exact form is not found elsewhere in the NT (cf. in the LXX Sir 45¹ ἠγαπημένον ὑπὸ (ἀπὸ δ) θεοῦ καὶ ἀνθρώπων), is well illustrated by a similar

use in connexion with Ptolemy on the Rosetta stone, *OGIS* 90⁴ (B.C. 196) ἡγαπημένου ὑπὸ τοῦ Φθᾶ. Cf. a Munich papyrus in *Chrest.* I. 109¹² (end of iii/B.C.), where Wilcken restores [Πτολεμαῖ]ος αἰωνόβιος ἡγα[πημένος ὑπὸ τῆς Ἰσιδος]. It may be noted that in Mk 10²¹ Field (*Notes*, p. 34) suggests the translation "caressed" for ἡγάπησεν, comparing *Plut. Pericl.* I : ξένους τινὰς ἐν Ῥώμῃ πλουσίου, κυνῶν τέκνα καὶ πιθήκων ἐν τοῖς κόλποις περιφέροντας καὶ ἀγαπῶντας (*fondling*) ἰδῶν ὁ Καίσαρ . . . ἠρώτησεν εἰ παιδία παρ' αὐτοῖς οὐ τίκτουςιν αἱ γυναῖκες. B. L. (Gildersleeve (*Justin Martyr*, p. 135) suggests that "the larger use of [ἀγαπᾶν] in Christian writers is perhaps due to an avoidance of φιλεῖν in the sense of 'kissing.'" He says Xenophon made the two words absolute synonyms, comparing *Memorabilia* ii. 7. 9 with 12; while he deprecates refinements in Jn 21¹⁶⁻¹⁷, since "the Evangelist himself did not see the point, as Augustin notes (*Civ. Dei* vii. 11)." This seems undeniable in Xenophon *l.c.*, though in so severely simple a writer as Jn it is extremely hard to reconcile ourselves to a meaningless use of synonyms, where the point would seem to lie in the identity of the word employed. Gildersleeve's remark that "ἀγαπᾶν is a colder word than φιλεῖν and less intimate" will hold for "profane" Greek; but this is emphatically a case where the needs of a new subject take up a rather colourless word and indefinitely enrich it. In NT ἀγαπᾶν is purged of all coldness, and is deeper than φιλεῖν, though the latter remains more human. See R. H. Strachan's references and discussion in *Expos.* VIII. vii. 263-7 (March 1914). A Christian metrical epitaph (*Calder* 69 - after midd. iv/A.D.) has ἀ. with infin. as in Class. Grk: νῦν ἀγαπᾶς σὺ μαθεῖν τίς ἐγὼ ξένος ἦ πόθεν ἔλθα.

ἀγάπη.

Though it would be going too far to say that this important Biblical word was "born within the bosom of revealed religion," it is remarkable that there have been only three supposed instances of its use in "profane" Greek, two of which are now read otherwise and the third is doubtful. Deissmann originally cited P Par 49³ (B.C. 164-58) in this connexion (*Bibelstudien*, p. 80 f.); but in the English edition (*BS*, p. 198 f.) he admitted that the restoration παραχῆν must be substituted. Next Hatch in *JBL* xxvii. 2, p. 134 ff. cited an inscription of the Imperial period, from Tefeny in Pisidia, giving the mantic significance of various throws of the dice: πένψει δ' εἰς ἀγά[πη]ν σε φιλομειδῆς Ἀφροδιτή. But Prof. Deissmann now calls our attention to a Breslau dissertation by F. Heinevetter *Würfel- und Buchstabenorakel in Griechenland und Kleinasien* (1912), where it seems to be proved (p. 10) that εἰς ἀγαθόν must be read in the line we have quoted. There remains only the citation (Crönert, *Lex. s.v.*) of δει' ἀ[γ]άπης [ἐναρ]γούσ from the Herculean papyrus of Philodemus the Epicurean (i/B.C.), with the note "(sicher?)."

The history of this word is so crucial for the orientation of the Biblical Greek vocabulary that we must pursue it in some detail. Deissmann's argument from Thayer's Philonic citation of ἀγάπη is repeated in the English *BS* (p. 199) without regard to Ramsay's criticism (*Expt* ix. p. 568). And Deissmann certainly seems justified in asserting that in the *Quod Deus immut.* (p. 283 M = Cohn-Weidland, ed.

min., p. 69) Philo is not taking the word from the LXX, unless *Wisd* 3⁹ (love towards God) 6¹⁸ (love of Wisdom) may be taken as the models for his ennobled use of the word. For in LXX it is used 14 times of sexual love (*Jer* 2² figuratively), and twice in antithesis to μισος: *Sir* 48¹¹ & is the only other occurrence besides those from *Wisdom*. Aristeeas (ii/i B.C.) has the word (§ 229) in the higher sense, and may stand with the author of *Wisdom* as the earliest to adapt it to this purpose. In its redemption from use as a mere successor to the archaic ἔρωσ, Alexandrian Jews of i/B.C. seem to have led the way. The fact that its use was very restricted made it easier to annex for a special purpose. Since the *Song of Songs* (where it occurs 11 times) could hardly be proved to have existed for the NT writers, there were virtually no other associations before their minds; and the appropriation of ἀγαπᾶν and ἀγάπη proceeded side by side. As the record of its use in Aquila, Symmachus and Theodotus shows (see HR), the word retained in independent circles the connotations we find in Cant and Eccl., and grew slightly more common. In late Christian papyri we find it narrowed like our "charity": Crönert cites P Gen I. 14⁷ (iv/v A.D.) and P Lond 77⁵⁸ (viii/A.D.) (= I. p. 234). On the Christian use of Ἀγάπη as a proper name see W. M. Ramsay *C. and B.*, ii. p. 492 f.

It should finally be remarked that there is no reason for postulating ἀγάπη as the origin of a denominative ἀγαπάω, as τιμή produces τιμάω, etc. Ἀγάπη is in any case a back-formation from the verb, replacing the older ἀγάπησις, and originating doubtless in a restricted dialectic area. Cf. the case of οἰκοδομή, *q. v.*

ἀγαπητός.

For the use of this characteristic NT designation in the Christian papyri, see for example the address of the much-discussed letter of Psenosiris P Grenf II. 73 (late iii/A.D.) (= *Selections*, p. 117), Ἀπόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρίῳ) χαίρειν. So P Lond 417¹ (c. A.D. 346) (= II. p. 299, *Selections*, p. 123), P Heid 6⁷ (iv/A.D.) (= *Selections*, p. 125) *al.* The word is also found in a horoscope of A.D. 20-50 addressed to a certain Tryphon—P Oxy II. 235², Τρύφων ἀγαπητέ: he may of course have been a Jew—see on the fem. Γρύφαινα below.

ἀγγαρεύω.

Ptolemaic examples of this interesting old Persian word are P Petr II. 20^{iv.5} (B.C. 252) τοῦ . . . λέμβου . . . ἀγγαρευθέντος ὑπὸ σοῦ with reference to a "post boat," and P Tebt I 5^{182, 202} (B.C. 118) where for the editors' ἑπαρευθῆναι Wilcken (*Archiv* iii. p. 325) reads ἐγγαρευθῆναι. From A.D. 42 add P Lond 1171 (1)² (= III. p. 107) μηδενί ἐξέστω ἐγγαρευθῆναι τοῖς ἐπὶ τῆς χώρας—a prefect's rescript. Cf. BGU I. 21^{iii.16} (A.D. 340) οἴνου ἐγγαρίας, and from the inscriptions *Syll* 932⁵⁴ (beginning of iii/A.D.) ἀγγαρευθῆναι with Dittenberger's note, "vehicula cursus publici ponderosissima et lentissima, quae bubus vehebantur (*cursus clabularis* Cod Theod. VI. 29, 5, I, VIII. 5, 11), *angariarum* nomine utebantur." Herwerden *Lex.* cites a form ἀνεγγαρευθῆναι = ἀναγγαρευθῆναι, from an inscr. which Mayer (p. 56) refers to *Arch. Zeit.* 1890, p. 59. See further Zahn *Intr.* i. p. 66, Deissmann *BS* p. 86 f., and Rostowzew "Angariae" in *Klio* vi. (1906) p. 249 ff. For the spelling

with ἐ. in Mk 15²¹ N* B* Deissmann (*BS* p. 182) compares BGU I. 21^{iii.16} (A.D. 340—coeval with the MSS.) ἐγκαρίας. The noun ἀγγαρος appears in Greek as early as Æschylus *Agam.* 294 ἀγγάρου πυρός, “the courier flame”: it is probably the Iranian cognate of ἀγγελος. It survives in vernacular MGr ἀγγαρεμένος, “put to compulsory labour” (Thumb *Handbook*, p. 315). In his note on P Lond IV. 1376ⁱ (A.D. 711) the editor suggests that in the late Aphrodito papyri ἀγγαρευτής is used in the general sense of “foreman,” “superintendent.”

ἀγγεῖον

is found in P Tor I. 1^{ii.6} (ii/B.C.) for the “casket” or “chest” in which plaintiffs in the court of the Chrematistae, or Greek judges of Egypt, were in the habit of placing their petitions (*Archiv* iii. p. 26 ff). See also P Gen I. 74^{8 ff} (probably iii/A.D.) διὸ ἐρωτηθεὶς ἐκλαβὼν ἀντίγραφον καὶ βαλὼν εἰς ἀγγεῖον σφράγι[σ]ον: similarly in *Syll* 790⁴⁸ (i/B.C.) of oracular πινάκια, which are put εἰς ἀγγεῖον and sealed (κατασφραγισάσθωσαν) with various officers’ seals. In BGU I. 24S (ii/A.D.) a note is added on the margin—χρήσον Σαβεῖνω ἀγγεῖον, εἰς δὲ κόμιζέ μοι ἔλαιον, where ἀ. is a jar for oil, as in Mt 25⁴: cf. P Oxy VII. 1076³⁰ (iii/A.D.) ἀγγεῖω ἡμιχόω, P Hamb I. 23⁴ (A.D. 569) μεστὰ ἀγγία τριάκοντα, P Lond 1036⁹ (vi/A.D.) (= III. p. 269) οἶνο(υ) ἀγγίον μέγα ἐν, P Leid W^{iii.8} ἀ. μέλιτος μεστόν.

The form ἄγγος, which is found in the true text of Mt 13⁴⁸, may be illustrated from *Michel* 1361⁴ (Thasos, iv/B.C.) ἦν δέ τις ἐγβάλλη[ι τὰν δούλων κόπρον, ὥστε] τὸ χωρίον εἶναι τὸ ἄγγος τοῦ ἀναιρερημένου τὸν κήπο[ν] κτλ. The word is used of a cinerary urn (as in Herod. i. 113) in *CIG* 3573.

ἀγγελία.

In the curious pamphlet on omens drawn from involuntary twitchings, P Ryl I. 281⁶¹ (iv/A.D.), we find σφυρ[ὸν] δεξιὸν ἐὰν ἀλληται, ἀγγελίαν αὐτῷ σημαίνει ἀπροσδόκητον, “if the right ankle quiver, it signifies that the person will have unexpected news.” The word is common in literature.

ἄγγελος.

In *Syll* 512⁷¹, a dialect inser. of ii/B.C. from Calymna, ἄγγελοι are envoys whose names are given. The word is used in the sense of “intermediary” (cf. Gal 3¹⁹) in *Syll* 122²⁵ (iv/B.C.) ὁμόσαι δ[ι] ἀγγέλλων. For the presumably Christian “angel” inscriptions from Thera see Deissmann *LAE*, p. 279 with accompanying facsimile, and the paper “It is his Angel” (J. H. M.) in *JTS* 1902, p. 519 f. Add (from Crönert) *IG* XII. iii. 933. In *Archiv* iii. p. 445, No. 67, is published a Greek inscription from Assouan of the time of M. Aurelius, which begins—Μεγάλη τύχη τοῦ [θε]ρ[ῶ] . . . τ[ῶν] ἀγγέλων τῆς [Ἰ]σρα[ῆ]λ: cf. also p. 451 No. 94 (time of Diocletian), Ὑπὲρ εὐχῆς τῶν ἀγγέλων Ἐμμεσηνοὶ ἀνέθηκαν κτλ. Οἱ ἄγγελοι θεοῦ, as in 1 Tim 5²¹, occurs in the extremely interesting Jewish inscription *Syll* 816¹⁰ κύριε ὁ πάντα ἐ[φ]ορῶν καὶ οἱ ἄγγελοι θεοῦ. Dittenberger assigns it to i/A.D. and yet apparently prefers to regard it as Christian: there does not, however, seem to be anything distinctive of Christianity—it is a Jewish prayer for vengeance upon unknown murderers: see Deissmann *LAE*, p. 423 ff. It is interesting to observe that the special meaning “angel” is

apparently a reversion to the oldest signification, for in Homer the ἄγγελος is often a messenger of the gods. The two branches of the Aryan language-group diverge here. In Vedic Indian the *Aṅgirasah* are “higher beings intermediate between gods and men,” as Macdonell rather tentatively concludes (*Vedic Mythology*, 143). In Persian *angara* (?—see on ἀγγαρεῖω) is a human messenger. Perhaps both meanings coexisted in the corner of the Indo-Germanic area to which the word is restricted. See also Hatzidakis on ἀγγελος in *Sitz. Ber. d. Wien. Akad.* 1913, 2.

ἀγγέλλω.

For ἀγγέλλω = “proclaim,” “summon to an office,” see the summons to celebrate the accession of Hadrian, P Giss I. 3^{2 ff} (A.D. 117) ἦκω (sc. Φοῖβος θεός) . . . ἀνακτα καὶ νῶν Ἀδριανὸν ἀγγεῖω[ν]: cf. P Flor I. 2^{18 ff} (A.D. 265) ὁ ἀγγεῖω ἀντι[λά]βηται τῆς ἐνχειρισθείσης αὐτῷ χρείας [ὅ] καὶ πιστῶς. It is hardly accidental that the words quoted from the Giessen papyrus form an iambic line: the document has a strong literary flavour. Ἀγγέλλω is one of those verbs which became practically obsolete in the vernacular except in their compounds. Nine of these are found in NT, while the simplex only occurs in Jn 4⁶¹ ND, 20¹⁸ N* ABIX. Jn is a writer who likes uncompounded verbs: see *Cambr. Bibl. Essays*, p. 492.

ἄγγος.

See s.v. ἀγγεῖον.

ἀγέλη.

The noun occurs twice in a farm account, P Lond 1171 (B.C. S) (= III. p. 177). For the adjective ἀγελαιος, see *Syll* 587²⁰⁹ (iv/B.C.) κερამίδες ἀγελαιαί, with Dittenberger's note.

ἀγενεαλόγητος.

“Nowhere found in prof. auth.,” says Grimm, nor are we able to supply the gap—which is not surprising! It is a good sample of a class of words which any author might coin for a special purpose.

ἀγενής.

Ἀγενής, as opposed to εὐγενής, is well illustrated by P Oxy I. 33^{v.5} (late ii/A.D.) where, in a dramatic interview with the Emperor, in all probability M. Aurelius—though Wilcken (*Chrest.* I. p. 34 f.) decides for Commodus—a certain Appianus, who had been condemned to death, appeals to his nobility (εὐγένεια) in such a way as to lead the Emperor to retort—Φῆς οὖν ὅτι ἡμεῖς ἀγενεῖς ἐσμεν; For the more general sense of “mean,” “base,” see the verso of the illiterate P Oxy I. 79³ (not earlier than ii/A.D.), perhaps a school composition (Edd.), μηδὲν ταπεινὸν μηδὲ ἀγενεῖς . . . πράξης. In *Syll* 855¹¹ (a dialect inser. from Delphi, recording the “sale” of a slave to the god for freed m.—ii/B.C.) εἰ δέ τι Μνασῶ (the slave) πάθοι ἀγενής ὑπάρχουσα, τὰ καταλειφθέντα ὑπὸ Μνασῶς Ἀγησιβούλας (the mistress) ἔστω: here ἀγενής must mean “childless,” as in the similar phrase in *Syll* 862²², an inser. of the same period, place and subject. The word was used in this sense by Isacus, according to Harpoeracion.

ἀγιάζω.

Clear evidence for the verb and noun outside bibl. and eccl. writings appears to be wanting: cf. Anz *Subsidia*, p. 374 f. The suffix -άζειν was as active as our -fy in producing new words, and the abstract -ασμός accompanied it, as -fication accompanies our verb. When therefore ἅγιος was appropriated in Jewish circles to represent their special idea of "holiness," it was natural that the factitive derivative should be coined from it, as a technical term which would be immediately understood by any Greek, even if he had never met with the actual form. The series was the more needed, as Greek religion had already the forms ἀγίζω, ἅγιμος, ἅγιστεύω, ἅγιστήριον, etc., with their technical meanings: the variant words with the added -α- answered to them in function, but were free from pagan association.

ἅγιος.

The adjective is common as a title of the gods in the inscriptions, e. g. *OGIS* 378¹ (A. D. 18-9) θεῶ ἀγίω ὑψίστω: cf. *ib.* 721¹ ὁ δαδούχος τῶν ἁγιοτάτων Ἐλευσίην μυστηρίων. The superlative may be further illustrated (cf. *Jude*²⁰) from the oldest recovered Christian letter P Amh I. 3(a)iii 22f. (between A. D. 264 (265) and 282 (281)) τοῖς κατ' αὐτὸν ἁγίω]τάτοις προσεστώσι: cf. Deissmann *L.A.E.*, p. 192 ff. For τὸ ἅγιον as "temple" cf. *OGIS* 56²⁰ (the Canopus inscr. of Ptolemy III, B. C. 239) καθιδρῖσαι [sc. ἀγαλμα χρυσοῦν διάλιθον] ἐν τῷ ἁγίῳ.

ἀγιοτής, ἀγιοσύνη.

Ἀγιοτής, as a title, is found in the late P Giss I. 55⁵ (vi/A. D.), addressed by one "papa" or "bishop" to another —ἡξιώθη . . . γράψαι πρ[ὸ]ς τὴν σὴν ἀγιοτήτ[α]. For a similar use of ἡ ἀγιοσύνη with reference to an ἐπίσκοπος, see the *Palagia-Legendēn* (ed. Usener) p. 10², cf. p. 8¹¹. On the "profane" warrant for ἀγιοσύνη, and the naturalness of coining (with ἱερ(ε)σύνη for model), see the remarks on ἀγαθωσύνη above.

ἀγκάλη.

With the use of ἀγκάλη in Lk 2²⁸, cf. *OGIS* 56⁶⁰ (Canopus decree, B. C. 239) (τις) τῶν . . . ἱερέων πρὸς τὸν στολισμὸν τῶν θεῶν οἷσι ἐν ταῖς ἀγκαλαῖς. For the derived sense of "bundle" (*i. e.* "armful") see P Lond 131 *recto* 4²⁷ (A. D. 78-9) (= I. p. 183) δεσμεύων ἀγκάλας. P Oxy VI. 935¹⁸ ff. (iii/A. D.) ἡ μεταφορᾶ τῶν ἀνακάλων ἔστε εἰθ[έ]ως ὑπὸ τοῦ πατρός, "the transport of the bundles will be performed immediately by my father" (Edd.).

ἄγκυρα.

P Lond 1164 (h)⁹ (A. D. 212) (- III. p. 164) ἀγκύραις σιδηραῖς δυοὶ σὺν σπάθαις σιδηραῖς (the two teeth of the anchor), *Syll* 588^{168, 171} (ii/B. C.) ἄγκυρα σιδηρᾶ. For the figurative sense, as Heb 6¹⁹, cf. ἄ. γήρας, *IG* XII. vii. 123^β.

ἄγναφος.

In P Lond 193 *verso* 22 (ii/A. D.) (= II. p. 246) a borrower pledges her κιτῶν(α) ἀγναφόν(ν) λευκό(ν), "new white shirt," for an advance of II drachmas. P Hanb I. 10²² (ii/A. D.) has it in a list of garments that had been stolen, including

an *abolla* ἀγναφος: P. M. Meyer renders "angewalkt, frisch vom Webstuhl, ndis," and gives some other references. Plutarch 169C, 691D, has ἀγναπτος, "undressed, uncarded."

ἀγνεία.

OGIS 56³² (decree of Canopus, B. C. 239) μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτης φυλῆς τῶν Εὐεργετῶν θεῶν τῶν ἀγνεῶν καὶ τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς, *ib.* 573⁶ (i/A. D.) τῷ δὲ ποιήσαντι ἔστωι ἀγνεία, an inscription cut in the rock near a temple in Cilicia. Cf. *Syll* 655⁶ (A. D. 83), μετὰ πολλῆς ἀγνείας καὶ νομίμων ἔθων, and the celebrated Epi- daurian inscription quoted under ἀγνός. P Par 5xiv. 10 (B. C. 114) complex ἀγνεῖ[ων] and λειτουργιῶν following [τ]ῶν ἀφῶν. BGU IV. 1198¹² (i/B. C.) ποιούμενοι ἀγνήτας καὶ θυσίας. The verb is found BGU I. 149 (ii/iii A. D.), temple accounts, including καὶ ταῖς κωμασῖαις τῶν θεῶν (processions of images of the gods) τοῖς ἀγνεύουσι ἐκ περιτροπῆς (according to rota) ἱερέουσι. Θῶθ ἄ ὑπὲρ ἀγνείας ἡμερῶν ζ ἔξ ἡμερησίων [so much]. A very similar entry appears in BGU I. 117 (iii/A. D.).

In P Oxy V. 840⁸, the fragment of an uncanonical gospel composed before A. D. 200, we read that the Saviour brought His disciples εἰς αὐτὸ τὸ ἀγνευτήριον καὶ περιεπάτει ἐν τῷ ἱερῷ, "into the very place of purification, and was walking in the temple." For the verb ἀγνεύω see BGU IV. 1201⁶ (A. D. 2) τῶν ἀγνευόν[τ]ων ἱερέων διαπεραιωμένον πρὸς τὰς λειτουργίας καὶ θυσίας τῶν θεῶν, P Tebt II. 298⁶⁸ (A. D. 107-8) ἱερέουσι ἔξοις ἀγνεύου[σ]ι καθ' ἡμέραν (πυροῦ) δ, "to officiating priests † art. of wheat daily" (Edd.).

ἀγνίζω, ἀγνισμός.

The verb occurs in the Leyden *Apyrus magica* (ed. Dietrich) VI. 36 ποιήσας βόθρον ἐπὶ ἡγνισμένῳ τόπῳ. For the subst. see *Syll* 879¹⁸ f. (end of iii/B. C.) τὸν δὲ γυναικονόμον τὸν ὑπὸ τὸ δῆμον αἰρούμενον τοῖς ἀγνισμοῖς κτλ. Cf. Anz *Subsidia*, p. 283.

ἀγνοέω.

A good parallel to the Pauline phrase 1 Th 4¹³ οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν occurs in P Tebt II. 314³ (ii/A. D.) πιστεύω σε μὴ ἀγνοεῖν, which also illustrates the use with the negative in 2 Cor 2¹¹. The construction in P Tebt I. 43²⁶ (B. C. 118) ὑφ' ἡμῶν ἐν τισιν ἡγνοηκότων may help the difficult 2 Pet 2¹² ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες. The suggestion of wilful ignorance (see ἀγνοια) appears in P Oxy IX. 1188⁶ (A. D. 13) στοχα(σάμενος) τοῦ μηδ(έν) ἀγνοη(θῆναι) μηδὲ πρὸς χά(ριν) οἰκονομη(θῆναι), "making it your aim that nothing be concealed or done by favour" (Edd.). For ἀγνοεῖν of a person, cf. P Giss I. 69⁴ (A. D. 118-9) Χαίρῃμονα τὸν ἀναδιδόντα τὸ ἐπιστό[λι]ον τοῦτο οὐκ ἀγνοεῖς, ἀδελφε.

ἀγνόημα.

The royal decree of Euergetes II. and the two Cleopatras, P Tebt I. 5³ (B. C. 118), proclaims an amnesty for all their subjects for ἀγνοημάτων ἀμαρτημ[ά]των [ἐ]γκλημάτων καταγνωσμάτων (see note), where the difference between the first two words is brought out by the editors' rendering, "errors," "crimes": cf. *Archiv* ii. p. 483 ff. An inscription from Egypt, *OGIS* 116² (ii/B. C.), has συγγνώ[μ]ην . . .] ἀν γεγονόσιν ἀγνοήμα[σιν] . . .] in a broken context, but

the meaning seems clear. The combination quoted above from P Tebt I. 5 apparently recurs in BGU IV. 1185⁷ (i/B.C.) ἀγνοημάτων ἀμαρτημάτων καταγνωσμάτων . . . γσκεπστικῶν αἰτιῶν πασῶν κτλ. Similarly in P Par 63^{xiii.2} one of the Ptolemies writes ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν ἕως τῆς ἰθ τοῦ ἐπέφ. (Ὁν ἐνέχεσθαι ἐν see *Proleg.* p. 61 f.). The Selencid Demetrius uses a like combination in I Macc 13³⁹; and it is further found in Tob 3³, and Sir 23² (cited by Thayer). Ἀγνόημα is accordingly marked by this association as meaning an offence of some kind, and "error" is its natural equivalent: so in Heb 9⁷.

ἄγνοια.

The connotation of wilful blindness, as in Eph 4¹⁸, is found in P Tebt I. 24³⁸ (B.C. 117), where an official reports the misconduct of certain persons whose plans he had frustrated, so that λήγοντες τῆς ἀγνοίας they left the district. The writer had ἀνοίας first, and then added γ above the line. In the ordinary sense of inadvertence it is common: e.g. BGU IV. 1114⁹ (B.C. 8-7) γέγονεν δὲ κατ' ἀγνοίαν ἐῖς ὁ κατάπλους τὸ αὐτοῦ Κοίντου Καικιλίου Κάστορος ὄνομα. With a gen. the same phrase occurs in P Oxy VI. 923⁹ (ii/iii A.D.) ἐπέε κατ' ἀγνοίαν τῶν φροντίζων αὐτῶν ἠργάσατο, *ib.* I. 78²³ ff. (iii/A.D.) ἴν' οὖν μὴ δόξω συνθέσθαι τῇ τοῦ πραγματικῆς ἀγνοία ἐπιδίδωμι τὰ βιβλία κτλ. The simple dat. appears with same sense in P Flor II. 132⁸ (iii/A.D.) ἔλεξις ἀν πεποιημένα ταῦτα ἀγνοία. For κατὰ ἀγνοίαν, as in Ac 3¹⁷, see P Oxy II. 237^{xiii.35} (A.D. 186) ἵνα οἱ συναλλάσσοντες μὴ κατ' ἀγνοίαν ἐνεδρεύονται, "in order that persons entering into agreements may not be defrauded through ignorance" (Edd.).

ἀγνός.

In its narrower sense we may compare a psephism from Assos, dated A.D. 37, *Syll* 364²⁰ τὴν πάτριον ἀγνήν Παρθένον (cf. 2 Cor 11²), *i. e.* Athena Polias, as Dittenberger notes—the "Blessed Virgin" of Greek religion: cf. *Preisigke* 2481 (i/A.D.) Ἰουλία ἀγνή, ἐτῶν κγ', εὐψύχι. It is applied to holy places in P Tebt II. 616 (ii/A.D.), a letter from a προφήτης, —[δ]τι ἕξεσ[τι] πᾶσι ἐν ἀγνοίᾳ τόπος γενέσθαι. For the ceremonial use of ἄ. see *Priene* 205, εἰσὶναι εἰς τ[ὸ] ἱερὸν ἀγνὸν εἶ[ν] ἐσθῆτι λευκ[ῆ]ι, an inscription at the entrance to a ἱερὸς οἶκος. Rouffiac (*Recherches*, p. 62), who cites the passage, aptly recalls the inscription of the temple of Epidaurus mentioned by Clement Alex. (*Strom.* V. i. 13, 3) to illustrate the transition from the ritual to the moral sense—

ἀγνὸν χρῆ γηοῖο θυώδεις ἐντὸς ἰόντα
ἔμμεναι· ἀγνείη δ' ἐστὶ φρονεῖν ὄσια.

(Also in Porphyry *de abst.* ii. 19, *ap. Syll* ii. p. 267.) There is also a noteworthy usage in the Chian dialectic inscr., *Syll* 570⁸ (iv/B.C.) [ὁ] ἰδῶν κατεπάτω πρὸς τὸς βασιλείας ἀγ[νῶς] πρὸς τὸ θεῶ, "give information . . . if he would be blameless before the God." An interesting example of the adj. occurs in P Oxy I. 41⁹ f. (the report of a public meeting, iii/iv A.D.), where at a popular demonstration in honour of the prytanis the people are described as shouting—ἀγνοί

πιστοὶ σύνδικοι, ἀγνοὶ πιστοὶ ψ[υ]λ[ή]χοροι, ἰς ὥρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "True and upright advocates, true and upright assessors! Hurrah for all who love the city!" (Edd.). Ἀγνῶς in the sense of Phil 1¹⁷, "honestly," is common in honorific inscriptions, as *OGIS* 485¹³ (Magnaesia, Roman age) τὰς λοιπὰς δὲ φιλοτιμίας τελείασαντα ἀγνῶς καὶ ἀμέμπτως, *ib.* 524⁵ (Thyatira, do.) ἀγορανομήσαντα τετραήμερον ἀγνῶς: so as early as Pindar (*Ol.* iii. 37).

The adjective and its derivatives may accordingly take a wide meaning, as wide as our *pure* in the ethical sense. But a starting-point must not be overlooked: cf. the Avestan *yasna* "ritual," Sanskrit *yaj*, Av. *yao* "to worship," showing that it originally denoted "in a condition prepared for worship." The uses noted under ἀγνεία and in this article show that this meaning persisted; and it is not out of sight in NT times. In pagan technical language it definitely connoted twofold abstinence, as a necessary condition of entrance into a temple. The definition of Heyschius gives us the condition in its oldest form: "ἀγνεύειν· καθαρεῖν ἀπὸ τε ἀφροδισίων καὶ ἀπὸ νεκροῦ."

ἀγνότης.

IG IV. 538¹⁵ (Argos, ii/A.D.) δικαιοσύνης ἕνεκεν καὶ ἀγνότητος (cited by Grimm).

ἀγνοοσία.

BGU II. 614²² (A.D. 217), ἴν' οὖν μὴ ἀγνοοσία ἦ. P Hagara (*Archiv* v. p. 383) 69¹¹ (ii/iii A.D.) ἔτε ἀνισθησίαν ἔτε ἀγνοοσίαν αἰτιάσθαι. The latter instance has the suggestion of disgraceful ignorance which attaches to both the NT occurrences.

ἀγνωστος.

Deissmann (*St Paul*, p. 261 ff.) supplies an interesting parallel to the Greek inscription which St Paul read on an altar at Athens, Ac 17²³ ἀγνώστῳ θεῷ, from a votive inscription, probably of ii/A.D., on an altar discovered at Pergamon in 1909. The inscription is mutilated, but may probably be restored as follows—

θεοῖς ἀγ[νῶστοις]
Καπίτω[ν]
δαδοῦχο[ς].

"To unknown gods Capito torchbearer." See also P Giss I. 3² f. (A.D. 117) ἦκω σοι, ὦ δῆμ[ε], οὐκ ἀγνωστος Φοῖβος θεός, where the description of Φοῖβος as οὐκ ἀγνωστος may be due, as the editor suggests, to the fact that he was the god of the special district in question. Cf. also BGU II. 590⁸ (A.D. 177-8), where γεν[ο]μένων ἀγνώστων ἡμεῖν refers to two (divine!) Caesars, Commodus and his great father. "Agnostos Theos" is the title of an elaborate monograph by E. Norden (Leipzig, 1913), in which he makes the Areopagus speech in Ac 17 the starting-point for a series of discussions on the history of the forms of religious speech.

ἀγορά.

The ordinary meaning "market" does not need illustrating. That bankers were to be found there may be seen in BGU III. 986⁵ (Hadrian's reign) διὰ τῆς Ἀ . . . τοῦ

Θεοαίτονο[ς] τραπεζίης ἀγοράς. It denotes "provisions," "supplies," in P Petr II. 13 (17)⁶ (B.C. 258-3), and *ib.* 15 (2)⁶ (B.C. 241-39) [τ]ὴν γινομένην ἀγορὰν εἰς . . . "provisions up to a certain amount." Cf. P Amh II. 29¹¹ (c. B.C. 250) ἢ εἰ τιν[ε]ς ἄλλαι ἀγοραὶ συντάσσονται, as restored by Wilcken, *Archiv* ii. p. 119. In an important article on the system of the *conventus*, or official circuit of the Prefect in Roman Egypt (*Archiv* iv. p. 366 ff.), Wilcken states that ἀγορά is often used = *forum* in its more pregnant sense of a judicial assembly (cf. *OGIS* 517 note 7). So in BGU III. 888⁴ (A.D. 160) we find a man described as νομογράφος ἀγοράς.

ἀγοράζω.

The verb (MGr = "buy") is common in deeds of sale, e. g. P Lond 882⁴ (B.C. 101) (= III. p. 14) ἦν ἡγόρασεν παρὰ Θ., *ib.* 1208¹⁰ (B.C. 97) (= III. p. 19). It is used of the purchase of slaves in *OGIS* 338²³ (the will of Attalus III.—B.C. 133): cf. I Cor 6²⁰, 7²³ τιμῆς ἡγοράσθητε (Deissmann *LAE*, p. 328). So P Oxy VIII. 1149^{5 ff.} (ii/A.D.) ἀ[γο]ράσαι παρὰ Τασαράπ[ι]ωνος ὃν ἔχει δούλον Σαραπίωνα, "to buy from Tasarapion her slave Sarapion," *al.* Both the verb and the corresponding substantive are found in P Oxy II. 298^{11, 48}, a long letter by a tax-collector of i/A.D., στατήρας πορφύ[ρ]ας ἀγόρασον . . . ἐὰν εὔρης ἀγ[ο]ραστήν τοῦ μέρ[ου]ς τῆς οἰκίας. For ἀγοραστής, see also P Petr II. 20^{ii, 5, 8} (B.C. 252) τοῦ ἀγοραστοῦ = "(wheat) for sale," and P Tebt I. 30¹¹ (A.D. 123) (= *Selections*, p. 78) ἀγοραστήν παρὰ Θεμπητεσούχου . . . οἰκίαν, "the house as purchased from Thenpetesuchus," *al.* Ἀγοράζειν παρὰ is illustrated above (P Lond 1208¹⁰, P Oxy 1149⁵, etc.): for ἀ. ἀπό cf. P Flor II. 175²¹ (A.D. 255) δηλοῖ (ἵνα δηλοῦ) ἀπό τίνος τίκτοντος ἡγοράσθη. For the gen. of price cf. P Par 59⁶ (= *Witkowski Epf*², p. 75—B.C. 60) τούτων (sc. I talent 140 drachmae) ἡγώρακα σίτου ἀρ[ι]τάβας β (δραχμῶν) χλ κτλ.

ἀγοραῖος.

Prof. Lake (*Earlier Epistles of St. Paul*, p. 69 n¹) regards ἀγοραῖον in Ac 17⁶ as "agitators," in view of Plutarch *Aemil. Paul.* 38, ἀνθρώπους ἀγενεῖς καὶ δεδουλευκότας, ἀγοραῖους δὲ καὶ δυναμένους ὄχλον συναγαγεῖν, a neat double parallel. In *Syll* 553⁶³ (ii/B.C.) it is used of "merchants," "dealers." The grammarian Ammonius (iv/A.D.) would distinguish ἀγοραῖος = ἐν ἀγορᾷ τιμώμενος from ἀγόρατος = ἐν ἀγορᾷ τεθραμμένος: Crönert remarks that the MSS. vary. For the special use seen in Ac 16³⁸, ἀγοραῖοι ἀγονταὶ καὶ ἀνθρώποι εἰσιν, Wilcken (*Archiv* iv. *l.c.* under ἀγορά) can only cite from the papyri P Oxy III. 471¹²⁶ (an advocate's speech, ii/A.D.) [τὰ] τοῦ . . . ἀγοραίου κριτήρ[ια], where it is derived from ἀγορά = *forum*. (He quotes a striking parallel to the whole phrase of Ac *l.c.* from P Flor I. 61⁴⁶ (A.D. 86-8) ὅπου διαλογισμοὶ καὶ ἡγόμενος παραγενόμενοι.) In *OGIS* 484⁶⁰ (ii/A.D.), however, an imperial rescript addressed to the Pergamenes, we find ταῖς ἀγοραῖαῖς πιπρασκομένων: unfortunately there are gaps on each side, but the gender shows that ἡμέραι is understood, denoting in this connexion "market days." See also Ramsay's notes on the ἀγοραία (σύνδοδος), *conventus iuridicus*, at Apamea, *C. and B.* nos. 294, 295 (ii. p. 461, also p. 428): also *Cagnat* IV. 790 and note.

ἀγοράμματος.

A. is of constant occurrence in the formula used by one person signing a deed or letter on behalf of another who cannot write—ἔγραφα ὑπὲρ τίνος ἀγραμμάτου, e. g. BGU I. 118^{ii, 17}, *ib.* 152⁶ (both ii/A.D.): cf. P Oxy II. 275⁴³ (A.D. 66) (= *Selections* p. 58) Ζωῖλος . . . ἔγραφα ὑπὲρ αὐτοῦ μὴ ἰδὸτος γράμματα. The great frequency of ἀγράμματος, invariably in this sense, suggests that the sneer in Ac 4¹³ is intended to picture the Apostles as "illiterate," and not merely "unversed in the learning of the Jewish schools" (Grimm). For the place which dictation had in the composition of the NT writings, see Milligan *NT Documents*, pp. 21 ff., 241 ff.

ἀγορεύω.

In the literal sense this verb occurs in P Louvre 10632 (= *Chrest.* I. 167¹⁵, B.C. 131) ἐὰν τῆς παραχῆ[s ο]ἱ ἀλεις δυνηθῶσι ἀγορεύειν τὸν [αὐτὸν τρόπον, ὃν καὶ] πρότερον εἰθ[ι]σμένοι ἐ[ν] τόποις [ἦ]σαν, and P Oxy I. 122⁹ (iii/iv A.D.) ἡμεῖ[s] δὲ ἀγορεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, "and we cannot catch a single animal" (Edl.).

ἀγορέλαιος.

In view of Sir W. M. Ramsay's recent discussion of the meaning of ἀ. in Rom 11¹⁷ (see *Pauline Studies*, p. 219 ff.), the occurrence of the adjective in *Syll* 540¹⁸⁹ (ii/B.C.) may be noted—κύβους κατασκευ[ασάμε]νος ξύλων ξηρῶν ἀγορέλαιων.

ἄγριος.

P Tebt II. 612 (i/ii A.D.) θήρας ἀγρίων: cf. BGU IV. 1123⁹ (time of Augustus) ἢ λιχθύας ἢ ἀγρίας ἢ ξυλείας. The adjective is used of a "malignant" sore or wound in *Syll* 802¹¹⁴ (iii/B.C.) ὑπὸ τοῦ ἀγρίου ἔλκεος δεινῶς διακεῖμε[ν]ος: *ib.* 806⁶ (Roman age).

ἀγρός.

This old and once common word is unexpectedly rare in papyri. P Strass I. 52^{5 (14)} (A.D. 151) concerns 2½ arourae of "catoecic land," ἄς καὶ παραδῶσει ἢ δεδανισμ[έ]νη κατ' ἀγρὸν σπ[ο]ρίμας, "will transfer these as they lie in good condition for sowing," as the edd. render the same formula in P Ryl II. 164⁵ (A.D. 171): Preisigke, "in einem landwirtschaftlich brauchbaren Zustande, saathähig." The same connotation of "agricultural land" appear in a few instances we can quote. P Amh II. 68⁵⁷ (i/A.D.) τῆς νυνεὶ κατ' ἀγρὸν θεωρίας. *ib.* 134⁵ (ii/A.D.) ὄντα ἐν ἀγρῷ μετὰ τῶν θρεμμάτων, "in the fields with the cattle"; and as late as iv/A.D., *ib.* 143⁴ ὁ γὰρ ἀγρός Ἀβίου ἐξῆλθεν εἰς σπ[ο]ράν. In P Oxy III. 506⁴² (A.D. 143) ἀπογράφεσθαι τινα ἐπὶ τῶν ἀγρῶν, "register any one as owning those lands": ἐπὶ τοῦ ἀγροῦ has apparently been erased. *ib.* VI. 967 (ii/A.D.) καλῶς δὲ ποιήσεις ἐπιστείλασα εἰς ἀγρὸν ἀρξασθαι τῶν εἰς τοὺς ἀμπελώνας ποτισμῶν. P Eleph 13⁶ (B.C. 223-2), περὶ δὲ τοῦ οἰναρίου Πραξιάδης οὕτω εἰσελήλυθεν ἐξ ἀγροῦ: this resembles the ἀπ' ἀγροῦ ("from field labour" probably) in Mk 15²¹. Apart from one Byzantine document, the two instances quoted are the only occurrences of ἀγρός in P Oxy I.-X., and in the indices to P Fay, P Hib, P Tebt, P Grenf and the Revenue Law it never appears at all, nor in vols. III. and IV. of BGU. It is

not worth while to present the scattered instances that are found in some other collections. Crönert's remark that ἀγρός is obsolete in MGr, except in Cyprian, having been progressively supplanted by χώρα and χωρίον, falls into line with its relative infrequency in the papyri. It is, however, very common throughout the LXX, and in the Synoptic Gospels (Mt 16, Mk 8, Lk 9). In Acts it only comes once, and it may be significant that Luke has χώρα (Lk 12¹⁶, 21²¹) or χωρίον (Ac 1^{18f}, 4³⁴, 5^{3,8}, 28⁷) where ἀγρός might have been expected. So also Jn 4³⁵, 4⁵, Jas 5⁴. It is difficult to draw a clear inference, but it looks as if for some reason ἀγρός was a favourite word with translators from Hebrew or Aramaic. We shall meet with other words, rare or comparatively rare in vernacular documents, which have secured a good deal of space in bibl. concordances in this way.

ἀγρυνέω.

P Giss I. 19⁷ (early ii/A.D.) συνεχῶς ἀγρυνούσα νυκτὸς ἡ[μέρας]. P Ryl II. 62⁹ (iii/A.D.) ἀγρυνεῖται καὶ κολάζεται. For the construction with ἐπὶ (as in Prov S³⁴, Job 21³²), see the Septuagint Memorial from Adrumetum of iii/A.D., cited by Deissmann *BS*, p. 275, l. 6f., ἀγρυντο[ύν]τα ἐπὶ τῇ φιλαρ αὐτῆς κτλ. Cf. P Giss I. 67⁶ (ii/A.D.) οἷς ὀφείλω ἐπιτεταγμένως (L. -ταμ-) ἐπ[α]γρυνεῖν.

ἀγρυνία.

This word, in NT only 2 Cor 6⁵, 11²⁷, is found in *Syll* 803⁶⁰ (iii/B.C.) οὗτος ἀγρυνιαῖς συνεχόμενος διὰ τὸν πόνον τὰς κεφαλᾶ[s]—a passage which also throws light on the NT usage of συνεχόμενοι, e.g. Mt 4²⁴ νόσοις καὶ βασάνοις συνεχόμενοις. For the adverb of the primary ἀγρυνιος, see *OGIS* 194² (i/B.C.) ἀ[γρ]ύπνωσ . . . [ἐφ]ρόντισεν.

ἀγυιά.

This word, very common in papyri, is claimed for NT vocabulary by an acute conjecture of Mr A. Pallis (*A few Notes on St Mark and St Matthew, based chiefly on Modern Greek*, Liverpool, 1903, p. 12). In Mk 6⁶⁶ ἐν ἀγοραῖς appears as ἐν πλατείαις in D 565 700; and the Old Syriac, Latin and Gothic versions have "streets," which is preferable in sense. Pallis suggests that ἐν ἀγυιαῖς was the original, from which by a very slight corruption came ἀγοραῖς in the Greek MSS, and by paraphrase πλατείαις in D and its fellows. In Oxyrhynchus papyri ἐν ἀγυιά is a recurrent legal formula, describing documents drawn up "in the street": see Grenfell and Hunt, P Oxy IV. p. 202, and Mitteis in Mitteis-Wilcken *Papyruskunde*, II. i. p. 61 n⁴.

ἄγω.

The spread (mostly in the compounds) of the late and vulgar sigmatic aor. act. is well seen in uneducated writers of papyri. Thus P Grenf II. 44¹¹ (A.D. 101) and BGU II. 607¹⁵ (A.D. 163) κατήξαν, BGU I. 81²⁰ (A.D. 159) κατήξαμεν, P Ryl I. 27³⁵ (iii/A.D.) συνάξας. P Hawara 312⁴ (ii/A.D.) (in *Archiv* v. p. 393) ἄξει, P Giss I. 27⁹ (ii/A.D.) ἄξω: cf. P Tebt I. 22⁶ διάξησθε (B.C. 112). Thackeray *Gr.* p. 233 gives LXX evidence; Crönert *Mem. Herc.*, p. 232 n² has passages from late papyri, together with ἄξωσιν from Herculaneum (i/A.D.). Cf. also 2 Pet 2⁸, Ac 14²⁷ D, and below.

W. G. Rutherford *New Phrynichus*, p. 217f., shows that ἡξάμην is Homeric, and survives in Herodotus and early Attic. Whether its appearance in (mostly illiterate) papyri is due to survival in dialects, especially Ionic, or to independent recoinage of a very obvious type, need not be discussed here. The importance of the form for the NT was emphasized by Moulton in *Camb. Bibl. Essays*, p. 485 (1909), (cf. *Einleitung*, p. 84). In Lk 3¹⁷ N⁸ reads συνάξει, as do all authorities in 13³⁴ (ἐπισυνάξει). We may be quite sure that Luke never emended the normal strong aorist into this colloquial, if not uneducated form. It was therefore in Q, and Mt 3¹², 23³⁷ represent emendations—one to the future, which appeared in the last clause of the verse (κατακαύσει), the other to the "correct" infinitive ἐπισυναγαγεῖν: the latter emendation figures in all MSS. except N⁸ in Lk 3¹⁷. The point has important results, when set among others of like nature, in the discussion of the synoptic problem: see *Expos.* VII. vii. p. 413. The active perfect of ἄγω does not appear in NT; but we may note that ἀγήγοχα (Tobit 12³) can be quoted from *OGIS* 219¹⁶ (iii/B.C.), 267¹² (ii/B.C.). There are many varieties here: -αγέωχα P Tebt I. 5¹⁹⁸ (B.C. 118) and *Lettre* 84 (i/B.C.); ἀγέωχα (or cpd.) P Tebt I. 19⁶ (B.C. 114), P Par 15⁶⁷ (B.C. 120), P Ryl II. 67⁵ (ii/B.C.), P Oxy II. 283¹⁴ (A.D. 45), P Leid B⁴ (ii/B.C.); -ἀγέωχα P Tebt I. 124 (c. B.C. 118). We have not attempted to make this list exhaustive.

For ἄγω in the sense of "fetch," "carry away," see P Oxy IV. 742⁷ (B.C. 2), where instructions are given to deposit certain bundles of reeds in a safe place ἕνα τῇ ἀναβάσει αὐτὰς ἄξωμεν. Wilcken's proposal (*ap. Witkowski Zjg.*², p. 128) that ἄξωμεν should be assigned to ἀγνυμι seems to us improbable. For the construction with μετά (2 Tim 4¹¹) cf. P Petr II. 32 (2a)¹³ ἄγων μεθ' αὐτοῦ. For "bring before" a court of justice, as Mt 10¹⁸, Ac 18¹², cf. BGU I. 22³⁴ π. (A.D. 114) (= *Selections*, p. 76) διὸ ἀξίω ἀκθῆναι τοὺς ἐγκαλουμένους ἐπὶ σὲ πρὸς δέονσ(αν) ἐπέξοδον, —a petition to the Strategus. So also P Tebt II. 331^{16f}. (c. A.D. 131) ἀξίω ἀκθῆναι αὐτοὺς ἐπὶ σέ: the constr. with ἐπὶ is regular, as in NT. Note P Oxy X. 1279²⁵ (A.D. 139) μετὰ δὲ τὴν πενταετηρίαν οὐκ ἀκθῆσομαι εἰς τὴν μίσθωσιν "I shall not be forced to take the lease" (Edd.). "Ἄγειν for "keeping," "holding" a special day or festival (as Tob 11¹²: cf. Ac 19³⁸ ἀγοραῖοι ἀγονται—see s. v. ἀγοραῖος) appears in *OGIS* 456¹⁰ καταγγελεῖς τῶν πρώτων ἀ(χ)θησο[μένων] ἀγώνων, "heralds of the first games that shall be held." So with ἐνιαυσίας ἐ[ο]ρ[τ]άς in *OGIS* 111²⁶; P Oxy VII. 1025¹⁷ (iii/A.D.) pass. with θεωρία; P Giss I. 27⁹ (ii/A.D.) στεφανηφορίαν ἄξω. More generally we have σχολὴν ἄγειν in P Tebt II. 315¹⁷ (ii/A.D.), and ἀγοντος τὰ κατ' ἐ[το]ς γεωργικὰ ἔργα in P Ryl II. 154²⁰ (A.D. 66). Somewhere under this heading will come Lk 24²¹ τρίτην ταύτην ἡμέραν ἄγει, where if the verb is not impersonal, ὁ Ἰησοῦς might be supplied as subject. The intransitive ἄγειν may be seen in the meaning "lead," of a road or canal, as P Petr I. 22 (2); and a rather similar intransitive use occurs in an Egyptian inscr. of Augustus (*Preisigke* 401, A.D. 10-1) who records that he ποταμ[ον] . . . ἤγαγεν . . . ῥέοντα δι' ὅλης τῆς πόλεως: in the Latin equivalent *flumen . . . induxit*. "Ἄγωμεν (as in Jn 14³¹) survives in MGr ἄμε, "go" (Thumb).

ἀγωγή.

The figurative sense of ἀγωγή, as in 2 Tim. 3¹⁰, may be paralleled from P Par 611^f. (B.C. 156) πάντα ἐστὶν ἀλλότρια τῆς τε ἡμῶν ἀγωγῆς, P Tebt I. 24⁶⁷ (B.C. 117) μ[ο]χθηρὰν ἀγωγήν. Cf. *OGIS* 223¹⁵ (iii/B.C.) φαίνεσθε γὰρ καθόλου ἀγωγήν ταύτην χρῆσθαι, and *ib.* 474⁶ (i/A.D.) διὰ [τὴν κοσμιωτάτην αἰτίας] ἀγωγήν with Dittenberger's note. A good example is also afforded by *Magi* 164³ (i/ii A.D.) ἦθει καὶ ἀγωγή κόσμιον. As action-noun to ἄγειν, it means "freightage" in *Syll* 587¹⁷ (B.C. 329-8, Attic) τῆς τομῆς τῶν λίθων καὶ τῆς ἀγωγῆς καὶ τῆς θέσεως. Hence "load," "freight," cf. Wilcken *Ostr.* ii. 707 (Ptol.) ἀχύρου ἀγωγ(ῆν) ἕνα (*sic*), *ib.* 1168 εἰς τὰς καμίνους ἀγωγ(ῆν) (sc. ἀχύρου): so P Oxy IX. 1197¹⁰ (A.D. 211), P Lond 1164(*b*)⁷ and ²⁴ (A.D. 212) (= III. p. 164 f.). Ἀγωγήν ποιεῖσθαι = "carry off," "arrest," is found in P Tebt I. 39^{22f}. (B.C. 114) and *ib.* 48^{22f}. (c. B.C. 113), and in P Fay 12²¹ (c. B.C. 103) the substantive occurs in the sense of "abduction." For ἀ. as a legal term see P Lond 951⁴ (A.D. 249) (= III. p. 221) ὁμολογῶ μηδεμίαν ἀγωγήν ἔχειν κατὰ μηδένα τρεῖς πρός σε, and cf. *Archiv* iv. p. 466.

ἀγών.

The ethical meaning of ἀγών is frequent in late Greek, e.g. P Flor I. 326⁶ (iv/A.D.) τ[ὸ]ν ἐπὶ ψυχῆς ἀγῶ[ν]α. In Col 2⁷, however, Field (*Notes*, p. 195) prefers to think of outward, rather than of inward, conflict, and compares Plut. *Vit. Flam.* XVI. πλείστον δ' ἀγῶνα καὶ πόνον αὐτῷ παρέχον αἱ ἐπὶ Χαλκιδέων δεήσεις πρὸς τὸν Μάνιον, where Langhorne translates, "but he had much greater difficulties to combat, when he applied to Manius in behalf of the Chalcidians." In a petition of B.C. 5, BGU IV. 1139¹⁷, we find διὰ ἀξιουμέν[ε]ν τὸν πάντων σωτήρα καὶ ἀντιλήμπτωρα ὑπὲρ σπλάγγνου τὸν ἀγῶνα ποιούμενοι to compel restitution of a stolen daughter. For the literal meaning, see *Syll* 524 where various τῶν τε παιδῶν καὶ τῶν ἐφήβων[ε]ν . . . ἀγῶνες in reading, music, etc., are enumerated; BGU IV. 1074¹⁶ (iii/A.D.) of great games at Oxyrhynchus, etc., etc.

ἀγωνία.

P Tebt II. 423^{13f}. (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). The corresponding verb is common with the meaning "to be distressed," "to fear." Thus P Petr II. 11 (1) ἵνα εἰδῶμεν ἐν οἷς εἰ καὶ μὴ ἀγωνιῶμεν, "that we may know what you are about, and we may not be anxious" (Edd.); *ib.* III. 53 (A¹⁵ f. οὐ γὰρ ὡς ἔτυχεν ἀγωνιῶμεν, "for we are in a state of no ordinary anxiety" (Edd.); P Oxy IV. 744⁴ (B.C. 1) (= *Selections*, p. 32), μὴ ἀγωνιάς, "do not worry"; *ib.* 14 ἔρωτῶ σε οὐδὲν ἵνα μὴ ἀγωνιάσῃς, "I urge you therefore not to worry." An almost contemporary instance is afforded by BGU IV. 1078⁵ (A.D. 39) ὅτι ἀγωνιῶ περὶ ἡμῶν: of a later date are P Giss I. 17^{5,12} (time of Hadrian), *ib.* 19³ μεγάλως ἀγωνιώσα περὶ σου, PSI 941⁶ (ii/A.D.) μὴ ἀγωνία δὲ περὶ τῶν ἱματίων. The verb is found twice in the apocryphal Gospel of Peter 5, ἠγωνίον μὴ ποτε ὁ ἥλιος ἔδω, and 10 ἀγωνιῶντες μεγάλως καὶ λέγοντες Ἀληθῶς υἱὸς ἦν θεοῦ. On the translation of ἀγωνία in Lk 22⁴⁴ see a note by Moffatt in *Exr.* VIII. vii. p. 91 ff.

ἀγωνίζομαι

is very common in the inscriptions, e.g. *Syll* 213³³ (iii/B.C.) ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας, where the reference is to warfare. So *ib.* 163¹⁸ (B.C. 318-7) προῖελετο τελευτῆσαι ὑπὸ τῶν ἐναντίων ἀγωνιζόμενος ὑπὲρ τῆς δημοκρατίας: *ib.* 199⁷ (iii/B.C.) and 198¹⁹ (B.C. 281) ἀγωνιζόμενος ὑπὲρ αἰτοῦ, etc. Cf. an Athenian inscription of B.C. 268-6, *Syll* 214¹⁰, ἐπειδὴ πρότερον μὲν Ἀθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι οἱ ἐκατέρων φιλίαν καὶ συμμαχίαν κοινὴν ποιησάμενοι πρὸς ἑαυτοὺς πολλοὺς καὶ πολλοὺς ἀγῶνας ἠγωνίσαντο μετ' ἀλλήλων πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦντας. The phrase here hardly differs from 2 Tim 4⁷, and when taken along with the preceding inscription makes it decidedly less clear that the figure there is drawn from the games, as Deismann thinks (*L.A.E.* p. 312), illustrating the passage from a ii/A.D. inscription from the theatre at Ephesus—ἠγωνίσαστο ἀγῶνας τρεῖς, ἐστέφθη δὴ (Greek Inscriptions in the British Museum III. 604). For the rare use of ἀ. with an inf. as in Lk 13²⁴ ἀγωνιζέσθε εἰσελθεῖν, Field (*Notes*, p. 66) compares Diod. Sic. X., p. 25, ed. Bip.: ὥστε ὁ μὲν πατήρ ἐξίστασθαι τῆς ἄλλης ἀρχῆς ἠγωνίζετο τῷ παιδί. The verb is MGr.

ἀδάπανος.

This NT ἄπ. εἶρ. (1 Cor 9¹²) is found in *Michel* 1006²¹ (Teos, ii/B.C.) ἀδάπανον τὴν συμμορίαν καθιστάνειν: cf. *Priene* 111¹³³ (end of i/B.C.).

ἀδελφή.

P Oxy IV. 744¹ (B.C. 1) (= *Selections*, p. 32). Ἰλιάρη (Ι.ων) Ἀλιτὶ τῆ ἀδελφῆν πλείστα χαίρειν, "Hilarion to Alis, his sister, heartiest greetings," Alis being doubtless wife as well as sister, by a not uncommon Egyptian practice. It figured in Egyptian religion: cf. P Oxy VI. 886⁷ (iii/A.D.) ἡ Ἰσις ζῆτοῖσα ἑαυτῆς τὸν ἀδελφὸν κὲ ἀνδρα Ὀσιρειν. Cf. for this an Egyptian ms. of the reign of Augustus, *Archiv* v. p. 164 Ἀ[ρ]τεμιδωρος Ἀνουβάτος καὶ ἡ γυνὴ ἀδελφῆ Ἡρακλῖα . . . καὶ ὁ υἱὸς Ἑρμανοῦβ(ι)ς, and still more clearly P Tebt II. 320⁵ (A.D. 181) τῆ[ς] . . . γυναῖκός . . . [οὔσης μο]ν ὁμο(α)τρίου καὶ ὁμο(η)τρίου ἀδ[ελ]φῆς. But there seem to be places where the word means simply "wife": see under ἀδελφός, and cf. P Oxy VII. 1070 (iii/A.D.), where a man addresses his wife as ἀδελφῆ and speaks of "our child and your brother and your father and your mother and all our (relations)"—clearly she was not "sister" literally. Dittenberger on *OGIS* 60³ (B.C. 247-21) Βερενίκη, ἡ ἀδελφῆ καὶ γυνὴ αὐτοῦ (Ptolemy Euergetes), shows that ἀδελφῆ was an honorary title: Berenice was her husband's cousin.

For the later metaphorical use of the word (1 Cor 7¹⁵, etc.), cf. the Paris magical papyrus I. 1135 ff. χαίρετε οἷς τὸ χαίρειν ἐν εὐλογία δίδονται ἀδελφοῖς καὶ ἀδελφαῖς ὅσοις καὶ ὁσίοις.

ἀδελφός.

For the literal and the more general derived sense we may quote *Syll* 474¹⁰ ἀδελφοὶ οἷς κοινὰ τὰ πατρῶα, and 276²⁶ διὰ τὸ Μεσσαλιήτας εἶναι ἡμῖν ἀδελ[φούς]. In P Lond 421 (B.C. 168) (= I. p. 30, *Selections* p. 9) Ἰσιῶς Ἡφαιστῶνι τῷ ἀδελφῷ χαί(ρειν)], it seems probable that Isias is

addressing her *husband*, not *brother*: see Kenyon's note *ad l.* where Letronne's statement that the Ptolemies called their wives ἀδελφαί even where they were not actually so is quoted. Witkowski *Ép.*² p. 61 maintains this against Wilcken, quoting Wilamowitz (*Gr. Lesbuch* I. p. 397), and noting that Isias says ἡ μήτηρ σου, showing that Isias and Plephaestion were not children of the same mother. Cf. also P Par 45 and 48 (ii/B.C.) where men address with τῷ ἀδελφῷ χαίρειν men who are no relation to them. For the use of ἀδελφοί to denote members of the same religious community cf. P Tor I. 11⁻²⁰ (ii/B.C.) where the members of a society which had to perform a part of the ceremony of embalming bodies are described as ἀδελφῶν τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, and in P Par 42¹ etc. (ii/B.C.) the same designation is applied to the "fellows" of a religious corporation established in the Serapeum of Memphis. In P Tebt I. 12 (B.C. 118) Crönert assumes that one town clerk addresses another as ἀδελφός: Grenfell and Hunt take it literally—see their introduction. Crönert quotes also *Syll* 607 (iii/iv A.D.), where it is used between two δεκάπρωτοι, and *OGIS* 257² (B.C. 109), where one king so addresses another. In this last case the kings were the sons of sisters, but Dittenberger warns us against taking ἀδελφός as used loosely for ἀνεψιός. He refers to *OGIS* 138³ (ii/B.C.), where Ptolemy Euergetes II. addresses as "brother" one Lochus, who in other inscriptions is συγγενής—"our trusty and well-beloved cousin," as an English king would have put it. 'Αδελφέ as a term of address may be illustrated by P Flor II. 228 (iii/A.D.), where Palas thrice calls Heroninus ἀδελφέ: in four other letters to him, from about the same time, he only calls him φίλτατος. So P Tebt II. 314¹² (ii/A.D.) ἔρρωσὸ μοι ἀδελφε, in a letter addressed at the beginning τῷ πριμωτάτῳ. (The voc. survives in Pontic MGr ἀδελφε—elsewhere ἀδερφέ—says Thumb.) A clear case is BGU IV. 1209² (B.C. 23), where Tryphon addresses τῷ ἀδελφῷ, and goes on to write of his correspondent's late brother as his own former friend: τοῦ εὐκλήρου ἀδελφοῦ σου ἡμῶν δὲ φίλου γενομένου Πετεχῶντος. 'Αδελφός as a title of address is discussed in *Rhein. Mus.* N.F. iv. p. 170. From the Christian papyri we may note P Grenf II. 73² (late iii/A.D.) (= *Selections* p. 117) 'Απόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρίῳ) χαίρειν, P Lond 417¹ (c. A.D. 346) (= II. p. 299, *Selections* p. 123) τῷ δεσπότη μου καὶ ἀγαπητῷ ἀδελφῷ 'Αβιννέῳ πραι(ποσίτῳ), and P Iand 11⁹ (iii/iv A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ (cf. Wilcken, *Archiv* vi. p. 295). For the Christian use of the word see Harnack *Mission and Expansion of Christianity*² I. p. 405 ff. On ἀδελφός "improperly" used in the LXX, see a note by Hort *The Epistle of St. James*, p. 102f.

ἀδελφότης.

This word, which is confined to 1 Pet 2¹⁷, 5⁹ in the NT, occurs in the late P Giss I. 57² (vi/vii A.D.), P Oxy I. 158² (same date) παρακαλῶ τὴν ὑμετέραν λαμπρὰν γησῖαν ἀδελφότητα, "I urge you, my true and illustrious brother." From an earlier date may be quoted Ramsay *C. and B.*, ii. p. 720, no. 655 (prob. iii/A.D.) ἐρήν[η] πάση τῇ ἀδελ[φότητ]ι: the inscription is the dedication of a κοιμητήριον, which Ramsay notes as a Christian term appearing as early as A.D. 251. Ramsay's remark, "It is noteworthy that the collective ἀδελφότης had already been formed," betrays forgetfulness

of 1 Pet *ll. cc.*, as well as of occurrences in Dion Chrysostom and 1 and 4 Maccabees: see Grimm. Crönert adds Vettius Valens, whom Kroll dates under the Antonines—see his index *s. v.*

ἄδηλος.

P Lond 940²³ (A.D. 226) (= III. p. 118) ἀδήλου ὄντος εἰ ὑμῖν διαφέρει ἡ κληρονομία, P Oxy I. 118⁵ f (late iii/A.D.) διὰ τὸ ἀδηλον τῆς οδοιορίας.

ἀδημονέω.

Lightfoot's translation of ἀδημονῶν, "distressed," in Phil 2²⁶, is borne out by P Oxy II. 298⁴⁵ f. (i/A.D.) λιαν ἀδημονοῦμεν χάρ[ε]ιν τῆς θρεπτῆς Σαραπούτος, where the editors render, "I am excessively concerned on account of the foster-child Sarapous." Towards the etymology of this word, T. W. Allen (*CR* xx. p. 5) traces an adj. δῆμων in the *Iliad* (M 211), with the meaning "knowing" "prudent," so that ἀδημονεῖν would suggest originally bewilderment. The adj. must be independent of δαίμων, though ultimately from the same root (*deus*, as in *δέδαι*, Skt *dasmāh*: cf. Boisacq *Diet. Etym.*, p. 168).

ἄδησις.

Without suggesting that there is anything to be called a real parallel with Rev 21⁸, it may be worth while to quote P Oxy I. 33^{iv}. 3 ff. (late ii/A.D.), an interesting papyrus describing an interview between M. Aurelius or Commodus and a rebel, τίς ἤδη τὸν δεύτερόν μου ἄδην προσκυνούonta καὶ τοὺς πρὸ ἐμοῦ τελευτήσαντας . . . μετεκαλέσατο, *i. e.* "facing death for the second time." The word does not appear in the indices of any papyrus collection, so far as non-literary documents go: the magic papyrus, P Leid Vvii³⁰ (οὐ ἡ γῆ ἀκούσασα ἐλεύσεται, ὁ ἄδης ἀκούων ταρασσεται) will serve as exception to prove the rule. Except for its appropriation from the literary language to represent *Sheol* in the LXX, we should probably not find it in NT. It is significant that Paul substitutes θάνατε for ἄδη when quoting Hos 13¹⁴ in 1 Cor 15⁶⁵. Prof. W. M. Calder tells us the word is common on tombstones in Asia Minor—doubtless a survival of its use in the old Greek religion.

ἀδιάκριτος.

OGIS 509⁸ (ii/A.D.) οὐδὲ τούτο τὸ μέρος κατέλιπον ἀδιάκριτον. For the adv. see P Oxy IV. 715³⁶ (A.D. 131) where a registration of property is certified with the words κ[α]τακεχώ(ρικα) ἀδιακ(ρίτως?). The editors translate ἄ. "jointly," as = κοινῶς ἐξ ἑσού in l. 7, but Wilcken (*Archiv* iv. p. 254) prefers "ohne Untersuchung"—a rendering which may help us in Jas 3¹⁷.

ἀδιάλειπτος.

Syll 732³⁵ (c. B.C. 34) ἐφ' ἣ ἔσχηκεν πρὸς τὴν σύνοδον ἀδιάλπτω φιλοτιμία. In the adverb we have an early example of this Hellenistic compound in P Tebt I. 27⁴⁶ (B.C. 113), τ]ὴν ἀδιάλπτως προσφερομ[ένην] σ]π[ο]σ]υδῆν: cf. BGU I. 180¹⁰ (ii/iii A.D.) ἐν λειτουργία εἰμ[ε] ἀδαιλε[π]τ[ω]ς, *Syll* 732¹⁵ (i/B.C.) ἀδιάλπτως δὲ ἐπαγωνιζόμενος, *ib.* 805⁴ (Roman period) of a cough. Other citations are needless.

ἀδιάφθορος.

In *Syll* 168²⁵ (iv/b.c.) the Athenian statesman Lycurgus is praised as ἀδιάφθορον κ[α]ὶ ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τῆς πατριδος . . . παρ[έ]χων]. Some late MSS. give the derived *n* in (-λα) in Tit 2⁷, and Grimm ingeniously traces our adjective to the verb ἀδιαφθέρω!

ἀδικέω.

The verb is common in petitions, as P Tebt I. 42⁶ (c. B.C. 114) ἡδίκημένος καθ' ὑπερβολὴν ὑπ[ὸ] Ἄρμιύσιος, P Eleph 27(a).⁵ (iii/b.c.) τοῦτου δὲ γενομένου ἐσόμεθα οὐκ ἡδικημένοι: so P Passal⁸ (Ptol.) (=Witkowski *Ephr.* p. 53) φρόντισεν οὖν, ὅπως μὴ ἀδικηθῆι ὁ ἄνθρωπος. With cognate acc. (as in Col 3²⁵) BGU IV. 1138¹³ (i/b.c.) δ ἡδίκησεν ἐμαρτηρησ(εν). In the sense of *harming* something inanimate (Rev 6⁶ 7²⁻³—the latter paralleled in Thucydides) see *Syll* 557⁸ τὴν δὲ λοιπὴν χώραν τὴν ἱερὰν τοῦ Ἀπόλλωνος τοῦ Πτωίου μὴ ἀδικεῖν μηδένα, and cf. BCH 1902, p. 217: εἰάν τις τὴν στήλην ἀδικήσῃ, κεχολωμένον ἔχοιτο Μῆνα καταχθόνιον. The wider sense of ἀδικεῖν "injure" is well illustrated by Swete on Rev 2¹¹.

ἀδίκημα.

The concrete noun from ἀδικεῖν, defined in Aristotle (*ap. Thayer*) as τὸ ἀδικον ὅταν πραχθῆ, occurs frequently. So BGU IV. 1098²² (i/b.c.), a marriage contract, of a "wrong" done to the wife (εἰς αὐτὴν ἀδίκημα), P Lille I. 29¹ (iii/b.c.) εἰάν τις περὶ ἀδικήματος ἐ[τέ]ρο[υ] οἰκῆτι ὄντι δίκην γραφάμενος ὡς ἐλευθέρω καταδικάσθῃ, P Amh II. 33¹³ (c. B.C. 157) ἐνφανισμῶν περὶ τινῶν ἀδικημάτων] καὶ παραλογεῖων σίτου τε καὶ χαλκοῦ "misdeeds and peculations," *Michel* 47²³ f., 884⁸ f., 1009⁸⁷, etc.

ἀδικία.

P Oxy IX. 1203²⁴ (i/A.D.) τὰ ὑπὸ τοῦ πατρὸς Λεονίδου ἐπὶ τῇ ἡμῶν ἀδικία πραχθέντα "done by his father L. to our hurt." BGU IV. 1123¹¹ (i/b.c.) μηδ' ἄλλο μηδὲν ἐπιτελεῖν ἐπὶ τῇ τοῦ ἑτέρου ἀδικία. P Tebt I. 104²³ (B.C. 92) the husband may not alienate the property, ἐπ' ἀδικία τῆι Ἀπολλωνίαι. P Magd 14¹⁰ (iii/b.c.) συγγρα]φῆ ἐπ' ἀδικίαι γεγραμμένη. It is curious that this recurrent combination should not appear in NT (except in 1 Cor 13⁶, which is quite different), among two dozen instances of the noun. For the concrete sense we find in papyri the neuter ἀδικίον, which is also Attic, and quotable from Ionic inscriptions: see instances in Mayser *Gr.* p. 432.

ἀδικος.

P Tebt II. 286⁷ (A.D. 121-38) νομῆ ἀδικος [οἰ]δὲν εἰσχύει, "unjust possession is invalid": *ib.* 302¹³ (A.D. 71-2) ἀδικον [ἐστίν] ἡμᾶς ἀπαιτεῖσθαι]. Of a person, BGU II. 531¹¹ 21 (ii/A.D.) πέπεισαι [γάρ] μοῦ τῇ γνώμῃ ὡς οὐτε εἰμι ἀδικος οὐτε ἀ[λ]λοτρῶν ἐπιθυμητής. Instances need not be multiplied.

ἀδολος.

The sense of this adjective in 1 Pet 2² is now set at rest by its constant occurrence in the papyri in the sense of "pure," "unadulterated." Thus P Ilfb I. 85¹⁶ f. (B.C.

261-0) σίτον καθαρὸν ἀδολον ἀπὸ πάντων μετρήσει, *ib.* 98¹⁹ (B.C. 251-0) σίτον καθαρόν ἀ]δ[σ]ολον κεκοσκιν[ευμένον] ("sifted"). Six examples come from this volume of iii/b.c. all referring to "unadulterated" corn. From i/A.D. we may cite P Oxy VIII. 1124¹¹ (A.D. 26) πυρὸν νέον] καθαρὸν ἀδολον ἄκρευον, "wheat that is new, pure, unadulterated, and un-mixed with barley." PSI 31²¹ (A.D. 164) τὰ ἐκφόρια παραδώσω ἐν τῇ κώμῃ καθαρὰ καὶ ἀδωλα gives the adj. a general application to all farm produce. P Oxy IV. 729¹³ (A.D. 137) ἀ]π[ο]δοτώσαν τῷ μεμισθ[ω]κότι τὸν μὲν οἶνον παρὰ ληρῶν νέον ἀδολον gives the rare application to liquids: cf. P RyI II. 97² (A.D. 139), of oil. The word is used of λαχανοσπέρμον, "vegetable seed," in P Fay 89¹¹ (A.D. 9), and of λάχανον in BGU IV. 1015¹² (A.D. 222-3). Cf. *Syll* 653¹⁰⁰ (i/b.c.) οἱ πωλοῦντες ἀδολα καὶ καθαρὰ. So of χρῆμα in Aeschylus *Agam.* 95 (but cf. Verrall), and in MGR of wine (Abbott, *Songs of Modern Greece*, p. 68). The figurative use appears in the late P Par 21¹⁵ (a deed of sale, A.D. 616), ὁμολογοῦμεν . . . ἀδῶλω συνειδήσει.

ἀδρότης.

In Wilcken *Ostr.* ii. 1600 (ii/A.D.) ἀδρο^κ appears twice, representing presumably something from ἀδρός. The adjective occurs in BGU III. 781¹¹ 2 (i/A.D.) πατέλλον ἀδρόν.

ἀδυνατέω.

Applied to persons this verb retains its classic sense, "to be incapable," in late Greek: cf. P Par 35⁶ (B.C. 163), διὰ τὸ ἐμὲ ἐν κατοχεί ἐντα ἀδυνατεῖν, *ib.* 63¹ f. (B.C. 165) ὅπως μήτε τῶν ἀδυνατούτων γεωργεῖν περισπάται μηθεῖς, and ⁸⁹ f. τοὺς ἀδυνατούτας ἀναγκάζειν ἐπιδέχεσθαι τὰ τῆς γεωργίας. The neuter sense, "to be impossible," when applied to things, appears in the LXX, which seems to tell in favour of the AV rendering in Lk 1³⁷, as against the RV: see Hatch *Essays* p. 4, Field *Notes* p. 46 f., where the true reading παρὰ τοῦ θεοῦ (RV) is rendered "for from God no word (or, nothing) shall be impossible."

ἀδύνατος.

In P Par 66²³ (late Ptol.) πρεσβύτεροι καὶ ἀδύνατοι are men "not strong enough" to work: cf. also P Lond 97¹⁴ (ii/b.c.) (= III. p. 128) ἀδύνατος γὰρ ἐστίν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσε[ως] and *ib.* 678⁸ (B.C. 99-8) (= III. p. 18) ἀ]δύνατ[ος] ὄμ[μ]ασι. In *Syll* 802²⁵ (ii/b.c.) ἀδύνατος is associated with ἀπίθανος, applied to ἰάματα, *ib.* 512²⁴ (ii/b.c.) of witnesses unable to appear.

ἄδω.

For the dative construction as in Eph 5¹⁹, Col 3¹⁶, cf. from the LXX Judith 16 ¹¹² ἄσταε τῷ κυρίῳ, and such passages as Philostr. *Imag.* i. xi. 780 Καύστρω ταῦτα καὶ Ἰστρω ἄσονται, Heliod. *Aethiop.* v. 15 ἐμβατήρια ἄδ. Διονύσω (Nägeli, p. 42). For the passive see P Giss I. 99⁸ (ii/b.c.) ὕμνοι μὲν ἀ[ἰ]δονται] γλώττῃ ξενικῇ.

ἀεί.

It may be well to note that ἀεί, whose oldest form is αἰφέι, is the locative of a neuter noun identical with Lat. *aevom*: αἰών is the same word in a different declension. The papyrus

form is αἰέ, as Mayer shows, p. 103 f. : αἰέι, which Bruggmann *Griech. Gram.*⁴ p. 57 thinks to be re-formed under the influence of αἰών, crept in after the Ptolemaic period. It occurs however as early as B.C. 22 in the new parchment from Avroman in Western Media (P Saïd Khan 2^a), described by E. H. Minns at the Hellenic Society (Nov. 11, 1913) : **τελέσουσι δ' αἰέ κατ' ἐνιαυτ[ό]ν κτλ.** It figures in the standing formula of the Decian libelli (A.D. 250) : as P Ryl II. 112 a⁴, b⁶, c⁵. The word comes most frequently in similar formal phrases, like ἐπὶ or εἰς τὸν αἰέ χρόνον (e. g. P Oxy III. 503³⁰—A.D. 118, or P Lips I. 31⁸—A.D. 256), or in the stiff language of legal documents, as BGU IV. 110S²⁶ (B.C. 5) etc. It only occurs in this one place in BGU I.—IV. : in P Oxy I.—X. its total is 7, for the non-literary texts, and of these only two (iii/ or ii/iii A.D.) are dissociated from formulae. It may be seen also eight times in CPR in a standing formula. It is significant in this connexion that it is greatly outnumbered in N Γ by πάντοτε, which replaces it in MGR. Note the petition P Ryl II. 114²⁴ (c. A.D. 280) οἰκιάται . . τῷ Σ. [ἐμέ τὴν χηρὰν] . . αἰέ ἀποστερεῖν, “it has become a habit with S. on all occasions to rob me” (Edd.).

ἀετός.

Michel 833¹³ (Delos, inventory of temple treasures, B.C. 279), ἀετός ἀργυρούς τῶν ἀρχαίων διαπεπτωκός. As a constellation name it appears twice in a calendar, P Hib I. 27^{107, 108} (c. B.C. 300), and rather later in the Eudoxus papyrus. Mayer (p. 104) cites instances of its appearance as a proper name, by way of showing that the old Attic spelling αἰετός did not survive : it may be seen in *Syll* 537⁶⁹ (second half of iv/B.C.), where the word is an architectural term (—gable). In *Syll* 583¹⁷ (i/A.D.) we have a marble altar of Zeus at Smyrna, ἔχων ἀετὸν ἐν ἑαυτῷ : so *ib.* 588¹⁹¹ (Delos, c. B.C. 180) ἀετοῦ κεφαλὴ ἀργυρὰ ἐπίχρυσος.

ἄζυμος.

To the instances of this word from profane authors in Grimm-Thayer, add Hippocrates Περὶ Διαίτης III. 79, where it is used along with ἄρτος.

ἀηδία.

This vernacular word (Lk 23¹² D) is supported by P Par 11²⁴ (B.C. 157) καταπνευγόςτα διὰ τὴν ἀηδιαν, *ib.* 487^π (B.C. 153) τοῦ πρὸς σε τὴν ἀηδιαν πώησαντος, “who had that disagreement with you,” P Lond 342⁹ f. (A.D. 185) (= II. p. 174) ἄλογον ἀηδιαν συνεστήσαντο, and almost identically BGU I. 221⁴ f. (A.D. 114) (= *Selections*, p. 75) ; cf. P Tebt II. 304⁹ (A.D. 167–8) ἀητιαν [*i.e.* -διαν] συήψαν (*l. συν-*), “they picked a quarrel.” The verb ἀηδιζομαι occurs in P Lond 421^{4, 27} (B.C. 172) (= I. p. 30, *Selections*, p. 10 f.) in the sense “I am troubled, distressed.” For the adverb see BGU II. 665ⁱⁱⁱ.¹⁰ f. (i/A.D.) ἀηδῶς δὲ ἔσχον περὶ τοῦ ἔππου, *ib.* III. 801³ f. (i/A.D.) λείαν ἀ[η]δῶς ἤ[κο]υσα παρὰ κτλ. Instances of these words are frequent : we need not cite more.

ἀήρ.

A very late (vi/A.D.) citation may be made from an illiterate document which fairly proves the word in continued vernacular use : P Lond 991¹⁰ (= III. p. 258) ἀπὸ θημελίον ἔως ἀέρος. Vettius Valens p. 330⁹ has ὁ τε περικεχυμένος

ἄηρ ἀφθαρτος ὑπάρχων καὶ διήκων εἰς ἡμᾶς ἀπόρροιαν καρικὴν ἀθανασίας ἀπονέμει κτλ. In Wünsch *AF* 4³⁷ (iii/A.D.) we have ἀέρος τὴν ἔξουσίαν ἔχοντα Ωη Ἰάω εαφ—but in syncretic documents of this kind a reminiscence of Eph 2² is not excluded. Add P Leid Wxviii.³⁸ ὁ ἀέρα βλέπων. In BGU IV. 1207⁶ (B.C. 28) we find some gauzy fabrics described as ἀερο:[ι]ζῆ. The noun survives in MGR.

ἀθανασία.

This word, which in the NT is confined to I Cor 15⁵³ f., I Tim 6¹⁶, occurs several times in Wisdom, but not elsewhere in the Greek OT : cf. however, Sirach 51⁹ Α καὶ ἀπὸ ἀθανάτου ῥύσεως ἐδεήθην. “and to the Immortal One did I pray for deliverance,” and see also Didache 4⁸. As showing the wider connotation of the word in early times, cf. the description of Caligula in *Syll* 365⁴ (i/A.D.) τὸ μεγαλείον τῆς ἀθανασίας, and the use of the formula οὐδὲς ἀθάνατος in sepulchral epitaphs, where, as Ramsay (*Luke the Physician*, p. 273) has shown, the meaning is “no one is free from death” rather than “no one is immortal.” Pagan examples of this usage can be cited (Ramsay, *ut supra*), but it is generally Christian. One interesting instance may be cited where the formula has been expanded into two lines : οὐδὲς [ἀθά]νατος, εἰ μὴ μόνον ἰς θεὸς αὐτός, ὁ πάντων γεν[ε]τῆς κὲ πᾶσι τὰ πάντα μερίζων, “no one is immortal except only the one God Himself, who is father of all and gives all things to all” (*Studies in the Eastern Roman Provinces*, p. 129). Wünsch *AF* 5²⁴ (Deissmann’s “LXX Memorial”—iii/A.D.) has τοῦ Κυρίου α[ι]ω[νίου] ἀθάνατου παντεφώπτου. *Preisigke* 364¹⁵ (iii/iv A.D.), where a tomb is forbidden to be used for any παρὲς τῶν γαμβρῶν ἀθανάτων, shows a strange sense as well as irregular grammar. As illustrating the vernacular usage, reference may be made to P Strass I. 30⁸ (A.D. 276), where the epithet is applied to she-goats—ἀγλας θηλείας τε[λ]είας ἀθανάτους, obviously in the sense of “very strong, hardy” : see the editor’s introduction, where he translates ἀ. “von eiserner Bestand,” and cites Herod. vii. 31, μελεδωῖν ἀθανάτω ἀνδρὶ κτλ. : cf. also P Cairo Preis 4³ (iv/A.D.)] γείον ἀθανά[του] . . .] ἀρούρας. Crönert, however (*Lex. s. v.*), takes it in the sense to be mentioned next. In BGU IV. 105S²⁶ (B.C. 13) μηθῆ[ν] τ]ὸ καθόλου λαβοῦσα διὰ τὸ ἀθάνατον αὐτὴν ἐπιδεδέχθαι τροφεύην (*l. -ειν*) the word appears to imply that the person providing a slave as wet-nurse undertook to carry out the contract for the two stipulated years “apart from the death of” the infant, whose place could be filled by another : cf. the Persian Guard, the “Immortals,” so called because their numbers were kept up to the same figure. Antiochus of Commagene uses the adjective as an epithet of κρίσις in his famous inscription, *OGIS* 383²⁰⁷ (i/B.C.), meaning presumably “unalterable” : cf. *Syll* 365⁷ (i/A.D.) τῆς ἀθανάτου χάριτος of Caligula. From the sixth century we may quote P Oxy I. 130²¹, where a petitioner says that he will send up ὕμνους ἀθανάτους “unceasing hymns” to the Lord Christ for the life of the man with whom he is pleading. See also Vettius above (*s.v.* ἀήρ).

ἀθέμιτος.

This late form is found in P Tor I. 14²² (B.C. 120) αἰς [*sc.* θεαῖς] ἀθέμιτὰ ἐστὶν νεκρὰ σώματα, a passage which

seems to support the rendering "abominable" in 1 Pet 4⁸, and in consequence perhaps the Gentile destination of the Epistle: see Bigg's note *ad l.* Vettius Valens the astrologer (ii/A.D.) tells us that under the influence of Saturn, Mars and Venus some people ἀθεμίτοις μῆξι καὶ ἀδιαφόροις ("reckless") ἀνεπιστρεπτοῦσι (p. 43²⁷): the same writer (p. 184⁴) speaks of men who ἀνοῦνται τὰ θεία καὶ ἑτεροσεβοῦσι ἢ ἀθεμιτοφαγοῦσιν. The word is thus equivalent to *nefastus*.

ἄθεος.

OGIS 569²² (iv/A.D.) τῆς τῶν ἀθέων ἀπεχθοῦς ἐπιτηδεύσεως. For the popular cry εἰρε τοὺς ἀθέους, "Away with the atheists," directed against the early Christians, see the account of the martyrdom of Polycarp in Eus. *H.E.* iv. 15, 19: cf. *ib.* ix. 10, 12, παρ' ᾧ φέ (Maximinus) μικρῶ πρόσθεν δυσσεβεῖς ἐδοκοῦμεν καὶ ἀθεοὶ καὶ παντὸς ἄλλοι τοῦ βίου. See also the Logion P Oxy I. 1 *recto*³ ἐν ᾧσιν [β' οὐκ] εἰ[σ]ί]ν ἔθεοι.

ἄθεσμος.

An instance of this word, which in the NT is confined to 2 Peter (2⁷, 3¹⁷), may be quoted from the late P Oxy I. 129⁷ (vi/A.D.) where a man breaks off the engagement of his daughter to a certain Phoebamion, because it had come to his ears that the latter was giving himself over to "lawless" deeds—ἀκηκοέναι σε παρεμβάλλοντα ἑαυτὸν ἐν τοῖς αὐτοῖς ἀθέμοις πράγμασιν.

ἀθετέω.

This verb, which is not approved by the Atticists (frequent in Polybius), occurs five times in the Pauline writings, always with reference to things, except 1 Th 4⁸ ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεόν. In the LXX it represents no fewer than seventeen Hebrew originals. It appears in the new Median parchment of B.C. 22, P Saïd Khan 2^a 11. For its use in the papyri, cf. P Tebt I. 74⁵⁹ (B.C. 114-3) ἐν τῇ ἡθετημένῃ ἱερᾷ, BGU IV. 1123¹¹ (time of Augustus) ἀθετεῖν τῶν ὁμολογημένων, P Oxy IV. 808 (i/A.D.), ἡθέ[τισται] of loans repaid and cancelled, *ib.* VIII. 1120⁸ (iii/A.D.) ἐξέσχυσεν τὰ βιβλῆδια ἀθετηθῆναι, "procured the failure of the petition"; and in the inscriptions, OGIS 444¹⁹ ἐὰν δέ τινες τῶν πόλεων ἀθετ[ῶσι] τὸ σύμφωνον. This is fairly near the meaning suggested from the LXX in Mk 6²⁸, "break faith with her," by Abbott *Joh. Voc.* p. 322: see also *Field Notes*, p. 30. The adjective is found in P Amh II. 64^{12f} (A.D. 107) where certain officials are described as ἀθέτους . . . κ[α]ὶ μὴ ἀναλογούντας τὴν ἐ[πι]μελειαν, "inefficient and incapable of doing their duties" (Eddl.): cf. P Lond 237²³ (c. A.D. 346) = (II. p. 291) τὸν ἐν ἀθέτῳ σιτόκριθον, with reference to corn (wheat and barley) rejected by the inspector as unfit for food.

ἀθέτησις.

The force of ἀθέτησις in Heb 7¹⁸, 9²⁶ is well brought out by Deissmann's reference (*BS* p. 228 f.) to the technical legal formula in the papyri εἰς ἀθέτησιν καὶ ἀκύρωσιν, as in BGU I. 44¹⁶ (A.D. 102) τὴν δ[ια]γραφὴν εἰς ἀθέτησιν καὶ ἀκύρωσιν, "the decree to be annulled and cancelled." So

P Amh II. 111^{19 f} (A.D. 132), P. Tebt II. 397¹³ (A.D. 198), P Saïd Khan 2^b 14 (B.C. 22), etc.

ἄθλησις.

IG XIV. 1102 (Rome, ii/A.D.). CP Herm 119 verso iii 13 (a rescript of Gallienus), εἰδοκίμων κατὰ τὴν ἀθλησ[ιν] γενομένων. *Syll* 686²⁴ (ii/A.D.) ἀξίως καὶ τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τῆς ἀθλήσεως. Other words of this family are well evidenced. Thus OGIS 339⁷⁹ (Sestos, ii/B.C.) τιθεῖς ἄλλα πάντων τῶν ἀθλημάτων, with ἀθλητής, ἀθλόφορος, etc.

ἀθροίζω.

OGIS 764⁹ (c. B.C. 127) τὸ . . . ἀθρο[ισθῆν] πλ[η]θος]. P Par 40⁴² (B.C. 156) χρῆ[ματα ἢ] θροικότες. For the adjective see P Petr II. xi(1)⁷ (iii/B.C.) (= *Selections*, p. 8) ἀθροῦν, "in a lump sum." Cf. P Amh II. 79⁶⁴ (ii/A.D.) ἐθροῦν ἀργύριον. On its form see Crönert *Mem. Herc.*, p. 166.

ἀθνυμέω.

P Amh II. 37⁷, cf. 10 (B.C. 196 or 172) μὴ ἀθνυμέ. P Giss I. 79^{iii 11} (ii/A.D.) οὐ χ[άρι]ν οὐδ[εῖ]ς ἀθνυμεί πωλεῖν κτήμα. The substantive is found P Par 22^{14f} (ii/B.C.) τῷ δὲ μὴ ἡμᾶς εἶναι σὺν αὐτῷ ὑπὸ τῆς ἀθυμίας μετέλλαχεν τὸν βίον. The adverb ἀθνυμῶς occurs in *Syll* 226¹⁰⁹ (iii/B.C.) πολλῶν ἐχόντων ἀ. καὶ παρσκευασμένων ἐγγέλπειν τὴν πόλιν.

ἀθῶος.

P Oxy II. 237^{viii.17} (ii/A.D.) ο[ὐ]δ[ε] τότε ἀθῶος ἐσόμενος, ἀλλὰ τοῖς τεταγμένοις ἐπιτίμοις ἐνεχόμενος, "and even so he shall not escape his liabilities, but shall be subject to the legal penalties"—a legal opinion quoted in the lengthy Petition of Dionysia. An earlier example is afforded by P Tebt I. 44²³ (ii/B.C.) where certain precautions are taken lest an assailant ἀθῶως διαφύγη, "should escape unpunished." Cf. *Syll* 790⁵⁹ (i/B.C.) ἃ ἐὰν ὁμό[σω]σιν, ἔστωσαν ἀθῶοι.

αἴγειος.

P Fay 107^{2 f} (A.D. 133) ὑφέιλαντο δέρματα αἴγειαν (i. e. -α) τέσσαρα, "carried off four goat skins" P Oxy II. 234⁴⁶ (ii/iii A.D.) χολή ταυρεῖα [ἢ κ]αὶ αἰγεία ἢ προβατεία. P Leid X^{xv.19} (iii/iv A.D.) μιγνυμένη αἵματι αἰγείῳ. For a form αἰγικός, see P Grenf II. 51¹⁵ (A.D. 143) ἀ[πέ]ρχεν αὐτοὺς τιμὴν δερμάτων αἰγικῶν τεσσάρων. Also δέρματα αἴγινα P Lond 236⁶ (A.D. 346) (= II. p. 291).

αἰγιαλός.

The word is common (MGr = "seashore"); but it may be noted that in P Tebt I. 79 (c. B.C. 148) it refers to the shore of Lake Moeris; in *ib.* 82 (B.C. 115) and 83 (late ii/B.C.) to the shore of a marshy lake then covering the neighbourhood of Medinet Nehās (see the editors' note on p. 346). So P Fay 82¹ (A.D. 145), P Tebt II. 308⁵ (A.D. 174). On the use of the term in Ac 27³⁹, see W. M. Ramsay *St Paul*, p. 341, and *Expositor* V. vi. p. 154 ff. P Fay 222 (iii/A.D.) is the beginning of a document addressed Φιλίππῳ αἰγιαλοφύλακι Ἀρσινό[του]. We find γῆ αἰγιαλίτις mentioned in P Oxy VI. 918^{viii.10} (ii/A.D.), P Lond 924⁷ (A.D. 187-8) (= III. p. 134): Sir F. G. Kenyon renders "land on the border of the lake."

Αἰγύπτιος.

In P Lond 43^{2f} (ii/B.C.) (= I. p. 48) a mother congratulates her son because he had been learning Αἰγύπτια γράμματα, or the demotic speech: cf. P Tebt II. 291⁴² (A.D. 162) where a priest gives practical proof of his qualifications by his knowledge of ἱερατικά [καὶ] Αἰγύπτια γράμ[μα]τα.

αἰδῖος.

Syll 306¹⁵ (ii/B.C.—Delphi) ὅπως ὑπάρχει ἅ δωρεὰ εἰς πάντα τὸν χρόνον αἰδῖος. In *OGIS* 56³⁴ (iii/B.C., the Canopus inscription of Ptolemy III.) it is ordained to pay τιμὰς αἰδῖους in all the temples to Queen Berenice, who εἰς θεοὺς μετήλθεν shortly before. So *ib.* 248²⁶ (ii/B.C., Antiochus Epiphanes) τὰ καλὰ τῶ[ν] ἔργων εἰς αἰδῖοι μνήμην ἀνάγων. In *ib.* 383⁷⁶ Antiochus I. of Commagene (i/B.C.) claims περὶ δὲ ἱεροουργῶν αἰδῶν διάταξιν πρέπουσαν ἐποιήσαμην. The phrase τ. αἰδῖον χρόνον is common in the inscriptions, e.g. *Syll* 96⁶ (iv/B.C.). The adjective has been restored in the late P Lond 113⁶³ (vi/A.D.) (= I. p. 202) τὴν αἰ[δῖ]α[ν] ἰσχύιν: otherwise we cannot quote papyri—possibly the word was only appropriate to the stiffer language of inscriptions.

αἰδώς.

We can supply no papyrus references for this expressive word (1 Tim 2⁹, Heb 12²⁸ MPw), but it is found in 3 Macabees and in Epictetus; also *OGIS* 507⁸ (ii/A.D.) (with ἐπιείκεια). The verb occurs P Fay 12⁹ (c. B.C. 103) οὐκ αἰδεσθῆς δὲ τοῦ[το], “so far from being abashed” (Edd.), and often elsewhere: it is curious that Nageli (p. 57) should make it absent from the papyri as from NT—a glance at the indices would suffice. The adj. αἰδέσμιος and its abstract -ότης came into common use in late times.

αἷμα.

An interesting parallel to the common Biblical phrase αἷμα ἐκχέω, especially as it appears in Deut 19¹⁰ καὶ οὐκ ἐκχυθήσεται αἷμα ἀναίτιον, is afforded by an inscription found on a tombstone at Rheneia, containing a Jewish “prayer for vengeance,” *Syll* 816^{5f}. (i/A.D.) ἐγχείαντας αὐτῆς τὸ ἀναίτιον αἷμα ἀδίκως: see the full discussion in Deissmann *LAE* p. 423^{ff}. For the use of αἷμα, as in Jn 1¹³, cf. P Lips I. 28¹⁶ (A.D. 381) πρ[ὸ]ς τὸ εἶναι σου υἱ[ὸ]ν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι. In P Leid C (*verso*) ll.⁹ (p. 118—B.C. 161) two men appear in a dream saying Πτολεμαῖος, λαβὲ το[ύ]ς χαλκοὺς τοῦ αἵματος: they count out a purseful and say to one of the Twins εἰδοὺ τοὺς χαλκοὺς τοῦ αἵματος. Leemans quotes an opinion that this meant the price of a victim, and compares Mt 27⁶. In the sense of murder or blood-guiltiness it finds modern support in the Pontic dialect (Thumb *BZ*, xxii. p. 489), which is evidence for its place in the Eastern Κοινή, apart from any Semitic influence.

αἰμορροεῶν.

The noun occurs in BGU IV. 1026¹⁵ (magical text, iv/v A.D.) αἰμάροιαν ἰάται—following a spell from Homer, described as αἰμαροικόν (*H.* 1⁷⁵). Thumb (*BZ* xxii.

p. 489) compares αἱματορροῦσα “hemorrhage” in MGr (Rhodes).

αἶνος.

Syll 452⁴ (c. B.C. 240, Epidaurus, in dialect) κατὰ τὸν αἶνον τὸν τῶν Ἀ[χα]ίων is explained by Dittenberger as a “decree” of the Achaean Council. He compares *ib.* 306²⁹ (ii/B.C.) μήτε κατὰ ψάφισμα μήτε κατ’ αἶνον, the former being a decree of the people, the latter of the Senate (Delphi); and he cites Hesychius αἶνος· γνώμη, παρομῖα, παράδειγμα, ἔπαινος· καὶ ἡ χεῖροτονία καὶ ψήφισμα.

αἰνέω.

Dittenberger, in his note on *Syll* 835⁸ (iv/B.C., Elatea) [ὁ δάμ]ος αἰνεῖ, observes that the use of the verb belongs to the older language. But Plutarch has it occasionally; and in the LXX it is four times as frequent as ἐπαινέω, especially in the sense of praising God.

αἰρέσις.

In *Michel* 1001^{vi}.³³ (Thera, c. B.C. 200) αἰρέσειω τὸ κοινὸν . . . ἄνδρας κτλ· καὶ ἐγγραφέτω καὶ τὰν τοῦτων αἵρεσιν ὁ ἐπίσσοφος, the noun is the *nomen actionis* of αἰρέσθαι, “choose.” The two meanings (1) *animus, sententia*, and (2) *secta, factio*, are both illustrated by Dittenberger in *OGIS*: for (1) he gives fourteen examples from i/B.C. or earlier, for (2) only three of equal antiquity, viz. 176 τῆς Ἀμμωνίου αἰρέσεως, 178 similar (both from reign of Ptolemy XI, ii/i B.C.), and 442 (a *senatus consultum* of i/B.C. apparently) Σύλλ[α]ς αὐτοκράτωρ συνεχώρησεν [π]όλι[ς] ὅπως ἰδί[ο]ις τοῖς νόμοις αἰρέσειν τε ᾤσιν. (Note the effect of slavish translation from Latin ablative.) 2 Pet 2¹ is the only NT passage assigned by Grimm to the first head, and there the RV has a margin assigning it to (2). Herwerden cites an inscription from Delphi of iii/B.C. (*BCH* xx. p. 478) where the word equals εὐνοία: ἐνεβάνισε τὰν αἵρεσιν, ἃν ἔχει ποτὶ τε τὸ ἱερόν καὶ τὰν πόλιν Cf. *Koberts-Gardner* 55¹⁹ (a decree of the Senate and people) καὶ αὐτὸς δὲ Φαίδρος τὴν αὐτὴν αἵρεσιν ἔχων τοῖς προγογόνους (i. προγόνοις) διατετέλεκεν ἑαυτὸν ἄξιον παρασκευάζων τῆς πρὸς τὸν δῆμον εὐνοίας. The editors note that this sense of αἵρεσις = “*propensus animus*,” “kindly feeling towards a person,” is very common in later inscriptions.

In the papyri the meaning seems generally “choice”: in wills it is used = “*voluntas*,” or “disposition,” e.g. P Oxy VI. 907⁴ (A.D. 276) αἰρέσει τῇ ὑποτεταγμένῃ, “according to the disposition below written.” P Tebt I. 27⁶⁸ (B.C. 113) ἐπὶ τὴν αἵρεσιν τῶν ἐπιγενη[μ]άτων shows the pure verbal noun “receiving,” and in P Oxy IV. 716²² (A.D. 186) τὴν ἀμείνονα αἵρεσιν δίδόντι it is a “bid” (at an auction); so also BGU II. 656⁸ (ii/A.D.) προσερχέστωσαν (i.e. -θωσαν) τοῖς πρὸς τοῦτοις ἔρεσειν (i.e. αἵρεσιν) δίδόντες. Other examples of the word are P Petr II. 1⁶ τὴν τῶν ἀνθρώπων αἵρεσιν, P Par 63^{viii}. 8 ff. (c. B.C. 164) προαιρούμενος ἵνα μετακληθῆς ἔτι πρὸς τὴν ἐμὴν αἵρεσιν, and BGU IV. 1070⁸ (A.D. 218) εὐδοκοῦντα τῇ αἰρέσει τῆς ἐπιτροπῆς. P Tebt I. 28^{9f} (B.C. 114) comes nearest to the meaning (1)—καὶ κατὰ τὸ παρὸν δι[ε]ὰ τῶν ἀναφ[ο]ρῶν τῇ αὐτῇ αἰρέσει κεχηρημένον, which the editors render “since they show the same behaviour in their reports.” This use gives us a foretaste of the development *in malum partem*, producing “factiousness” and

then "heresy": cf. *Syll* 308²⁸ (ii/B.C.) γίνωνται δὲ καὶ ἄλλοι [ἐ]ληλυθῶτα τῆς αὐτῆς αἰρέσεως. In *Syll* 367¹¹ (i/A.D.) αἰρεσιάρχης means the chief of the profession (medical).

αἰρετίζω.

Syll 633² (ii/A.D.) αἰρετίζαντος (τοῦ) ὁ (θ)εοῦ.

αἰρέω.

The middle usage of this word, which alone occurs in the NT, may be illustrated from P Par 26²¹ (B.C. 163-2) (= *Selections*, p. 18) ὑμῖν δὲ γίνονται κρατεῖν πάσης ἧς ἀν αἰρήσθε χώρας, P Lips I. 104¹³ (c. B.C. 96-5) περί ὧν ἀν αἰρήσθε γράφετέ μοι, P Oxy III. 489⁴ (a will, A.D. 117) καθ' ὃν ἐὰν αἰρώμαι [τρόπον], P Kyl II. 153⁴³ (A.D. 138-61) κ[ύριος γὰρ ὧν τῶν ἰδίων οὕτως ἤρημαι διατέσθαι, P Tebt II. 316²⁰ (A.D. 248) ὁ ἐὰν αἰρήται, and so frequently. It is a sign of the gradual disappearance of the subtler meanings of the middle, that so early as B.C. 95 we find ἐὰν αἰρήτε and ἐὰν αἰρέσθε used side by side for "if you like," P Grenf II. 36^{14,18}; see further *Prolegomena*, p. 159. For other uses of the active cf. P Fay 34¹⁴ (A.D. 161) τὸ αἰροῦν ἐξ ἴσου, "equal instalments," the same in *ib.* 93¹⁷ (A.D. 161), P Oxy III. 502²⁸ (A.D. 164) τὰς αἰρούσας τῶν ἐνοικίων δραχμὰς ἑκατόν, "the proportionate amount of the rent, 100 drachmae" (Edd.), BGU II. 405¹⁰ (A.D. 348) πέπρακα εἰς τὸ ἔροῦν (*i. e.* αἰροῦν) μοι μέρος.

αἶρω.

For αἶρω, "raise," "lift up," as in Rev 10⁵, cf. *Syll* 807³ (ii/A.D.) ἀραι τὴν χεῖρα, and so *ib.* 607^{20,27}. One passage for αἶρειν χεῖρας may be specially noted, the Alexandrian inscr. in *Preisigke* 1323 (ii/A.D.): θεῷ ὑψίστῳ καὶ πάντων ἐπόπτη καὶ Ἠλῶ καὶ Νεμέσει αἶρειν Ἀρσεινὴ ἔωρος τὰς χεῖρας. The inscr. is heathen, but has striking similarity to the Jewish prayer for vengeance on which Deissmann comments in *LAE* p. 423 ff.: is its thought partly due to Jewish suggestion? In P Fay 103³ (iii/A.D.) payment is allotted to the bearers of a corpse—τοῖς ἡράκασι (*i. e.* ὄσι) αὐτόν: cf. P Grenf II. 77⁹ (iii/iv A.D.) (= *Selections*, p. 120). In a magical formula of iii/A.D. instructions are given to take twenty-nine palm leaves, on which the names of the gods have been inscribed, and then —ἔρε (= αἶρε) κατὰ δύο δύο, "lift them up two by two," P Oxy VI. 886¹⁹ (= *Selections*, p. 111). A good parallel to Col 2¹⁴ is afforded by BGU II. 388^{ii,23} (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[έ]σ[ου]. In 19¹⁵ ἄρον, ἄρον, σταύρωσον αὐτόν may be illustrated from a strangely incongruous source, the well-known school-boy's letter, where the boy's mother is represented as saying—ἀναστατοί με ἄρον αὐτόν, "he upsets me: away with him!" P Oxy I. 119¹⁰ (ii/iii A.D.) (= *Selections*, p. 103): cf. *Syll* 737¹⁴ (ii/A.D.) ἐὰν δὲ ἀπειθῆ, αἰρέτωσαν αὐτὸν ἔξω τοῦ πωλῶνος. A parallel of a different kind is found in the *defixio* from Cnidus, *Amstelent* no. 1¹⁸ (p. 6—iii/ii B.C.) ἴνα αὐτὸν ἐκ τῶν ζῶντων ἄρη—which the editor should not (p. 559) assign to αἰρεῖν! In the curious nursery alphabet, P Tebt II. 278 (early i/A.D.) αἶρειν is used six times for stealing (a garment). So in the passive BGU IV. 1201¹⁸ (A.D. 2) εἴροσαν τὸν στροφία τοῦ ἐνὸς μέρους [τ]ῆς θύρας ἡρμένον χ[ε]ρσέξιν. The use is common. With εἰς it can express "removing to" a place, as P Tebt II. 308⁹ (A.D. 174)—a man has paid for 20,000

papyrus stalks "which he has had transported to Tebtunis by Heraclides" (εἰς Τ. ἄρας διὰ Ἡ.). The classical use of the middle may be seen in P Lond 854⁶ (i/ii A.D.) (= 111. p. 206, *Selections*, p. 70) ἀράμενος ἀνάπλο[υν], of a tourist going up the Nile. To Wetstein's parallels for Lk 19²¹ αἶρεις ὁ οὐκ ἐθηκας C. Taylor (*JTS* ii. p. 432) adds the Jewish precepts quoted by Philo (*Mangey* II. 62a) ἃ τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν, ἃ μὴ κατέθηκεν μηδ' ἀναιρέσθαι, and Plato *Legg.* xi. (913 c) κάλλιστον νόμον διαφθεῖρων καὶ ἀπλοῦστατον καὶ οὐδαμῆ ἀγεννοῦς ἀνδρὸς νομοθέτημα, ὃς εἶπεν· "Ἄ μὴ κατέθου μὴ ἀνέλθῃ. In MGR only as compounded, παίρων = ἀπαίρω.

αἰσθάνομαι.

This verb, in NT only Lk 9⁴⁵, is asserted by Nägeli (p. 57) to be absent from the papyri. This is a still more remarkable oversight than that noted under αἰδώς. A few examples will suffice. P Eleph 13³ (B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σε, P Oxy III. 472³ (c. A.D. 130) οὐρ' ἐφῆ πρὸς τινα αἰσθέσθαι οὐδενός ("noticed anything"), BGU II. 372^{1,16} (A.D. 154) ἴστωσαν [μ]ὲν τ[ὶ]δ[ε]ν . . . ἐκ ταύτης] τῆς αἰτίας ἔτι κατεχόμενον αἰσθησέσθαι τῆς τοῦ μεγίστου Αὐτοκράτορος εἰμ[ε]ν[ε]ί[ας] (see *Chrest.* I. p. 33), *ib.* 417⁴ (ii/iii A.D.) αἰσθόμε(νον) τὴν τοῦ καιροῦ πικρίαν (note the accus. in a vernacular document), *ib.* 531^{ii,19} (ii/A.D.) αἰσθόμενος πῶς με φιλεῖς, and an ostrakon in *Archiv* vi. p. 220 (iii/B.C.) ἀπόσ τελον τοῖς ὑπογεγραμμένοις τὰς πεταλίας κρυφῆ καὶ μηθείς αἰσθανέσθω. But it is hardly necessary to go on to the other five or six volumes in which the index contains this verb. It survives in MGR.

αἰσθησις.

P Leid Wxiv. 44 πάσαις ταῖς αἰθήσεσι, Wunsch *AF* 18^{ff} (i/ii A.D.) τοῦτους ἀναθεμα[τ]ίζομεν σῶμα, πνεῦμα, ψ[υ]χὴν, [δ]ιάνοιαν, φρόνησιν, αἰσθησιν, ζοήν, καρδίαν, and *ib.* 45⁵ (iii/A.D.) βασιάνισον αὐτῶν τὴν διάνοιαν, τὰς φρένας, τὴν αἰσθησιν. Prof. H. A. A. Kennedy, following Klöpffer, quotes a good passage from Hippocrates to illustrate Phil 1⁹—*de Off. Med.* 3 ἃ καὶ τῆ ὄψι καὶ τῆ ἀφῆ καὶ τῆ ἀκοῆ καὶ τῆ ῥίνι καὶ τῆ γλώσση καὶ τῆ γνώμη ἔστιν αἰσθέσθαι.

αἰσθητήριον.

For this word (Heb 5¹¹) see Linde, *Episc.* p. 32, who cited Epicurus, Aristotle, etc., but shows that it came into the vernacular.

αἰσχρολογία.

BGU III. 909¹² (A.D. 359) πολλὰς ἐσ[χ]ρολογίας εἰς πρόσωπόν μου ἐξεπέων. A literary citation is P Oxy III. 410⁷⁶ (Doric, iv/B.C.) τὸ δὲ φέγειν τὰς αἰσχρολογίας με-γ[α]λοσπεπὲς καὶ κόσμος λόγῳ, "the avoidance of abuse is a mark of high-mindedness and an ornament of speech" (Edd). The adj. is generally associated with foul or filthy rather than abusive speaking in Col 3⁸: cf. *Didache* 3⁸, where after a warning against ἐπιθυμία the Christian is counselled to be μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος ("one who casts lewd eyes": cf. 2 Pet 2¹⁴) ἐκ γὰρ τούτων ἀπάντων μοιχεῖαι γεννῶνται.

αἰσχροίς.

BGU IV. 1024^{vii,20} (ii/iii A.D.), where a judge says to a scoundrel ἀπέσφα[ξ]ις γυναῖκα, Διόδιμε, αἰσχροῦς, P Tebt

I. 24⁹⁹ (B.C. 117) αἰ[σχρά without context, *ib.* II. 276⁴ (ii/iii A.D.—an astrological work) ἀπό αἰσχρᾶς περιστῆ[σεως] “an unfavourable position.” The word is not common, and is peculiar to Paul in NT.

αἰσχύνη.

In P Eleph I⁰ (a marriage contract, B.C. 311–10) (= *Selections*, p. 2) provision is made that if the bride κακοτεχνούσα ἀλσκηται ἐπὶ αἰσχύνῃ τοῦ ἀνδρός, “shall be detected doing anything wrong to the shame of her husband,” he shall be entitled to take certain steps against her: cf. P Gen 21¹¹ (ii/B.C.) (as completed, *Archiv* iii. p. 388) μηδ’ αἰ[σχύνειν] Μενεκράτην ὅσα φέροι ἀνδρὶ αἰσχύνῃν—the same formula in P Tebt I. 104⁹⁰ (B.C. 92). So P Par 47²⁵ (c. B.C. 153) (= *Selections*, p. 23) ὑπὸ τῆς αἰσχύνης, “for very shame,” P Oxy III. 471⁷⁸ (ii/A.D.) ἀπαξ γὰρ ἐν ζῆει τῆς αἰ[σχύνης] γενόμενον, “for when once accustomed to his shame.”

αἰσχύνομαι.

P Par 49²³ (B.C. 164–58) ὁ δέ, φαίνεται, τὴν ἡμέραν ἐκείνην ἀσχολληθεῖς, ἤσχηται συμμείξαι μοι: we may either suppose φαίνεται parenthetical or emend ἤσχηται. *ib.* 28 οὐκέτι ἦκει πρὸς ἐμέ αἰσχυνθεῖς, *Syll* 802¹²² (iii/B.C., Eridaurus) αἰσχυνόμενος δ[ὲ] ἄτε καταγελάμενος ὑπ[ὸ] τῶν ἑλλων. For the active (not in NT) see P Oxy III. 497⁴ (early ii/A.D.) αἰσχύνειν Θέωνα, P Gen 21¹¹, as quoted under αἰσχύνη.

αἰτέω.

The ordinary meaning of this word “to make a request,” “to ask for something” is borne out by the papyri, e.g. P Fay 109¹² (early i/A.D.) αἰτήσον Σάραν τὰς τοῦ (δραχμάς) ἰβ. “ask Saras for the twelve (silver) drachmae.” In *ib.* 121¹² (c. A.D. 100) it is construed with the accusative of the thing and παρά, τὸ δ[έρ]μα τοῦ μόσχου οὐ ἐβύ[σ]αμεν αἰτήσον παρὰ τοῦ κύρτου βυσσέως, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.): cf. Ac 3². See further *s.v.* ἐρωτάω, and for the distinction between active and middle *Proleg.*, p. 160f. If the middle connotes a greater degree of earnestness, it is natural that it should be more frequent than the active, as for example in the phrases αἰτούμενος λόγον δηλῶ . . . (P Hamb I. 6⁸ (A.D. 129), αἰτούμενος . . . νόματα . . . δίδομι (P GU I. 91⁸ ff. A.D. 170–1), and see the list of passages in the index to *Syll* (iii. p. 245). The verbal occurs negated in P Ryl II. 163⁴ (A.D. 139) γῆς κατοικικοῦ ἀναίτητου, “not subject to demand” (Edd.—see the note on 164⁴).

αἴτημα.

Syll 418⁶² (iii/A.D.) οὐδεὶς ἡμῖν ἐνόχλησεν οὔτε ξενίας (αἰτήματι οὔτε παροχής ἐπιτηδεῶν. For αἴτησις see P Oxy I. 56²¹ ff. (A.D. 211) διέγραφα δὲ τὸ ὀρισμένον τῆς αἰτήσεως τέλος: “I have paid the appointed tax for making such a request” (Edd.): the word is fairly common.

αἰτία.

P Petr III. 53 (n) (iii/B.C.) ἀπέσταλται εἰς Ἀλεξανδρείαν πρὸς αἰτίαν ὑπὲρ ἧς ἀπ[ολογ]ίζεται ἀ[λ]λ’ οὐ τυχῶν ἐπιδειξῆν (? for -δειξαι) [π]ρὸς βίαν ἔχεται. “he was sent to Alexandria to meet a charge against him and make his

defence; but since he did not succeed in clearing himself he is forcibly detained” (Edd.). So BGU I. 267⁴ (A.D. 199) τοῖς δικαίαν αἰτ[ί]αν ἐσχηκόσι, and so identically P Strass I. 22³ f. (iii/A.D.)—it was a legal formula. Note P Ryl II. 144²² (A.D. 38) ἐτόλμησεν πθόνου (= φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, “to bring baseless accusations of malice” (Edd.). In *ib.* 63² (iii/A.D.—an astronomical dialogue) τίς δὲ ἡ αἰτία τούτων [τ]ῶ[ν] [εἰ]δῶλων (“What is the cause of these images?”—Edd.) we might possibly render “case”: Prof. Hunt paraphrases “What is the meaning?” If so, it comes fairly near Mt 19¹⁰ εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός. Cf. P Par 49²⁷ (B.C. 164–58) εἴπερ οὖν ἐστὶν αὕτη ἡ αἰτία. A more general use in P Hib 1. 43⁷ (B.C. 261 (260)) ἴνα μὴ αἰτίας ἔχης, “lest you be blamed.” P Giss I. 401² (A.D. 212) joined with λ[ι]β[έ]λλου[s] in the sense of *quodlibet* (Ed.). The more ordinary meaning “reason,” “excuse,” like Mt 19⁹, etc., hardly needs illustration, but cf. BGU I. 136²⁸ f. (A.D. 135) κατὰ ταύτην [τὴν αἰτίαν], P Oxy III. 472⁵ (c. A.D. 130) εἶχεν μὲν οὖν αἰτίας, and frequently in the inscriptions, e.g. *Michel* 456¹⁴ (ii/B.C.) διὰ ταύτας τὰς αἰτίας. BGU IV. 1205⁷ (B.C. 28) τὴν αἰτίαν τοῦ φακοῦ has an insufficiently clear context. “Aνευ αἰτίας, *sine causa*, appears in PSI 41¹⁶ (iv/A.D.).

αἰτιόομαι.

In Rom 3⁹ D*G ἠτιασάμεθα is read for προητιασάμεθα of the printed texts: cf. P Tebt I. 35¹⁹ (B.C. 111) παρὰ ταῦτα ποῶν ἑαντὸν αἰτιάσεται, “any one disobeying these orders will render himself liable to accusation,” and *OGIS* 484⁰ (ii/A.D.) ἠτιώθησαν. In P Oxy VII. 1032⁵¹ (A.D. 162) τὸν ὑπηρετήν αἰτίας, we have an abnormal active. The verb is not uncommon.

αἴτιος.

For the absolute use = “guilty,” cf. BGU II. 651¹⁰ (A.D. 192) and P. Flor I. 916¹ (A.D. 255) πρὸς τοὺς φανησομένους αἰτίους: so P Tebt II. 330¹⁰ f. (ii/A.D.) πρὸς τὸ φανέντος τινὸς αἰτ[ί]ου μείνι μοι τὸν λόγ[ο]ν, “if any one is proved to be the culprit, he may be held accountable to me” (Edd.), *ib.* 333¹⁵ (A.D. 216), etc. A more neutral sense, “responsible,” occurs three times in the Revenue Papyrus (B.C. 259–8), where sundry officials “shall, each of them who is responsible (ἕκαστος τῶν αἰτίων), pay a fine to the Treasury,” if on inspection it appears that the proper acreage has not been sown. It is used wholly *in bonam partem* in Heb 5⁹, with which cf. Diodorus Siculus iv. 82 αἴτιος ἐγένετο τῆς σωτηρίας. For the dependent genitive cf. also *Syll* 737⁸⁰ (ii/A.D.) ὁ αἰτίος γενόμενος τῆς μάχης. The Lukan use of the neuter = “cause,” shading into “crime,” may be illustrated from P Hib I. 73¹⁸ (B.C. 243–2) ὅπως εἰδήης εἶναι αἰτίον τοῦ μὴ γενέσθαι τῷ Δω[ρί]ωνι ἀπόδοσιν τῆν Πάτρωνος βίαν, “the reason . . . is the violence of P.” (Edd.).

αἰτιόωμα.

So in Ac 25⁷ (all uncials), hitherto without external parallel: the confusion between -aw and -ow forms recalls ἡσθᾶσθαι and (Ion.) ἑσσοῦσθαι. It is now supported by P Fay 111⁸ (A.D. 95–6) (= *Selections*, p. 66) ὁ [ὄν]ηλάτης τῷ αἰτιόωμα περιεπέστη, “the donkey-driver shifted the

blame from himself." The generally illiterate character of the document somewhat discounts the value of its evidence.

αἰφνίδιος.

The adverb occurs in P Fay 123²¹ ff. (c. A.D. 100), an uneducated letter — αἰφνιδί[.]ως (with a letter erased) εἶρηξεν ἡμῖν σήμερον : cf. *Syll* 324²⁰ (i/B.C.) αἰφνιδιον σ(υ)μφορὰν θεασάμενος, also *ib.* 326² αἰφνιδίως ἐπιβαλόντος and *OGIS* 339¹³ (ii/B.C.) ἐκ τῆς αἰφνιδίου περιστάσεως.

αἰχμαλωτίζω.

Syll 348^{7, 10} (Cyzius, i/B.C.) ὄν αἰχμαλωτισθέντα ἐκ Λιβύης . . . [8]τι ἡχμαλώτισται Μάρκος. Phrynichus (ed. Lobeck, p. 442) characterizes the verb as ἀδόκιμον (*i. e.* good vernacular!).

αἰχμάλωτος.

The word is found in P Lille I. 3⁶⁶ (after B.C. 241-0) αἰχμάλωτος εἰς τὴν γινόμενην σύ[νταξιν?] In their note the editors think that the reference is to certain prisoners brought from Asia by Philadelphus (cf. P Petr II. 29(δ)² to some of whom a regular "allowance" or "grant" (σύνταξις) may have been made. Dittenberger's indices show seven inscriptions in *Syll* and one in *OGIS* containing the word, all in the Hellenistic period. For the subst. see *Michel* 965⁶ (beginning ii/B.C.) ἐ[σ]ωσισεν ἐκ τῆς αἰχμαλωσίας.

αἰών.

Magu 180³ ff. (ii/A.D.) μόνος τῶν ἀπ' αἰῶνος νεικήσας Ὀλύμπια, etc.—the athlete is claiming to have made a record : cf. the description of a certain ἀρχιερεὺς τῶν θεῶν in *Syll* 363⁶ (i/A.D.), as διὰ βίου πρῶτον τῶν ἀπ' αἰῶνος, and *ib.* 686⁴⁸ (ii/A.D.) ἦν μόνος ἀπ' αἰῶνος ἀνδρῶν ἐποίησεν. P Oxy I. 33ⁱⁱⁱ (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαγόμεινον], "behold one led off to death," literally "from life." Minns *IsPE* i. 22²³ τῶν ἀπ' αἰῶνος. *Preisigke* 1105 (i/A.D.) ἐπ' ἀγαθῷ εἰς τὸν (l. τὸν) αἰῶνα. P Giss I. 13¹⁹ (ii/A.D.) ἔπω[ς] πλουτή[σ]ης εἰς αἰῶ[να] "for the rest of your life." P Oxy I. 41 (iii/iv A.D.) is a curious report of a public meeting at Oxyrhynchus, punctuated with cries of "Ἀγαστοὶ κύριοι εἰς τὸν αἰῶνα," "the Emperors for ever!" : cf. *OGIS* 515⁵⁵ (iii/A.D.) *Succlam(atum) est* : ἰς αἰῶ[να] with Dittenberger's note. So *Syll* 376⁶⁰ (i/A.D.) Διὶ Ἐλευθερίῳ [Νέρων] εἰς αἰῶνα : also *Magu* 130⁷¹ ff. (i/B.C.) εὐεργέτην δὲ [γ]εγονότα τοῦ δήμου κατὰ πολλοὺς [τ]ρόπους πρὸς τὸν αἰῶνα, *OGIS* 383⁴⁴ (i/B.C.) εἰς τὸν ἄπειρον αἰῶνα—passages which are sufficient to show how thoroughly "Greek" the prepositional combinations with αἰών are. Reference should be made to *Syll* 757 (i/A.D.), an interesting inscription dedicated to Αἰών as a deity. For αἰών = period of life, cf. *Syll* 364⁹ (A.D. 37) ὡς ἂν τοῦ ἥδιστου ἀνθρώπου αἰῶνο(s) νῦν ἐνεστῶτος. On the Rosetta stone, *OGIS* 90 (B.C. 196), Ptolemy V is described as αἰωνόβιος : cf. P Lond 3¹⁹ (B.C. 146 or 135) (= I. p. 46) ἐπὶ βασιλείῳ αἰωνοβίον. So P Giss I. 30²⁰ (B.C. 161) βασιλεύ(οντος) αἰωνοβί(ου) of Ptolemy Philometor. See below on αἰώνιος, where also there are remarks on etymology.

αἰώνιος.

Without pronouncing any opinion on the special meaning which theologians have found for this word, we must note that outside the NT, in the vernacular as in the classical

Greek (see Grimm-Thayer), it never loses the sense of *perpetuus* (cf. Deissmann *BS* p. 363, *LAE* p. 368). It is a standing epithet of the Emperor's power : thus *Cajnat* IV. 144³ τ.αἰ οἶκον of 'Iberius, BGU I. 176 τοῦ αἰωνίου κόσμου of Hadrian. From the beginning of iii/A.D. we have BGU II. 362^{iv. 11} ff. ὑπὲρ σωτηριῶν καὶ αἰω[νίου] διαμο[ν]ῆς τοῦ κυρίου ἡμῶν Αὐτοκρά[τορος] Σεουή[ρου] Ἀ[γ]ντινίνου. Two examples from iv/A.D. may be quoted addressed to the Emperor Galerius and his colleagues : ὑμετέρῳ θεῷ καὶ αἰωνίῳ [νεύματι], and [ὑπὲρ] τῆς αἰωνίου καὶ ἀθάρατου βασιλείας ὑμῶν, *OGIS* 569^{20, 21}. Ultimately it becomes a direct epithet of the Emperor himself, taking up the succession of the Ptolemaic αἰωνόβιος (see above under αἰών *sub fin.*). The earliest example of this use we have noted is BGU IV. 1062²⁷ (A.D. 236), where it is applied to Maximus : so in P Grenf II. 67²⁷, a year later. (In both the word is said to be very faint.) P Lond 233⁹ (= II. p. 273) παρὰ τῆς θιότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Ἀυγούστων, referring to Constantius and Constans, is the precursor of a multitude of examples of the epithet as applied to the Christian Emperors. The first volume of the Leipzig Papyri alone has twenty-seven instances of the imperial epithet, all late in iv/A.D. Even in BGU I. 303² (A.D. 586) and *ib.* 309⁴ (A.D. 602) we have still τοῦ αἰωνίου Ἀυγούστου (Maurice). In *Syll* 757¹² (i/A.D.—see under αἰών) note θεῶς φύσεως ἐργάτης αἰωνίου (of Time). *Syll* 740¹⁸ (iii/A.D.) joins it with ἀναφαίρετον. P Grenf II. 71¹¹ (iii/A.D.) ὁμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰωνία καὶ ἀναφαίρετά is a good example of the meaning *perpetuus*; and from a much earlier date (i/B.C.) we may select *OGIS* 383⁴ (a passage in the spirit of Job 19²⁴) : Ἀντίοχος . . . ἐπὶ καθοσιωμένων βάσεων ἀσπίλους γράμμασιν ἔργα χάριτος ἰδίας εἰς χρόνον ἀνέγραψεν αἰώνιον. Add BGU II. 531^{ii. 20} (ii/A.D.) εἰς δὲ ἀστοχήσης [αἰω]νίαν μοι λοίπην (*i. e.* λύπην) [πα]ρέχιν μέλλεις. In his Index to *OGIS* Dittenberger gives fourteen instances of the word.

The etymological note on αἰών in Grimm-Thayer, though less antiquated than usual, suggests the addition of a statement on that side. Αἰών is the old locative of αἰών as αἰές is of αἰώς (acc. αἰῶ in Aeschylus), and αἰεῖ, αἰεῖ of *αἰφόν (Lat. *aevum*), three collateral declensions from the same root. In the Sanskrit *āyu* and its Zend equivalent the idea of *life*, and especially *long life*, predominates. So with the Germanic cognates (Gothic *aivus*). The word, whose root it is of course futile to dig for, is a primitive inheritance from Indo-Germanic days, when it may have meant "long life" or "old age"—perhaps the least abstract idea we can find for it in the prehistoric period, so as to account for its derivatives.

In general, the word depicts that of which the horizon is not in view, whether the horizon be at an infinite distance, as in Catullus' poignant lines—

Nobis cum semel occidit brevis lux,
Nox est *perpetua* una dormienda,

or whether it lies no farther than the span of a Caesar's life.

ἀκαθαρσία.

In a literal sense the noun occurs in a formula used in agreements for renting houses, which the tenant undertakes to leave in good condition. Thus P Oxy VIII. 1128⁵⁶ (A.D. 173) παραδότη τοὺς τόπους καθαρούς ἀπὸ κοπρίων καὶ πάσης ἀκαθαρσίας : *ib.* VI. 912²⁶ (A.D. 235), BGU II. 393¹⁶ (A.D. 168) ἀν[ε]υ ἀκαθαρσίας[ς], P Lond 216^{26f.} (A.D. 94)

(= II. p. 187), P Lips I. 16²⁸ (A.D. 138) where ἀπό stands without καθαρούς (see under ἀπό). Vettius Valens, p. 2¹⁹, has it in conjunction with κιναιδία: Kroll takes it as “*oris impudicitia* (?)”

ἀκάθατος.

The adjective is found in a moral sense of an unclean demon in the long magical papyrus P Par 574¹³³⁸ (= *Selections*, p. 113). It occurs in the correspondence of the architect Cleon (B.C. 255-4), P Petr II. 4. (3)⁸ (p. [8]), εἰλήφαμεν δὲ τοῦ ἀκαθάρτου καὶ τὸ [. . .], where the ganger Apollonius seems to be writing about a supply of iron for quarrymen, but the mutilation prevents our determining the reference. Vettius Valens, p. 76¹, has πάθειν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναίς, where the ethical sense is completely developed: half way comes Syll 633³ (ii/A.D. according to Michel), where a Lycian named Xanthus dedicates a shrine to Mên Tyrannus and says καὶ [μηθένα] ἀκαθαρτον προσάγειν· καθαριζέστω δὲ ἀπὸ σ(κ)όρδων κα[ι] χοιρέων] κα[ι] γ[υ]ναικός—the impurity is ritual.

ἀκαίριος.

The well-known letter of a prodigal son, BGU III. 846¹⁴ (ii/A.D.) (= *Selections*, p. 94) has the adverb ἀκαίριως πάντα σοι διήγηται, “unseasonably related all to you.” For the adjective cf. Syll 730¹² (ii/B.C.) αἱ λίαν ἀκαιροὶ δαπάναι. The derived noun appears in P Par 63^{xii, 83f.} (B.C. 165) διὰ τε τὴν περιέχουσάν με (I. με) κατὰ πολλοὺς τρόπους ἀκαίριαν.

ἀκακος.

BGU IV. 1015^{11f.} (A.D. 223-3) λ[άχαν]ον νέον νέον καθάρων ἄδολε(ον) . [. . . ἀ]κακ[ον] must have a passive sense “undamaged.” So P Oxy I. 142⁵ (A.D. 534), a similar formula. For ἀ. = “simple” rather than “innocent” in Rom 16¹⁸, see the quotations from Wetstein recalled by Field *Notes*, p. 166.

ἀκανθα.

In P Oxy III. 646 (time of Hadrian) a legacy includes κλεινή ἀκανθίνη, i.e. a couch made of acantha-wood (Herod. ii. 96, Strabo 175). Sir F. G. Kenyon (P Lond I. p. 140), calls it “the Egyptian acacia from which gum arabic is obtained, and whose branches were in early times used for boat-building.” Its pods are mentioned in P Leid X (iii/iv A.D.), a long list of chemical prescriptions: ^{xii. 36} (p. 237) ἀκάνθης κέρατια. The name, or derivatives of it, may be seen in P Lond 214^{13ff.} (A.D. 270-5) (= II. p. 162), *ib.* 1177¹⁷ (A.D. 113) (= III. p. 186), P Oxy I. 121⁴ (iii/A.D.), *ib.* VI. 909¹⁷ (A.D. 225), *ib.* VIII. 1112⁵ (A.D. 188), P Flor I. 507² (A.D. 268), etc. This evidence isolates further the word as used in Mark and John (Isa 34¹³); but the meaning there is not shaken. We need not discuss the identification of ἀκανθα, ἀκανθος (so MGr ἀγκάθι, Pontic ἀχάντι, “thorn”), and the derived adjective, as occurring in Egypt: in the N1 the exact nature of the thorny plant indicated is indeterminate: see *Enc. Bibl.* 5039 f.

ἀκαρπος.

The adj. may be cited from P Oxy I. 53⁹ (A.D. 316) ὄθ[εν] ἐφίτιον τὴν περσεῖαν ἀκαρπον οὖσαν πολλ[ῶν] ἐτῶν

διόλου ξηραντίσαν. For the subst. see Syll 423³⁰ (i/A.D.) διὰ τὰς γενομένας ἐφ[ε]ξῆς ἀκαρίας τῶν ἐλαίων.

ἀκατάγνωστος.

To illustrate this NT ἄπ. ἐρ. (Tit 2⁸) Deissmann (*BS* p. 200 f.) cites from the inscriptions a sepulchral epitaph CIG 1971 ^{b5} (Thessalonica, A.D. 165), where the word is applied to the deceased, and a similar usage in an inscription at Rome IGS I 2139³ (date?) (ἀμειπτος, ἀκατάγνωστος), also a deed of tenure from the Fayûm, BGU I. 308⁸ (Byz.) (= *Christ.* II. 278) ἐπάναγκες ἐπιτελέσωμεν τὰ πρὸς τὴν καλλιεργίαν τῶν ἀρουρῶν ἔργα πάντα ἀκαταγνωστ[ως]. Add P Oxy I. 140¹⁵, P Lond 113¹⁵ (= I. p. 209), P Grenf I. 57¹⁶ and *ib.* 58¹¹ (all vi/A.D.): also P Giss I. 56¹³ (vi/A.D.) where the editor cites similar expressions, such as ἀκαταφρονήτως, ἀναμφιβόλως. Nägeli (p. 47) compares εὐκατάγνωστος in P Tor I. I^{xiii, 11} (ii/B.C.).

ἀκατάκριτος.

This word has hitherto been found only in Ac 16³⁷, 22²⁵, and though “uncondemned” (AV, RV) is its natural meaning, this does not suit the context. Accordingly Blass thinks that it may there = Attic ἀκριτος, which can be used of a cause *not yet tried*. See also Ramsay *St Paul*, p. 225, where it is pointed out that Paul in claiming his rights would probably use the Roman phrase *re inco[n]nita*, “without investigating our case,” and that this was inadequately rendered by the Lucan ἀκατάκριτος.

ἀκατάπαστος.

For the genitive construction after this neuter adjective in 2 Pet 2¹⁴ ἀκαταπάστους ἀμαρτίας, cf. such examples from the papyri as P Tebt I. 124²⁶ (r. B.C. 118) ἀσκοφαντή(τους) καὶ ἀδίσταστους ὄντος πάσης αἰ[τ]ρίας, BGU III. 970^{7f.} (A.D. 177) τῆς εἰς ἀπαντας εὐεργεσίας . . . ἀβοήθητος: see *Proleg.* p. 235. In view of the common vulgar change of *au* to *ā* (as in Ἄγουστος, ἀτός, etc.—see *Proleg.* p. 47) it is not improbable that ἀκατάπαστος may be the word intended, so that the mass of the MSS. have glossed correctly. Prof. Thumb suggests that the influence of ἐπάτην may have affected the form. For this word cf. PSI 28⁵² (iii/iv A.D.—magic) ἐρωτι ἀκαταπαύστῳ.

ἀκαταστασία.

A literary citation for this Stoic word may be made from P Grenf I. 1⁴ (ii/B.C.), the Erotic fragment, where the faithless lover is called ἀκαταστασίης εὐρέτης. See also the astrological papyrus published in *Archiv* i. p. 493 f. τῆς συ[μβ]ίου σῆς ἀκαταστασ[αν] (l. 25 f.). It occurs nearly a dozen times in Vettius Valens, coupled with πλάνη καὶ ἀλητεία (p. 4¹⁸), ἀνωμαλία (p. 44¹⁸—one MS.), στάσις, ἔχθρα, συνοχή, κρίσις, παραχή, etc.: it several times has οἰκείων dependent on it. The verb ἀκαταστατέω also occurs three times. That the astrologers had so thoroughly domesticated it does not prove that Paul, James and Luke were using a word of the higher culture.

ἀκατάστατος.

Auvalent no. 4 (b)¹² (a curse on a leaden tablet from Cnidus) ἀνατίθημι Δάματρι καὶ Κόραι τὸν τὴν οἰκία(ν) μου ἀκατά[σ]τατον ποιού(ν)τα. The date (*op. cit.* p. 5) is given as B.C. 300-100, though the series may be later (Newton).

ἀκέραιος.

Syll 210¹³ (iii/B.C.) τὴν χῶραν ἀκέραιον. P Par 69 iii. 28 (A.D. 232) (= *Christ.* I. p. 64) . . . αὐτῷ τὸ πρᾶγμα ἀκέραιον ὡς ἦλθεν . . . In PSI 86⁸ (A.D. 367-75) a man named Aurelius Sneus is bailed out of prison on certain conditions, ἀκέραιον καὶ ἐκτό[s] φυ[λακῆς ἀ]ναδοθίντα. Much earlier comes an instance of the adverb, in BGU IV. 1208⁴⁷ (B.C. 27-6) ἐξηγή[σατό] μοι ἀκέραιως an outrage (ἔβρις) set forth in the petition which these words close. It is associated with ἀσυνῆς in IG III. 1418 (ii/A.D.), and in a Delphian inscr. of ii/B.C. (*BCII* xxvii. p. 109²³) πρᾶγμα ἄ. = οὐ κεκρμένον. Cronert, to whom these two passages are due, cites also IG XIV. 951²¹ (Rome, B.C. 78) εἰς ἀκέραιον ἀποκαθιστάται = *in integrum restituere*. In P Lips I. 13¹¹ (A.D. 366) ἀκέραιων ὄντων καὶ ἀκινδύνων is applied to a loan, in the promise to pay interest. (MGr ἀκέραιος.)

ἀκλινής.

This NT ἄπ. εἶρ. (Heb 10²³) occurs in a petition (v/A.D.) of stilted style but far from accurate: P Oxy VI. 904⁹ ταῖς ἀκλινεῖς (l. -εῖσιν) ἀκοαῖς τῆς ὑμετέρας ἐξουσίας, “the impartial ears of your highness.”

ἀκμάζω.

In his famous speech at Corinth, announcing freedom to the Greeks, Nero expresses regret that it had not been in his power to offer it ἀκμαζούσης τῆς Ἑλλάδος, so that more might have shared in his bounty (*Syll* 376¹⁷). The more literal sense appears in P Lond 46²⁰ (a magical papyrus, iv/A.D.) (= I. p. 72) ὅσα ἀκμάζει τῶν ὄπρωρων. According to Moeris (“ἦβάν Ἀπτ., ἀκμάζειν Ἑλλ.”). Nero’s composition-master must have attached a vernacular word to sully the purity of the oration.

ἀκμήν.

In *OGIS* 201¹³ (vi/A.D.) οὐκ ἀπήλθον ὄλως ὀπίσω τῶν ἄλλων βασιλέων, ἀλλὰ ἀκμήν ἔμπροσθεν αὐτῶν, the adverb seems to have the meaning “valde, magnopere, longe,” in accordance with the original meaning of ἀκμή (see Dittenberger’s note). Cf. *Syll* 326¹² (i/A.D.) παραλαβὼν τοὺς ἐν ἀκμαῖ τῶν πολιτῶν: similarly P Oxy III. 473⁶ (A.D. 138-60) παρὰ τὴν πρώτην ἀκμήν. A compound adjective ἴσακμον, “with an even edge,” is applied to a weaver’s instrument in P Oxy VII. 1035¹⁴ (A.D. 143). See on the later history of this word (MGr ἀκόμα = ἔτι) K. Krumbacher’s important article in Kuhn’s *Zeitschrift* xxvii. pp. 498-521. The noun was in Hellenistic use, according to Moeris: “ῥαία γάμον Ἀπτ., ἐν ἀκμῇ γάμον Ἑλλ.” The adverbial accus. was banned by the same grammarian in favour of ἔτι: so also Phrynichus (Rutherford *NP*. p. 203). In the NT, however, except for Mt 15¹⁶, all writers conspired to Atticize here: ἔτι was clearly quite good “bad Greek,” as well as ἀκμήν!

ἀκοή.

The word is sometimes concrete, denoting “the ear”: so in the late document cited above under ἀκλινής, and in P Oxy I. 129⁴ (vi/A.D.) εἰς ἀκοάς ἐμὰς ἦλθεν. Much earlier is Wünsch *AF* 1¹⁷ (ii/A.D.) where ἀκοάς stands between ἐκέφαλον [πρόσωπον] and ὄφρυς] μκτῆρας. Its more normal sense of “hearing” appears in a would-be cultured letter, BGU IV. 1080⁶ (iii/A.D.) (= *Christ.* I. p. 564) καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαθεσι ἠψφράνθημεν:

the writer is able to quote Homer. It is joined with ὄσφρησις (as in 1 Cor 12¹⁷) in the quasi-literary P Ryl II. 63⁷ (iii/A.D.—an astrological dialogue).

ἀκολουθέω

is still the word for “following,” in MGr (ἀκολουθῶ): it is noteworthy that in a large batch of petitions in P Ryl II. 124-152, from Euhemeria (A.D. 28-42) we find the MGr form anticipated four times (ἐπηκλούθησε or -ηκότος). In the papyrus the verb takes the place of ἔπομαι, which is also wanting in the NT, and in the LXX is confined to 3 Maccabees. In the most literal sense we have such passages as P Lond 131 *recto*²⁹ (A.D. 78-9) (= I. p. 171) παιδ(ῶν) β̄ ἀκολουθούτων τοῖς ὄνοις. P Lille I. I *verso*¹⁸ (B.C. 259) has an inanimate object: ἀκολουθήσουσι δὲ τοῖς προϋπάρχουσι χῶμασι, “they will follow up, continue, the existing banks.” For the thought of “following” to get a favour see BGU IV. 1079¹⁰ (A.D. 41) (= *Selections*, p. 39), ἀκολουθεὶ δὲ Πτολλαρῶνι πᾶσαν ὥραν, “stick to Ptolemaion constantly”: cf. I. 2⁶ μᾶλλον ἀκολουθῶν αὐτῷ δύνῃ φιλιάσαι αὐτῷ, “rather stick to him, and so you may become his friend” In P Petr III. 128¹⁰ the verb is used of journey-money assigned to an official, ἐφόδοις τοῖς ἀκολουθοῦσι τῷ [ἐπιστά]τῃ. A striking parallel to the language of Mt 19²⁷, and parallels, is to be found in an early papyrus Latin letter of recommendation discovered at Oxyrhynchus, P Oxy J. 32¹⁰ ff. (ii/A.D.), “reliqui enim su[os] [e]t rem suam et actum et me secutus est.” If the letter can be regarded as a Christian letter, its value, in view of its age, would be unique: see Deissmann *LAE*, p. 182. For the adjective, see P Tebt II. 296¹⁴ (A.D. 123) ἀκολουθ(όν) ἐστι, “it is consequently right” (Edd.), and for the adverb, see P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόν]τισον οὖν ἵνα γενή[τῃ] ἀκολουθῶς, “take care therefore that action is taken in accordance with it,” P Oxy I. 38¹³ (A.D. 49-50) ἀκολουθῶς τοῖς ὑπὸ σοῦ, “in accordance with what had been enacted by you”:—the word is very common. The verb normally takes the dative. P Amh II. 62² (ii/B.C.) shows it absolute: εἰσὶν οἱ ἀκολουθόντες μαχαροφόροι) Διδυμος Δυσίμαχος κτλ. In P Lille I. 26⁴ (iii/B.C.) we have an adverbial accus., εἰ μὴ ἀκολουθεῖς ἅπαντα. Note P Par p. 411 (Ptol.) Ἀμ]μώνιον ἀκολουθούτῃ σοι ὀφθαλ[μοῖς]. For ἀκ. μετά cf. Rutherford *NP*, p. 458 f., where the construction is shown to be Attic.

ἀκούω.

The verb is of course common enough, and needs little or no illustration, having few peculiarities. Its use for a judicial hearing (as Ac 25²²) may be paralleled with P Iand 9¹⁰ (ii/A.D.) καὶ [μ]ε[χ]ρ[ε] τούτου οὐπο ἠκούσθ[ημ]εγ, and P Oxy VII. 1032⁵⁰ (A.D. 162), where the epistrategus endorses a petition with ἀκουσθήσεται. So in BGU II. 511^{ii. 2} (= *Christ.* I. p. 26), an account written about A.D. 200 of a trial before Claudius, we have ἀκούει Κλαύδιος Καῖσα[ρ] Σέβαστος Ἰσιδώρου] γυμνασιάρχου πόλεως Ἀ[λεξανδρέων] κατὰ Ἀγρίππου βασιλέω[ς]. The last example will illustrate ἀκούειν with normal gen. of person: P Par 48⁴ (B.C. 153) (= Witkowski² p. 91) ἀκούσαντες . . . τὰ περὶ σοῦ συνβεβηκότα will serve for *acus. rei*, and will also illustrate the common use with περὶ, since the phrase is a mixture of ἀκ. περὶ σοῦ and ἀκ. τὰ σοι συνβεβηκότα (Witk.). The

same papyrus shows us the participial object clause, l. 12 ἀκούσαντες δὲ ἐν τῷ μεγάλῳ Σαραπειεῖον ὄντα σε. In P Amh II. 37⁸ (ii/B.C.) ἐκούμεν δὲ μὴ παραγεγονέιναι . . . we have apparently the infin. construction, and so in P Grenf II. 36¹⁵ (B.C. 95), ἠκούσαμεν τὸν μῦν καταβρωκῆναι τὸν σπόρον—Witkowski (² p. 120, cf. p. xiv.) allows the writer to be “modice eruditus.” For ἀκούειν ὡς cf. CP1Term 22⁶: for the commoner ὅτι, P Tebt II. 416⁸ (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μέλλω μὲνιν ἐνθάδε. With the introductory imper., as in Mk 4³, cf. the dialogue in P Ryl II. 63³ (iii/A.D.) where ἀκουε precedes an exposition.

ἀκροατής

in the sense of “impotent” is found in *Syll* 802, 803 (iii/B.C.), inscriptions from Asclepius’ temple, e.g. 802²² ἀνὴρ τοὺς τὰς χηρὰς δακτύλους ἀκρατεῖς ἔχων. Vettius Valens (p. 39³³) associates ἀστάτους ταῖς γνώμαις καὶ ἀκρατεῖς.

ἀκροατος.

P Oxy II. 237^{vii.40} (A.D. 186) παρ’ οἷς ἀκρατός ἐστιν ἡ τῶν ν[ό]μων ἀποτομ[ε]α, “amongst whom the severity of the law is untempered” (Edd.). It is said to mean “undiluted” in MGr: cf. *Od.* ix. 297 ἀκροτον γάλα.

ἀκριβεῖα.

P Par 63^{ii.45} (ii/B.C.) μετὰ πάσης ἀκριβείας, τὴν ἐκ[ε]νε[σ]τάτην [ποι]ήσασθαι πρόνοιαν combines some characteristic Lucan and Pauline words. P Lond 121⁸⁴¹ (iii/A.D.) (= l. p. 111), has ἐπ’ ἀκριβείας, an adverbial phrase like ἐπ’ ἀληθείας. A rather literary document, an advocate’s speech for prosecution—suspected by the editors of being a rhetorical exercise—contains the sentence ἄμεινον δ’ αὐταὶ καὶ σαφέστερον τὴν περὶ τοῦτο ἀκρίβειαν καὶ τὴν ἐπιμέλειαν Μαξιμ[ο]ῦ δηλώσουσιν (P Oxy III. 47^{i.11 ff.}, ii/A.D.), which the editors translate, “These letters will still better and more clearly exhibit Maximus’ exactness and care in this matter.” Near the end of the petition of Dionysia (P Oxy II. 237^{viii.20}, A.D. 186) we have μετὰ πάσης ἀκριβείας φυλασσέσθωσαν (sc. αἱ ἀπογραφαί); and in P Tebt III. 35 (a) *verso* ^{26 f.} a prisoner complains to the Epimeletes that it was on account of the “punctiliousness” of his predecessor in office that he had been confined—[ἀ]κριβείας ἐνεκεν ἀπήχθην. The verb ἀκριβεῖν, “to get exact instructions,” appears in P Amh II. 154⁷ (vi/vii A.D.) ἐὰν μὴ ἀκριβεύσωμαι ἀφ’ ὑμῶν περὶ ἐκάστου πράγματος: Crönert’s earliest citation for this verb is “Barnabas” 2¹⁰. It may be formed by association with ἀκριβεία, by the influence of the close relation of -εία and -εῖω.

ἀκριβής.

In P Oxy VI. p. 226 part of a document is given which forms the first column of no. S99 (A.D. 200): ὅπως ἐξετάσαντ(ες) κατὰ τὸ ἀκρίβεστερον τῷ (a gap follows). This is a good example of an elative comparative (*Proleg.* pp. 78 and 236), for the meaning is clearly “having most carefully examined”: cf. also P Petr II. 16¹³. A late iv/A.D. inscription, *Syll* 423¹⁵, has βρέβιον (= *brevē*, a *précis*) τῶν ἐιρημένων ἀπάντων ἀκριβῆ διδασκαλίαν ἐπέχον. The neuter as a noun occurs in the Magnesian inscr. *Syll* 929²

(ii/B.C.) τῷ μὲν ἀκριβεί τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἠβουλόμεθα, of counting a vote exactly; and P Tebt II. 287¹⁹ (A.D. 161-9) τὸ ἀκριβῆς μάθης. The adverb is treated separately below.

ἀκριβῶ.

This fairly common classical and Hellenistic verb does not happen to occur in the papyri, so far as we have noticed. We might add to the literary record Vettius Valens p. 265² τούτων οὕτως κατ’ ἐξέτασιν ἠκριβωμένων, which has exactly the same sense as in Mt 2¹⁶.

ἀκριβῶς.

For ἀ. with οἶδα, as 1 Th 5², cf. P Goodsp Cairo 3^{5 f.} (ii/B.C.) ὅπως ἀκριβῶς εἰδήσῃ, P Petr II. 15 (1)¹¹ (iii/B.C.) εἰδήσαι ἀκριβῶς: cf. P Hib I. 40^{6 f.} (iii/B.C.) ἐπίστασο μέντοι ἀκριβῶς. P Par 44⁷ (B.C. 153) (= Witkowski *EA* 2 p. 83) διασάφη[σόν] μοι . . . τὰ περὶ σαυτὸν ἀκριβῶς, P Lond 354²³ (c. B.C. 10) (= II. p. 165) ἐπιγνόντα ἀκριβῶς ἔκαστα. The comparative is used very much as in Ac 23^{15, 20} in P Oxy VIII. 1102¹² (c. A.D. 146), the strategus ἀκρίβεστερον ἐξετάσει ἢ κατοικῆ, and again BGU II. 388^{ii.41} (ii/iii A.D.) ἤξει Ἀρπαλος καὶ ἐξετασθήσεται περὶ τούτου ἀκριβεστ[ε]ρον: the combination was evidently a formula. With πυνθάνεσθαι (as in Ac 23²⁰) cf. P Petr II. 16¹³ (iii/B.C.) πεινόμεσθα ἀκριβεστερον. The superlative occurs in P Hib I. 27^{ii.34} (early iii/B.C.) ὡς οὖν ἠδυνάμην ἀκριβεστάτα.

ἀκροατής.

The verb occurs in the magic papyrus P Lond I 46¹⁷⁷ (iv/A.D.) (= I. p. 70) φρικτός μὲν ἰδεῖν, φρικτός δὲ ἀκροᾶσθαι.

ἀκροβυστία.

We have (naturally enough) no citations to illustrate this technical word of Jewish ritual, but a note on its formation might be given (from J. H. Moulton’s forthcoming *Grammar of NT Greek*, vol. II.): “Ἀκροποσστία, a normal descriptive cpd. from ἀκρος and πόσση with a fresh suffix, is found in Hippocrates, and is obviously the original of the LXX word. When a word containing a *vox obscaena* was taken from medical vocabulary into popular religious speech, it was natural to disguise it: a rare word βύστρα = βύσμα may supply the model.”

ἀκρογωνιαίος.

may very well have been coined by the LXX (Isa 28¹⁶). The Attic word was γωνιαίος: see inscriptional citations in J. A. Robinson *Ephesians*, p. 164. Crönert (p. 233) has several other compounds of ἀκρος, some of which may be in the same category. W. W. Lloyd in *CR* iii. p. 419a (1889) among some architectural notes on Eph 2²⁰⁻²², says: “The *acrogoniaios* here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout.”

ἀκροθίνιον.

The word is doubtfully restored in *Syll* 633⁴ (ii/A.D.) where it is prescribed that the worshippers shall bring among other offerings κολλύβων χραίνικες δύο καὶ ἀκρο[θίνιον?]. Cf. *GDI* 2561^{d.47} (Delphi, c. B.C. 395) τῷπόλλων τὰ ἀκρόθινα (pointed out by Prof. Thumb).

ἄκροσ.

P Tebt II. 380¹⁷ (i/A.D.) οὐλή ὀφρύνει δεξιά ἄκρῃ, "a scar at the tip of the right eyebrow," P Oxy I. 43 (*verso*) i. 17 (iii/A.D.) ἐπ' ἄκρω ῥύμης Σεύθου. In P Oxy I. 1081³ (A.D. 183 or 215), the meat bill of a cook, ἄκρα β are translated by the editors "two trotters." Cf. *Preisigke* 358⁴ (ii/B.C.) τὸ ἄκρον τῆς σκιᾶς, of the shadows on a sundial, and *Syll* 804⁹ (? ii/A.D.) κιστρίου προλαμβάνειν (= "eat," see *s.v.*) τὰ ἄκρα: *ib.* 425^{7, 9} (iii/B.C.) κατὰ τῶν ἄκρων, "down the heights" (as often).

Ἀκύλας.

Thayer's doubts regarding the existence of the genitive of this proper name may be set at rest by its occurrence in the papyri, where it is found in two forms—'Ἀκύλου (BGU II. 484⁹, A.D. 201-2) and 'Ἀκύλα (*ib.* I. 71²¹, A.D. 189, P Strass 22¹⁰, iii/A.D., Σουβατιανοῦ 'Α.). Much earlier is Γαίου 'Ιουλίου 'Ἀκύλα, on the inscr. of Augustus in *Preisigke* 401, A.D. 10-1. See Deissmann *BS*, p. 187, where the doubling of the λ in certain manuscripts of Ac 18² and Rom 16³ is further illustrated by the occurrence of both 'Ἀκύλας and 'Ἀκύλλας in duplicate documents of the end of ii/A.D. with reference to the veteran C. Longinus Aquila (BGU I. 326). An Aquila of Pontus occurs on an inscription of Sinope, Φλ[αμιν]ίου 'Ἀκύλα, as noted by D. M. Robinson in the *Prosopographia* to his monograph on Sinope, *Am. Journ. of Philology* xxvii. p. 269 (1906).

ἀκυρόσ.

The adjective ἀκυρος is common in legal phraseology (e.g. it comes *quater* in the Ptolemaic Hibeh papyri). It occurs in the new Median parchment, P Saïd Khan 1^a. 23 (B.C. 88) ὁς ἂν δὲ ἐγβάλῃ κτλ. [ἐ]στω ἀκυρος applied to a *person*, whose action is voided by illegality, a classical use. In the second parchment (B.C. 22) τῆν τε ἀθέτησιν εἶναι αὐτὴν ἀκυρον, it has its normal Hellenistic force. 'Ἀκυρώσις goes with ἀθέτησις (see *s.v.*), or is used by itself, especially in the phrase εἰς ἀκύρωσιν of a will or an I.O.U. received back to be *cancelled*: so P Oxy I. 107⁴ (A.D. 123) ἀνέλαβον παρὰ σοῦ εἰς ἀκύρωσιν, *ib.* III. 490³ f. (A.D. 124) πρὸς ἀκύρωσιν ἄγειν τήνδε τὴν διαθήκην, "to revoke this will." The verb occurs in the same sense P Oxy III. 491³ (A.D. 126), 494⁴ (A.D. 156), 495³ (A.D. 181-9), etc.: cf. *Syll* 329⁹ (ii/B.C.) ἠκυρώσθαι τὰς κ[α]τ' αὐτῶν ἐκγραφὰς καὶ ὀφειλήμ[ατα].

ἀκολύτως.

The adjective occurs rarely B.C., and one citation from Plato stands in Crónet as warrant for classical antiquity. The adverb becomes very common from ii/A.D. It is of constant occurrence in legal documents, e.g. P Oxy III. 502²¹ (A.D. 164) ὡς πρόκειται ἐπὶ τὸν χρόνον ἀκολύτως, "as aforesaid for the appointed time without hindrance" of the lease of a house, *ib.* VI. 912¹⁹ (A.D. 235), *ib.* VIII. 1127¹⁶ (A.D. 183) and VII. 1036²⁷ (A.D. 273): see *exx.* of this combination in the note to P Giss I. 49²⁷ (p. 74). So P Lips I. 26¹¹ (beginning iv/A.D.) P Gen 11¹⁸ (A.D. 350), and the Edmonstone papyrus, P Oxy IV. p. 203 (A.D. 354), νέμεσθε εἰς οὐς ἐὰν βούλητε τόπους ἀκολύτως καὶ ἀνεπιλήμπτως. Add the sixth century P Lond 991¹⁵ (= III. p. 258) ἀκολύτως καὶ

βεβη[ίως]: the word is legal to the last. For the triumphant note on which it brings the Acts of the Apostles to a close, see Harnack *Lukas der Arzt* p. 116, Eng. Tr. p. 163 f., and cf. Milligan *Documents*, p. 168.

ἄκων.

This common Greek word, which in the NT is found only 1 Cor 9¹⁷, occurs several times in the long petition of Dionysia, P Oxy II. 237^{vi}. 18, vii. 5, 12, 22 (A.D. 186): cf. the fourth century Christian letter P Oxy VI. 939¹² (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀγωνία]ν ἄκων ἐνέβαλον, "unwillingly I cast you into such grief." Add from the inscriptions, *Syll* 356²⁵ (time of Augustus) εἶτε ἐκόντα εἶτε ἄκοντα, *ib.* 415⁸ (iii/A.D.), etc.

ἀλάβαστρον.

The word is found with μύρου, as in Mk 14³, in *OGIS* 629³⁵ (A.D. 137) μύρου [ἐν ἀλαβάστ]ροις, according to the editor's restoration. In P Petr II. 47^c. 8 the words ἐν 'Ἀλαβάστρων πόλει, "in Alabastropolis," occur in the subscription to a contract for a loan. From v/B.C. may be quoted *Syll* 44⁸, ἀλί[β]αστ[ροι], according to the Attic form: cf. *Michel* 823¹¹ (B.C. 220), *ib.* 833⁹ (B.C. 279), σὺν τοῖς ἀλαβάστροις, in an inventory of temple treasures. From a much later period we have mention of a quarry near Alexandria, or at any rate belonging to Alexandria—P Théad 36⁴ (A.D. 327) ἐπιμελητῆς τεχνιτῶν ἀποστελλομένων ἐν ἀλαβαστρίῳ 'Αλεξανδρίας, *ib.* 35³ (A.D. 325) ἐπιμελητῆς ἐργατῶν τῶν [κατ']ὰ τὴν ἀλαβαστρίνην μεγάλην, *ib.* 34² and editor's note (p. 182). Earlier than this is P Ryl II. 92 (ii/iii A.D.) a list of persons designated for employment εἰς ἀλαβάστρινα, and other works. The alabaster quarry may also be recognized in P Petr II. 9 (2)⁵ (B.C. 241-39) μετα[πορεύ]εσθαι εἰς ἀλαβα[στρί]θιδα: see the editor's note, p. [23], as to the locality. Finally, there is an inventory in P Lond 402 *verso* (ii/B.C.) (= II. p. 12) which includes among a good many utensils and articles known and unknown ἀλαβαστρουθήκαι: we may infer that the writer first meant to coin a compound, and then changed his mind and wrote the genitive. (See also under ἀσκόσ.)

ἀλαζονεία.

To its later literary record may be added *Test. xii. patr.*, *Jos.* 17 οὐχ ὑψώσω ἐμαυτὸν ἐν ἀλαζονείᾳ διὰ τὴν κοσμικὴν δόξαν μου, ἀλλ' ἤμην ἐν αὐτοῖς ὡς εἰς τῶν ἐλαχίστων (cited by Mayor on JAs 4¹⁶).

ἄλας.

As early as iii/B.C. the neuter form is proved to have been in existence, e.g. P Petr III. 140 (a)² ἔλαιον ὃ ἄλας ὃ ξύλα, and may therefore be acknowledged in P Hib I. 152 (B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτόν, though there the editors treat the word as accusative plural. A clear example seems to be quotable from P Par 55 *bis* i. 29 (ii/B.C.) καὶ ἄρτοι καὶ ἄλας. From later times we can quote P Leid X i. 8 (iii/iv A.D.) ἄλας Καππαδοκικόν, P Oxy IX. 1222² (iv/A.D.) τὸ ἄλας. The ambiguity of earlier *exx.* attaches itself even to P Leid C *verso* iv. 5 (p. 93 of part i.), where ἄλας may as well be acc. pl., since the items are acc. as well as nom. in this λόγος of provisions supplied to the Twins of the Serapeum (ii/B.C.). Maysr (*Gr.* p. 286)

quotes a conjectural reading ἄλατος for ἄματος in the same document; but the Petrie and the Paris papyri cited give us our only certain exx. from Ptolemaic times, to set beside 2 Esd 7²², Sir 39²⁶. Cf. MGr ἄλατι. Mr Thackeray (in a letter) would now regard ἄλας in LXX as probably neuter: "the only indubitable cases of the plural are in the local plural phrases ἡ θάλασσα (etc.) τῶν ἁλῶν. This looks as if the plural was the regular form for salt-areas." In the fourteen LXX instances of ἄλα and ἄλας the article is absent, and we are free to assume that a new neuter noun was already developing, perhaps under analogy of other food names like γάλα and κρέας. Ἄλος lived on in the papyri as late as A.D. 258-9, P Lond 1170 verso¹²⁴ (= III. p. 196). By σταθμίον ἁλῖς in P Tebt II. 331¹⁴ (c. A.D. 131) we are apparently to understand ἄλος, "a quantity of salt." BGU III. 731ⁱⁱ⁻³ (A.D. 180) ἄλος πλείστον will serve as a further instance. Note ἀλική, "salt tax," common in early papyri: see ἀλυκός below.

ἀλείφω.

Rassim in papyri, e.g. P Fay 121⁶ (c. A.D. 100) δ καὶ ἀλείφεις ἐπιμελῶς, "which you will carefully grease," of a yoke-band. We find statues (ἀνδριάντες) the objects in BGU II. 362^{vii}. 16, x. 17 (A.D. 215). In P Oxy III. 528¹⁰ f. (ii/A.D.) a man, whose wife had gone away, writes to her that since they had bathed together a month before, he had never bathed nor anointed himself—οὐκ ἐλουσάμην οὐκ ἤλιμα (l. ἤλειμαι). A curiously spelt perfect ἐνήλεπα from ἐναλείφω is found in a somewhat similar connexion in P Oxy II. 294¹⁵ (A.D. 22). Cf. also a third-century inscription in honour of a gymnasiarch, φιλοτίμως ἀλείφοντι (Milne *JHS* 1901, p. 284), noted by the editors on P Oxy III. 473³ (A.D. 138-60), where we find the substantive ἄλειμμα. Cf. also *OGIS* 59¹⁶ (iii/B.C.) ὅπως ἐχωσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν. For the phrase "free from erasure" cf. BGU II. 666³¹ (A.D. 177) ἐστὶν δὲ καθαρὸν ἀπὸ ἀλείφατος καὶ ἐπιγραφῆς: cf. P Ryl II. 163¹⁷ (A.D. 139). As against the contention that ἀλείφω is the "mundane and profane" and χρίω the "sacred and religious" word (Trench), see P Petr II. 25 (a)¹³, where χρίσιν is used of the lotion for a sick horse.

ἀλέκτωρ.

See Rutherford *VP* p. 307 for the history of this word (MGr ἀλόχτερας) in classical Greek. It is found in P Tebt I. 140 (B.C. 72) τ[ι]μ[η]ν ἀλέκτορος καὶ ἀρτοπίνακος. Add P Ryl II. 166¹⁹ (A.D. 26) ἄ. ἐνα (which, as in 167¹⁸, is promised as a yearly offering, in the proposal to take up a lease), P Fay 119²⁹ (c. A.D. 100) ἀλέκτορας δέκα, BGU I. 269⁴ (ii/iii A.D.) and IV. 1067¹¹ f. (A.D. 101-2) ἀλεκτόρων. From a later time (iii/iv A.D., according to Leemans) comes P Leid Vix. 31, 32, x. 1, where we have (τὸν) ἀλέκτορα bis, and then ἀλεκτόρου: so Wünsch *AF* 3¹⁶ (imperial) ὁ ἀλέκτωρ. It was clearly the normal Κοινή form; but ἀλεκτρύων may still be seen in P Oxy IX. 1207⁸ (A.D. 175-6?) ἄ. τελείων τεσσάρων, in the same phrase as BGU IV. 1067 *l.c.* It is noteworthy that ἀλεκτρών occurs in the well-known Gospel fragment (*Mitteilungen* of the Rainer Papyri I. i. 54) ὁ ἀλεκτρών δις κοκ[κί]ζει. Cf. *Michel* 692⁵ (i/A.D.) ἀλεκτρώνα, but in l. 27 of the same inscription ἀλέκτορας.

ἄλευρον.

The word (MGr ἄλευρα) is found in the long magical papyrus P Lond 121^{8,9} (iii/A.D.) (= I. p. 101): cf. *ib.* 1170 verso¹⁹⁰ (A.D. 258-9) (= III. p. 204) σάκκον ἀλεύρ[ο]ν, and *ib.* 988¹³ (= III. p. 244) (iv/A.D.) αὐτὸς γὰρ τὰ ἐαυτοῦ ἔξι ἄλευρα.

ἀλήθεια.

The noun occurs frequently in prepositional phrases, μετὰ πάσης ἀληθείας, etc. Ἐπ' ἀληθείας is found in P Amh II. 68³³ (late i/A.D.) ὀμνύομεν . . . εἰ μὴν ἐξ ὑγειοῦς καὶ ἐπ' ἀληθείας ἐπίδεδωκ[έ]ναι: so P Oxy III. 480⁸ (A.D. 132), and *Syll* 226¹⁷⁴ (iii/B.C.) οὐ γεγενημένου τούτου ἐπ' ἀληθείας, etc. This NT phrase is thoroughly idiomatic, we see, and not "translation Greek" in Mark. Other combinations are ἐξ ἄ., P Oxy VII. 1032³³ (A.D. 162) ἐ[κ] τῆς ἄ., P Flor I. 32¹⁴ (A.D. 298) ἐξ ὀμνυμῖ . . . ἐξ ἄ. καὶ πίστewς. (For this collocation of nouns, cf. P Oxy I. 70⁵ (iii/A.D.) πίστιν καὶ ἀλήθειαν ἔχει, "is credited and accepted," of a contract (Edd.) With 2 Jn¹, 3 Jn¹ δὲν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, cf. the Gemellus letters, P Fay 118²⁶ (A.D. 110) ἀσπάξου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν, and *ib.* 119²⁶ (c. A.D. 100) τοὺς φιλοῦντές ἡμᾶς πρὸς ἀλήθειαν. In much the same sense we find ταῖς ἀληθείαις), P Ryl II. 105²⁶ (A.D. 136). For the noun without prepositions we may quote P Oxy II. 283^{13f.} (A.D. 45) ἐξ οὗ δεήσει γνωσθῆναι πᾶσαν τὴν περὶ τῶν προγεγραμμένων ἀλήθειαν, P Giss I. 84⁴ (ii/A.D.) φιλοῦσι νῦν οὗτοι τὴν ἀλήθειαν εἰπεῖν, P Lond 412⁵ (A.D. 351) (= II. p. 280) εἰ μὴ ὑπῆρχεν ἡμῶν τῶν νόμων ἀλ[η]θει[α], *ib.* 897³ (A.D. 84) (= III. p. 206) νυνεὶ δὲ ὑμεῖς τὴν ἀλήθειαν γράφαται, etc. From ν/νι A.D. comes an interesting Christian prayer in P Oxy VI. 925⁶ φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν εἰ βούληι με ἀπελθεῖν εἰς Χριστό. The form of the petition closely follows those of paganism.

ἀληθεύω.

We have noticed no early occurrence, but cf. P. Amh II. 142¹ (iv/A.D.) ἀ]ληθευοντ . . ., before a gap.

ἀληθής.

The adjective is common in formulae: thus in the 42 documents (Ptolemaic) of the P Magd there are 17 instances, all like 1¹⁶ καὶ ἐὰν ἡμῖν ἄ γράφω ἀληθῆ, or to the same purport. So P Strass I. 41¹⁸ (c. A.D. 250) δεῖ γὰρ τὰ ἀληθῆ λέγειν, etc. It seems always to bear the normal meaning of "true in fact"; so ἄρκος, Wilcken *Ostr* 1150 (Ptol.). In P Tebt II. 285³ (A.D. 239) it is applied to "legitimate" children: cf. *ib.* 293¹⁷ (c. A.D. 187), where, with reference to an application to circumcise a boy, it is declared ἀληθῆ εἶναι αὐτὸν ἱερατικοῦ [γέ]νους, "that he is in truth of priestly family." In BGU IV. 1024^{vi}. 17 (iv/A.D.) οὐκ ἀληθῆς is applied to a person. For the adverb we need cite only P Gen I. 55⁶ (iii/A.D.) καλοκαγαθίαν ὡς ἀληθὸς ἀσύγκριτον ἐπίπαν.

ἀληθινός

is less common still than ἀληθής, but is found in MGr. In P Petr II. 19 (1a)⁸ (iii/B.C.) it is used in a petition by a prisoner who affirms that he has said nothing μηδέποτε ἄτοπον, ὅπερ καὶ ἀληθινὸν ἐστίν, and again (*si vera lectio*)

ib. 2 (3) (B.C. 260), where the writer assures his father εἰ ἐν ἄλλοις ἀλύτως ἀπαλλάσσεις εἴη ἂν ὡς ἐγὼ ταῖς θεοῖς ἔσχομεν [χάριν ἀληθινόν], “if in other matters you are getting on without annoyances, there will be, as we have given, true gratitude to the gods”: cf. *Syll* 316¹⁷ (ii/B.C.) παῖρασχομένων τῶν κατηγόρων ἀληθινὰς ἀπαδείξεις, and the same phrase in BGU IV. 1141¹² (time of Augustus). Caracalla's edict, P Giss I. 40^{11.27}, speaks of οἱ ἀληθινοὶ Αἰγύπτιας as “easily distinguished by their speech.” The word is also found in the fragmentary BGU III. 742^{11.11} (A.D. 122) εἰ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνής ἢ παραχώρησις ἐγένετο. In an obscure letter concerning redemption of garments etc. in pawn, P Oxy I. 114⁷ (ii/iii A.D.), we have ἀληθινοπύργου translated by the editors “with a real purple (border?).” In *OGIS* 223¹⁷ (iii/B.C.) the Seleucid Antiochus Soter writes ἀπλάστως καὶ ἀληθινῶς ἐμ̄ πάσι προσφερομένους. In Wunsch *AF* 4⁴⁴ (iii/A.D.) we find εἶπω σοι καὶ τὸ ἀληθινὸν ὄνομα δ̄ τρέμει Τάρταρα κτλ. For Christian examples of ἀληθινός from the papyri, see P Oxy VI. 925² (v/vi A.D.) (= *Selections*, p. 131) Ὁ θε(ὸ)ς . . . ὁ ἀληθινός, and the Christian amulet of vi/A.D. edited by Wilcken in *Archiv* i. p. 431 ff. (= BGU III. 954, *Selections*, p. 132), where at l. 28 ff. we find—ὁ φῶς ἐκ φωτός, θε(ὸ)ς ἀληθινὸς χάρισαν ἐμ̄ κτλ.

ἀλιεύς.

The word is too common in itself to need illustrating, unless we recorded the appearance of the epithet πατάμιος to indicate a fisherman who exercised his calling on the Nile. It is, however, a good example of the rule by which in Hellenistic of the second period (*i. e.* A.D.) two *i*-sounds are not allowed to come together: see *Proleg.*³ p. 44 f. In this one case, in the nom. and accus. pl. of ἀλιεύς, dissimilation instead of contraction has taken place: ἀλειῖς occurs in NT and in P Flor I. 127¹⁵ (A.D. 256), but note 119² ἀλι[εῖς] and 275⁵, from the same correspondence, and BGU IV. 1035⁶ (v/A.D.). Of course P Petr III. 59^{11.8} belongs to a period when the phonetic difficulty was not felt. Another expedient was ἀλιέας, P Flor II. 201⁸ (iii/A.D.). Hellenistic does not follow the Attic contractions (Δωριῶς, -ῶν): cf. ἀλιέων BGU III. 756⁶ (A.D. 199), Ἐριέως P Petr III. 59 (α¹⁴). We find ἀλιέων in P Amh II. 30²⁹ (ii/B.C.).

ἀλιεύω.

The verb occurs in P Flor II. 275²¹, from the Heroninus correspondence (middle iii/A.D.).

ἀλλά.

The closeness of ἀλλά to πλὴν appears in more uses than one. Armitage Robinson, *Ephesians*, p. 205, has a note on a quasi-resumptive use of ἀλλά in Eph 5²⁴ which is closely paralleled by that of πλὴν in ver. 33. Then there are instances of ἀλλά = “except.” This is clear where we have ἀλλ' ἢ (as in 2 Cor 1¹³): thus P Petr II. 9 (3⁹ (B.C. 241–39) ὥστε μηθένα εἶναι ἐνταῦθα ἀλλ' ἢ ἡμᾶς, “There is no one left here except ourselves” (Ed.), *ib.* 46 (a)⁶ (B.C. 200) καὶ μὴ ὑποκείσθαι πρὸς ἄλλα μηδὲν ἀλλ' ἢ τὴν παραγεγραμ[μέν]ην ἐγγύην, “has not been pledged for any other purpose than the aforesaid security” (*id.*), P Lond 897¹³ (A.D. 84) (= Hll. p. 207) ὁ μέντοιγε αὐ̄ θέλω ἀλλά ἢ ἀνάγκη. In P Tebt I. 104¹⁹ (B.C. 92) μὴ ἐξέστω Φιλίσκωι γυναῖκα ἄλλην

ἐπ[α]γ[α]γέσθαι ἀλλὰ Ἀπολλωνίαν, “any other wife but A.” (Edd.), shows the same use for ἀλλά alone. See *Proleg.*³ p. 241 (with some additional remarks in the German ed., p. 269). G. C. Richards (*JTS* x. p. 288) observes on the note in *Proleg.*, “In Mk 4²² ἐὰν μὴ and ἀλλά are parallel, a usage which Aramaic explains but Greek does not.” (Cf. the variants in Mk 9⁸.) Without doubting that an Aramaic background makes the usage all the easier, we can assert that Hellenistic Greek does admit this use of ἀλλά. For ἀλλά μὴν (not in NT) cf. P Oxy III. 472³⁷ (c. A.D. 130) ἀ. μὴν. ὑτῶν πίστεως περὶ τούτων εὔσης, P Flor I. 89¹² (iii/A.D.) ἀ. μ. καὶ πρὸς τὴν παρακομ[δὴν τ]ούτων [π]λοῖον παρασχέιν σπαύδασον. It is hardly necessary to illustrate the conjunction further.

ἀλλάσσω.

As so often happens, the simple verb (MGr ἀλλάζω) is outnumbered greatly by its compounds. We may cite *Syll* 178^{11.22} (iv/B.C.) κεκτῆσθαι καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι, P Oxy IV. 729⁴⁰ (A.D. 137) ἐὰν δὲ αἰρώμεθα ἀλλάσσειν κτήνη ἢ πωλεῖν ἔξεσται ἡμῖν, P Lips I. 107³ (middle iii/A.D.) ἀλλάξας τὸν λόγον, BGU IV. 1141^{41, 44} (Augustus), where a πορφυρᾶ has been “bartered,” P Oxy IV. 729¹¹ (A.D. 137) in association with πωλεῖν. In P Tebt I. 124³¹ (c. B.C. 118) “ἡλλαγμένοι seems to be equivalent to ἀππλλαγμένοι rather than to have the meaning ‘exchange’” (Edd.). An illiterate papyrus of A.D. 75 may be cited for the construction: BGU II. 597¹⁰ ἀλλαξέτω σε αὐτὸν (*sc.* a sack of wheat) Πασίων καλοῖς σπέρμασι. Σέ here is we suppose for σοί; the dative σπέρμασι reminds us of the NT ἐν ὁμοίωματι (Rom 1²³, from LXX), since the addition of ἐν to a dative is nothing out of the way. (Of course we are not questioning the influence of literal translation here.)

The verb is also found in the fragment of the uncanonical Gospel, P Oxy V. 840¹⁷ ff. ταῦτα τὰ ἱερὸν τ[ό]πον ὄν[τ]α καθαρὸν, ὃν οὐδεὶς ἄ[λλ]ος εἰ μὴ] λουσάμενος καὶ ἀλλά[ξ]ας τὰ ἐνδύ[μα]τα πατεῖ. For the substantive, see P Eleph 14⁹ (late iii/B.C.) τὴν εἰθισμένην ἀλλαγὴν: it is fairly common.

ἀλλαχόθεν.

P Oxy II. 237^{v. 15} (A.D. 186) αὐκ ἀλλαχόθεν ἡγήσασα τὴν ἐξέτασιν ἔσσεσθαι serves to support Jn 10¹. The word is classical, though assailed by Atticists (Thayer).

ἀλλαχοῦ.

For this form (= ἄλλοσε or ἀλλαχόσε), which is found in the NT only in Mk 1³⁸, cf. *Syll* 418³⁶ (iii/A.D.) ἀλλαχοῦ πεμπόμενοι. In P Lips I. 104²⁹ (i/ii A.D.) Wilcken (*Archiv* iv. p. 484) proposes now to read εἰ καὶ ἐφ' ἀλλαχῇ βαδίζετε, where ἀλλαχῇ is treated like an adjective (= ἄλλη) with ὁδῶ supplied. If the reading is accepted, we should place it with ἐκ τότε, ἀπὸ πέρους, etc.

ἀλληλουΐα.

For this word which is generally used as a title in the Psalms, but occurs at the end of Ps 150, cf. the closing words of a strophe in a liturgical fragment of v/vi A.D., P Ry I. 9¹¹ εὐλογη[σ]ω τ[ὸν] λαόν μου εἰς τὸν ἁῶνα ἀλ(λη)λουΐα(?) with the editor's note.

It is also found at the end of an amulet (P Berol 6096): τὸ σῶμα καὶ τὸ δέμα (? αἶμα) τοῦ Χ(ριστο)ῦ, φέισαι τοῦ

δούλου σου τὸν φοροῦντα τὸ φυλακτήριον τοῦτο. ἄμην, ἀλληλοῦα †α †ω† (Schaefer in P I and I. p. 29).

ἀλλογενής.

This word, frequent in the LXX and once in the NT (Lk 17¹⁸), is, according to Grimm, found “nowhere in profane writers.” But note should be taken of the famous inscription on the Temple barrier, *OGIS* 598 (i/A.D.), beginning *μηθένα ἀλλογενή εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου*, “let no foreigner enter within the screen and enclosure surrounding the sanctuary.” Josephus, in his description of the tablet (*Bell. Jud.* v. 193) substitutes *μηδένα ἀλλόφυλον παριέναι*, a good example of his methods of mending the vernacular Greek he heard and read. Mommsen argued that the inscription was cut by the Romans. We might readily allow the word to be a Jewish coinage, without compromising the principle that Jewish Greek was essentially one with vernacular Greek elsewhere. The word is correctly formed, and local coined words must be expected in every language that is spoken over a wide area.

ἄλλομαι.

The verb is used in P Ryl II. 138¹⁵ (A.D. 34) of a thief's incursion, just as *εἰσπηδάω*: *κατέλαβα τοῦτον διὰ νυκτὸς ἡλμένον εἰς κτλ.* “I detected him when under cover of night he had sprung into the farmstead” (Edd.). It is recurrent in the curious document P Ryl I. 28 (iv/A.D.), on divination by “quivering” of various parts of the body.

ἄλλος.

The differentia of ἄλλος as distinguished from ἕτερος may be left to the latter article. With ἡ ἄλλη Μαρία in Mt 27⁶¹ cf. P Petr III. 59 (c) (Ptol.), where a great many names appear as *Θάησις ἄλλη*, *Κόνρησις ἄλλος*, even where no duplicate appears in the document itself—its fragmentary character presumably accounts for this. (Grimm's article on *Μαρία* (3) suggests the remark that the repetition of the same name within a family is paralleled in papyri: thus P Petr III. 117 (g) ff. 17 f. [*Μ*]άνρησις μικρὸς *Τεώτος* καὶ *Μάνρησις ἀδελφὸς ὡσαύτως*—we quote without prejudicing the discussion as to the *Maries*!) The form *τάλλα* with crasis is frequent: see Witkowski² (Index) p. 162 for several instances. For ἄλλος used = *alter*, see *Proleg.* p. 80 n.¹, where an ex. is quoted from a Doric inser. as early as B.C. 91. An idiomatic use of ἄλλος may be quoted from P Oxy VII. 1070⁶² *μη . . . , ὁ μη εἶη ἄλ' ἐξ ἄλλων γένηται*, “lest . . . , what heaven forbid, we find ourselves at sixes and sevens” (Edd.); the note is, “*ἄλλ' ἐξ ἄλλων*, if the letters are rightly so interpreted, seems to be a phrase meaning out of harmony, one person doing one thing and another another.”

ἀλλοτριεπίσκοπος.

For the formation of this rare word (in NT only I Pet 4¹⁵) cf. *μελλοέφηβος* P Oxy IX. 1202¹⁷ (A.D. 217), *δειγματοάρτην* and *χωματοεπι(ε)λητής* P Lond 1159³⁷ and 39 (A.D. 145-7) (= III. p. 113), the former also P Oxy I. 63⁸ (ii/iii A.D.) *τοὺς δειγματοάρτας καθ' αὐτὸν ἀναπέμψαι πρὸς ζυγοστα[σ]ίαν*, “send up the inspectors yourself to the examination” (Edd.). For the meaning of *ἀ.* Deissmann (*BS* p. 224) cites a synonymous phrase from BGU II.

531ⁱⁱ.²² (ii/A.D.) *ὅστε εἰμὶ ἄδικος οὔτε ἀ[λ]λοτρῶν ἐπιθυμητής*, and see further Zeller *Sitzungsberichte der Berliner Akademie*, 1893, p. 129 ff., where the word is explained from parallels out of the popular philosophy of the day, e.g. Epict. iii. 22, 97 *οὐ γὰρ τὰ ἀλλότρια πολυπραγμανεῖ, ὅταν τὰ ἀνθρώπινα ἐπισκοπῆ, ἀλλὰ τὰ ἴδια*. See also *ZNTW* vii. p. 271 ff. On the possible bearing of the word on the date of I Pet, see Jülicher *Introduction to the NT*, p. 213.

ἀλλότριος.

P Oxy VII. 1067⁶ ff. (a very ungrammatical letter of iii/A.D.), *μάθε οὖν ὅτι ἀλλοτρίαν γυναῖκα (ἡ ἀλλοτρία γυνή) ἐκληρονόμησεν αὐτόν*, “know then that a strange woman is made his heir” (Ed.). The adjective is common in the sense of *alienus*, “belonging to others”: one or two special applications may be cited. A rescript of Gordian (P Tebt II. 285⁶), which Wilcken marks as suffering from translation out of Latin, uses *τοὺς ἀλλοτρίους* for “outsiders,” as against legitimate children. P Giss I. 67¹⁹ (ii/A.D.) *τὸ γὰρ ἀλλ[ό]τριον ἐποίησα ξυ [. . .]* seems to imply “I did what was foreign to me,” but the lost context may change this entirely. *Ib.* 99⁶ (ii/iii A.D.) *κατὰ τὸ τῶν αὐτο[χθόνων] Αἰγυπτίων ἀλλότρια ταῦ[τα] ἦν, ἰδράτω δὲ ὅμως*. P Tor I. 1viii.³ (Ptol. Euergetes) *προέφερετο ἀλλότριον εἶναι τὸ παρειαγόμενον ὑπ' αὐτοῦ*. P Oxy II 282⁹ (A.D. 30-5) *ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβιώ[σεως]*, “became dissatisfied with our union” (Edd.): so P Ryl II. 128¹⁰ (c. A.D. 30) *ἀλλότρια φρονήσασα*, “changed her mind,” of a mill-hand leaving her work. BGU II 405¹³ (A.D. 348), *ξένον με εἶναι καὶ ἀλλότριον αὐτῆς*, gives the genitive dependent on it, and *ib.* IV. 1121²² (B.C. 5) *μήτε ἴδια μήτ' ἀλλότρια* has the antithesis which characterizes best its meaning.

ἀλλοτριώω.

P Tebt I. 105³⁸ (B.C. 103) *καὶ μὴ ἐξέστω αὐτ[ῶ]ι ἄλλοτρι[οῦν . . .] τῆν μίσθωσιν*. BGU IV. 1024^v.¹⁰ (iv/v A.D.) *σὺ δὲ ἐπεβούλευσας σῶμα (ἡ σώματι) ἀλλοτρι[ω]θέντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων*. This last has the sense which in NT is expressed more strongly by the perfective compound *ἀπαλλοτριῶν*.

ἀλλόφυλος.

For this classical word (Ac 10²⁸) cf. BGU I. 34ⁱⁱ. 8, 11, *ib.* II. 411² (A.D. 314) *Ἀνρήλ(ω) Ἀτρή ἀλλοφύλου γεοργῶ χαίρει[ν]*, *ib.* 419² (A.D. 276-7) *Ἀ[ν]ρήλιος . . . ἀλλοφύλος ἀπὸ κώμης Φ[ι]λαδελφίας*, and *ib.* III. 858². 6 (A.D. 294). *Preisigke* 344i (from Elephantine) *τὸ προσκύνημα τ(ῶ)ν ἀλλοφύλ(ω)ν*. See also the citation from Josephus (*s.v.* ἀλλογενής).

ἄλλω

was common, though it curiously occurs only once in NT. Thus P Tebt II. 459² (B.C. 5) *καὶ μὴ ἀ[λ]λωσ ποήσης*—a frequent phrase in letters conveying an urgent request. P Flor II. 151¹⁰ (A.D. 267) *μὴ ἐπ' αὐτοὺς στρατιωτῆς ἀποσταλή καὶ ἄλλω ἐφόδιον βλαβῶσιν*, etc.

ἀλοῶ.

With the substantive *ἀλοητός*, which is found as a variant in LXX Lev 26⁶, Amos 9¹³, may be compared P Tebt I.

48¹⁶f. (c. B.C. 113) ὄντων πρὸς τῇ παραδόσει τῶν ἐκφορίων καὶ τοῦ ἀλοητοῦ, where however from its dependence on παραδόσει, the editors understand ἄ. to refer to a payment of some kind, probably to various minor taxes at the ἄλως. See also BGU IV. 1031¹¹ (ii/A.D.) ὄρα μὴ ἀμελήσης τὸν ἀλοητὸν τῆς νησοῦ. (It is better with Crönert *s.v.* to write the word with smooth breathing, instead of following the abnormal ἄ. of the Attic cognate ἄλως.)

ἄλογος.

The adverb occurs in the curious acrostic papyrus of early i/A.D., P Tebt. II. 278²⁰f, where the story of the loss of a garment is told in short lines, beginning with the successive letters of the alphabet—

ζητῶι καὶ οὐχ εὐρίσκωι.
ἦρτε ἀλόγως.

“I seek, but do not find it. It was taken without cause.” In P Fay 19²f. (Hadrian’s letter) the writer asserts that his death took place οὐτε ἀω[ρε]ί οὐτ’ ἐλόγως οὐτε οἰκτρῶς οὐτε ἀπ[ροσ]δοκῆτ[ω]ς οὐτε ἀνοή[τ]ως, the sense of “unreasonably” seems clear, ἀλόγως being emphasized by ἀνοή[τ]ως, as ἀωρε[ί] is by ἀπροδοκῆτ[ω]ς. So BGU I. 74⁸ (A.D. 167) καὶ γὰρ ἂν ἄλογον εἶη κτλ., P Lond 973⁸¹¹f. (iii/A.D.) (= III. p. 213) μὴ δόξης με ἀλόγως [. . .], P Tebt II. 420⁵ (iii/A.D.) ἀλόγος (/. -ως) ἐξήλθατε ἀπ’ ἐμοῦ. Later examples are P Lips I. 111²⁰ (iv/A.D.) and P Amh II. 145¹⁶ (iv/v A.D.) ἐλπηθήην διότι ἀπεδήμησας ἀλόγως, “I am grieved because you went away without cause.” There is a curious use of a derived verb in P Tebt I. 138 (late ii/B.C.), where an assailant σπασάμενος ταύτην (*sc.* μάχαιραν) βουλόμενός με ἀλογῆσαι κατήνεγκε [πλ.]ηγαῖς τρισί κτλ.— a rather aggressive “neglect” or “contempt”! Cf. BGU I. 22¹⁴f. (A.D. 114) (= *Selections*, p. 75) ἀλογόν μοι ἤηδιαν συνεστήσατο, “picked a senseless quarrel against me,” and similarly P Ryl II. 144¹⁵ (A.D. 38), P Lond 342⁶ (A.D. 185) (= II. p. 174), *ib.* 214⁸ (A.D. 270–5) (= II. p. 161), χθεις ἀλόγως γενόμενος εἰς ἀμπελικὸν χωρίον, “entered violently” or “without authorization.” Similarly P Flor I. 58⁷ (iii/A.D.) ἀλόγως ἐπελεθόμενος δίχα παντὸς νόμου, a “brutal” assault. We shall see a similar activity developed in καταφρονεῖν. On the other hand BGU IV. 1024¹¹.¹⁵ (iv/v A.D.) ἔδοξεν τῷ Ζ. ἄλογον εἶναι τὴν ἀξίωσιν shows the sense “unreasonable.” P Grenf II. 77⁹ (iii/iv A.D.) ἀλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ἡμῶν is not far from “unfeelingly.” P Oxy III. 526⁴ (ii/A.D.) οὐκ ἤμην ἀπαθῆς ἀλόγως σε καταλείπειν, “so unfeeling as to leave you without reason” (Edd.). And so on, always with a sense going decidedly beyond “unreasonably” and shading into “brutally.” Hence the noun use of the modern Greek ἄλογο, “horse”; it is nearly approached in P Oxy I. 138²⁹ (early viii/A.D.), χορηγήσαι ἄλογα εἰς τὰς γεουκίαις χρεῖας, where animals in harness are meant, if not horses exclusively. Prof. Thumb remarks that as early as Dion Cassius the word = “animal”; cf. Hatzidakis *Einl.*, p. 34 f. Ps 32⁸ supplies the line of development.

ἀλυκός.

BGU I. 14¹⁵.²² (iii/A.D.) τυρῶν ἀλυκῶν, *ib.* IV. 1069 *verso*¹.⁹ τιμὴ ζύτου εὐπρατικ[οῦ] καὶ ἀλυκῆς: the last two words are interlinear, and their relation is not clear—

the writer is illiterate enough to mean “cheap and salted beer,” no doubt a popular beverage then as now. But query? Mayser *Gr.* p. 102 shows that ἀλικός, really a distinct word, supplants the earlier ἀλυκός in Hellenistic.

ἄλυπος.

For this common Greek word, which in the NT is confined to Phil 2²⁸, cf. P Petr II. 13¹³ (B.C. 258–3) πάν ἐμοὶ ἔστ[αι] πεφροντισμένον τοῦ σε γενέσθαι ἄλυπον [πάντως?], “I have used every forethought to keep you free from trouble” (Ed.): so BGU I. 246¹⁷ (ii/iii A.D.) πῶς ἄλυπος ἦν. For this adverb see P Petr II 2 (3)^{1f.} (iii/B.C.) (= Witkowski, *Ερρ*² p. 22) εἰ ἔρρωσαι καὶ ἐν τοῖς ἄλλοις ἀλύπως ἀπαλλάσσεις, εἴη ἂν, ὡς ἐγὼ τοῖς θεοῖς εὐχόμενος [ο]ς διατελῶ].

ἄλυσις.

Syll 586⁸⁰ (iv/B.C.), 588³² (ii/B.C.) *al.* P Leid Wvii. 32 πᾶσα ἄλυσις ἀνυχθῆτω. Two diminutive may be quoted ‘Ἀλυσιδον (MGI ἄλυσιδα) occurs in P Oxy III. 496⁸ (A.D. 127) and 528²⁰ (ii/A.D.). A simpler form appears in P Hib I. 121³ (B.C. 250) ἀλύσιον.

ἄλυσιτελής.

P Tebt I. 68³¹ (B.C. 117–6) τῶ[ν] ἀλυσιτελῶν γενῶν of inferior crops, “unprofitable” by comparison with wheat.

ἄλων.

The old form ἄλως, in the “Attic” declension, is still very much more common in papyri, e.g. P Fay 112¹⁸f. (A.D. 99) μὴ σπουδασέτωσαν ἄλω, “do not let them be in a hurry with the threshing-floor,” P Lond 314¹⁷ (A.D. 149) (= II. p. 190) ἐφ’ ἄλω τῶν ἐδαφῶν, *i. e.* as soon as the corn is threshed; but the NT third declension form is found in P Tebt I. 84⁸ (B.C. 118) ἀλώνω (= *ων*, see *Proleg.* p. 49), PSI 37¹ (A.D. 82) ἐφ’ ἀλώνων, BGU II. 651⁵ (ii/A.D.), *ib.* III. 759¹¹ (ii/A.D.), P Strass I. 10²⁰ (iii/A.D.), P Lond 1239¹³ (A.D. 278–81) (= III. p. 52), and *ib.* 976⁷ (A.D. 315) (= III. p. 231). See further Crönert *Mem. Herc.*, p. ix. The derivative ἡ ἄλωνία, the space reserved for a threshing-floor, occurs P Tebt II. 346⁶ (early i/A.D.), BGU I. 146⁸ (ii/iii A.D.), P Lond, 1170 *verso*⁹¹ (A.D. 258–9) (= III. p. 202), and P Oxy X. 1255⁸ (A.D. 292).

ἄμα.

The adverbial use seen in Mt 20¹ may be illustrated by P Flor I. 36⁶ (c. iv/A.D., *init.*) μνηστευσάμενου μου . . . τὴν . . . [θ]υγατέρα . . . [ἄ]μα ἐκ νηπίας ἡλικίας, P Oxy VII. 1025¹⁶ (late iii/A.D.) τῶν θεωριῶν ἄμ’ ἀψ[ρ]ιον ἥτις ἐστὶν ἰ ἀγομ[έν]ων. For ἄμα = “at the same time,” see P Giss I. 13⁸ (ii/A.D.) πέμψεις ἄμα τὰς γ’ ἐπιστολάς, P Oxy IV. 798 (probably B.C. 183) ὡς δ’ ἂν παραγέωνται οἱ σιτολόγοι ἐπὶ τὴν παράληψιν τῶν σιτικῶν ἀπομετρήσομεν ἄμα καὶ ταῦτα, *al.* With ἄμα c. dat. “together with,” cf. P Oxy IV. 658¹³ (A.D. 250) τῶν ἱερῶν ἐγευσάμενη ἄμα τῷ νῦφ μου, so with a dat. P Rein 26¹⁴ (B.C. 104) ἄμα τῇ συγγραφῇ ταύτῃ ἀναφερομένη, P Oxy VI. 975 (i/A.D.) a loan to be repaid ἄμα τῇ μῇ τρύ[γ]η, P Petr I. 24 (3) (c. B.C. 249) ἄμα τῇ λοιπῇ ἀγορᾷ ἣ ἐιλήφασι ἐγ βασιλικῆ, P Flor I. 6¹⁵ (A.D. 210) ἐχειροτονήθη ἄμ’ ἄλλοις, *ib.* 21¹⁵ (A.D. 239) ἄμα τοῖς τῆς κώμης δημοσίοις (neuter) πᾶσι. The use of ἄμα therefore as an “improper” preposition was not unusual.

Paul however prefers to keep it as an adverb, adding σύν (1 Th 4¹⁷, 5¹⁰): for the preposition only Mt 13²⁹ is quotable from NT, and even there D adds σύν. We may compare ὁμόσε c. dat. in P Lips Inv 266 (ii/A.D.—*Archiv* v. 245) ὁμόσε ταῖς ἄλλαις εὐεργεσίαις. Thayer's note that “ἀμα is temporal and ὁμοῦ local, in the main” (from Ammonius), has support from most of our examples. Both usages are illustrated in the Ptolemaic Pathyris papyrus (*Archiv* ii. p. 515 f.) ἐπὶ γέγραπεν ὁ πατήρ συνμισγεῖν ἄγων τοὺς Χροκοδιλοπολίτας καὶ ὑμᾶς ἀμα, ὁρθῶς ποιήσετε καὶ κεχαρισμένως ἐτοιμοὺς γενέσθαι ὡς ἀμα ἡμῖν συνεξορμησῆτε.

ἀμαθής.

From the Hellenistic period, but in the local dialect, is the well-known Epidaurus inscription, *Syll* 802 (iii/B.C.): here in L.³⁹ we have ὑπόναμα τὰς ἀμαθίας, of a votive silver pig offered in the shrine. The adj. (2 Pet 3⁸) might from its NT record be literary. J. B. Mayor (*in loc.*) remarks, “It is strange that so common a word as ἀμαθής should not be found elsewhere in the NT or LXX, its place being taken by such words as ἰδιώτης (Ac 4¹³, 1 Cor 14^{18, 23}), or ἀγράμματος (Ac 4¹³), or ὁ ἀγνοῶν (Heb 5²).” But our failure to find exx. from Hellenistic sources agrees with this absence.

ἀμαράντος.

With the use of this adjective in 1 Pet 1⁴ κληρονομίαν . . . ἀμάρων may be compared a passage in the Apocalypse of Peter 5, καὶ ὁ κύριος εἰδεξέ μοι . . . τὴν γῆν αὐτὴν ἀνοῦσαν ἀμαράντους ἄνθεσι. See also a poem engraved on a sepulchral monument erected by Euergetes II. (B.C. 145–16), in honour of his wife Aphrodisia, where the following words occur, μένοιτ' ἐπὶ γῆς ἀμαράντοι, ὅσσον ἐγὼ ναῖω δώματα Φερσεφόνης (*Archiv* i. 220). Wisd 6¹² reinforces this rare Petrine word (cf. ἀμαράντινος 5⁴): for its outside record see Thayer, who quotes *CIG* II. 2942 (c)⁴, a iii/iv A.D. inscription on a gladiator's tomb, ending ἐσχ[α] τέ[λος] βίτου χερσίν φονίαις ἀμαράνω[ν]. It is a proper name in P Ryl II. 166³ (A.D. 26) Γάιος Ἰούλιος Ἀμαρ[ά]ντου.

ἀμαρτάνω.

It will be convenient to give (non-Christian) citations for this important word fully. In a private letter of the time of Augustus the writer complains—ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ (cf. Ac 25⁸, etc.), BGU IV. 1141¹⁴ ff.: cf. l. 8 ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐδὲν ἡμάρτημα ἐνεῖ (l. ἐνι = ἐνεστι). BGU III. 846 (i/A.D.) (= *Selections*, p. 93, *Documents*, p. 259) is an illiterate appeal from Antonius Longus to his mother entreating her to be reconciled to him. He makes his daily prayer to Serapis for her, etc.—λοιπὸν οἶδα τί αἰμαντῶ παρέσχημαι, παιπαλίδευμαι καθ' ὃν δὴ (corrected from δὶ) τρόπον, οἶδα, ὅτι ἡμάρτηκα (l. 10 ff.), “But I know I have been punished with what I have brought upon myself, in a way that I know, for I have sinned”: cf. Lk 15^{16, 21}. In the interesting rescript of an Emperor to the Jews, P Par 68⁵⁰ ff., we read, καὶ γὰρ τοὺς εἰς ἡμᾶς ἡμαρτάνοντας δε[όντως] κολάζεσθαι] εἰκόσ. In P Oxy I. 34^{iii. 4} (A.D. 127) a Roman prefect uses some strong language about infringement of his instructions regarding certain archives: ἀδειαν ἐαντοῖς ὧν ἡμαρτάνουσι ἔσεσθ[α] νομίζοντες, “imagining that they will not be punished for their illegal acts” (Edd.).

PART I.

ἀμάοτητα.

In P Oxy I. 34^{iii. 13} (cf. under ἀμαρτάνω) we read τοὺς παραβάντας καὶ τοῦ[s] διὰ ἀπειθίαν κ[α]ὶ ὡς ἀφορμὴν ζητοῦντας ἡμαρτημάτω[ν] τεμωρήσομαι, “any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment.” The substantive is also found in conjunction with ἀγνόημα (see *s.v.*) in P Tebt I. 5³ (B.C. 118) and BGU IV. 1185⁷ (late i/B.C.): cf. P Par 63^{xiii. 2 ff.}, a letter of Ptolemy Euergetes II. (B.C. 165), ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἡμαρτημασιν κτλ. See also BGU IV. 1141⁸, quoted under ἀμαρτάνω, and P Flor II. 162¹⁰ (midd. iii/A.D.) τὰ παλαιὰ σου ἡμαρτ[η]ήματα ἐπέξελεύσε[ω]ς τεύξεται.

ἀμαρτία.

In an inscription of Cyzicus territory (*JHS* xxvii. (1907) p. 63), which F. W. Hasluck supposes to belong to iii/B.C., we find ἡμαρτίαν μετανόει, and the word is also found in the interesting *Syll* 633¹⁴ ff. (ii/A.D.) which illustrates so many NT words, ὅς ἂν [sic leg.] δὲ πολυπραγμοσύνη τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἡμαρτίαν ὀφίλω Μηνί Τυράννω, ἣν οὐ μὴ δύνηται ἐξελάσασθαι. See also P Lips I. 119 *recto*³ (A.D. 274) . . . τῶν ἡμαρτιῶ[ν] τὰς πονηρίας συνεχῶ[ς] ἀνορθουμένων, P Oxy VIII. 1119¹¹ (A.D. 254) αὐτὸς ὑπέσχετο ἀντὶ τῆς ἡμαρτίας, ἀγνοίας προ[ό]φασιν ὑποτειμησάμενος, ὑποστήσεσθαι τῷ [μετὰ] τοῦτο τὰς λειτουργίας. On the Greek conception of ἡμαρτία see *CR* xxv. pp. 195–7. and xxiv. pp. 88, 234.

ἀμαρτυροσ.

P Flor I. 59¹³ (A.D. 225 or 241) ἵνα μὴ ἡμαρτυρον ᾦ. To its literary record may be added Callimachus *Frag.* 442 ἡμαρτυρον οὐδὲν αἰεῖω.

ἀμαρτωλός.

appears in *OGIS* 55⁵⁰ (B.C. 240) ἐὰν [δὲ] μὴ συντελεῖ ὁ ἄρχων καὶ οἱ πολῖται τὴν [θυσίαν] κατ' ἐναντίον, ἡμαρτωλοὶ ἔστωσαν [θεῶ]ν πάντων, “sinners against all the gods.” Cf. also the common phrase in sepulchral epitaphs in the south-west of Asia Minor containing a threat against any one who shall desecrate the tomb, ἡμαρτωλὸς ἔστω θεοῖς (κατα)χθονίοις, “let him be as a sinner before the (sub)terranean gods”: see Deissmann *LAE* p. 115, who regards the genitive after ἡμαρτωλός as a possible “provincialism of S.W. Asia Minor.” (See under ἐνοχος.) He cites another occurrence, from the same locality, with the formula as in *OGIS* 55 (p. 116 n.). Schlageter p. 24 adds *IG* III. 461 a. These instances are sufficient to prove the “profane” use of the word, as Cremer (*ap.* Deissmann *ut s.*) admitted in his Appendix.

ἄμαχος.

Cos 325⁹ ἄμαχος ἀίηλος χρόνος πᾶς ἦν ὃν εἶπον, οὐδ' ἔχω[ρ]ίσθημέν ποτε—a sepulchral inscription by a husband in memory of his wife—illustrates the non-military use of the word found twice in the Pastorals (1 Tim 3³, Tit 3²). So also an epitaph from Apameia (c. iii/A.D.) in *Kaibel* 387, ἄμαχος ἐβίωσα μετὰ φί[λ]ων κὲ συγγενῶν.

ἀμάω.

The word is almost entirely poetical in earlier Greek, though found in Herodotus. Plutarch has it, and P Hib I.

47¹² (an uneducated letter of B.C. 256), *θερίζειν δὲ καὶ ἀμᾶν*, "to mow and to reap," which indicates its place in the vernacular.

ἀμελέω.

This common vernacular word is used absolutely in P Tebt I. 37^{23ff.} (B.C. 73) *ἐὰν δὲ ἀμελήσης ἀναγκασθήσομαι ἐγὼ ἐ[λθεῖν] ἀνύριον*, P Oxy IV. 742¹⁴ (B.C. 2) *μὴ ἀμελήσης*, P Giss I. 13^{22f.} *ἐὰν ἐξετάσης περὶ τῶν ἔργων*, οὐκ ἀμελώ, *al.* For the construction with the genitive, see P Fay 112⁹ (A.D. 99) *ἡμέληκας αὐτοῦ*, *ib.* 125³ (ii/A.D.) *μὴ ἀμελήσας το[ῦ] κλήρου τοῦ στρατηγικοῦ*, "do not neglect the ballot for the strategus," P Oxy I. 113¹⁰ (ii/A.D.) *μὴ δόξης με ἡμεληκότα τῆς κλειδός*, "do not think that I took no trouble about the key" (Edd.), P Tebt II. 280⁹ (A.D. 23) *ὡς ἄ[με]-λοῦντα τῆς εἰσπρά[ξεως]*, *ib.* 421¹⁰ (iii/A.D.), etc., and even with the dative in the illiterate P Par 18⁴ *μὴ ἀμελήσις* (*l. ἀμελήσης*) *τῷ υἱῷ μου*. For the passive may be quoted P Giss I. 41^{ii. 2f.} (time of Hadrian) *ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]ᾶσιν ἀμεληθέντα τυγχ[άνει]*, and P Lond *Inscr. Nr.* 1885^{v. 12} (in *Archiv* vi. p. 102) (A.D. 103) *ἴν' οὖν τὰ βιβλία ἀναγκάτωτα ὄντα μὴ ἀμεληθῆ*. 'Αμελέω is followed by the infinitive in P Grenf II. 38⁴ (B.C. 81) *μὴ ἀμελήσ[α]ς α[.] ἄγο[.]ράσαι*. For the substantive, see P Oxy I. 62⁹ (iii/A.D.) *ἐκ τῆς σῆς ἀμελείας*, "through any neglect of yours"; and for the adj. a letter from Hermopolis *Inscr. Nr.* 74 (quoted P Giss I. 13²³ note) *Ἐπαφρόδειτος ὡς τούτου οὐδὲν ἀμελέστερον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασι σου*.

ἀμεμπτος.

In a private letter of the time of Augustus the writer remarks *καὶ ὡς τῆ[ς] φιλιαν σου [θέλω] ἀμεμπ[ον] ἐματὸν ἐτήρησα* (BGU IV. 1141²⁵). For the adjective in a marriage contract see CPR I. 27¹³ (A.D. 190) *αὐτῆς δὲ τῆς Θ. ἀμεμπτον καὶ ἀκατηγόρη[τον] ἐαυτὴν παρεχομένην* (*sic*). It is common in sepulchral epitaphs in conjunction with *χρηστός*. *OGIS* 443⁹ (i/B.C.) has *τὴν τε τῶν . . . νεανίσκων ἐνδημίαν ἐπ[ακτ]ον παρ[έ]χεται καὶ ἀμεμπ[τον]*—Dittenberger's supplement is at least plausible. For the adverb see P Giss I. 98⁵ (ii/A.D.) *τὰ τέσσερα οὖν κολοφώνια τὰ ἐπιβάλλοντά μοι δότε αὐτῇ ἀμέμπτως, ἀλλ' ἐν τάχει*, P Lond 924⁶ (A.D. 187–8) (= III. p. 134) *ἀ. πληρουμένων*—little more than "duly paid," P Oxy III. 473⁴ (A.D. 138–60), *ib.* 496⁸ (A.D. 127) *συμβιοῦτῶσαν οὖν ἀλλή[λο]ις ἀμέμπτω[ς] οἱ γ[α]μοῦντες*, and IV. 724¹⁰ (A.D. 155), a contract of apprenticeship to a shorthand writer, where provision is made that the pupil shall be taught not only to write fluently, but to read what he has written ἀμέμπτως. From the inscriptions cf. *OGIS* 485^{13f.} *τὰς λοιπὰς δὲ φιλοτεμίας τελείσαντα ἀγνώως καὶ ἀμέμπτως*.

ἀμέριμος.

BGU II. 372^{ii. 16} (A.D. 154), "let them come down ἀμ[ε]ριμοι." The same papyrus l. 7 shows the subst. ἀμεριμνία united with ἀσφάλεια as frequently in the papyri. For the adjective see also P Fay 117²² (A.D. 108) *ἐκτίναξον τὸ διεῖρον (?) εἶνα ἀμέριμος ἦς*, P Oxy VI. 933^{19f.} (late ii/A.D.) *καὶ περὶ τοῦ οἴκου ἀμέριμος γέινου ὡς σοῦ παρόντος*, "have no more anxiety about your household than you would if you were present" (Edd.), and P Flor II. 157

(iii/A.D.), where instructions are given to supply certain workmen with provisions, in order that they may be able to work heartily—*ἔχοντες τὸ ἀμέριμον τῶν τρόφων*. For the adverb cf. P Iand 81⁹ (ii/A.D.) *διαπέψ[ομαι] διὰ το[ῦ] ὀνολάτου ἀμεριμνω[ς]*, "mittam secure" (Ed.). P Lips I. 105²⁰ (i/ii A.D.) has *ἔνα μέντος ἀμεριμνότερον ἔχης, γράφω σοι*. Cf. *ib.* 110¹⁴ (iii/iv A.D.) *ἔνα ἀμέριμος ὦμε (= ὦμαι, a middle form)*, BGU II. 417⁷ (ii/iii A.D.), etc.: the formula, with slight variations, is common. An adjective ἀμεριμνικός is found P Fay 130¹⁰ (iii/A.D.). P Amh II. 136 (iii/A.D.) has both [ἀμ]ε[ρ]ιμνω[ς] and the derived verb ἀμεριμνῶ in the sense "free from anxiety": cf. P Oxy VI. 930^{8f.} (ii/iii A.D.) *ἡμεριμνον γὰρ περὶ αὐτοῦ εἶδία ὅτι κατὰ δύν[αμιν] μέλλει σοι προσέχειν*, "for I had no anxiety about him, knowing that he intended to look after you to the best of his ability." 'Αμεριμνία also occurs in an almost unintelligible sentence at the beginning of P Oxy I. 34^{i. 3} (A.D. 127): cf. BGU IV. 1082⁷ (iv/A.D.) *ὑπὲρ ἀμεριμνίας*. It will be seen that the NT meaning alone is attested from the vernacular documents. Its tone in them suggests that "anxiety" rather exaggerates the word. So in Mt 28¹⁴ we might paraphrase "we will put it right with the Procurator, so that you need not trouble"; and in I Cor 7³² the verb that follows clearly does not suggest *anxious* care.

ἀμετάθετος.

In *OGIS* 331⁶⁸ (ii/B.C.) King Attalus II of Pergamon, writing to the Pergamenes, orders his rescript to be placed in the temples, *ὅπως ἂν εἰς τὸν ἅπαντα χρόνον ἀκίνητα καὶ ἀμετάθετα μένη*: cf. *ib.* 335⁷³ (an Aeolic inscription, ii/B.C.) *[τὰ δὲ κρίθεντα ὑ]π[α]ρξοῖσι κύρια καὶ ἀμετάθετα*. A letter from Suleianus Verus in *Lafossade*, no. 105¹¹ (A.D. 131) has *βεβαίω ἐπὶ τε τῷ ἀσάλευτον [sc. τὴν δωρεάν] καὶ ἀμετάθετον εἰς τὸν αἰὲν χρόνον εἶναι καὶ κτλ.* P Oxy I. 75¹⁵ (A.D. 129) *ἐφ' ἣ [sc. διαθήκη] ἀμεταθέτω ἀμόφοτεροι ἐτελεύτησαν*, and *ib.* III. 482²⁶ (A.D. 109) *διαθήκη, ἐφ' ἣ καὶ ἀμεταθέτω ἐτελεύτα* ("which will was unchanged at his death"), show that the word was used as a technical term in connexion with wills. The connotation adds considerably to the force of Heb 6^{17f.}.

ἀμετακίνητος.

The adjective ἀκίνητος occurs P Gen I. 11⁶ (A.D. 350) *ἐκ δικαίου καὶ ἀκινήτου κλήρον*, and in *OGIS* 331⁶⁸, cited under ἀμετάθετος.

ἀμετανόητος.

P Lips I. 268^{f.} is late (beginning of iv/A.D.), but ὁμολογοῦμεν [έκο]υσία καὶ α[ὑ]θαιρέτω καὶ ἀμε[τα]νόητω γνώμη seems to be a legal formula, such as would presumably suffer little change with time: it occurs a little earlier (A.D. 289) in P Strass I. 29³¹, the same three words (adverb form) in the same order. Its active force agrees with that in Rom 2⁵. (Norden *Agnostos Theos* p. 135 translates the word here "unbussfertig," and refers to Bonhöffer *Epiktet u. das NT* p. 106 f., who claims that in this word (as in μετάνοια, νοεῖν) "gewissermassen der Gegensatz des antiken und des christlichen Denkens spiegelte.") But in CPR I. 216⁵ (i/ii A.D.) *κυρίαν καὶ βεβαίαν καὶ ἀμετανόητον*, P Grenf II. 68, 70 (iii/A.D.)—duplicate deeds of gift—*ὁμολογῶ χαρίζεσθαι σοι χάριτι ἀναφαιρέτω καὶ ἀμετανόητω . . . μέρος τέταρτον κτλ.* there is a passive sense "not affected by change of mind,"

like ἀμεταμέλητος in Rom 11²⁹. So P Lond 1164 (k)⁸ (A.D. 212) (= III. p. 166) κυρίως καὶ ἀναφαιρέτως καὶ [ἀ]μετανοήτως.

ἄμετρος.

The form ἀμέτρητος occurs in a touching sepulchral inscription regarding a husband and wife from Rhodes *IM Ae* 149 (ii/B.C.): ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἄϊδαν.

ἀμῖν.

qθ is a common symbol in the Christian papyri for ἀμῖν, 99 being the sum of the numerical equivalents of the letters (1 + 40 + 8 + 50): see e.g. P Oxy VI. 925⁷ (v/vi A.D.), where a prayer for guidance regarding a certain journey concludes—γένετο, qθ, “so be it; Amen,” and P Iand I. 61⁶ (a Christian amulet—v/vi A.D.) with the editor’s note. In P Oxy VII. 1058 (iv/v A.D.) the word is written out in full, ὁ θε(ε)ς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀφροῦαν, ἀμῖν, “O God of the crosses that are laid upon us, help thy servant Aphrouas. Amen.” (Ed.)

ἀμήτωρ

does not happen to occur in our documents. For its connotation in Heb 7³ see ἀπάτωρ, and note Grimm’s citations from Philo: the evidence is quite sufficient to dispose of Grimm’s own note that the signification is “unused by the Greeks.” For the word cf. also the line from Euripides (drama unknown) cited by Wilamowitz *Sitz. d. Berl. Ak.*, 1907, p. 7—Ἀφιδνε, γάλας νιὲ τῆς ἀμήτορος.

ἀμίαντος.

The use of the word in the NT is probably to be traced to the LXX, rather than to the influence of the mystery religions as Perdelwitz (*Die Mysterienreligion und das Problem des I. Petrusbriefes*, Giessen, 1911, pp. 45–50) ingeniously suggests, contrasting the ἀμίαντος inheritance of the Christian with the blood-stained *Himmelskleid*, with which the initiate is robed as he ascends from the grave in the Taurobolium.

A new literary citation for this word may be given from the Bacchylides papyrus, iii. 86, βαθὺς μὲν αἰθὴρ ἀμίαντος, where Jebb translates “the depths of air receive no taint.”

ἄμμος.

P Petr II. 4 (9)⁵ (iii/B.C.) ὥστε ἀνακαθάραι τὴν ἄμμου, *ib.* III. 43 (2) *recto*^{ii. 12} (2nd year of Euergetes I.) ἐργάσασθαι τὴν ἄμμου τῶν ὑδραγωγῶν ἐπὶ τῆς κατὰ Ἡφαιστιάδα διώρυγος, “to clear out the sand from the water-course of the canal near Hephaistias,” BGU II. 530^{19 ff.} (i/A.D.) (= *Selections*, p. 61) ὁ ὑδραγωγὸς συνεχώσθη ὑπὸ τῆς ἄμμου, “the water-course was choked with sand,” P Tebt II. 342²⁷ (late ii/A.D.) εἰς ἐσκαφὴν χοῦς . . . καὶ ἄμμου, P Flor II. 157⁶ (iii/A.D.) εἰς τ[δ] ἔργον ἐκείνο τὸ τῆς Θεω[ξ]ενίδος, τοῦτεστιν τὸ τῆς ἄμμου. From the inscriptions it is sufficient to cite *Syll* 587¹⁸⁷ (iv/B.C.) ἄμμου ἀγωγῆ πέντε. In BGU I. 108¹ (A.D. 203–4) (= *Chrest.* I. 227) Wilcken reads ἀμμόχωστος (*i.* ἀμμόχωστος), “covered with sand,” with reference to a plot of land, and compares the similar use of θφαμμος in P Amh II. 85¹⁶ (A.D. 78).

ἀμνός.

Syll 615⁹ (iii/A.D.) ἀμνὸς λευκὸς ἐνόρχης. Herwerden (*s. v.* ἀρήν) quotes an inscription from *Cos* 40⁶, ἀμνὰν καὶ ἀμνόν. The noun (etymologically identical with Lat. *agnus*, our *yearn*) is only four times found in NT, always with the sacrificial connotation which is abundant in LXX. See under ἀρήν.

ἀμοιβή.

The phrase in 1 Tim 5⁴ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, “to make a fitting requital to one’s parents,” is well illustrated by *Priene* 112¹⁷, where a certain Zosimus having received the title of citizen “has made no fruitless return for the honour”—[οὐκ ἄκαρπον τὴν τῆς τιμῆς] δέδειχεν ἀμοιβήν: cf. *Cagnat* IV. 293^{ii. 39} (ii/B.C.) κομιζόμενος τῶν εὐεργεσιῶν ἀξίας τὰς ἀμοιβὰς, *Syll* 365⁶ (i/A.D.) βασιλέων κἀν πάννυ ἐπινοῶσιν εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβὰς οἷς εὐηργέτηται μὴ δυναμένων. In P Oxy IV. 705⁶¹ (A.D. 200–2) the Emperors Septimius Severus and Caracalla reply to a certain Aurelius Horion who desired to confer benefactions on Oxyrhynchus—ἀποδεχόμεθα σε καὶ ταύτης τῆς ἐπιδόσεως ἦν ἀξιοῖς ἐπιδοῦναι ταῖς κώμαις τῶν Ὀξυρυγχεϊτῶν ἀποδιδούς ἀμοιβήν ἐκκτήσεως, “we approve of this benefaction also which you request leave to confer upon the villages of the Oxyrhynchite nome, giving (to different persons) a succession in the enjoyment of it (?)” (Edd.). P Giss I. 22⁸ (ii/A.D.) νῦν ὄντως ἀμοιβ[ή]ν [. . .] τῆς εὐσεβείας μου ἀ[να]λαμβανούσης σε ἀπρόσ[κο]π[ον] καὶ ἰλαρώτατον.

ἀμπελος

is amply vouched for in the papyri, as in BGU IV. 1119¹⁰, 1123² (both time of Augustus), and P Lond 921⁸ (late ii/iii A.D.) (= III. p. 134) ἦσαν ἐν ἀμπελῶ, “planted with vines.” In P Petr I. 29⁴ (iii/B.C.) πεφύτευται δὲ καὶ ἡ ἀμπελος πᾶσα, ἄ. is used in a collective sense: cf. P Flor I. 50² (A.D. 268) ἐξ ἴσου τῆς ἀμπέλου μεριζομένης. This use of ἀμπελος (so MGr ἀμπελεῖ) which makes it equivalent to ἀμπελών, occurs also in the Median parchments, P Saïd Khan (B.C. 88 and 22), deeds concerning the transfer of a “vineyard,” which is never called ἀμπελών in the documents. We may probably apply this use in Rev 14^{18, 19}, and perhaps in Didache 9².

ἀμπελουργός.

Syll 535¹⁷ (B.C. 46–5) ἀμπελουργὸν δ’ ἐπάγειν Αἰξωνίας τοῖς ἔτεσι τοῖς τελευταίοις πέντε may serve to illustrate this NT ἄπ. εἰρ. (Lk 13⁷).

ἀμπελών.

Nothing earlier than Diodorus (i/B.C.) in “profane” Greek is cited for this word by Grimm. It occurs in five documents of P Tebt I., three of them ii/B.C., and two a little later: cf. also the Ptolemaic P Eleph 14² τῶν μὲν ἀμπελώνων τοὺς καθήκοντας ἀργυρικοὺς φόρους. Its appearance in P Ilib I. 151 (*c.* B.C. 250) is presumably coeval with the LXX; nor does the language (. . . μὴ παραγίνεσθαι . . . τρυγήσοντα τὸν ἀμπελώνα, from a fragment of a letter) suggest that the word was new. It occurs indeed frequently in Rev L, a few years older still. For an instance contemporary with its NT appearances, see PSI 82³ (A.D. 65)

τῶι ὑπάρχοντι ἡμῖν . . . ἀμπελῶνι: cf. P Tebt II. 357¹⁸ (A.D. 197) τέλ(η) . . . ἀμπελῶν(ς) κατοικ(ικου) (ἀρούρας) ἄ, "taxes upon 1 aroua of catecic vine-land." The suffix -ῶν (like -*etum* in Latin) denoting plantations of trees was productive in Hellenistic: see under ελαιῶν.

Ἀμπλίσις.

As showing the widespread occurrence of this name in its longer form Ἀμπλιάτος, and the impossibility therefore of connecting it specially with the Imperial household at Rome (cf. Lightfoot, *Philippians*, p. 172), Rouffiac *Recherches sur les caractères du Grec dans le NT* p. 90 gives the following instances of its use—at Rome, *CIL* VI. 14918, 15509, but also at Pompeii *CIL* IV. 1182, 1183, and *ib.* Suppl. I. Index, p. 747; in Spain *CIL* II. 3771; at Athens *IG* III. 1161⁸, 1892; and at Ephesus *CIL* III. 436. See further Milligan *Documents*, p. 183.

ἀμόνομαι.

Syll 356¹⁸ (rescript of Augustus) καλ [δτε ἡ]μύνοντο. The word may have almost fallen out of the colloquial language, to judge from its rarity in LXX and NT, and the absence of occurrences in papyri.

ἀμφιάζω.

See under ἀμφιέννυμι.

ἀμφιβάλλω.

This word, which is used absolutely in Mk 1¹⁸, is construed with an accusative in the Bacchylides papyrus xvii. 5 ff. ἦ τις ἀμετέρας χθονὸς δυσμενῆς ὄρι' ἀμφιβάλλει στραταγέτας ἀνήρ; "Is the leader of a hostile army besetting the borders of our land?" (Jebb). From non-literary papyri we have a citation two centuries after Mark—P Flor II. 119³ (A.D. 254) ἐπέδωκάν μοι οἱ ἀλ[εῖς οἱ περὶ διατα?]γῆν ἀμφιβάλλουσι. The supplement is wholly conjectural, but the verb must mean "to fish" as in Mark, and may be used absolutely.

ἀμφιέννυμι.

The full form in Mt 6³⁰ is a survival of the literary language, and must have been nearly obsolete even in cultivated colloquial. It is clear therefore that Luke (12²⁸) represents Q, whether we read ἀμφιάζει with B or -ζει with the rest: as elsewhere (cf. *Cambridge Biblical Essays*, p. 485 f.), Luke faithfully preserves a vernacular form which he would not have used in his own writing. For the form with α cf. Vettius Valens p. 64⁹ (ἀμφιάσαι), and *OGIS* 20c²⁴ (Aethiopia, iv/A.D.) ἀμφιάσαντες: Blass (*Kühner Gramm.*³ ii. p. 366) quotes several instances from post-classical literature, including Plutarch (ἀπημφιάζει) and even Lucian (μεταμφιάσσομαι). So ἡμφιασμένον Mt 11⁸ D. The classical aorist appears in *Syll* 197²⁴ (iii/B.C) ἀμφίσας. The back-formation ἀμφιέζω is an obvious first step towards ἀμφιάζω, which shows the influence of the large class of -άζω verbs (so W. Schmid *ap.* Schweizer *Perg.*, p. 37). But though ε forms are predominantly attested in NT (with significant revolts on the part of B and D—see above), it seems doubtful whether ἀμφιέζω can be confidently claimed for the Κοινή, unless as a local survival. A grammarian in Cramer *Anecd. Ox.* II. 338 says τὸ μὲν ἀμφιέζω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω δωρικόν, ὡς περ τὸ ὑποπιέζω καὶ ὑποπιάζω.

This may be true for πιάζω (q. v.), but the other record is too scanty for much assurance. See Radermacher *Gramm.*, p. 35, and references in Brugmann-Thumb⁴, p. 78.

ἄμφοδον.

This word is quoted by LS from Aristophanes and Hyperides, in both cases only as cited by later writers. Its appearance in Mark (11⁴) and the δ-text of Acts (19²⁸ D etc.) is in accord with its frequency in the papyri of the Roman age, e. g. PSI 38² (A.D. 101) ἀγρα[γραφό(μενος) ἐ]π' ἀμφοδ(ου) Φρο[υρίου], P Fay 28⁴ (A.D. 150-1) (= *Selections*, p. 81) Τασοχαρίου τῆς Διδᾶ ἀπ[ὸ] ἀμφοδου Ἐρμουθιακῆς. Grenfell and Hunt translate the word "quarter," *vicius*. A large number of these are named, and residents are registered in the ἀπογραφαί as ἀπ' ἀμφοδου Ἀπολλωνίου Ἰερακίου and the like, or ἀπὸ Μακεδόνων with ἀμφοδου omitted. Cf. *Syll* 528, τοὺς ἐν τῶι ἀνφοδῶι τετάχ[θαι] ἀπὸ τοῦ πύργου τοῦ τῆς Ἀγαθῆς Τύχης ἕως τοῦ τῆς Εὐετριάς, where Dittenberger defines ἄ. as "pars oppidi domibus inter se contingentibus exaedificata, quae undique viis circumdatur." On its gender cf. Mayser *Gr.* p. 261 n.

ἀμφοτέροι.

On P Lond 336¹³ (A.D. 167) (= II. p. 221) Kenyon observes, "ἀμφοτέροι = πάντες in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier." The text here has the names of five men—ἀμφοτέροι ἱερεῖς θεοῦ κώμης Σοκνοπαίου Νήσου. In P Théad 26⁴ (A.D. 296) Αὐρήλιοι [Ἡ]ρωίνος καὶ Ἀθανάσιος κ[α]ὶ Φιλᾶδελφος καὶ Σερηνίων ἀμφοτέροι ἐξηγ(ητεύσαντες) makes ἀμφ. apply to three persons; if with the Ed. (and no. 27) we read ὁ καὶ Ἀθανάσιος: in no. 27 we find the first two characterized as having been exegetae, while Serenion is κοσμη(ητεύσας), two years later. Prof. Thumb refers to *BZ* xi. p. 111 for ἀμφ. = "alle zusammen." In the London papyrus, despite Bury's paper on this late usage (*CR* xi. p. 393), it is hard to disagree with Kenyon's suspicion that it was not only the last two of these five who were priests: cf. P Lond 353⁷ (A.D. 221) (= II. p. 112) where again we find five representatives of the πενταφυλία of Socnopaei Nesus.

This usage is further strengthened by P Gen I. 67⁶ (A.D. 382), and *ib.* 69⁴ (A.D. 386) where ἀμφοτέροι is used of four men. A similar extension of the word to the seven sons of Sceva in Ac 19¹⁸ undoubtedly simplifies the narrative. See further Moulton *CR* xv. p. 440, and *Proleg.* p. 80, where other exx. are noted. Radermacher (*Gramm.* p. 64) is in favour of making ἀμφ. mean "all" in Acts.

ἀμώμητος,

only found in 2 Pet 3¹⁴ and in literary Hellenistic (Anthology), may be quoted from an Alexandrian epitaph in *Preisigke* 332, III. . . . ἰακκ[ι]. . . ἀμώμητε, εὐψύχι, (ἐτῶν) γ̄: so the word is used here of a little child. In *ib.* 367, Κλέοβι ἀμώμητε, εὐψύχι, (ἐτῶν) κ̄ε, it belongs to a young man, dying prematurely. Add the "Apocrypha Moisis," P Leid Wⁱⁱⁱ.⁴ ἦκε κύριε ἀμώμητος καὶ ἀπήμαντος.

ἄμωμος.

The word is found in a sepulchral epitaph from Thessalonica *CIG* 1974, also in the sepulchral poem referred to under ἀμάραντος—δικνὺς σέλας αἰὲν ἀμωμον. Nägeli (p. 25)

further cites the Paris magical papyrus, l. 1311. For the use of "Αμωμος as a proper name, see Fick-Bechtel *Die griechischen Personennamen*, p. 213.

Hort (on 1 Pet. 1¹⁸) points out that the Biblical use of ἀμωμος, properly "without blame," was affected by the Hebrew בּמַמָּה "blemish," for rendering which the LXX translators caught at the curiously similar μώμος.

άν.

For the rapid decay of this particle in Hellenistic vernacular, reference may be made to *Proleg.* pp. 165-9, 197-201: a few additional points may be brought in. First comes the use with relatives and conjunctions, normally but by no means universally taking the subjunctive. Here in *i/* and *ii/A.D.* εἰάν greatly predominated over άν, except with δπως, ως and ἔως. Thackeray (*Gr.* p. 68), collecting statistics from more extensive material than had been available in *Proleg.* p. 43, sums up the results to the same purpose: about B.C. 133 "δς [etc.] εἰάν begins to come to the front, and from *i/B.C.* onwards the latter is always the predominant form: the figures in both columns decrease in *iii-iv/A.D.*, when the use of the indefinite relative in any form was going out of use." The ultimate result of this process is seen in MGr, where the only traces left of άν are in the compounds σάν "as," "as soon as," and άν "if," with κάν (= κάν) "even." Σάν is from ως άν, which in papyri is used in the same senses: thus BGU IV. 1098⁵⁴ (end of *i/B.C.*) ως άν ἐπὶ τοῦ κα[]ροῦ κοινῶς κρίνωσι (according as), *ib.* 1209¹³ (B.C. 23) ως άν λάβης τὸ γράμμα (as soon as), P Hib I. 66⁴ (B.C. 228-7), ὡ[ς δ'] άν παραγένωμαι (do.). Several instances are collected by Witkowski (² p. 87), and Phil 2²³, 1 Cor 11³⁴, Rom 15²⁴ noted as parallel, as in *Proleg.* p. 167. The MGr άν inherits the uses of εἰάν. The latter in vernacular Hellenistic is stable, or even reverts to εἰάν by re-composition; but the form άν is found in many illiterate documents of the Κοινή (as for instance in the boy's letter, P Oxy I. 119 (*ii/iii A.D.*)), and may be the direct ancestor of the MGr. See *Proleg.* p. 43 n.². On άν with opt., or *ind. irrealis*, see *Proleg.* pp. 197-201. A reference should be added to Goodspeed's convincing suggestion (*ExsT* xx. 471 f.) that in Mk 7¹¹ we should read δ άν (so D) ἐξ ἐμοῦ ὠφελήθης, *indic.*, "what you would have gained from me." Two or three additional instances of άν in "unreal" clauses may be given from the papyri:—P Tor I. 1ⁱⁱⁱ. 35 ff. (B.C. 116) (= *Chrest.* II. p. 39), καὶ εἴπερ γε δὴ ἐνόμειν ἔχειν τι δίκαιον κτλ., οὐκ άν ποτε προαχθῆναι (depending on ὡστ' εὐδηλον εἶναι in l. 31), P. Giss I. 47¹⁷ (early *ii/A.D.*) τὸ ὄναριον τὸ χαλκοῦν εἰ ἔπωλείτο δραχμῶν κῶ, ἔκτοτε άν ἐπεμψά σοι, *ib.* 79^{ii.6} (same period) εἰ δυνατὸν μοῖω ἦν κτλ., οὐκ άν ὡ[κ]νήκειν, BGU IV. 1141^{27 f.} (end of *i/B.C.*) ἡ (l. εἰ) ἦν δακρυά σοι γράφειν, γεγραφήκειν άν ἀπὸ τῶν δακρῶν, CPHerml I. 7^{7 f.} εἰ μὲν δὴ χορηγία τις [ἦ]ν κτλ. (a gap of 21 letters included), οὐδὲν άν ἡμᾶς ἔδει πε[]ρὶ τού[]των δέισθαι. To the papyrus exx. of άν dropped (*Proleg.* ³ p. 200 n.¹), add PSI 71^{9 f.} (*vi/A.D.*) εἰ μὴ ἡ θεία πρόνοια ἐβόηθησεν κτλ., εἶχαν ἀλλήλ[ous] ἀναιλῖν (l. ἀνελεῖν). The fewness of our exx. shows that the NT omissions of άν, practically confined to Jn, are not normal Κοινή grammar, except in clauses where omission was classical: the construction itself was dying out, but the άν was preserved while the locution lasted. MGr uses a periphrastic conditional mood (Thumb *Handbook*, p. 195).

ανά

survives almost exclusively in the limited uses seen in NT. The new "improper preposition" ἀνά μέσον is common: cf. MGr ἀνάμεσα. Thus P Magd 2³ (B.C. 221) ἀνά μέσον τοῦ τε Ποώριος [*sc.* τοῖχου] καὶ τοῦ τοῦ ἀνδρός μου, *Syll* 929⁴⁶ (*ii/B.C.*) τῆς κειμένης ἀνά μέσον Ἴτανίων τε καὶ Ἰεραπυτινίων, P Petr I. 11¹⁸ (*iii/B.C.*) οὐλλ' ἀνά μέσον ὀφρῶν, *ib.* III. 37(*a*)^{ii.18} (B.C. 257) χώματος τοῦ ἀνά μέσον τοῦ κλήρου, *OGIS* 56⁶² (*iii/B.C.*) ὦν ἀνά μέσον ἔσται ἡ ἀσπιδοειδῆς βασιλεία (a crown adorned with serpents), P Oxy I. 99⁸ (A.D. 55) ἀνά μέσον οὐσῆς τυφλῆς ῥύμης, etc. In *Syll* 334⁴ (B.C. 73) περί ἀντιλογίων τῶν ἀνά[εσον] θεῶν Ἀμφιαράωι καὶ τῶν δημοσιωνῶν γεγονότων Dittenberger (who here prints as one word) comments on the barbarous grammar, the preposition taking dative and genitive together. "Ἀνά λόγον "in proportion" is not rare: e.g. P Ryl II. 96¹⁴ (A.D. 117-8) (ἀρούρας) δὴ (= ἄ) ἀνά λόγον τῆς ἀρούρας "at a rate per aroura." Note *ib.* 88²¹ (A.D. 156) οὐδὲν δέ μοι ὄφειλεται ὑπὲρ τῶν ἀνά χεῖρα χρόνων, "the current period" (Edd., who cite *ib.* 99⁷, BGU I. 155¹³ and IV. 1049²³). The distributive use of ἀνά is often found in papyri: thus P Oxy IV. 819 (c. A.D. 1) τὰ δὲ προκείμενα χ(δ)ας δ πεπράσθαι δι' ἐμοῦ ἀνά δραχ(μ)ὰς πέντε. Kademacher (*Gr.* p. 16) remarks on its appearance in doctors' prescriptions to mark the dose, and gives some other vernacular instances, noting that it began to figure in colloquial Attic in the classical age. It serves to express multiplication, as in P Petr II. 30(*b*)²⁰ (*iii/B.C.*) β(ασιλικῶ) ἑ ἀφόρου κ/λ ἀνά ὃ ἤ ρῆ "10 of Crown land + 20 of unproductive = 30 × 3½ = 105." Cf. a papyrus cited by Wilcken in *Archiv* v. p. 245. Note P Ryl II. 168⁷ (A.D. 120) ἀνά λαχάνου μέτρωι ἐλαιουργικῶι ἀρτάβας τρεῖς. Ἀνά πλό[υ] occurs in P Tebt II. 344¹⁰ (*ii/A.D.*). On the possibly corrupt solecism in 1 Cor 6⁵ see *Proleg.* p. 99. Nachmannson *Beiträge*, p. 67 cites an inscription in which distrib. ἀνά c. acc. has the same sense as a simple acc. with κατ' ἀνδρα—δόντα ἐπὶ δις τοῖς μὲν πολέταις κατ' ἀνδρα δην(άρια) δ, τοῖς δὲ λοιποῖς ἐλευθέρους ἀν[ά] δην(άρια) β (IG iv. 597^{9 ff.}—Argos, "spät").

ἀναβαθμός.

Syll 587³⁰⁸ (*iv/B.C.*) ἀναβαθ[μ]ός[us] (*i. e.* -μοῦς), apparently parts of a τροχλειά, on which see Dittenberger's note. For examples of ἀ. in late Greek, cf. Aelian vi. 61, xi. 31; Dion Cass. lxxv. 21, lxxviii. 5 (Lobeck *Phryn.*, p. 324). Rutherford (*VP*, p. 372) adds the note of Moeris, βαθμός Ἀττικῶς, βαθμός Ἑλληνικῶς, in confirmation of Phrynichus, who tells us that the θ is Ionic: for the relation of the -μοῦς and -θμοῦς suffixes see Brugmann-Thumb⁴ p. 218 f.

αναβαίνω.

Wilcken (*Archiv* v. p. 268), commenting on POxy VI. 808^{9.15} (A.D. 123) εἰς Ὀασιν καταβῆναι—ἀναβάντα εἰς τὸν Ὀξυρρυχέτην, notes that this may either be literal or refer to Oxxyrhynchus as the county town: ἀναβαίνειν εἰς πόλιν, καταβαίνειν εἰς κώμην. P Par 49 (B.C. 164-58) gives us instances of the verb as used in NT for "going up" to the Temple: 1. 32 οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς (*sc.* the recluses in the Serapeum), *ib.* 34 εἰάν ἀναβῶ κάγω προσκυνῆσαι. So P Par 47^{19 f.} (c. B.C. 153) ὁ στρατηγὸς ἀναβαίνει αἶριον εἰς τὸ Σαραπήν. Witkowski (² p. 72) remarks

that the Serapeum was situated above the town, so that the verb was appropriate, as in Lk 18¹⁰. The common phrase ἀ. εἰς Ἱεροσόλυμα, etc., may be illustrated from P Lond 1170 verso⁴⁶ (A.D. 258-9), (= III. p. 194), where an account of labourers "off work" (ἀργησάντων) describes one as ἀναβάς εἰς τὴν πόλιν and another ἀναβάς ἐπὶ τῆς πόλ. The same meaning, or something near it, may be seen recurring in P Oxy VIII. 1157 (late iii/A.D.), as ²⁵ ἀντίγραφον κἀγὼ ἀναβαίνω καὶ ἀπογράφομαι, *ib.* ⁷ ἐπιδὴ οὐκ οὐ δύναμαι ἀναβῆναι ἔδε ἢ (l. εἰ) δύνῃ ἡμᾶς ἀπογράψαι: we should use "come up" in the same connotation. So *ib.* VI. 935¹³ (iii/A.D.) ἐμελλον δι[ε] καὶ ἀ[ὐτό]ς ἀναβῆναι, BGU IV. 1097³ (i/A.D.) ἦν δὲ ὁ ἀντ[ιδικός] ἀναβῆ, περιβλεπε αὐτόν. In *ib.* 1141³⁰ (late i/B.C.) ἡμέρας δὲ ἐν αἷς ἀναβαίνω, εὐρίσκει αὐτὸν καθήμενον) it perhaps means "go upstairs." In P Petr II. 9 (3)⁸ (iii/B.C.) πλήρωμα ἀναβέβηκεν is "the gang has gone away." Cf. MGr ἀνεβαίνω.

For the substantive cf. P Grenf II. 67¹⁵ (A.D. 237) (= *Selections*, p. 109) where three asses are provided ὑπὲρ καταβάσεως καὶ ἀναβάσεως, "for the conveyance down and up again" of dancing girls for a village festival. 'Αναβάσις is common in the papyri and the inscriptions of the "rising" of the Nile, e.g. BGU I. 12⁴ (A.D. 181-2) [τῆς τοῦ] ἱερωτάτου Νείλου ἐπ' ἀγαθῶ ἀναβάσεως, OGIS 666 (c. A.D. 55) ἡ Ἄγυπτος, τὰς τοῦ Νείλου δωρεὰς ἐπαυξομένας κατ' ἔτος θεωροῖσα, νῦν μᾶλλον ἀπέλαυσε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ, where Dittenberger draws attention to the fact that δικαία ἀνάβσις is a "solenne vocabulum" in this connexion. So in the papyri, BGU IV. 1208¹⁷ (B.C. 27) τῆν ἀποτομίαν (see *s.v.*) τῆς ἀναβάσεως. There are some other instances in Meyer's note on P Giss I. 37, intro. n³. In *Caenat* III. 975 (i/A.D.) ἀ. is part of a house: τὴν ἀ. ταύτην σὺν τῇ ἀψείδι.

ἀναβάλλω,

in something like the forensic sense "defer" a case, occurs in P Tebt I. 22⁹ (B.C. 112) ἀναβαλλόμενος εἰς τὸν φυλακίτην, "referring the matter to the inspector": cf. P Par 667¹ (i/B.C.) ὦν τὰ ἔργα ἀναβάλουσιν (l. -λλ-), "whose work is postponed." Elsewhere it is generally = "cast up" or "send back": in *Ostr* 1154 (Rom.) ἀναβαλεῖν τὰ ἱμάτιά σου appears to be used of the "setting up" of a weaver's warp. Cf. P Giss I. 20¹⁶ ff. (ii/A.D.) εἰ θέλεις ἀναβληθῆναι σ[ο]ν τῆν ἰσχνὴν [λε]υκὴν στολὴν, φρόντισον τῆς πορφύρας. In *Ostr* 1399 (A.D. 67-8) ἀνεβ(άλετε) εἰς τὸ κενὸν (l. καινὸν) χῶ(μα) ναύβ(ια) δέκα πέντε, 1567 (A.D. 105) ἀναβ(εβ)ληκατε εἰς χῶ(μα) Ἄθην(αίων) ν. αὐβιον) (ἡμισυ), it may mean "throw up," of a measure of earth excavated (cf. Mahaffy *Petrie Papyri*, III. p. 344): this is a return to its most primitive sense—cf. *Syll* 587¹⁶⁶ (B.C. 329-8) τέκτοσιν τοῖς ἀναβαλοῦσιν τὰς πλίνθους. Another physical sense appears in P Flor II. 233⁹ (A.D. 263), where Comparetti renders ἕνα . . . [ἀ]ναβληθῶσι "vi si adattino" (le spalliere)." The verb is MGr. The expressive compd. διαναβάλλομαι "procrastinate" occurs P Tebt I. 50²⁷ (B.C. 112-1).

ἀναβιβάζω.

P Oxy III. 513²⁷ (A.D. 184) ἀναβιβῆσθαι (l. -βιβῆσθαι) εἰς δραχμὰς χεῖλας [ὀκ]τακοῦσας, "raised the price to eighteen hundred drachmas." (MGr ἀνεβάζω.)

ἀναβλέπω.

Syll 807¹⁷ (ii/A.D.) καὶ ἀνέβλεψεν καὶ ἐήλυθεν καὶ ἠΰα-ριστήσεν δημοσίᾳ τῷ θεῷ, of a blind man "recovering sight" in the temple of Asclepius, as in In 9^{11,15} (cf. *Documents*, p. 154). So at the beginning of the same inscr., καὶ ὀρθὸν ἀνέβλεψε.

ἀναβοάω.

In the interview between Marcus Aurelius (?) and a condemned criminal, P Oxy I. 33^{iii,7} (= *Christ*, I. p. 35), we read of the latter that ἀνεβόησεν [μ]έσης Ἰώμης, summoning the Romans to see him led off to death. Beyond this rather *outré* document, we have no other evidence of the Κοινή use of the word, an interesting confirmation of WII's rejection of it in Mt 27⁴⁶—unless indeed the more literary Matthew was emending Mark (15³⁴)!

ἀναβολή.

The word is used with a large variety of meanings. Thus P Amh II. 34 (d)⁶ (c. B.C. 157) ἐκθεῖναι τὴν κατάστασιν εἰς μηδεμίαν ἀναβολὴν ("without delay") ποσηαμένουσ: cf. *Syll* 425²² (iii/B.C.) ἀναβολὰν λαβόντες ἔτη τρία. In P Oxy IV. 729⁷ (A.D. 137) τὴν δὲ ἀν[α]βολὴν ποιήσονται ἀπὸ τῶν ἐθίμων ἀναβολῶν, and P Goodsp Cairo 15⁹ (A.D. 362) τὴν ἀναβολὴν πεποιήμαι, we have the same phrase as in Ac 25¹⁷ (*ps* the article), but in a wholly different sense, "to make an embankment." In P Tebt II. 375²⁰ (A.D. 265) τοὺς [δι]ωρύγων τε καὶ ὄδ[ρα]γωγῶν [ἀ]ναβολὰς is rendered by the editors "banking up of canals and conduits," and probably a similar rendering, rather than "dredging," should be given to P Amh II. 91¹¹ (A.D. 159) ἀναβολὰς διωρύγων): cf. CP IIerm 41 χῶμασι καὶ ἀναβολαῖς, and P Lond 1171⁶⁰ (B.C. 8) (= III. p. 179) ἀναβολῆς ναυβίων (see on ἀναβάλλω, and Kenyon's note here). In P Oxy VI. 909²⁸ (A.D. 225) τὴν προκειμένων ἀκανθῶν ἀναβολὴν, the word is used in the unusual sense of digging up or uprooting (see the editors' note). In P Tebt II. 413¹⁰ (ii/iii A.D.) the editors translate τέρα ἀνβολᾶ (l. τέσσαρας ἀναβολὰς), "4 bags," and compare P Oxy IV. 741¹⁴ (ii/A.D.) where ἀναβολή, in the sense of ἀναβολῆσι, occurs next before προχέρια in a list of articles. Further in a legal document P Petr III. 21 (g)²¹ (iii/B.C.) we have τῆς ἀναβολῆς τοῦ ἱματίου with hiatus before and after, so that we cannot certainly join the words. In P Théad Inv. 15, a receipt of Constantine's time, those who grant the receipt name themselves ἀποδέκται λίνου τοῦ ἱεροῦ ἀναβολικοῦ, where Jouguet finds a reference to the linen for a military mantle ("ἀναβολικοῦ δὲ ἀναβολή = ἀμβολή = *abolla*, etc."): but see Wilcken *Archiv*, iv. p. 185.

ἀνάγαυον.

This form of the word is supported by κατάγ(ει)ον, P Oxy I. 75¹⁹ (A.D. 129), and VI. 911¹⁵ (iii/A.D.), 912¹² (*ib.*); καταγαίψ, P Lond 1164 (e)⁸ (A.D. 212) (= III. p. 160), κατάγαυα, P Oxy VI. 903⁴ (iv/A.D.), κατάκειον, P Rein 43⁹ (A.D. 102, illiterate). Τῶν ἀνωγαίων occurs at the end of vi/A.D., P Par 21³, and ἀνώγιον in CPR 28¹⁶ (A.D. 110), after a lacuna: cf. MGr ἀνώγι "upper storey."

ἀναγγέλλω,

which in Hellenistic Greek is found much in the sense of the Attic ἀπαγγέλλω, is illustrated by P Petr III. 42 H (8f)⁷

(iii/B.C.) τὰ γεγενημένα σοι ἔμοι ἀνήγγελλον, *ib.* 56 (δ)¹² (Ptol.) ἀναγγεῖν σοι αὐθιμερον: cf. *Syll* 263⁷ (c. B.C. 200) ἐντέταλμαι αὐτῷ ἀναγγεῖλαι ὑμῖν ἃ ἠβουλόμην ὑμᾶς εἰδῆσαι. Further instances in P Eleph 13⁶ (B.C. 223-2; = Witkowski² p. 43), P Petr II. 11, 2⁵ (iii/B.C.—*ib.* p. 7); see also *Syll* Index (III. p. 249). For the use of the word in the LXX, see *Anz Subsidiā*, p. 283.

ἀναγεννώ.

The word, as well as the thought, is found in the Hermetic writings, e.g. Reitzenstein *Poimandres* p. 339¹¹ ἀγνώ, ὦ τρισμέγιστε, εἰ οἴας μήτρας ἀνεγεννήθης, σποράς δὲ ποίας: cf. Bauer on Jn 3⁸ (in *HZNT*) and Reitzenstein *Die hell. Mysterienreligionen* pp. 26, 31.

ἀναγινώσκω.

For this word = "read aloud," as generally in classical Greek, cf. P Grenf I. 37¹⁵ (late ii/B.C.) ἐπιλέγματος ἀναγνωσθέντος, of the reading aloud of a petition, and P Goodsp Cairo 29^{iii.1} (c. A.D. 150) ἡς ἀναγνωσθείσης, of a will. So P Oxy I. 59⁸ (A.D. 292) ἐπίσταλμα ἐν ἡμῖν ἀνεγνώσθη, "at a meeting of our body a despatch was read," and *Michel* 699⁵ (end of iii/B.C.) τό τε ψήφισμα ἀνεγνώσαν. The word is used absolutely in P Amh II. 64² (A.D. 107) ἀναγνωσθέντος, "a report was read." On the other hand it must mean simply "read" in P Eleph 9³ (B.C. 222) ὡς ἂν οὖν ἀναγνωίς [τῆ]ν ἐπιστολήν, and similarly *ib.* 13³, also BGU IV. 1070^{6ff.} (a private letter — i/A.D.) λοιπὸν οὖν ἔλαβον παρὰ το(ῦ) Αραβος τὴν ἐπιστολήν καὶ ἀνέγνων καὶ ἐλυπήθη, and P Fay 20²³ (iii/iv A.D.) where it refers to copies of an edict set up in public places σύνοπτα τοῖς ἀναγινώσκουσιν, "in full view of those who wish to read." "Ἀνέγνων is a common formula for an authenticating signature, like the *Legimus* of the Roman Emperors: see e.g. P Par 69^{8, 10, 14} (B.C. 233). The play on two compounds of γινώσκω in 2 Cor 1¹³ may be paralleled by P Oxy VII. 1062¹³ (ii/A.D.) ἀψ[τ]ῆν δέ σοι τὴν ἐπιστολήν πέμφω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς. It is interesting to note from the literary record of the verb that the meaning "read" is essentially Attic, Ionic (Herod.) using ἐπιλέγεσθαι: see LS and Schlageter p. 24. In *Preisigke* 1019, 1020, 1022, 1023, all προσκνήματα from the same Egyptian temple (Kalabshah), also 1065 (Abydos)—we find the record of the adoration of a number of persons from one family, to which is appended καὶ τοῦ ἀναγινώσκοντος, in one case following καὶ τοῦ γράψαντος. This inclusion of the reader, whoever he may be, is, of course, distinctly reminds us of Rev 1³.

ἀναγκάζω.

P Oxy IV. 717¹⁴ (late i/B.C.) ἡν[ἀ]γκασαι βοᾶν αὐτῷ. A somewhat weakened sense is seen in P Fay 110⁴ (A.D. 94) εὖ ποιήσεις . . ἀναγκάσας ἐκχωσθῆναι τὸ ἐν αὐτῷ κόπιον, "please have the manure there banked up" (Edd.): cf. the use in Lk 14²³, where ἀνάγκασον describes the "constraint" of hospitality which will not be denied. Other occurrences are BGU IV. 1042^{5, 6} (iii/A.D.) ἐ[ν]έτυχ[ε] τ[ῷ] δικαιοδότη καὶ ἀ[ν]ή[γ]καζέ με προσκατερεῖν τῷ βήμ[α]τι αὐτοῦ: so we venture to restore the text, in accordance with the meaning clearly needed—the augment will be a blunder like that which secured permanent footing in *δηκόνουν*, etc. A similar aor. is apparently intended in P Amh II. 133¹² (early

ii/A.D.) καὶ μετὰ πολλῶν κόπων ἀνηκάσαμεν (l. ἀνηκ-) αὐτῶν (for αὐτοῦς) ἀντασχεῖσθαι κτλ. "and with great difficulty I made them set to work" (Edd.). The contracted future occurs in an edict of Germanicus on a Berlin papyrus (*Archiv* vi. p. 286) ἐὰμ μοι μὴ πεισθῆτε, ἀναγκάτέ μοι κτλ. BGU IV. 1141⁷ (end of i/B.C.) ἀναγκάζομαι μηκέτι σοι μηδὲν γράψαι, [ἴνα] νήσσης. P Lond 951 *verso*³ (late iii/A.D.) (= III. p. 213) ἤκουσ[α] ἤ[τ]ι θηλάσει αὐτὴν ἀναγκάζεις. The verb is MGR.

ἀναγκαῖος.

P Fay 109⁴ (early i/A.D.) πρὸς ἀναγκαῖν (= -αῖον). Ordinary uses may be seen in P Tor I. 1^{iii 6} (B.C. 116) κατὰ τὸ ἀναγκαῖον "necessitate coactus," P Leid B^{ii.3} (ii/B.C.) εἰς τὸ μηδὲν τῶν ἀναγκαῖων ἡμᾶς ὑστερεῖν, P Flor II. 132¹¹ (A.D. 257) ὅπερ ἀναγκαῖόν σε ἦν γνῶναι (as Ac 13⁴⁶), *ib.* 170⁸ (A.D. 255) εἰ περὶ τῶν οὐθαμινῶν ἀμελεῖτε, πῶσφ μᾶλλον τῶν ἀναγκαῖοτέρων. In combination with φῶλος, meaning "intimate," as in Ac 10²⁴, we have P Flor II. 142² (A.D. 264) ἐπειδήπερ ἐντολικὸν ἔχω ἀναγκαῖου φῶλου: cf. *Syll* 737²¹ (ii/A.D.) (εἰ) σφόδρα ἀναγκαῖός τις ἦν. For the Pauline phrase ἀναγκαῖον ἡγεῖσθαι, as 2 Cor 9⁵, Phil 2²⁵, cf. P Fay 111¹⁹ (A.D. 95-6) (= *Selections*, p. 67) [ἀ]ναγκαῖν ἡγήσα[ς], "considering that it is essential," *Syll* 656⁹ (ii/A.D.) ἴδεν ἀναγκαῖον ἡγησάμην (c. inf.): cf. ὑπολαμβάνομεν ἃ εἶναι, *ib.* 790⁷⁴. The RV margin at Tit 3¹⁴ εἰς τὰς ἀναγκαῖας χρεῖας, "for necessary wants," that is "for the necessities of life," is supported by P Oxy VII. 1068¹⁶ (iii/A.D.) χάριν ἀναγκείας χρεῖας, and by *Priene* 108⁸⁰ (c. B.C. 129), where Moschion is thanked for having given a certain sum εἰς χρεῖας ἀναγκαῖας. Cf. P Grenf II. 14 (c)¹¹. (iii/B.C.) χρεῖαν ἔχομεν ἀναγκαῖαν Τιμοξένου ὥστε ἀποστειλαὶ αὐτὸν εἰς τὴν πόλιν. The superlative is found P Par 46⁷ (B.C. 153) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς, and P Giss I. 23⁵ (ii/A.D.) πάντων τῶν εὐχῶν μου ἀναγκαιοτάτην ἔχω τὴν τῆς ὑγείας σου, *al.* Cf. the relative in P Lond 42³¹ (B.C. 168) (= I. p. 30) εἴπερ μὴ ἀναγκαιοτέρων σ[ε] περισπᾶ, "unless urgent business detains you," P Flor I. 61¹³ (A.D. 86-8) ἐντυγχάνει σοι τὸ πρῶτον κ[α] ἀναγκαιοτάτων. For the adverb, cf. P Flor II. 138⁵ (A.D. 264) ἐπεὶ ἀναγκαιῶς σου χρῆξω, *OGIS* 669⁹ (i/A.D.) προέγραφα ἀναγκαιῶς περὶ ἐκάστου τῶν ἐπιζητούμενων, P Giss I. 68⁸ (early ii/A.D.) ἀναγκαιῶς γράφω σοῦ οὐδένα ἄχω (l. ἔχω) [μ]ετὰ τὸν θεόν εἰ μὴ σε, etc.

ἀναγκαστῶς.

The derived adj. ἀναγκαστικός occur eight times in Vettius Valens, with the meaning "*potens*," "*efficax*" (Ed.).

ἀνάγκη.

For ἔχειν ἀνάγκην followed by the infinitive, as Lk 14¹³, cf. P Oxy VII. 1061⁴ (B.C. 22) ἀνάγκην ἔσχον παρακαλεῖσαι, "I have been obliged to urge," P Flor II. 278^{v.23} (iii/A.D.) ἀνάγκην ἔσχον ἐν[τ]υχεῖν. The converse appears in BGU IV. 1141⁴⁷ (B.C. 14) διὸ ἀνάγκη με ἔσχηκε ἐμφανίσαι. The word = "calamity" occurs in *Syll* 255²³ (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται—cf. 2 Cor 6⁴, etc. In a leaden tablet found at Carthage, Wunsch *AF* 4⁴ (iii/A.D.) ἐξ[ο]ρκί[ζω] σε τὸν θεὸν τῆς ἀνάγκης τὸν μέγαν Ἀρουροβαρζαργαν, we have, as Wunsch thinks, the Orphic conception surviving: he compares P Lond 121⁶⁴⁸ (iii/A.D.) (= I. p. 105) θεὸς ὁ ἐπὶ τῆς ἀνάγκης τεταγμένος Ἰακωβ Ἰαίβω (P = πῶ) Σαβαῶθ Ἀδωναῖ—in neither of these

however can we speak exactly of "the great goddess of Necessity." She figures in Vettius Valens, p. 173 (top), αὐτὴν τε τὴν πρόνοιαν καὶ τὴν ἱερὰν Ἀνάγκην. For the ordinary use of the word we may quote *Ostr* 1153 (Rom.) μὴ ἄλλως ποιήση(ε) εἰδότη(ε)s τὴν ἀνάγκην, P Flor II. 177¹⁰ (A.D. 257) ἐπέε δὲ οἶδα ὅτι καὶ ἀνάγκης καὶ ὑπομνήσεως χρῆζεται, "you need compulsion and reminder," *ib.* 186⁹ (A.D. 259), διὰ τὴν ἀνάγκην τῶν ἀραιωμάτων, "the pressure of expenses," *ib.* 222⁹ (A.D. 256) εἰς τὰ ἀναλώματά μου τῆς φροντίδος ἐν ἀνάγκῃ, etc. The word is MGr.

ἀνάγνωσις.

Syll 552⁸¹ (Magnesia, late ii/B.C.) ἐὰν δὲ μὴ ποιήσωνται τὴν ἀνάγνωσιν [αὐ]τοῦ καθότι προστέτακται: several instances might be quoted from iii/A.D. in the normal sense of "reading." In P Tebt I. 61 (b)⁴ (B.C. 118-7) we have the survival of an earlier meaning: ἐπὶ τῆς ἀναγνώ[σ]ι[σ] τῆς κα[τ]ὰ [φύ]λλ[ον] γε[ω]μετρίας, "at the revision of the survey of the crops" (Edd.).

ἀνάγω.

The use of ἀ. in Ae 12⁴ finds a ready parallel in *Syll* 366²⁴ (i/A.D.) ἀναχθέντα εἰς τὸν δῆμον ἐὰν μὲν πολέτης ἦ, ἀποξενοῦσθαι. For the meaning "restore," "bring back," cf. P Par 10¹² τοῦτον ὅς ἐν ἀναγάγῃ, with reference to a runaway slave, and Wilcken's restoration (*Archiv* iv. p. 548) of P Lond 921⁵ (ii/iii A.D.) (= III. p. 134) ἀναγαγεῖν εἰς ἀμπελον] of bringing back certain arouras to use as a vineyard. See the editor's note on P Oxy VII. 1032⁸ (A.D. 162) ἀνήξαμεν κτλ. "we converted out of our own ancient plots . . . ἴς of an aroura of vine-land," and *ib.* IV. 707²³ (c. A.D. 136) γῆν ἀνάξει ἀμπελῶ. (On the vulgar 1st aor. see above under ἀγω.) P Flor II. 134⁶ (A.D. 260) ἐν[α] τὸ ἀναγόμενον ἐν Βουβάστῳ κτημάτων ἰποσχισθῆ, is rendered by Comparetti "perchè la terra *annessa* in Bubasto venga dissodata." *Syll* 936⁶ καὶ καταβαλέτω τὰμ πεντηκοστὰν π[ρ]ὶν ἀνάγειν τι ἢ πωλεῖν seems to mean "before he brings (the merchandise) into the town or sells it," i. e. "bring up" from the landing stage. The familiar use of ἀνάγειν for "putting out to sea" is found in BGU IV. 1200¹⁴ (B.C. 1) τοῦ τὴν πρόσδοον ἀνηγμένου εἰς Ἴταλιαν, modified in a transitive direction. For its sacrificial use (as in Ae 7⁴¹) cf. *OGIS* 764⁴⁷ (c. B.C. 127) ἀναγαγὼν ἐκ τοῦ ἰδίου ταύρους δύο καὶ καλλιερῆ[σ]ας κτλ.: so elsewhere in this inscr. (= *Cagnat* IV. 294).

ἀναδείκνυμι.

Frequent in inscr., in a sacrificial sense, e.g. *Syll* 553¹⁴ (iii/ii B.C.) ἀναδεικνύωσι τῷ Διὶ (ταύρον). Nearer to the sense of Ae 12⁴ is the astrological phrase in Vettius Valens, p. 119²⁵ ἐὰν δὲ Ζεὺς μαρτυρήσῃ Κρόνον, νόμιμος γάμος ἀναδειχθήσεται ἢ καὶ τινὰς ξευγενίσουσιν. Note *Syll* 329¹² (B.C. 56) κέρακεν ἀναδείξει τὸν πρὸς Μηθραδάτην πόλεμον, which comes near our "declare war": so in *OGIS* 441⁴⁹ *ex suppl.*

ἀναδέχομαι.

There is a legal sense of this word which is not uncommon — P Oxy III. 513⁵⁷ ff. (A.D. 184) ἐὰν τις ζήτη[σ]ις περὶ τοῦτου γένηται πρὸς αὐτόν . . . [ἐγὼ] αὐτὸς τοῦτο ἀναδέχομαι, "if any action is brought against him in connexion with this, I will take the responsibility upon myself" (Edd.).

So P Tebt I. 98²⁷ (c. B.C. 112) ὦν ἀδεύμεθα (i. ἀναδ-), "for whom we are security," and the late P Grenf II 99 (a)¹ ff. (vi/vii A.D.) Δαυεὶτ ἀνεδέξατο Θασηλιαν ὥστε αὐτὴν ἀπελθῖν εἰς διαίτην καὶ τὰ ἀπὸ διαίτης ποιήσῃ, "David has become surety for Thaesia on condition that she return to her home and busy herself with its duties." The verb is followed by the infinitive, P Tebt I. 75⁶ (B.C. 112) ἀναδέχομαι πόρον δῶσιν τῆς (ἀρτάβης), "I undertake to provide for the artaba tax": P Hib I. 58⁹ ff. (B.C. 245-4) ἀναδέδεκται γὰρ ἡμῖν ἀπομετρήσειν σῖτον: cf. *OGIS* 339²⁰ (ii/B.C.) τὰς τε προσβείας ἀνεδέχετο προθύμως, *ib.* 441⁹ (i/B.C.) καὶ διὰ ταῦτα κινδύνους πολλοὺς [. . .] ὑπὲρ τῶν ἡμετέρων δημοσίων [. . .] προθυμότη[τ]α ἀ[ν]αδεγεγμένους. *Syll* 929³⁰ (ii/B.C.) πᾶσαν ἀναδεχόμενοι κακοπαθῖαν χάριν τοῦ μηθενὸς ὑστερήσαν δικαίου μηθένα τῶν κρινομένων, of judges who say they have given not only the day but τὸ πλείον τῆς νυκτός to their work. Add *Syll* 530⁶⁵ (late iv/B.C.) = "undertake"; so P Eleph 29¹² (iii/B.C.), P Tebt II. 329¹⁹ (A.D. 139), and BGU I. 194¹¹ (A.D. 177), and P Ryl II. 77³⁸ (A.D. 192) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον ἀποφεύγειν. The predominance of this meaning suggests its application in Heb 11¹⁷. The statement that Abraham had "undertaken," "assumed the responsibility of" the promises, would not perhaps be alien to the thought. In Ae 20⁷ it is "hospitio excepti" (Blass), Attic ὑποδέχεσθαι.

ἀναδίδωμι.

On P Fay 26¹³ ff. (A.D. 150) ἔν' οὖν τοὺς σγνοψιούοντας . . . ἀναδῶτε, the editors remark that "ἀναδιδόναι (or εἰσδιδόναι) is the regular word for presenting a list of well-to-do persons (εὐποροί) from whom a certain number were to be selected for a λειτουργία," and compare P Oxy I. 82² (middle iii/A.D.) τὰς ἀναδόσεις τῶν λειτουργῶν, and BGU I. 194²² (A.D. 177). See the note on P Ryl II. 91³. See also P Flor I. 223⁷ (A.D. 265) οἱ ἀναδοθέντες, men whose names had been "sent up"; *ib.* 25³⁰ (ii/A.D.) ἦν καὶ ἀναδέδωκε εἰς ἀκύρωσιν, of a document; and so P Tebt II. 397¹³ (A.D. 198). In *Syll* 279⁷ (ii/B.C.) we find τὸ τε ψήφισμα ἀνέδωκεν according to the best reading. P Tebt II. 448 (ii/iii A.D.) τῷ ἀναδιδόντι σοι τὸ ἐπιστόλιον = "the bearer": cf. *IGSI* 830²² ἀνεγνώσθη ἐπιστολὴ Τυρίων στατιωναρῶν ἀναδοθεῖσα ὑπὸ Λάχρητος, ἐνὸς αὐτῶν. In P Oxy VII. 1063¹⁴ (ii/iii A.D.) τὸ πιττά[κ]ιον ἀναγνοῦς μὴ ἀναδῶς τῷ Ἡρώ[δ]ῃ we may render "pass on." Note in *ib.* 1033⁵ (A.D. 392) the strange form ἀναδεδοιημένοι. In Vettius Valens p. 21¹ τὰς ἀναδοθείσας ὥρας = "the given hours," in a mathematical sense.

ἀναζάω.

For ἀ., as in Rom 7⁹, Nägeli p. 47 cites *CIG* 2566 (Crete, date?) Ἀρχονία Ζαῦλω . . . ἀναζάωσα Ἀρτέμιδι εὐακ[ό]ω, where Archonica fulfils a vow to Artemis, "being alive once more." Other instances of the verb from profane sources will be found in Deissmann *LAE* p. 94 ff.

ἀναζητέω.

The verb is capable of general use, as in P Oxy VII. 1066¹⁸ (iii/A.D.) ἀναζήτησον [ρήνην] "look for a file." But it is specially used of searching for human beings, with an implication of difficulty, as in the NT passages. So P Hib I. 71⁹ (B.C. 245-4) τὴν πᾶσαν σπουδὴν ποιῆσαι ὅπως

ἀναζητηθέντες ἀποσταλῶσι, "make every effort to search for them" etc. with reference to certain slaves who had deserted. P Rein 17¹³ (B.C. 109) has nearly the same phrase: cf. *Syll* 220¹⁸ (iii/B.C.) *ex suppl.*, P Flor I. 83¹² (iii/iv A.D.) ἀναζητηθέντα ἀναπεμφθῆσθαι πρὸς τὸν κράτιστον ἐπίτροπον. P Tebt I. 138 (late ii/B.C.) ἀναζητούμενος Ὀνώφρις οὐχ εὑρίσκειται, *ib.* 53²² (B.C. 110) οἱ εὐθυνόμενοι ἀναζητηθῆντες, "the culprits having been searched for." For the noun ἀναζήτησις, cf. P Fay 107⁹ (A.D. 133) ποιῆσασθαι τὴν καθήκουσαν ἀναζήτησιν, "to hold the due inquiry," P Tebt II. 423¹² (early iii/A.D.) πρ[ὸς] ἀναζήτην (I. -ησιν) χόρτου, "to look for hay," and P Ryl II. 78³² (A.D. 157) περὶ ἀναζητήσεως Πάνθηρος.

ἀναζωπυρέω.

A characteristic compound of the Pastorals (2 Tim 1⁶), but vouched for in the common speech of the day: P Leid W^{xvi}. 43 (ii/iii A.D.)—an occult pamphlet—αὐτὸ γὰρ ἔστιν τὸ ἀναζωπυροῦν τὰς πάσας βίβλους, cf. *ib.* V^{x.7} (iii/iv A.D.) δι' οὗ ζωπυρέται πάντα πλάσματα. See further Anz *Subsidia*, p. 284 f., and cf. F. C. Conybeare in *Exr* VII. iv. p. 40.

ἀναθάλλω

is one of the words that Nägeli cites (p. 81) to prove that in Phil 4¹⁰ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, Paul has taken vocabulary from the more cultured Κοινή, through his later intercourse with Greeks. It should be noted, however, that the word is not rare in the LXX (especially in Sirach), five times in this rare tense and four times transitively. It is a curious problem whence the LXX derived it. The simplex occurs in BGU IV. 1112²⁸ (B.C. 4) παρείληφεν δὲ καὶ ἡ Εὐγένεια τὸ παιδίον θάλλουσαν.

ἀνάθεμα.

Deissmann's discovery of ἀνάθεμα in the "Biblical Greek" sense, in a source entirely independent of Jewish influence, is a remarkable confirmation of his general thesis. At the end of a heathen curse from Megara, belonging to i/ii A.D., there is a separate line of large letters ANEΘEMA which he (*LAE* p. 92 f.) interprets as = ἀνάθεμα—"curse!" The weakening of the accented α to ε is explained as a vulgar Greek extension of the augment to a derivative (cf. Nägeli p. 49, following Wackernagel). See on this the plentiful material in Hatzidakis *Einleitung*, p. 64 f. The verb occurs three times in the same curse, I. 5 ἀναθεματίζ[ομεν] αὐτούς, I. 8 ἀναθεματί[ζ]ομεν, and on the back I. 8 f. ἀναθεματί[ζ]ομεν τούτο[us]. For the complete text, as originally edited by Wunsch, see *IG* III. 2, and also his *Antike Fluchtafeln*, p. 4 ff. Newton (*Essays in Archaeology*, p. 193 f.) describes a number of leaden tablets of about B.C. 150 discovered at Knidos, in a sacred precinct dedicated to Persephone and other deities, which were graven with similar *anathemata*. The person on whom the curse was to fall was always devoted to the vengeance of the two Infernal Goddesses, Demeter and her daughter, "May he or she never find Persephone propitious!" With 1 Cor 16²¹ may be compared the ending of a sepulchral inscription (iv/v A.D.) from Attica, where on any one's interfering with the remains the curse is called down—ἀνάθεμα ἦτω μαρὰν ἀθὰν (see *Roberts-Gardner* 387): the meaning

of the Aramaic σύμβολον being wholly unknown, it could be used as a curse—like unknown words in later days! It should be noted that the new meaning "curse" naturally attached itself to the late form ἀνάθεμα rather than to the older ἀνάθημα. Nouns in -μα tended to develop weak root-form by association with those in -σις, which always had it. The noun is MGr: thus ἀνάθεμα ἐσένα, "a curse on you" (Thumb, *Handbook* p. 38).

ἀναθεματίζω.

For the meaning see under ἀνάθεμα. The form may be illustrated by ἐκθεματίξω in P Tebt I. 27¹⁰⁸ (B.C. 113) ἐκθεματισθῆ, "be proclaimed a defaulter." There is also a simplex in BGU IV. 1127³⁰ (B.C. 18) ἐξίται πῶ Εὐαγγέλω θεματίσαντι ἐπὶ τράπεζαν ἔνθεσμον . . . παραχώρησιν ποιέσθαι, *Syll* 329³⁶ (i/B.C.), meaning "to deposit."

ἀνάθημα.

See Index to *Syll* III. p. 206, which shows how the old form and the later ἀνάθεμα (like ἀνάθημα and ἀνάδεμα, etc.) lived on side by side. In his index to *OGIS* Dittenberger is content with "ἀνάθημα, ἀναθήματα *passim*." That the alternative lived on in Semitic districts as well as in Greece itself, in the same sense, is well shown in a trilingual inscr. —Latin, Greek and Punic—in G. A. Cooke's *North Semitic Inscriptions*, p. 109 (ii/B.C.), Ἀσκληπιῶ Μιηρῆ ἀνάθεμα βωμῶν ἕστησε Κλέων. This answers to *donum dedit* in the Latin, 77) in the Punic.

ἀναΐδεια.

OGIS 665¹⁶ (A.D. 48–9) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχωρμένων associates the original adj. from which ἀναΐδεια comes with another which well illustrates its connotation—audacious "desire to get": cf. Lk 11⁸ and for a slightly different connotation Sir 25²². In P Lond 342¹⁴ (A.D. 185) (= II. p. 174) the adj. is used of a man who proves himself ἀναιδῆς ἐν τῇ κώμῃ by levying contributions on the inhabitants etc.: and for the verb see P Ryl II. 141¹⁹ (A.D. 37) ἀναιδευόμενοι μὴ ἀποδῶναι, "shamelessly refusing to pay" (Edd.).

ἀναιρέσις.

Field (*Notes*, p. 116) remarks that "killing" or "slaying" would be more adequate than "death" (AV, RV) as a rendering. Since even the AV of 2 Macc 5¹³, which he notes, does not make "unto the killing of him" English, we must either keep "death" or substitute "murder," which the tone of ἀναιρῶ would fairly justify: see *sub voce*.

ἀναιρέω.

The commercial sense of ἀναιρέω seems the commonest. P Lond 1168^{6f.} (A.D. 18) (= III. p. 136) ἀντὶ τοῦ τόκου [ῶ]ν ἀνέρηται, "the interest on what she has borrowed," *ib.* 1164¹² (A.D. 212) (= III. p. 158) ἀνηρῆσθαι τὸν πωλοῦντα π[αρ]ὰ τοῦ ὠνουμένου τὴν συνπεφωνημένην πρὸς ἀλλ[ή]λους τιμῆν, BGU IV. 1136² (c. B.C. 11): cf. *ib.* 1135⁶ (*do.*) ἀνελαν[το]. P Fay 100¹⁹. 26 (A.D. 99) ἀνέρημαι, of "receiving" money: so P Flor I. 1³. 12 (A.D. 153), *ib.* 81⁵ (A.D. 103). In the more general sense of "take up," P Tebt I. 138 (late ii/B.C.) ἀνελόμενος τὴν ἑαυτοῦ μάχαϊραν, and the interesting imperial letter, now dated in the time of

Hadrian (*Hermes* xxxvii. p. 84 ff.), BGU I. 140¹⁰ ff. with reference to τ[ο]ύτους, ε[ὶ]ς οἱ γονεῖς αὐτῶν τῷ τῆς στρατείας ἀνελα[ν]το χρόνῳ. For the active cf. P Oxy I. 37⁶ (A.D. 49) (= *Selections*, p. 49), ἀνείλεν ἀπὸ κοπρίας ἀρρενικὸν σωματίον, "picked up from the dung-heap a male foundling": the corresponding pas-sive is used of the same transaction in *ib.* 38⁶ (A.D. 49-50) (= *Selections*, p. 52), ὁ ἀνείρηται ἀπὸ κοπρίας. The recurrent formula δουλικὸν παιδίον ἀναίρειον ὑποτίτθιον (as BGU IV. 1107⁹—B.C. 13) shows how technical the term had become: cf. Ac 7²¹. For the meaning "kill," cf. P Amh II. 142⁶ (iv/A.D.) βουλόμενοι ἀναιρησάμε: in *Syll* 929⁴⁶ of a city "destroyed." So also, seemingly, in P Par 68^{G.6} (Rom.) ἀναιρηθῆναι μέλλω[ν]: the context is fragmentary, but the general subject—an apology for the Jews—makes it probable. The compound ἀνταναιρειν (cf. ἀνταναπληροῦν) occurs frequently in P Tebt I., as 61(δ)²¹⁴ (B.C. 118-7) [ἀν]ταναιρειθείσης. "subtracted." So P Petr III. 76^{III.1} (ii/B.C.), *ib.* 104⁴ τοῦ ἀνείλημμένου, of a farm-holding "confiscated" to the state, BGU III. 776^{d.7} (i/A.D.).

ἀναίτιος.

Syll 816⁷ ἔγγεαντας αὐτῆς τὸ ἀναίτιον αἷμα ἀδίκως, *ib.* 12¹ ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀναίτιον. This interesting inscription, containing phrases from the LXX, is given by Dittenberger as of Jewish or Christian origin. The latter alternative has been rightly excluded, since there is no sign of the NT visible. The prayer is a Jewish prayer for vengeance belonging to the end of the second, or the beginning of the first century B.C. See the full discussion in Deissmann *LAE*, p. 423 ff., and note the remarkably similar but pagan prayer from Alexandria in *Preisigke* 1323 (ii/A.D.).

ἀνακαθίζω.

This term, common in medical writings (Lk 7¹⁶, Ac 9⁴⁰), is found in a Christian letter of iv/A.D., which is full of NT echoes—P Oxy VI. 939²⁵ (= *Selections*, p. 130) ἔδοξεν . . . ἀνεκτότερον ἐσχηκέναι ἀνακαθεσθῆσα, νοσηλότερον δὲ ὄμως τὸ σωματίον ἔχει, "she seems . . . to be in a more tolerable state in that she has sat up, but nevertheless she is still in a somewhat sickly state of body." See Hobart, p. 11 f.

ἀνακατιζώ.

See s.v. ἀνακαίνω.

ἀνακατιόω

and its noun ἀνακαίνωσις have not been traced in any source earlier than Paul, who might very well coin a word of this sort—there is however no proof that he really did so. Nägeli, p. 53, remarks on these and other "new words" of Paul that they answer in formation to that of other Κοινή words, going back to old Greek stems and only combining them afresh. Here the similar ἀνακαίνωξιν (I Heb 6⁶) exists in literature, as does ἀνακαίνωσις. Did Paul not know them, so that he had to form words for his purpose, on such an analogy as ἀνανεώω? Or were his words current in a limited district only? Thayer notes that Hermas used ἀνακαίνωσις (*Vis.* iii. 8⁹): ἡ ἀ. τῶν πνευμάτων ὑμῶν looks like a reminiscence of Rom 12², and is no warrant for independent use.

ἀνακαλύπτω.

Syll 803⁸² (iii/B.C.) ἐδόκει αἰ τοῦ [τὸ ἔσθος ὁ θε]ῶς (Aesclepius) ἀγαλύψαι. P Oxy X. 1297⁹ (iv/A.D.) of a vessel of oil.

ἀνακάμπτω.

In connexion with the metaphorical use in Lk 10⁶, we may quote BGU III. 896⁶ (ii/A.D.) πάντα τὰ ἐμὰ ἀνακάμψαι εἰς τὴν προγεγραμμένην θυγατέρα]. For the ordinary sense "return," cf. P Magd 8¹⁰ (iii/B.C.), μετὰ δὲ ταῦτ' ἀνακάμψαντός μου]. See also Anz *Subsidia*, p. 314 f.

ἀνάκειμαι.

For the sense *accumbere* (Jn 6¹¹, etc.), which does not seem to be older than the Macedonian period, may be cited BGU I. 344 (ii/iii A.D.), a list of names of οἱ ἀνακείμενοι, and ending γίνουσαι ἄνδρες ἀναγείμενοι (!) μῆ. The verb occurs in the more ordinary sense, as passive to ἀνατίθηναι, in the great Ephesian inscr., *Syll* 656⁴⁶ (ii/A.D.) ἀνακείσθαι τῇ θεῷ ("be dedicated"), of the month Artemision (so also I. ⁶²). The same meaning appears in *ib.* 827⁴ καθηρωμένων καὶ ἀνακειμένων τῇ Οὐρανίαι Ἀφροδίτῃ (i/B.C.).

ἀνακεφαλαίω

naturally does not figure in our non-literary sources: it belongs to a more cultivated stratum of thought—see its record in Grimm. But the commonness of κεφάλαιον, "sum," total," would make the meaning obvious even to ordinary readers.

ἀνακλίνω.

The NT writers use ἀνακλίνεσθαι, "to recline at a table," instead of the classical παρα- and κατα-κλίνεσθαι, in a way which suggests that this usage was characteristic of the common speech, though we are unable to illustrate it. Sir W. M. Ramsay has drawn our attention to the fact that in the anti-Christian Society of Tekmoreioi at Pisidian Antioch the President was πρωτανακλίτης, who sits in the chief place at table, and he takes this as an indication that the ritual feast was moulded on the Eucharist. For such imitations as marking the pagan reaction about A.D. 304-13, see his *Pauline and other Studies*, p. 103 ff.

ἀνακόπτω.

P Flor I. 36⁹ (early iv/A.D.) crimes ὑφ' οὐδενὸς ἄλλου ἀνακόπτεται, but by the punishment of the criminal; a similar connotation probably may be recognised in the fragmentary P Giss I. 87¹⁰ (ii/A.D.) . . . παραγγέλλειν ἀνακοπήναι [. . . , from what the scanty context suggests. So also in P Théad 19¹⁶ (iv/A.D.) δέομαι τῆς σῆς ἀρετῆς κελεύσαι . . . τὴν παιδιὰν τῆς γυναίκος ἀνακοπήναι δι' οὐ εὐδοκίμασης. The word obviously does not encourage us to approve the few cursives that show it in Gal 5⁷.

ἀνακράζω.

The vernacular character of this compound is sufficiently established by our one citation, BGU IV. 1201¹¹ (ii/A.D.) καὶ ἡμῶν ἀνακράξαντες (for -ων!) εἰς τὴν κώμην πρὸς βοήθειαν κατεπήδησεν ὁ γυμνασιάρχος κτλ.: the temple of Serapis was on fire, so that the word on this occasion no doubt implies considerable vigour, as we should expect from its record elsewhere.

ἀνακρίνω.

For the judicial sense "examine," as in 1 Cor 9³, cf. *Michel* 409⁹ (beginning of iii/B.C.) τοὺς μὲν πλείστοις τῶν διαφερομένων ἀνα[κρινάμενοι] πολλάκις ἐφ' αὐτοὺς διέ- λλον συμφερόντως], *Syll* 512⁴⁸ (ii/B.C.) ἀνακρινάντω δὲ καὶ το[ῦ]ς μάρτυρας. The substantive (*g.z.*) is found in the previous line of the latter inscription.

ἀνάκρισις.

See on ἀνακρίνω. In *OGIS* 374 (i/B.C.), which commemorates a certain Papias, a privy councillor and chief physician of Mithradates Eupator, King of Pontus, we find him described as τεταγμένον δὲ καὶ ἐπὶ τῶν ἀνακρίσεων. Dittenberger gives reasons for thinking that "non tam iudicem quam inquisitorem hoc significat," one who presided over the examination of men suspected of conspiracy: cf. *Syll* 356⁸ (B.C. 6), a rescript of Augustus, who says πέπονθα δὲ ὑμῖν καὶ α[ὐτ]ῶς τὰς ἀνακρίσεις, the *precis* of a preliminary inquiry, cf. also *Preisigke* 1568 'A. τὸν συγγενῆ καὶ κτλ. καὶ ἐπιστράτηγον καὶ πρὸς ταῖς ἀνακρίσεσι (reign of Euergetes II.). The noun occurs again in P Tebt II. 86^{1 ff.} (late ii/B.C.), where a man is described as ὁ πρὸς τα[ῖς] ἀνακρίσεσι. In P Lips I. 4¹⁵ (A.D. 293) the word follows ἀπογραφῆ, and Mitteis notes that it occurs in P Lond 251 (A.D. 337-50) (= II. p. 317) likewise in connexion with the purchase of a slave: "since ἀνάκρισις means a preliminary examination (*Voruntersuchung*), one thinks of a trial made before the purchase of the slave." Cf. the use of the word in Ac 25²⁶.

ἀνακύπτω.

P Par 47^{23 ff.} (c. B.C. 153) (= *Selections*, p. 23), a very grandiloquent but ill-spelt letter, will illustrate Lk 21²⁶: οὐκ ἔστι ἀνακύψα (*l. -κύψαι*) πόποτε ἐν τῇ Τρικομῖα ὑπὸ τῆς αἰσχύνῃς, "it is not possible ever to look up again in Tricomia for very shame." It appears also in P Ryl I. 28²³ (iv/A.D.), on omens drawn from twitching—one sort portends that the man "will suffer loss for a time and will emerge again from his troubles" (Ed.—ἐκ τῶν κακῶν ἀνακύψει).

ἀναλαμβάνω.

Syll 329⁴⁹ (i/B.C.) ἀναλαβόντας τὰ ὄπλα, "taking up," literally. P Tebt II. 296^{4 15} (A.D. 123) has the verb twice = "receive." *OGIS* 383¹²⁶ (see under ἀνάληψις) κόσμον Περσικῆς ἐσθῆτος ἀ[ν]αλαμβάνων, uses it for the first investiture (with the sacred thread of Parsism, presumably: cf. on this inscr. the Hibbert Lectures, 1912, pp. 106-8). PSI 74^{5 ff.} (iii/A.D.) ἀξιῶ ἀναλαβόντας παρ' ἐμοῦ τὴν ὁμολογίαν ὑπογεγραμμένην. In P Lille I. 14⁵ (B.C. 243-2) ἀνάλαβε δ' [οὐν α]ὐτοῦ τὸν κληρὸν εἰς τὸ βασιλικόν, and P Oxy III. 471⁸⁹ (ii/A.D.) τὴν οὐσίαν αὐτοῦ . . . ἀναλημ- φθῆναι (μ. erased) κελεύεις, the verb has the meaning "confiscate": so *Perg* I. 249²⁴ (*af. Schweizer Verg* p. 203). In P Oxy VI. 899⁹⁷ (A.D. 200) εἰς ἀνελημπτὰ ἐπιστολῆ τοῦ κρα[τίστου] δι[ο]ικητοῦ, the editors translate "to which is joined a letter of his highness the dioecetes," and quote *ib.* 985 and BGU I. 168²⁴ τοῖς ὑπομνήμασι ἀνελήμφθη. The participle τὰ ἀνελημμένα = "obligations" is found P Oxy IV. 707^{25, 35} (c. A.D. 136). Cf. the phrase ἔρανον ἄ., in BGU IV. 1165¹⁵ (B.C. 19), φῖ ἀγ[γ]ληφ[α]γ [κατὰ συν]γραφῆν

ἐράγω. P Lond 905 (ii/A.D.) (= III. p. 219) has ἀναλημ- φθῆναι and the noun ἀναλήμπτες in a very illiterate docu- ment. "Repeat," of an advocate setting forth his case, is the meaning in P Tor I. 1^{vi, 20} (B.C. 116) (= *Chrest.* II. p. 36) ἀναλαβὼν ἐξ ὧν παρέκειτο ὁ Ἑρμίας "repetens quae Hermias protulit" (Peyron). The Biblical use of "take up" for an ascension into heaven is naturally not paralleled in our sources: for exx. in Jewish writings see Charles's note on *Aproc. of Baruch*, p. 73.

ἀνάληψις.

P Tebt II. 296¹³ (A.D. 123) is the receipt for money paid for a priestly office, ἐξ ἀναλ(ήψως) ἐν αὐτῷ "as payable by himself" (Edd.): cf. reference to this document under the verb. It means "entertainment" (*sc.* one form of "recep- tion") in *Syll* 418³⁶ (iii/A.D.), ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν καὶ ἕτερα πλείστα εἰς ἀνάληψιν αὐτῶν ἀνε ἀργυρίου χορηγεῖν. P Oxy VI. 986ⁱⁱⁱ (early ii/A.D.) αὐτῆς δηλ(ωθείσα) ἐπικρατηθῆσαι πρὸ τῆς ἀναλήψως ὑπὸ Πτεροσούχου. *OGIS* 383¹⁰²—the inscription of Antiochus I. of Commagene (i/B.C.)—ὑπὲρ ἀναλήψως διαδήματος, his coronation: see also the verb above. The substantive follows the verb's wide range of meaning, which we have only partially illustrated, as needless for the NT. Dr Charles (*l.c.* above) quotes Ryle and James as claiming *Pss. Sol.* 4²⁰ to be the earliest instance of its use (as in Lk 9⁵¹) for "ascension" into heaven.

ἀναλίσκω.

P Flor II. 212⁴ (A.D. 254) εἰς τοσαύτην ἀτυχίαν ἦλθες τοσαῦτα λήμματα ἀναλίσκων ὡς μὴ ἔχειν σε ἀρτά[β]ην μίαν λωπίνου. P Eleph 5²² οἶνον ἀνηλώθησαν κ(εραμῖα) μῆ, P Par 49¹⁸ (B.C. 164-58) μηδὲ ἀναλίσκειν χαλκοῦς, etc. Notice ἀναλουμένων in the same sense, P Lond 1177¹¹ (B.C. 113) (= III. p. 181). P Grenf II. 77¹⁵ (iii/iv A.D.) (= *Selections*, p. 121) φροντίσατε οὐν τὰ ἀναλωθέντα ἐτοι- μάσαι, "see to it therefore that you furnish the sums ex- pended." P Oxy I. 58²⁰ (A.D. 288) τὰ μάταια ἀναλώματα π[α]ύσεται, "useless expense will be stopped," with reference to a proposed reduction in the number of treasury officials. The noun ἀνάλωμα (often ἀνήλωμα), which does not happen to occur in NT, is exceedingly common. The verb is an early compound of *ἄλίσκω*, whose simplex survives in the passive ἀλίσκομαι: the *ā* is due to contraction of -αφα- after loss of digamma. The meaning *destruy* is therefore parallel with ἀναίρω. Note aor. ἠνάλωσα P Oxy X. 1295⁸ (ii/iii A.D.).

ἀναλογία.

A iii/A.D. citation may be made from P Flor I. 50⁹¹ κατ[ὰ] τὸ] ἥμισυ κατ' ἀναλογίαν τῶν φοινίκων (once πρὸς ἄ.). "proportionately." The verb is found in P Amh II. 64¹³ (A.D. 107) μὴ ἀναλογούντας τὴν ἐ[π]ιμέλειαν, which the editors translate "incapable of doing their duties." For adjective see P Amh II. 85^{17 f.} (A.D. 78) παραδεχθήσεται ἡμῖν—ἀπὸ τοῦ προκειμένου φόρου κατὰ τὸ ἀνάλογον, "a proportionate allowance shall be made to us from the afore- said rent" (Edd.): so in *Syll* 329⁸¹ (B.C. 86), and (without τὸ) P Ryl II. 99⁷ (iii/A.D.). Cf. *Syll* 371¹² (i/A.D.) ἀνάλογον πεποίηται τὴν ἐπιδημίαν τῆ . . . σεμνότητι. It is open to us to write τὸ ἀνά λόγον (Aristotle, etc.), as the editors do in P Ryl II. 154⁸² (A.D. 66) κατὰ τὸ ἄ. λ. τ[ῶν] μνημόν.

The adjective is only in the first stages of evolution: see LS. The adverb is found in the modern sense “analogously” in Wisd 13⁵.

ἀναλογίζομαι.

P Tor I. I v. 30 (B.C. 116) (= *Chrest.* II. p. 35) καὶ ἔφη, ἀναλογιζομένων τῶν χρόνων, ἀπὸ μὲν τοῦ Ἐπιφάνους ἐτῶν κδ̄ κτλ., “told off,” “reckoned up.” This arithmetical sense—cf. λόγος = “a/c”—is the oldest for the whole group and it would seem that the metaphor was conscious even when the use was widened. So in Heb 12³ ἀναλογισασθε immediately follows the reference to the “balancing,” as it were, of the προκειμένη χαρά against the tremendous cost. Cf. the simplex in Phil 4⁸, where we are bidden to “count over” our spiritual treasure.

ἀναλύω.

For the intransitive meaning “depart” (Polybius and later), cf. P Tor I. I^b. 18 (B.C. 116) (= *Chrest.* II. p. 32) ἐγὼ δὲ ἐφ’ ἱκανὰς ἡμέρας καταφθαρεῖς ἠναγκάσθη, τῶν ἀνθρώπων μὴ ἐρχομένων εἰς τὰς χεῖρας, ἀναλύσαι εἰς τὸ τεταγμένον, “demandatam mihi stationem repetere” (Peyron, and so Mitteis). Closely parallel is the contemporary P Par 15²⁹ (B.C. 120) οἰομένων ἐφ’ ἱκανὸν χρόνον καταφθαρέντα με ἐντεῦθεν ἀναλύσειν. So *ib.* 22²⁹ (ii/B.C.) ἀποσυλήσας ἡμᾶς ἀνέλυσε, P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μετὰ κραυγῆς τε διαστελλομένου μεθ’ ἡσυχίας ἀναλύειν. In a Ptolemaic papyrus published by Grenfell-Hunt in *Archiv* i. p. 59 ff. we find λύσαντες ἐκρήματα θ ἀνέλυσαν, where the editors note that ἀνέλυσαν may = “they returned” (cf. Lk 12³⁶) or may refer to the preceding βασιλικὸν χῶμα, “they destroyed it.” For the meaning “die” Nageli, p. 34, cites the memorial inscription *IGSI* 1794² (Rom.) καὶ πῶς μοι βεβίωται καὶ πῶς ἀνέλυσα μαθήσ(η), cf. *ib.* 159 ἀναλέειν τὸν βίον.

ἀναμάρτητος.

For ἀ. = “sinless,” as in Jn 8⁷, cf. Musonius, p. 61⁸, where it is laid down—μηδένα ἀπαιτῆσαι εἶναι ἀναμάρτητον, ὅστις ἀρετὴν μὴ ἐξέμαθεν, ἐπεὶ περ ἀρετὴ μόνη ποιεῖ μὴ ἀμαρτάνειν ἐν βίῳ. See also Aristeas 252 (*bis*).

ἀναμένο

occurs several times in the Alexandrian papyri of the reign of Augustus, collected in BGU IV. Thus 1151³⁵ (B.C. 13) μὴ ἀναμεινάντας τὸν μεμερισμ(ένον) αὐτοῖς χρό(νον) μέχρι τοῦ ἐκτίσαι τὸ ἔλρον κεφάλ(αιον), and in almost the same terms 1053¹ 33 (*id.*), 1055²⁹ (*id.*), 1156¹⁸ (B.C. 15), 1167⁵⁴ (B.C. 12), of debtors who are to pay up without “waiting for” the time allowed them. The word is MGr.

ἀναμνησίζω.

Syll 256²⁶ (ii/B.C.) ἀναμνησίζόμενοι πατρῶν. P Grenf I. 1¹. 2 (ii/B.C.—literary) δδύνη με ἔχει ὅταν ἀναμνησθῶ ὡς κτλ.: so also in 1²² μαινόμε’ ὅταν ἀναμ[νη]σθῶμ’ εἰ μονοκοιτήσω—for the form see Maysen *Gr.* p. 383.

ἀνάμνησις.

In the Magnesian inscr. *Syll* 929¹⁰⁶ (ii/B.C.), unfortunately in this part exceedingly imperfect, we have . . . (σ)ίας καὶ μέχρι τοῦ συστάντος ἐν Κρήτῃ πολέμου, ὦν ἀνά(μνησι)ν . . . (ἐπ)οι(οῦν)το [. . .

ἀνανεόω

occurs very frequently in *Syll* and *OGIS*: its record as an Attic word is noted by Schlageter, p. 25. Nearest to Eph 4²³ is *Syll* 722¹³ (later than B.C. 167—from Cnosus, in dialect) ὁμοίως δὲ καὶ τὰν εὐνοίαν ἂν ἔχει πορτὶ (*l. e.* πρὸς) τὰν πόλιν ἀνανεώμενος αὐτῶς (*l.* αὐτὸς Ed.) τὰν προγονικὰν ἀρετὰν δι’ ἐγγράφω ἐπ[έ]δειξε. So *ib.* 481¹⁰ (iii/ii B.C.) τὰ τε ἐξ ἀρχῆ[ς] οἰκεία ὑπάρ[χοντα Σελευκεύσι]ν ἐκ προγόνων ἀνε[νε]ώσατο, *ib.* 654^{9 f.} (? ii/B.C.) διότι ἂ πόλις τῶν Ἐρμιονέων ἀνανεοῦται τε τὰν συγγένειαν καὶ φιλίαν κτλ., *OGIS* 90⁸⁵ (Rosetta stone, B.C. 196) προσπυθναθόμενος τε τὰ τῶν [ἐ]ρῶν τιμώματα ἀνανεοῦτο ἐπὶ τῆς ἐαυτοῦ βασιλείας ὡς καθήκει. The substantive may be quoted from papyrus. Thus P Oxy II. 274²⁰ (A.D. 89–97) Σαραπίων τέτακται τρέ[λος] ἀνανεώ[σ]ειως τῆς προκειμένης ὑποθήκης, the charge for a renewal of a mortgage, P Strass I. 52⁷ (A.D. 151) μὴ προσδεόμενος ἀνανεώ[σ]ειως, and similarly P Flor I. 1⁹ (A.D. 153), and *ib.* 81¹¹ (A.D. 103): cf. also P Magd 317¹² (B.C. 217). The word seems to be confined to legal phraseology.

ἀναντίρητος.

So spelt in *OGIS* 335¹³⁸ (Pergamon, ii/i B.C.), with the meaning “beyond possibility of dispute,” as in Ac 10³⁶. Grimm notes that the word begins in Polybius, where the active sense of Ac 10²⁸ is also paralleled: so in xxxiii. 8¹¹, where Schweighäuser renders “summo cunctorum consensu.”

ἀνάξιτος.

P Strass I. 5⁸ (A.D. 262), ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανευομένης εἰρή[ν]ης ὁ πρεσβύτης παθῶν. Cf. also Aristeas 217 ἡρώτα δὲ, πῶς ἂν μηδὲν ἀνάξιον ἐαυτῶν πρᾶσοομεν. The word survives in MGr = “incapable.”

ἀνάπαυσις.

In P Flor I. 57⁵⁸ (A.D. 223–5) a septuagenarian pleads for “relief” (ἀναπαύσεως) from public duties (λειτουργίαι); and in BGU I. 180⁸ (ii/iii A.D.) we read of the πεντ[α]ετη χρό[ν]ον ἀνα[παύ]σεως accorded to veterans μετὰ τ[ὴν] ἀπόλυσιν from military service. As will be seen from the record of the verb below, the essential idea is that of a respite, or temporary rest as a preparation for future toil, which Lightfoot (on Philem⁷) finds in ἀναπαύω. This brings out all the better the differentia of κατὰπαυσις in Heb 4, the Sabbath followed by no weekday.

ἀναπαύω.

The verb is a technical term of agriculture in P Tebt I. 105²³ (B.C. 103), to rest land by sowing light crops upon it. Cf. P Lond 314^{15 f.} (A.D. 149) (= II. p. 189 f.), σπειρών . . . ἀρ[ού]ρ]ας δύο ἀπὸ νότου ἀναπαύμεσι γέ[νε]σι. P Amh II. 91¹⁶ (A.D. 159) γένεσι ἀναπαύματος, “with light crops” (Edd.), and the full discussion by Wilcken *Archiv* i. p. 157 f. Land thus rested was ἐν ἀναπαύματι. P Tebt I. 72³⁸⁹ (B.C. 114–3), P Lond 1223⁸ (A.D. 121) (= III. p. 139), or could be called ἀνάπανμα itself, as P Fay 112⁴ (A.D. 99) [τὰ] ἀναπαύματα ὑπόσχεσιον, “hoe the fallows” (Edd.). A wider use may be seen in P Oxy VIII. 1121¹² (A.D. 295), with the “temporary” connotation gone: ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσαμένης ἀδιάθετο, “a few days ago she died intestate” (Edd.) So in

Preisigke 1205, upon a mummy, ἐν Ἀλεξανδρείᾳ ἀναπαυσάμενος, and *ib.* 609, 611, two “R.I.P.” Christian gravestones — κ(ί)ριε, ἀνάπα[υ]σον [?] τὴν ψυχὴν τοῦ δούλου σου, or the like), followed by date of death, and Ἀθ(α)νασία, ἀναπαύ[ε]ου. The date of these instances saves us from the necessity of reconsidering Lightfoot’s definition for NT times.

ἀναπέιθω.

This verb = “persuadendo excitare, sollicitare,” which in the NT is found only in Ac 18³¹, is well illustrated by P Magd 14^{34f.} (B.C. 221) where a father lodges a complaint against a courtesan who had induced his son to sign a bill in her favour for 1000 drachmas—παραστησαμένη γάρ τις τινος [τῶν παρ'] αὐτῆς, ἀνέπεισεν τὸν υἱόν μου . . . συγγράψασθαι αὐτῇ κτλ. So P Oxy X. 1205¹⁰ (i/iii A.D.). The sense of evil persuasion equally underlies the use in LXX Jer 36 (29)⁸, 1 Macc 1¹¹. In P Ryl II. 114³ (c. A.D. 280) the nuance is weaker, but survives in the complaining tone of the aggrieved widow who writes Συρίων . . . ἀναπίσας τὸν ἀνδρα Γανίδα ὀνόματι ποιμένιν αὐτοῦ τὰ πρόβατα, “persuaded my husband G. to pasture his flock” (Edd.).

ἀναπέμνω.

To Deissmann’s examples of this word (*BS* p. 229) = “remittere,” “to send up to a higher authority,” as in Lk 23⁷, Ac 25²¹, add P IIb I. 57¹ (B.C. 247), *Syll* 177^{61,107} (end of iii/B.C.), *OGIS* 194²⁸ (i/B.C.), *ib.* 329⁶¹ (ii/B.C.), *Priene* 111¹⁴⁷ (i/B.C.) περὶ ὧν ὁ στρατηγὸς Δεύκιος Δε[υκί]λιος ἔγραψεν καὶ ἀνέπεμψεν [πρὸς τὴν σ]ύγκλητον, P Tebt I. 7⁷ (B.C. 114), *ib.* II. 287⁶ (A.D. 161–9) ἐνέτυχον τῷ ἡγεμόνι καὶ ἀνέπεμψεν αὐτοὺς ἐπὶ Κρασσόν τὸν κράτιστον [ἐπιστράτη]γον, “they appealed to the prefect, who referred them to his highness the epistrategus Crassus” (Edd.), *ib.* 594 (iii/A.D.) a warrant for arrest, *al.* Similarly the phrase ἐξ ἀναπομπῆς is used of the “delegation” of a case from one authority to another, e.g. BGu I. 10² (A.D. 135), CPR 18² (A.D. 124): see further *Archiv* iii. p. 74. For the alternative meaning “to send back” (Lk 23¹⁵, *Philem*¹²). Cf. P Par 13²² (B.C. 157) οὐκ ἀναπέμψαντες τὴν φερνήν, P Oxy VII. 1032⁵⁰ (A.D. 162) ἀνέπεμψεν καὶ τοῦτο ἐπὶ σε.

ἀναπίπτω.

For the later meaning “lie down,” “recline,” of which there is no instance in Attic Greek (Rutherford *NP* p. 294), see P Par 51^{4ff.} (B.C. 160) (= *Selections* p. 19), ἀναπίπτομαι ἐπ’ ἄχυρον . . . ἀναπίπτει καὶ αὐτός. (On the irregular voice, see *Proleg.* p. 159). Cf. LXX Gen 49⁹ ἀναπεσῶν ἐκοιμήθης ὡς λέων: see Anz *Subsidia*, p. 301f.

ἀναπληρόω.

OGIS 56⁴⁶ (B.C. 238) ὅπως ἅπαντες εἰδῶσιν διότι τὸ ἐνλείπον πρότερον (as to the calendar) διωρθῶσθαι καὶ ἀναπληρῶσθαι συμβέβηκεν διὰ τῶν Ἐβεργετῶν θεῶν: the first word describes *correction*, the second *intercalation*. On P Par 62^{v.3} (ii/B.C.) τοῖς δ’ ἀναπληρῶσουσιν τὰς ὥγας δοθήσεται ὀψώνια, ἐάντερ ἐκπληρῶσουσιν κτλ., “those who complete the contracts,” see Wilcken *Ostr.* i. p. 532f., who explains the ὀψώνια (against Grenfell) as a commission of 10%. The noun occurs in P Lond 890⁴ (B.C. 6) (= III. p. 168) εἰς ἀναπληρῶσιν τιμῆς, and the verb in *Syll* 510⁶² (ii/B.C.) τὸ γενόμενον διάπτωμα ἀναπληροῦντων: cf. P Petr III.

54 (a) (3)⁴ (I hiladelphus) ἀναπληρούτωσα[ν], but with a hiatus both before and after. In P Lille I. 8¹⁴ (iii/B.C.) a petitioner demands the restoration of certain cattle that had been taken from him, that he may “make up” his rent—ὅ[ν]πως δύνωμαι ἀναπληροῦν τὰ ἐκ[κ]φόρια τῆς γῆς. P Giss I. 48³⁰ (A.D. 203) ἔν’ εἰδῆτε καὶ ἕκαστος τὰ ἴδια μέρη ἀναπληρῶσει seems from the context to have the same meaning (“pay”), though a more general sense is also possible. The same formula is found in *Chrest.* I. 52⁸ (A.D. 194). The meaning “fulfil” may be seen in P Oxy VIII. 1121¹¹ (A.D. 205) οὐκ ἔπαυσάμην τὰ πρέποντα γίνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα.

ἀνάπτω.

P Giss I. 3⁸ (meant to be literary—A.D. 117) τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν. P Leid W^{xv.35} (occult) ἀνάψας τῷ βομῶν (I. τὸν βομῶν). (MGR ἀνάπτω.)

ἀνασειέω.

P Tebt I. 28²⁰ (c. B.C. 114) ὑπ’ αὐτ[ῶν] τοῦτων ἀνασιόμενοι εὐμαρεστέρ[α]ν ἀσχολλί[αν], “may be thereby incited to make easier for us the performance of our duty” (Edd.), *i.e.* to the Government—a curious contrast to the normal connotation of the verb, as in Mk 15¹¹, Lk 23⁵. For the literal meaning see *Syll* 789³⁶ (iv/B.C.) ὁ δ’ ἐπί[σ]τ[α]τ[η]ς [ἀνασ]είσας τ[ῆ]ν ἰδρίαν τὴν χαλκὴν ἐλκέτω τὸν κατ[ε]π[ε]ρον ἐκάτερον ἐμ μέρει.

ἀνασκευάζω.

P Oxy IV. 745⁶ (c. A.D. 1) μ[ε]ν . . . πάλιν ἑατοῦς ἀνασκευάζωμε[ν] μὴ οὐσης χρῆας, “and we go bankrupt again without any necessity” (Edd.). This really involves the meaning “subvert” found in Ac 15²⁴, drawn from the military sense, “to plunder,” “dismantle” a town. Vettius Valens has the word twice: p. 212²⁰, ἐάν δόξη τις ἐν αὐταῖς ταῖς ἡμέραις ἐκπλοκὴν τινα πεποικέναι πράγματός τινος, ἀνασκευασθήσεται καὶ ἐπιτάραχον γενήσεται καὶ ἐπιζήμιον ἢ ἐκαθαίρετον καὶ προσκοπιόντος, and 283²³ τῷ δὲ λθ’ εἴη τοῦ πράγματος ἀνασκευασθέντος διὰ τὴν προϋπάρχουσαν ἔχθραν εἰς νῆσον κατεδικάσθη. Kroll (*Index s.v.*) makes it here “t. t. iudiciorum,” the “reversal” of a judgement presumably. The noun (p. 228²⁷) ἀνασκευασμοῦς τηκτῶν πραγμάτων does not look technical—“upset” would seem to represent it, as in the phrase ἀνασκευαὶ πραγμάτων (four times).

ἀνασπῶω.

In P Tebt II. 420²⁵ (iii/A.D.) ἀνασπασθῆ is used with regard to the “pulling up” (?) of barley, with which the editors compare BGu III. 1041⁸ (ii/A.D.) ἐτι δὲ καὶ ἀνεσπασθῆσον ἢ κρηθὴ ἀρτ[ε]β[α]ι[ε] ἔε: we may add P Flor II. 235⁵ (A.D. 266) ἀνασπῶντι πυρόν.

ἀνάστασις.

The verb is frequent in inscriptions with the sense “erection” of a monument, see *Syll* 324⁸, 342⁴⁸ (both i/B.C.), *C. and B.* ii. p. 637 (A.D. 70–80), *Ll. Ae* iii. 478, 479, 481 (all ii/A.D.), *Magis* 179^{28f.}, 193²⁵, and for the verb *Syll* 656⁷¹, 686⁴⁵ (both ii/A.D.), *al.* So still in A.D. 215, BGu I. 362^{vii.3} (= *Chrest.* I. p. 128) ὑπὲρ ἀνα[σ]τάσεω[ς] the “setting up” of a statue of Severus, and probably *ib.* IV. 1028⁶ (ii/A.D.) δλκῆς μνῶν

δὲ πρὸς ἀ[νά]στασιν [. . .], but the context is not clear. The narrative of Ac 17 (see v. 32) prepares us for the total novelty of the meaning "resurrection": it was a perfectly natural use of the word, but the idea itself was new. We find this meaning in *C. and B.* no. 232 (= *Cagnat* IV. 743, Alexander Severus), where an Epicurean Jew of Eumeneia in Phrygia begins to tell us what he thought of οἱ δὲ θε[ο]ί [αἱ] πάντ[ες] εἰς ἀ[νά]στασιν [. . .] (βλέποντες or the like): see Ramsay's interesting notes.

ἀναστατώ.

"Nowhere in profane authors," says Grimm. Its place in the vernacular is proved, however, with singular decisiveness by a private letter almost contemporary with the Biblical citations. BGU IV. 1070²⁰ (A.D. 41) (= *Selections*, p. 40), μὴ ἵνα ἀναστατώσῃς ἡμᾶς, "do not drive us out," and later by the boy's letter. P Oxy I. 1191⁰ (ii/iii A.D.) (= *Selections*, p. 103) ἀναστατοῦ με ἄρρον (i. ἄρρον) αὐτόν, "he quite upsets me—off with him"; cf. also P Strass I. 51⁰ (A.D. 262) ἀ[ἀ]σ[τα]τον τὸν πρ[ε]σβύτην π[ε]ποίητα[ι]—a reversion to the classical locution.

ἀναστρέφομαι.

The old meaning "revert" may be seen in P Tebt I. 251² (B.C. 117) ἀνεστραμμένως δαινεκθέντες (i. διενεχ-), "per-versely." Deissmann (*BS* pp. 88, 194) has shown that for the meaning "behave," which Grimm compared with the moral signification of 𐤇𐤓𐤏𐤏 "walk," it is unnecessary to postulate Semitic influence. As his examples are all from Pergamon, we may add others to show that it was no local peculiarity. *OGIS* 48⁰ (iii/B.C.) ὁρῶντές τινος τῶν πολιτῶν [μὴ] ὀρθῶς ἀνα[στρ]ε[φ]ομένους καὶ θέρυβον οὐ τὸν τυχόντα παρ[έ]χοντας is from Egypt, and *Syll* 521⁰⁵ (B.C. 100) τοῖς καλῶς καὶ εὐσεβῶς ἀναστραφεῖσιν is from Athens. In *JBL* xxvii. ii. p. 136 Hatch cites the following instances from the *Proceedings of the American School of Classical Studies at Athens*, iii. 73 (Dulgerler, ancient Artanada, in Cilicia, Imperial period) ἀγνῶς ἀναστραφέντα, iii. 423 (Kara Baulo in Pisidia, probably Imperial) ἀναστραφέντας . . . μεγαλοπρεπῶς καὶ εὐσεβῶς. Cf. also *Priene* 108²²³ (after B.C. 129) τῆι πόλει (i) συμφερόντως ἀνεστράφη, *ib.* 115⁰ (i/B.C.) ἀναστρεφόμενος ἐν πᾶσιν φιλ[ανθρώπων]. P Anih II. 131²¹ (early ii/A.D.) has ἀ. περὶ in the sense "attend to": cf. P Gen I. 6⁸ (A.D. 146), ἀναστ[ρα]φέντος μου περὶ τὴν τούτων ἀπαίτησιν. P Fay 12² (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βελτ[ε]στοῦ ἀναστρεφόμενον, "being of the less reputable class" (Edd.). In P Oxy II. 237^{01, 23} (A.D. 186) μεταπαθῶς ἀναστραφ[έν]τα is translated "being sympathetically disposed," *ib.* VI. 907¹⁷ (A.D. 276) πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφείση is "who has conducted herself becomingly in our married life" (Edd.), and *ib.* I. 71^{01, 12} (A.D. 303) μὴ ὀρθῶς ἀναστραφέντες is "behaved dishonestly," P Lond 358¹² (c. A.D. 150) (= II. p. 172) αὐθάδως ἀναστραφέντων. Instances can be multiplied. Vettius Valens (see Kroll's Index) has the verb in this sense in the active, as well as in the middle.

ἀναστοργή.

The somewhat formal use of ἀ., with the meaning "behaviour, conduct," is not balanced by occurrences in colloquial papyri: an edict of Caracalla (A.D. 215) has the word—ἔτι τε

καὶ ζω[ῆ] δεικνύει ἐναντία ἔθῃ ἀπὸ ἀναστοργῆς [πο]λειτικῆς εἶναι ἀγρόκουσ Α[ἰ]γυπτίουσ (P Giss I. 40^{01, 23}). Bp E. L. Hicks's pioneer paper in *CR* i. (1887), p. 6, drew attention to the inscrip-tional use of the term: he noted the frequency of its association with words like πάροικοι and παρεπίδημοι, a curious parallel to 1 Pet 211^f. Kalker *Quaest.*, p. 301 says "apud Polybium primum accipit notionem *se gerendi*," quoting iv. 821 κατὰ τ. λοιπὴν ἀ. τεθραυσμασμένος, and referring to three inser. with ἀ. ποιέσθαι. This last phrase however occurs in five Doric inser. of ii/B.C., to look no further than *Syll* (314²⁴, 654¹⁰, 663⁹, 718⁴, 927²¹), as well as in the Attic inser. cited by Kalker (*l.c.*) (*CIJ* 477^{b 12}); so that we may safely assume that the locution had become widely current in the Κοινή before Polybius used it. Apart from ἀ. ποιέσθαι as a periphrasis for ἀναστρέφεισθαι, we can quote *Syll* 491⁰⁵ κατὰ τε τὰν ἐμπεριάν καὶ τὰν ἄλλαν ἀνα[στρ]οφάν, and 663¹⁴ ἀ. ἔχειν (as in 1 Pet 112⁰)—both ii/B.C. The Index to *OGIS* has "ἀναστοργή—*passim*." In view of this frequency, and the plentiful record of ἀναστρέφεισθαι, the absence of the noun from papyri is rather marked. It may only mean that it was not current in Egypt.

ἀνατάσσομαι.

The only passage from profane literature which has as yet been cited for this verb, Plut. *Moral.* 968 CD, where an elephant is described as "rehearsing" by moonlight certain tricks it had been taught (πρὸς τὴν σεληνὴν ἀναταπτόμενος τὰ μαθήματα καὶ μελετῶν), makes it probable that it is to be understood = "bring together," "repeat from memory" in Lk 11: see Blass *Philology of the Gospels*, p. 14 ff., and cf. *ExpT* xviii. p. 396. In *OGIS* 213³⁴ (iv/iii. B.C.) the hitherto unknown substantive ἀνατάκται is found as the designation of certain magistrates at Miletus, whom Dittenberger gathers to have been charged with disbursements to the authorities for their several public works.

ἀνατέλλω.

Michel 466¹⁰ (iii/B.C.) ἕμα τῶι ἡλίω [ἀ]νατέλλοντι, "at daybreak." It is curious that the astrologer Vettius Valens has no instance of the verb, though he uses its derivatives freely. It survives in MGr. The cpd ἐπανατέλλω occurs in some would-be verse on the wall of a sepulchral vault at Rameh, age of the Antonines: *Preisigke* 2134—

Ἄστηρ οὐράνιος ὁ ἐπὶ ἀστέρι ἐπανατέλλω
ἰσπάσθη.

ἀνατίθημι.

Note the perfect active ἀνατέθηκα in *Syll* 604¹⁰ (Pergamon, end of iii/B.C.). This is a later example of what is now known to be the classical form of the perfect of τίθημι, which only in the Hellenistic age was replaced by τέθεικα. The late sense "impart," "communicate," with a view to consultation, found in the two NT occurrences of the word (Ac 251⁴, Gal 2²; cf. 2 Macc 3⁹) seems to appear in P Par 69^{02, 23} (A.D. 233) ἀναθέμενοι τὸ πρᾶγμα ἀκ[έ]ραλον. In P Strass I. 41⁷ (A.D. 250) ὥστε οὐκ ἂν ἔχοι ἀναθέσθαι τὴν δίκη[ν] εἰς ἑτέραν ἡμέραν] the verb = "postpone." The active = "dedicate" occurs everywhere.

ἀνατολή.

For the use of the plural to denote "the east," found unambiguously in Mt 21 (cf. 811, 24²⁷, Lk 13²⁹), we can

quote the new parchment from Media, presumably the home of these Magi, P Saïd Khan 2^a.8 (B.C. 22), where we read ὅρια καὶ γεινία ἀπὸ τῶν ἀνατολῶν. Cf. also the Alexandrian sundial inscription in *Preisigke* 355² (iii/B.C.) περιφερειῶν τῶν ἐφε[ξ]ῆς τῶν διατεινουσῶν ἀπ' ἀνατολῶν ἐπὶ δύσεις. For the same phrase without the ellipsis, as in Rev 7² Α ἀπὸ ἀνατολῶν ἤλιου, cf. *OGIS* 225⁴⁰ (iii/B.C.) ἀπὸ ἤλιου ἀνατολῶν. For the singular in the same sense see *OGIS* 199² (i/A.D.), where ἀπὸ ἀνατολῆς is opposed to ἀπὸ δύσεως, and *Syll* 740²³ (A.D. 212) ὦ γείτων[ε]ς [ἀπ]ὸ μὲν ἀνατολῆς [οἰ] Ἐπαφρᾶ κληρ[όνομοι]. The more literal sense—which seems probable in Mt 2².9, from the otherwise motiveless substitution of sing. for plural—appears in the calendar of P Hib I. 27⁴⁵ (B.C. 301–240) πρὸς τὰς δόσεις (i. δύσεις) καὶ ἀ[να]τολὰς τῶν ἀστρω[ν], and in P Tebt II. 276³⁸ (ii/iii A.D.) [ἐν τῇ ἐ]φ' ἀνατολῇ, the heliacal rising of Venus. Time, instead of point of compass, is indicated in P Oxy IV. 725¹² (A.D. 183) ἀπὸ ἀν[ατολῆς] ἤ[λιου] μέχρι δύσεως, P Ryl I. 27⁶³ (astronomical—iii/A.D.) μετὰ ᾧ ὥραν ἔγγιστα τῆς τοῦ (ἡ)λιου ἀνα[τολῆς], “1 hr. approximately after sunrise” (Ed.). Similarly in BGU IV. 1021¹³ (iii/A.D.) where, in apprenticing a slave to a hairdresser for instructions, his master undertakes to produce him daily ἀπὸ ἀνατολῆς ἤλιου μέχρι δύσεως τρεφόμενον καὶ ἱμ[α]τιζόμενον. A nearly identical phrase in the “shorter conclusion” of Mark presumably has the other meaning—αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. In MGr it means either “east” or “Asia Minor.”

ἀνατρέπω.

With Tit 1¹¹ οὔτινος ὄλους οἴκους ἀνατρέπουσιν διδάσκοντες ἂ μὴ δεῖ αἰσχροῦ κέρδους χάριν, we may compare P Par 63¹⁸.35 (ii/B.C.) τῆς πατρικῆς οἰκίας . . . ἔτι ἐνπροσθεν ἄρδην ἀ[να]τετραμμένης δι' ἀσ[ω]τίας. The literal meaning is found in P Oxy I. 69² (A.D. 190) φέρουσαν εἰς δημοσίαν ῥύμην ἀνατρέψαντας, “they broke down (a door) leading into the public street,” and *Syll* 891⁹ (ii/A.D.) εἰς γῆν ἀνατρέψει: the inscription quotes the LXX, but is pagan. For the subst. see P Oxy VI. 902¹¹ (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν . . . περίεστην, “I have been reduced to complete ruin” (Edd.).

ἀναφαίνω.

The verb occurs in the interesting Christian letter, P Oxy VI. 939³ (iv/A.D.) θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν: cf. Lk 19¹¹ παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. From iii/A.D. comes the *defixio* in Wünsch *AF*, no. 4³⁷, τὸν μονογενῆ, τὸν ἐξ αὐτοῦ ἀναφανέντα, of a god who receives the names Ωη Ἰάω εσαφ.

ἀναφάλλαντος.

This LXX word (Lev 13⁴¹) in the sense of “bald on the forehead” frequently recurs in personal descriptions in Ptolemaic wills, e. g. P Petr I. 20(1)¹⁰ (B.C. 225) θ[ρ]εῖ ἀναφάλλανθος.

ἀναφέρω.

With reference to the use of this verb in I Pet 2⁴, Deissmann has argued (*BS* p. 88 ff.) that the writer may have had in view the forensic usage to denote the imposing

of the debts of another upon a third, in order to free the former from payment: he compares P Petr I. 16(2)¹⁰ (B.C. 237) περὶ δὲ ὧν ἀντιλέγω ἀναφερομέν[ων εἰς ἐμέ] ὀφειλημάτων κριθήσομαι ἐπ' Ἀσκληπιάδου, “as to the debts laid upon (or against) one, against which I protest, I shall let myself be judged by Asclepiades.” Any direct suggestion of substitution or expiation would thus be foreign to the Petrine passage, the writer's thought being simply that the sins of men were removed from them, and laid upon the cross. On *Syll* 813¹¹ ἀνεγέγκα[ι] αὐτὸς παρὰ Δ[άμ]ατρα (sc. garments deposited with some one who refused to return them), Dittenberger suggests somewhat doubtfully that the objects are, as it were, brought to the goddess as evidence of the wrong done. The meaning would then be closely akin to that in P Petr II 38 (l)⁵ ὅπως ἀνεγέγκωμεν ἐπὶ Θεογένην, “that we may report it to Theogenes,” *ib.* III. 46 (I)⁸ ἕως ἂν ἐπὶ τὸν διοικητῆν ἀνεγέγκωμεν, 104⁵ ἀνενήροχεν ἐφ' ἡμᾶς . . . συγγραφῆν, “has submitted to us a contract” (Edd.), *et alibi*. Here we have the verb followed by ἐπὶ c. accusative, but the accusative is of a *person*, a difference which also seriously weakens the applicability of the parallel drawn by Deissmann for I Pet 2⁴. We must not further discuss this difficult passage here.

One or two miscellaneous examples of the verb may be added. It is used of “transference” from a village prison to the prison of the metropolis in P Lille I. 71⁷ (iii/B.C.) νυνὶ δὲ ἀνενήροχέν με εἰς τὸ ἐν Κροκοδίων πό[λει] δεσμοτήριον, and of the “registration” of the death of a priest in the official list in P Lond 281¹⁵ (A.D. 66) = (II. p. 66) ὅπως ἀνερχθῆ ἐν [τοῖς] τετελευτη[κ]όσι. In P Ryl II. 163¹³ (A.D. 139) ὅπηνίκα ἐὰν αἰρή ἀνοίσω δημοσίω [χρηματισμῶ] is rendered “whenever you choose, I will make the notification by an official deed”: see parallels in the note, showing ἀναφέρω and ἀναφορά to be “vague terms” covering a variety of forms of documentation where an official reference is implied. The verb is common in connexion with the payment of monies, e. g. P Lille I. 11⁶ (iii/B.C.) of grain; P Gen I. 22⁴ (A.D. 37–8), P Flor I. 12².30 (A.D. 153), P Tebt II. 296¹³, 315³⁵ (both ii/A.D.). Other occurrences are *Syll* 588¹⁵ (ii/B.C.), *Michel* 1007¹⁰ (ii/B.C.) οὐδεμίαν ἀνεγέγκαντες τῶι κοινῶι δαπάνην, P Rein 26¹⁵ (B.C. 104) ἅμα τῇ συγγραφῇ ταύτῃ ἀναφερομένην, BGU IV. 1124⁶ (B.C. 18) ἦν ἀνενήροχασιν αὐτῶι . . . συνχώρησιν (cf. 1157⁵), P Lond 1170 *verso*⁵¹ (A.D. 258–9) (= III. p. 195).

The subst. ἀναφορά (which is MGr) is common in the sense of “instalment,” e. g. P Hib I. 114⁴ (B.C. 244) [ἔσ]τιν δὲ ἡ ἀναφορά ἀπὸ Μεχέρ [ἔως] Φαῶφι μῶνθ θ κτλ., “the instalment for the nine months from Mecheir to Phaophi is . . .” P Eleph 17¹⁹ ff. (B.C. 223–2) ἧς τῆν πρώτην ἀναφορὰν καταβεβλήκασιν . . . διὰ τὸ μὴ εἰσχύνειν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφοράς, P Lond 286¹⁸ (A.D. 88) (= II. p. 184) ἀς κ(αὶ) διαγράψομεν ἐν ἀναφοραῖς δέκα κατὰ μ[ῆνα], P Iand 26¹⁸ (A.D. 98) τὸν [δὲ] φόρον ἀποδόσωι ἐ[ν ἀν]αφοραῖς τέσσαρσι. In P Oxy I. 67⁴ (A.D. 338) it means “petition”—ἐνέτυχον διὰ ἀναφοράς τῷ κυρίῳ μου κτλ.

ἀναφωνέω.

A weakened meaning occurs in P Fay 14² (B.C. 124) τοῦ ἀναπεφωνημένου Νομηγιῶ στεφάνου, “the crown tax decreed for Numenius.”

ἀναχρονίζω

in the sense of χρονίζω occurs in the illiterate P Tebt II. 413¹⁴ (ii/iii A.D.) ἀναχρονίζομέν [σ]οι πέμποντες ἐπιστολάια, "we are late in sending you letters" (Edd.). The papyrus has other examples of the tendency of uneducated persons to use compounds: NT critics may remember this when they assume the *littérateur's* hand in some of Luke's "emendations" (?) of Q.

ἀνάχνησις.

For the metaphorical use of this word in 1 Pet 4⁴ εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχνησιν we may cite Philo *Somm.* II. 42 ἀ. τοῦ ἀλόγου πάθους. We have no vernacular parallels.

ἀναχωρέω

is applied to the "falling" of the Nile in P Magd II¹⁶ (B.C. 221) τοῦ ὕδατος ἀναχωροῦντος, as is the substantive in P Petr II. 13 (19)⁹ (c. B.C. 252) (= Witkowski², p. 19) τῆν ἀναχώρασιν τοῦ ποταμοῦ. In the census return BGU II. 447⁶ (A.D. 173-4) the name of a man is included who was at the time ἐν ἀναχωρήσει, "away from home" ("bleibende Entfernung," Wessely *Karanis*, p. 34). See Wilcken *Ostr.* i. p. 448, and for the same meaning of "absence" cf. P Tebt II. 353⁶ (A.D. 192) ἀπ' ἀναχωρήσεως κατισεληλυθώς. In P Tebt I. 41¹⁴ (c. B.C. 119) certain βασιλικοὶ γεωργοὶ petition against one Marres, stating that on account of his extortion they had gone on strike and taken refuge in the neighbouring villages—ἀνακεχωρήκαμεν εἰς τὰς περιόκας κώμας: cf. P Oxy II. 252⁹ (A.D. 19-20) ἀνεχώρησεν [εἰς τὴν] ξένην, *Syll* 802¹¹⁷ (iii/B.C.) τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε, and the late Silco rescript *OGIS* 201⁹ (vi/A.D.) ἀναχωρήθη εἰς τὰ ἄνω μέρη μου. P Lille I. 3⁷⁶ (B.C. 241) ἀνακεχώρηκεν . . .] ἔτη is rendered by Wilcken "er is geflohen" (*Archiv* v. p. 222): he remarks that the Christian ἀναχωρηταὶ were those who "fled" from the world—"retire" is too weak for ἀναχωρέω. The connotation of "taking refuge" from some peril will suit most of the NT passages remarkably well.

ἀναψύχω.

In P Lond 42¹⁸ (B.C. 168) (= I. p. 30, *Selections* p. 10) we have an urgent appeal to a man who has become a recluse in the Serapeum: his wife writes to him, δο[κο]ῦσα ν[ῦ]ν [γ]ε σοῦ παραγενομένου τεύξεσθαι τινος ἀναψυχῆς, "thinking that now at last on your return I should obtain some relief." The noun, which is classical and occurs several times in the LXX along with the corresponding verb (cf. 2 Tim 1¹⁹), is found also in P Vat A¹⁵ (B.C. 168) (= Witkowski², p. 65)—a letter to the same recluse by his brother, obviously in collusion with the wife. For the verb see P Oxy X. 1296⁷ (iii/A.D.) φιλοπονοῦμεν καὶ ἀναψύχομεν "I am industrious and take relaxation" (Edd.). See Anz *Subsidia*, p. 303.

ἀνδραποδιότης.

For the original noun cf. BGU IV. 1059⁹ (Aug.) ταξαμένη τὸ τέλος εἰς τὰ ἀ., "having paid the slave-duty," and *Syll* S25² (iv/B.C.) ὄρος ἐργαστηρίου καὶ ἀνδραπόδων πεπραμένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel). *OGIS* 218^{62, 110} (iii/B.C.) has ἀνδράποδα in a catalogue of property, *ib.* 773⁴ (iv/iii B.C.) τῶν ἀ. [τῶν ἀποδράντων, also *ib.* 629²² (A.D. 137) *ex suppl.* It also

occurs in a psephism of Apamea (or a neighbouring town) of the reign of Augustus: ἀνδράποδα δὲ καὶ τετράποδα καὶ λοιπὰ ζῶα ὁμοίως πωλεῖσθω. This last combination reminds us of the etymology of the word, which is merely an analogy-formation from τετράποδα, with which it is so often associated—just as *electrocute* is made out of *execute*, to take a modern instance of a common resource of language. The word, which was normally plural (sing. in P Cattaoui v. 16 = *Chrest.* II. p. 423, ii/A.D.), was never an ordinary word for *slave*: it was too brutally obvious a reminder of the principle which made quadruped and human chattels differ only in the number of their legs. The derivative ἀνδραποδίζω, "kidnap" supplied an agent noun with the like odious meaning, which alone appears in NT (1 Tim 1¹⁹). See also Philo *de Spec. Leg.* IV. 13 (p. 338 M.) κλέπτῃς δέ τις ἐστὶ καὶ ὁ ἀνδραποδιστής, ἀλλὰ τοῦ πάντων ἀρίστου, ὅσα ἐπὶ γῆς εἶναι συμβέβηκεν.

Ἀνδρέας.

To the occurrences of this Greek name we may add *Syll* 301⁵, a memorial inscription of ii/B.C.—Ἀνδρέας καὶ Ἀριστόμαχος Ἀργεῖοι ἐποίησαν. The form Ἀνδρήας is found in *Priene* 313⁵⁹ (i/B.C.).

ἀνδρίζομαι.

P Petr II. 40 (a)¹² (c. B.C. 233) (= Witkowski², p. 41) μὴ οὖν ὀλιγοψυχῆσητε, ἀλλ' ἀνδρίζεσθε—a good parallel to 1 Cor 16¹³. Cf. also BGU IV. 1205¹³ (B.C. 28) μόνον ἀνδραγάθῃ ἐν τῇ ἀριθμῆσ[ε], "work hard" or the like (*διανδρ.* in *ib.* 1206¹³, etc.), P Oxy II. 291⁸ (A.D. 25-6) καὶ προέγραψ[ε] σοι ἀνδραγαθί[αν], "I have already written to you to be firm" (Edd.). The adj. ἀνδρείος is found in an eulogy on the good deeds of the Emperor Aurelian, P Lips I. 119^{ii, 3} (A.D. 274) τηλικαῦτα ἀθρόως ἔχοντας ἀγαθὰ παρὰ τῆς ἀκηράτου μεγαλοδωρίας τοῦ ἀνδριστάτου τῶν πώποτε Αὐτοκρατόρων Ἀύρηλιανού. The subst. is defined in Aristeas 199 (ed. Wendland) τί πέρας ἀνδρείας ἐστίν; ὁ δὲ εἶπεν· εἰ τὸ βουλευθῆν ὀρθῶς ἐν ταῖς τῶν κινδύνων πράξεσιν ἐπιτελοῖτο κατὰ πρόθεσιν, "What is the the true aim of courage?" And he said, "To execute in the hour of danger, in accordance with one's plan, resolutions that have been rightly formed!" (Thackeray). Cf. *OGIS* 339⁷¹ (c. B.C. 120) προτρεπόμενος δὲ διὰ τῆς τοιαύτης φιλοδοξίας πρὸς ἄσκησιν καὶ φιλοπονίαν τοὺς νέους, ἐξ ἂν αἱ τῶν νεωτέρων ψυχῆι πρὸς ἀνδρείαν ἀμιλλῶμεναι καλῶς ἄγονται τοῖς ἡθεσιν πρὸς ἀρετήν.

Ἀνδρογόσιος.

A proper name widely used throughout the Empire: cf. *Syll* III. Index p. 11, and *Priene* 313 (i/B.C.).

ἀνδροφόσιος.

For this NT ἄπ. εἶρ. (1 Tim 1⁹) cf. *OGIS* 218⁹⁹ (iii/B.C.) τοὺς τῆμ ψήφ[ον] προσθεμ[έν]ους ἀνδροφόσιους εἶναι. It appears in a metrical epitaph from Corcyra (before B.C. 227), *Kaibel* 184⁶ ληστὰς ἀνδροφόσιους.

ἀνέγκλητος.

In P Oxy II. 281¹² (A.D. 20-50), a petition to the ἀρχιδικαστής, a woman who had been deserted by her husband claims—παντελῶς ὄντα ἀνέγκλητον ἑματὴν ἐν ἀπάσει παρειχόμεν, "I for my part conducted myself blamelessly in all respects" (Edd.): cf. *Syll* 429¹³ (iii/B.C.) ἀνέγκλητον ἑαυτὸν

παρεσχηκῶς πρὸς πάντας τοὺς φυλῆτας. For the adverb see P Magd 15⁹ (B.C. 221), where a barber states that he has been wronged by one of his clients, notwithstanding that he has treated him in an irreproachable manner—*τεθεραπευκῶς ἀνεγκλή[τως]*. A wider sense is found *Syll* 925¹⁶ (B.C. 207-6) τοὺς στρατιώτας εὐτάκτους παρεσκεύαζαν καὶ ἀνεκλήτους, and *ib.* 540^{16c} (B.C. 175-1), where the epithet is applied to stones. Bp E. L. Hicks in *CR* i. (1887) p. 65, citing a Prienean inscr. to illustrate another word, observed that ἀ. was a common word in Greek decrees: the phrase in this one was ἐπήγεσεν ἐπὶ τε τῷ σωφρόνως καὶ ἀνεγκλήτως παρεπιδημηῆσαι. Prof. Calder has an inscr. (no. S) in which a son commemorates his mother in the forms of public honorific monuments—with ἐπειδή, ἔδοξε, etc.: he says τὴν τε [οἰκίαν] κυβερνήσασα ἀνεκλήτως καὶ τὸ παιδίον ἐκθρέψασα. It is from the southern cemetery at Karabunar (Hyde). Other instances are needless.

ἀνεκδιήγητος

is a word which Paul might have coined (2 Cor 9¹⁵). But it is found as a variant in Aristeas 99 θαυμασμὸν ἀδιήγητον (ἀνεκδιήγητον BL), "wonder beyond description."

ἀνέκλειπτος.

In *OGIS* 383⁷⁰ (i/B.C.) Antiochus of Commagene declares θεραπειαν τε ἀνέκλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἑσθῆσι Περσικῶι γένει κατέστησα. (The spelling γλ, where ἐκ is concerned, is usual in Hellenistic: see Brugmann-Thumb, *Gr.* p. 148.) In P Lond 1166⁷ (A.D. 42) (= III. p. 105) contractors undertake to provide τὰ καύματα ἀνέκλειπτα for a bath during the current year. The adverb is found *IGSI* 2498⁷. For a form ἀνεκλιπής, see *Wisd* 7¹⁴, 8¹⁸.

ἀνεκτός.

Cagnat IV. 293^{ii.4} (Pergamon, ii/B.C.) πάντα δὲ κινδυν[ο]ν κ[α]ὶ κακοπαθίαν ἀνεκτὴν ἡγούμενος. If the reading can be accepted, the word occurs in the dialect inscription *Syll* 793 ἂ ἀ(ν)εκτ[ό]ν ἐστι τὰ Θεμ[ισ]τι καὶ βελτιον ἐ(σ)κικ[ι]χρέμεν. Its appearance in the Christian letter P Oxy VI. 939²⁵ (iv/A.D.) (= *Selections*, p. 130) ἀνεκτότερον ἐσχηκέναι, "to be in a more tolerable state," counts naturally for little, as NT echoes abound.

ἀνέλεος.

This remade form in Jas 2¹⁸ may be illustrated from P Lips I. 39¹² (A.D. 390) τίψας με [ἀν]ελεῶς—though, of course, thus accented, it comes from ἀνελεής. Whether this last is any better Attic than ἀνέλεος may, however, be questioned, unless we postulate it as the alternative to νηλεής, from which the Attic ἀνηλεής came by mixture. But the solitary grammarian whom Lobeck (*Phryn.*, p. 710 f.) quotes for it is not very solid ground.

ἀνεμίζω.

Mayor on Jas 1⁶ suggests that the ἀπ. εἶρ. may have been coined by the writer, who is fond of -ίζω verbs. The suffix was at least as available for making a new verb in Hellenistic as its derivative -ίζε is in English. Of course the parallels in Grimm-Thayer are far later.

PART I.

ἀνεμος.

To Deissmann's example (*BS*, p. 248) CPR 115⁶ (ii/A.D.) γέιτο]νες ἐκ τεσσάρων ἀνέμων, where the phrase clearly refers to the four cardinal points as in Zech 11⁶, Mt 24³¹, Mk 13²⁷, we may add P Flor I. 50¹⁰⁴ (A.D. 268) ἐκ τῶν τεσσάρων ἀνέμων. The same use of ἀνεμος is implied in P Flor I. 20¹⁸ (A.D. 127) ἐξ οὗ ἐὰν ὁ Ὄρος αἰρήται ἀνεμον: Vitelli compares Catullus xxvi, where the poet says his bungalow is "exposed" (*opposita*) not to S. or W. wind, N. or E., but to a mortgage of £63. In P Oxy I. 100¹⁰ (A.D. 133) a declaration regarding the sale of land, we find ὧν ἡ τοποθεσία καὶ τὸ κατ' ἀνεμον διὰ τῆς καταγραφῆς δεδηλωται, where the editors understand by τὸ κατ' ἀνεμον the boundaries on the four sides. For the ordinary sense we need quote nothing, unless we may note the combination in Wünsch *AF* 4⁶ (p. 15—iii/A.D.) τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Δαίλαμ. (It is MGr.)

ἀνεξεραύνητος.

For this NT ἀπ. εἶρ. (Rom 11³³), Nägeli (p. 23) cites, in addition to the references in Grimm-Thayer, a fragment of Heraclitus in Clem. Alex. *Strom.* II. 17, p. 437 P (fr. 18 Diels). On the spelling see *Proleg.* p. 46.

ἀνεξίκακος.

P Tebt II. 272¹⁹ (a medical fragment, late ii/A.D.), gives a literary citation for the word, εἰ γὰρ ἀνέξ[ι]κακος ἐν τοῖς [λ]οιποῖς ὧν μὴ ὑπομένοι τὸ δίψ[ος], "for if he has general endurance but is nevertheless unable to bear the thirst" (Edd.). Vettius Valens has it, p. 38²¹, οὐκ ἄποροι καθίστανται, ἐπιτάραχοι δὲ καὶ ἀνέξικακοι, ἐγκρατεῖς περὶ τὰς τῶν αἰτίων ἐπιφοράς. Though Lucian (*ind. voc.* 9) is posterior in date to Paul and to *Wisd* 2¹⁹ (ἀνεξικακία), he is adequate evidence for the earlier use of the word in "profane" Greek!

ἀνεξιχνίαστος.

This word seems to have been borrowed by Paul (Rom 11³³, Eph 3⁸) from Job (5⁹, 9¹⁰, 34²⁴), and is re-echoed in early Fathers.

ἀνεπαίσχυντος.

Josephus (*Antt.* xviii. 243 μηδὲ δευτερεῖν ἀνεπαίσχυντον ἡγοῦ, cited by Thayer) did not borrow this from his earlier contemporary, the writer of 2 Tim 2¹⁵; but a word can hardly be called a coinage which only involves putting *in-* before an existing word (cf. *αἰσχυντικός*).

ἀνεπίλημπτος.

For this word, which is found *ter* in 1 Tim (3², 5⁷, 6¹⁴), cf. P Tor I. 1vii.15 (ii/B.C.), where one of the conditions of a decree of amnesty for offences is stated to be τὰς παρακειμένας ὑπ' αὐτοῦ συγγραφὰς ἀνεπιλήπτους εἶναι. See also P Tebt I. 5⁴⁸ (B.C. 118) ἀκατηγο[ρ]ήτου]ς καὶ ἀνεπιλήπτους, *ib.* 61(δ)^{237 f} (B.C. 118-7) κλήρους ἀ[σ]υκοφαντή[του]ς καὶ ἀκατηγορῆτου]ς καὶ ἀνεπιλήμτου]ς πάσαις αἰτίας δυν]τας; and so *ib.* 72¹⁷³ (B.C. 114-3). Dibelius (on 1 Tim 6¹⁴) quotes a Jewish deed of manumission, Latysehev *IosPE*, II. 52^{8 ff.} κατὰ εὐχή[ν] μου ἀνεπιλήπτον καὶ ἀπα[ρ]ενόχλητον ἀπὸ παντὸς κληρονομίου.

ἀνέρχομαι

of "going up" to the capital is illustrated by the illiterate P Tebt II. 412³ (late ii/A.D.), ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους ἐπὶ καλῶν ἀνέρχομε εἰς τὴν πόλιν: cf. *ib.* 411⁵ (ii/A.D.) αὐτὴ ὥρα ἀνελθε, ὁ γὰρ κράτιστος ἐπιστράτηγος ἰκανῶς σε ἐπέζητησε, "come up instantly, for his highness the epistrategus has made several inquiries for you" (Edd.), and P Lond 048 verso³ (A.D. 257) (= III. p. 210) ἀνερχέστω. Other citations are hardly required, but we may add the almost contemporary BGU II. 595¹⁵ (c. A.D. 70-80) ὅτι ὁ υἱός μου ἀσθενί δινῶς, τούτῳ εἵνεκα ἀνηρχόμεν.

ἀνεσις.

This word, which with the exception of Ac 24²³ is used in the NT only by Paul, and always with the contrast to θλίψις either stated or implied (see Milligan on 2 Thess 1⁷), is found in a more general sense in P Tebt I. 24²³ (B.C. 117) ἀν[έ]σει γεγονότας, "becoming remiss," as in the paradoxical phrase ἐμπειρία ἀνέσεως, Wisd 13¹³: cf. also *Syll* 533¹⁶ (iii/A.D. *int.*), 932²³ (*ib.*), where it is used of "relief" from taxation. P Ryl II. 84⁶ (A.D. 146) ὅπως φροντίσης . . . τὴν ἀνεσιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων γενέσθαι, "in order that . . . the ensuing remission of the lands be effected" (Edd., comparing *Chrest.* I. 363 *introd.*). For the phrase in Ac 24²³ ἔχειν τε ἀνεσιν, where the RV renders "should have indulgence," cf. P Giss I. 59 (A.D. 119-20), where a number of persons are enrolled as having *vacatio munerum* (λειτουργιών), as ἀνεσιν ἐσχηκότες ἑπταετίας τῆς ἀπὸ 15 (ἔτους) [16th year of Trajan] ἕως νῦν, and others, one of a *τριετία*. Can the ἀνεσις in Ac *Lc.* be a kind of *libera custodia*? Moffatt renders the clause, "allow him some freedom."

ἀνετάζω.

In P Oxy I. 34^{1, 13} (A.D. 127) a prefect uses this word in directing Government clerks whose business it was to "examine" documents and glue them into τόμοι. This is one of the words which Grimm characterizes as "not found in prof. auth.," occurring first in LXX. The compound (Ac 22^{24, 29}), now vindicated as sufficiently "profane," was as rare as its simplex (cf. Wisd 2¹⁹): it may be suspected that the common ἑτάζω "to get out the truth," (ἑτέος—see Boisacq *Dict. Etym.*, p. 291) was the original from which both ἐτάζω and ἀνετάζω (and παρἐτάζω in Arcadian) were devised.

ἀνευ.

P Par 45⁴ (B.C. 153) ἀνευ τῶν θεῶν οὐθὲν γίνεται, BGU I. 267⁸ (A.D. 199) ἀνευ τινὸς ἀμφισβητήσεως. Quotations are hardly needed, but see Wilcken *Ostr.* i. p. 559 f., where it is shown that in certain connexions ἀνευ must have the meaning of "without the knowledge of" rather than "in the absence of," e.g. P Petr II. Appendix, p. 3, ὅτι ἀνευ ἡμῶν καὶ τῶν μετ' Ἀριστοκρίτους λογευτῶν [προ]ξενεὶ τοὺς ὑποτελεῖς τοῦ φυλακ[τι]κοῦ εἰς τὸ ἴδιον, where Wilcken translates "ohne unser Wissen und ohne Wissen jener Logenten lädt er die Steuerzahler zu sich in's Haus." In sepulchral inscriptions the preposition is often used in the sense "apart from," "except," as in the formula ἐάν τις τολμήσῃ ἀνύξει (ἢ ἀνοίξαι) τὸν σορὸν τοῦτον ἀνευ τῶν ἰδίων αὐτοῦ, see *IGSI* 3225, 2327, *al.* cited by Herwerden. See further Kuhring, p. 46 f.

ἀνεύθετος,

ἀπ. εἶρ. in Ac 27¹², is another new word made with *un-* which may or may not have been first used by Luke. The simplex is found in Lk 9⁶², 14⁸⁵, and in Heb 6⁷.

ἀνευροίσκω.

Syll 154 *bis* (late iv, B.C.), 803²⁶ (iii/B.C.). The adjective ἀνεύρετος is found on the *recto* of P Amh II. 125 (late i/A.D.), where a petition concludes, οἱ δὲ λοιποὶ αὐτῶν ἐν συνώδῳ ἀνδ(ρες) κἔ ἀνεύρητοι ἐγένοντο (ἢ ἀνεύρητοι ἐγένοντο), καὶ ἀφήλπακαν (ἢ ἀφήρπακαν) ἡμῶν ἱμάτια κτλ.

ἀνέχο.

The verb is not common in early papyri, but cf. P Strass I. 22²² (iii/A.D.) σιωπήσαντος τοῦ νομιζόντος αὐτῷ διαφέρειν καὶ ἀνασχομένου ὑπὲρ δεκαετίαν (a statute of limitations comes in), P Gen I. 76¹⁴ (iii/iv A.D.), P Lips I. 5^{11, 8} (iii/A.D.), 55¹¹ (iv/A.D.), and P Oxy VI. 903³⁶ (iv/A.D.) καγὼ οὐκ ἠνεσχόμην ἐκβαλεῖν αὐτήν, "but I refused to send her away" (Edd.). Later examples are P Oxy I. 130⁴⁵ (vi/A.D.) οἱ διαφέροντες τοῦ ἐμοῦ δεσπότου οὐκ ἠνέσχετο (ἢ ἠνέσχοντο) ποιῆσαι κατὰ τὴν κέλευσιν τοῦ ἐμοῦ ἀγαθοῦ δεσπότου, "the servants of my lord refused to do my kind lord's bidding" (Edd.), and P Grenf. I. 64² (vi/vii A.D.) οὐκ ἠνέσχετο τοῦτο ποιῆσαι. There is a note on the syntax of the verb in W. Schmidt *Jos.*, p. 424 f., and one on the complexities of its augment in Crönert *Mem. Herc.*, p. 207.

It may be noted that Nestle (*ExpT* xix, p. 284) has drawn attention to the interesting reading ἀνέξεται (for ἀνθέξεται) in Mt 6²⁴ = Lk 16¹⁹, as supported by the OLat (*sustinebit* or *patietur*) and OSyr ("endure," Burkitt): it was familiar from the common Stoic formula ἀνέχου καὶ ἀπέχου. "Put up with the one, and take advantage of the other" (see *s.v.* καταφρονέω) will be the meaning.

ἀνεπιός.

This word, which in Greek writers is regularly applied to cousins german whether on the father's or on the mother's side (see Lightfoot on Col 4¹⁰), may be illustrated from P Lond 1164 (k)²⁰ (A.D. 212) (= III. p. 167) τὸ καταλειφθὲν ὑπὸ [το]ῦ κατὰ πατέρα μου ἀνεπιού Ἰσιδώρου and P Tebt II. 323¹⁹ (A.D. 127) μετὰ κυρίον τοῦ αὐτῆς κ[α]τὰ μητέρα ἀνεπιού Ὀρσεῶς. *Preisigke* 176 (reign of M. Aurelius) has ἀνεπιὸς πρὸς πατρός and πρὸς μητρός. See also P Oxy I. 99^{3, 18} (A.D. 55), P Fay 99⁶ (A.D. 159), BGU II. 648⁹ (A.D. 164 or 196), and from the inscriptions *OGIS* 544⁷ (ii/A.D.), where, however, the editor notes, "Graecos non distinguere fratres patruales et consobrinos, sed utrosque aequae ἀνεπιός appellare." Phrynichus (ed. Lobeck) p. 306 praises ἀνεπιός as against the form ἐξάδελφος, which is found in the LXX (Tob 1²², 11¹⁸) and in Christian writers. Both occur in MGr, ἀνεπιός for "nephew," and ἐξάδερφος for "cousin (male)." The fem. ἀνεπιά may be cited from PSI 53¹⁴⁵ (A.D. 132-3) ἐπιγέγραμμαι [τῆς ἀνεπιίας μου κύριος. Ἀνεπιιάδης, "cousin's son," occurs in *Preisigke* 176 (see above).

ἀνηθον.

Syll 804²⁶ (perhaps ii/A.D.) ἀ. μετ' ἐλαίου, for headache. P Oxy VIII. 1088⁶⁷ (early i/A.D.), a collection of prescriptions, commands for a ὑπνωτικὸν πότμημα ὑσοκ[υ]νάμου . . . ἀνήθσου (δρ.) ἄ, ὀπίου (τρῶβολου) μεξ[as] δός, "soporific:

henbane . . . , anise 1 dr. etc." (Ed.) This spelling is also found in P Ryl II. 148¹⁹ (A.D. 40).

ἀνήκω.

The ethical meaning of this word "to be due" is by no means confined to the Biblical literature, as the following citations will show. *OGIS* 532¹⁷ (B.C. 3), the Paphlagonians' oath of allegiance to Augustus, has the undertaking παν[τ]ι τρόπῳ ὑπὲρ τῶ[ν] ἐκείνους ἀνηκόντων] (for the rights of Augustus and his heirs) πάντα κίνδυνον ὑπομενεῖν. Other examples of this use, which is found in 1 and 2 Maccabees, are given in the index. From the Magnesian inscriptions we may quote 53⁶⁵ (end of iii/B.C.) οὐθενὸς ἀποστήσεται (sc. ὁ δήμος) τῶν ἀνηκόντων τῇ πόλει τῶν Μαγνητῶν πρὸς τιμῆν ἢ χάριτος ἀπόδοσιν, where Thieme (p. 15) renders, "was man der Stadt der Magneten zu erweisen schuldig ist." Similarly from the papyri: P Fay 94 (iii/A.D.) has twice περὶ τῶν [τῆ] ἐπιτροπείᾳ ἀνηκόντων, as the editors restore it, "his duties in the period of guardianship, functions pertaining to it." In P Tebt I. 64ⁱⁱ (ii/B.C.) τῶν ἀνηκόντων τοῖς ἱεροῖς κομίζεσθαι, "the dues which belong to the temples," it is unfortunately not clear whether the infinitive depends on ἀνηκόντων or on the main verb προστετάχαμεν: cf. P Tebt I. 43²⁵ (B.C. 118) ἐν τοῖς ὑμῖν ἀνήκουσι, "in your interests". In P Flor I. 14^{al.} (A.D. 153) ἀνηκόντων πάντων is simply "all that belongs." A technical use based on this appears in a Rainer papyrus in *Chrest.* I. 72, p. 101, (A.D. 234) δηλοῦμεν μηδὲν δεῖν ἀνή[κον] σ[η]μάναι ποτε τῇ τοῦ ἰδιολόγου κ[α]λ[ὰ] ἀρχ[ι]ερῶς ἐπιτροπ[ῆ], where Wilcken explains it as the "Kompetenzkreis" of these two officials.

ἀνήμερος.

A good example of this NT ἀπ. εἶρ. (2 Tim 3⁸) is afforded by Epictetus' description (I. iii. 7) of those who forget their divine origin as like to lions—ἀγριοὶ καὶ θηριώδεις καὶ ἀνήμεροι

ἀνήγρ.

The special differentia of ἀνήγρ: ἀνθρωπος survives in MGr (ἀντρας, ἄθρωπος), where even the old gen. sing. (ἀντρός) may still be found beside the "regular" τοῦ ἀντρα (Thumb *Handbook*, p. 48). Naturally there is nothing particular to record in the uses of this everyday word, which has in NT and Hellenistic generally much the same range as in class. Gk. Thus, taking the index to EGU IV., we can illustrate many of the uses noted for the NT in Grimm from documents of the Augustan period. So (1) *husband* by the perpetual phrase μετὰ κυρίον τοῦ ἀνδρός after the name of a woman, as 1126⁴ (where ἀνδρός is written over an erased ὁμομητρίον ἀδελφοῦ), or in a marriage contract as 1098³³ τηρεῖν τὰ πρὸς τὸν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια, while the document will also use ἀνὴρ for irregular relations in the pledge μηδ' ἄλλω ἀνδρὶ συνείναι. Then under Grimm's (3) we have 1189¹¹ οἱ σημαίνοντες ἄνδρες "the persons named," 1061⁷ where Patellis and ἄλλοι ἄνδρες ἔε committed a burglary; the common phrase (τὸ) κατ' ἀνδρα, "viritim," in 1047^{iii. 11} (A.D. 131); and (from A.D. 196) 1022⁷ ἄνδρες κράτιστοι in address (cf. II. 646²⁰—A.D. 193—ὦ ἀνδρ[ε]ς Ἀλεξανδρεῖς) accounts for another use. Ἀνὴρ in distinction from νήπιος or παιδίον alone remains: of this less common use we do not happen to notice an

example, but literature supplies them in plenty. We might add as an instance of technical use ἀνδρῶν καὶ ἰππέω[ν], P Flor II. 278^{iv. 29} (iii/A.D.).

ἀνθίστημι.

P Petr II. 37 2 (a) *verso*¹⁴ οὐ γὰρ δύναμαι ἀνθ[ί]στάνειν, BGU III. 747^{ii. 10} ἐνιαχοῦ δὲ καὶ τολμῶσιν ἀντίστασθαι (l. ἀνθ-), P Hawara 69⁴ (ii/A.D.) (= *Archiv* v. p. 383) . . . οὐκ ἀντίστην πι . . . , P Leid W^{xii. 49} ἰσχυρότερον ἀντίστη αὐτῷ.

ἀνθομολογέομαι.

P Oxy IV. 743³⁴ (and 40) (B.C. 2) (= Witkowski², p. 130) ὡς ἀνθομολογη(σομένῳ) ὑπὲρ σου ὡς ὑπ(έρ) μου, where the Edd. render "as he will agree in everything for you just as for me": cf. P Giss I. 71⁷ (ii/A.D.) ὡσ[τε] . . . α]ὐτὸν παραγενόμενον ἀν[θομο]λογήσασθαι σου τῆι εἰς [με σπου]δῆι "may answer to, come up to," and P Tebt I. 21⁶ (B.C. 115) καὶ Ἀρίστιππον αὐτῷ ἀνθομολογήσασθαι, "and that A. will come to an understanding with him" (Edd.), P Par 42⁷ (B.C. 156) καὶ ὁ ἀδελφός σου ἀνθομολογεῖτο μὴ ἡδικεῖσθαι ὑπ' αὐτοῦ. Add P Tebt II. 410¹⁴ (A.D. 16) ἀνθομολογήσεται περὶ τῆς σπι[ο]υδῆς, "he may answer for your activity." In P Grenf II. 71^{ii. 14} (A.D. 244-8) καὶ ἐπερωτηθέντες ἀνθομολογήσαμεν περὶ τ[ο]ῦ ταῦθ' οὕτως ὀρθῶς καὶ καλῶς γεγηνησθαι, the active appears with the meaning "acknowledge," "formally admit," the correctness of a legal form.

ἀνθος.

Syll 939¹¹ μηδὲ ἀνθεα παρφέρην (ἐν τῷ ἱερόν). *OGIS* 365⁷ (ii/B.C.) has ἀνθεῶν, "viridarium," and Vettius Valens, p. 15⁴, speaks of ἀνθηραλ (μοίραι). The noun in its two NT occurrences only repeats Isai 40^{6 f.}, but it is fairly common in LXX, and survives in MGr. It recurs in P Leid W.

ἀνθοαζ.

P Petr III. 107(a)²⁸, P Lond 1150⁵⁹ (A.D. 145-7) (= III. p. 113) ἐπὶ ξυλ[ῶ] καὶ ἀνθράκων καὶ φανῶ καὶ λαμπᾶδ, P Fay 348 (ii/iii A.D.) ἀνθρακο(s). The word also occurs *ter* in *Michel* 594 (B.C. 279), a long inscription from Delos containing the receipts and expenses of the ἱεροποιοί. It is MGr ἀνθρακας.

ἀνθρωπάρεσκος.

which starts in LXX and *Pss. Sol.*, was presumably as much a coinage as our own "men-pleasers," but made in a language where compounds are more at home than in ours. If this is a "Bibl." word, it is only an instance of the fact that every Greek writer made a new compound when his meaning required one. Lobeck on *Phryn.*, p. 621, cites αὐτάρεσκος from Apoll. *de Conjunct.*, p. 504.

ἀνθρώπινος.

This significant adj. is found in Wilcken *Ostr.* ii. no. 1218 (Rom.) μέλη ἰακὰ (l. ἰατρ.) ἀνθρώπι(να), with reference apparently to certain healing charms. In wills of the Ptolemaic period ἀνθρώπινόν τι πάσχειν is the stereotyped form for "to die," e.g. P Petr I. 11^{9 ff.} (the will of a cavalry officer) ἐὰν δὲ τι ἀνθρώπινον πάθω καταλείπω τ[ὰ] μοι υπάρχοντα ἐγ] τοῦ βασιλικοῦ καὶ τὸν ἵππον καὶ τὰ δπλα κτλ.: cf. also the important marriage contract P Gen I. 21¹⁵

(ii/B.C.) ἔαν δέ τις αὐτῶν ἀνθρώπινον τι πάθη καὶ τελευτήσῃ κτλ., and BGU IV. 1149³⁴ (a loan—B.C. 13) ἔαν δέ συνβῆ τὸν δούλον διαδράναι ἢ καὶ παθεῖν τι ἀνθρώπινον, καὶ οὕτως εἶναι τὰ ὀφειλόμενα ἀκίνδυνα κτλ. So P Tebt II. 333²¹ (A.D. 216), *Syll* 633¹³ (Rom.—note the unusual present πάσχη), etc. Various uses of the adj. are illustrated in *Syll*: thus 347⁸ (B.C. 48), an Asian decree in honour of Julius Caesar, τὸν ἀπὸ Ἀρεως καὶ Ἀφροδι[ῆ]της θεῶν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρώπινου βίου σωτήρα, 365¹⁰ (c. A.D. 37)—a grandiloquent adulatory oration from Cyzicus—θεῶν δὲ χάριτες τούτω διαφέρουσιν ἀνθρώπινων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος κτλ., 462²⁰ (iii/B.C., Crete) καὶ θ[ε]ῶν (“divine”) καὶ ἀνθρώπινων πάντων (cf. 722²³), 463¹³² (late iii/B.C.) οἱ ἐ[ρ]ευταὶ οἱ τῶν ἀνθρώπινων, “the comptrollers of secular revenues”. The strong pervading antithesis with “divine” in the uses of this word lends emphasis to such a phrase as ἀ. κτίσις in 1 Pet 2¹³ (where see Hort). It is MGr.

ἀνθρωποκτόνος,

for which only Euripides is cited, will be one of the words Hellenistic prose has taken over from poetical vocabulary. Murray gives the lines thus (*Iph. Taur.* 389)—

This land of murderers to its god hath given
Its own lust; evil dwelleth not in heaven.

ἀνθρωπος,

like ἀνὴρ, has kept its differentia practically unchanged from Homer to MGr. It is interesting to notice its philosophical abstract ἀνθρωπότης vouched for as fairly popular Greek by Vettius Valens (p. 346²⁸, in antith. to ἀθανασία), passing into Christian theology (see LS and Sophocles *Lex.*), and current in MGr. The NT has no trace of the curious misuse by which the principal difference between ἀ and ἀνὴρ is ignored: Tob 6⁸ ἀνθρώπου ἢ γυναικός. P Flor I. 61⁶⁰ (A.D. 86–8) ἄξιός μ[ε]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἀνθρώπον εἰσχήμονα καὶ γυν[αῖ]κας is not parallel, as ἀ. only means “person”: as little is Jn 7²² f. (Grimm). Another case of ἀνθρωπος invading the sphere of ἀνὴρ is the Matthaean locution ἀ. οἰκοδεσπότης, βασιλεὺς, φαγός etc. As Grimm’s passages show, this is Greek, though not Attic: Mt may have got it from LXX (so Lev 21⁹ ἀνθρώπου ἱερέως). Some papyrus passages may be cited, though little is needed. The antithesis with θεός has figured under ἀνθρώπινος: the complementary one comes out well in BGU IV. 1024^{iv. 6} (iv/v A.D.), where a judge pronounces sentence of death with the words σύ μοι δοκεῖς [ψυχ]ὴν ἐ]χειν θηρίου καὶ [ο]ὐκ ἀνθρώπου, [μ]ᾶλλον δ[ὲ] οὐδὲ θηρίου—he proceeds to give reasons. *Ib.* 1030⁷ (iii/A.D.) ἐπίγοντες τοὺς ἀνθρώπους καὶ τοὺς τέκτονας—ἀ. is general and τ. special. For the purely unemphatic use cf. the illiterate note, *ib.* 1031¹³ (ii/A.D.) ἔκδος ἀνθρώπους ἀσφα[λί]σ[ι]. Its anaphoric use with the article (as Mt 12¹³ etc.) may be seen in *ib.* 1208^{i. 25} (B.C. 27–6) ἵνα διὲ εἰδῆς τὸ ἄρθριον (“sein Morgengruss,” = seine erste Tat” says Schubart) τοῦ ἀνθρώπου, πεπομφά σοι ἦν τέθειται μίσθωσιν. This particular instance may perhaps serve as an illustration of “the adjunct notion of contempt (Jn 5¹²),” on which Grimm remarks (*l.c.*). Under the same heading, with commiseration instead of contempt, will come πρεσβύτης ἀνθρώπος εἰμι in P Strass I. 41⁴⁰ (A.D. 250). In the edict of Caracalla, P Giss I. 40^{i. 6} (A.D. 212–5) ὁσ[τ]άκις ἔαν ὑ[π]ε[ρ]με[λ]ῶσιν εἰς τοὺς ἰμοὺς ἀν[θ]ρώπων the

editor notes the tone as characteristic of his dynasty. The general sense in the plural may be illustrated by *Syll* 424¹ (A.D. 361–3) τὸν γῆς καὶ θαλάσσης καὶ παντὸς ἀνθρώπων ἔθνους δεσπότην—of the brief Emperor Julianus, *ib.* 800²² (ii/A.D.) of a series of diseases κ[α]ί[] ὅσα κακὰ κ[α]ί[] πά[]θη ἀνθρώποις γ[ί]γνεται.

ἀνθύπατος.

Syll 656² (ii/A.D.) presents Gains Papillius Carus Peto ἀνθύπατος replying to a resolution of the Ephesian Βουλή, who had referred him to his predecessors’ practice (τοὺς πρό[] ἐμ[οῦ] κρατίστους ἀνθυπάτους). *Ib.* 316³ (ii/B.C.) has Q. Fabius Q. f. Maximus, ἀνθύπατος Ῥωμαίων, addressing the authorities of a town in Achaia. So *passim*, except in Egypt: since this country was governed by a prefect, we do not hear of proconsuls in the papyri.

ἀνίημι.

P Petr III. 53 (A)⁴ (iii/B.C.) ἀνέεται λοιπογραφείσθαι, “he is permitted to remain in arrears” (Edd.). *Syll* 552^{29, 59} (late i/B.C.) of school-boys “let off” ἐκ τῶν μαθημάτων. P Amh II. 99 (B)⁸ (A.D. 179) βορρᾶ ἀνιμένη λιβδὸς ἰδιωτικά, “on the north dedicated land, on the west private properties” (Edd.). So *Cagnat* IV. 292²⁹ (Pergamon, c. B.C. 130) ἀνείναι δ[ε] αὐτοῦ κ[α]ί[] τ[ε]μένους, = *consecrare* (Ed.). P Oxy III. 471⁸⁶ (ii/A.D.) γέλωτα πολλὸν καὶ ἀνειμένον . . . γελᾶν, “laughed long and freely” (Edd.), *ib.* 503¹⁸ (A.D. 118) ἀνείναι “admit,” *ib.* 533¹⁰ (ii/iii A.D.) ἔαν ἀνελώσι, “if they are neglected.” P Kyl II. 77³⁰ (A.D. 192) κελεύσατε ἢ ἔδωκα ἱκανὸν ἀνεθῆναι. P Grenf II. 78²¹ (A.D. 307) ἀξίω . . . ἀνεθῆνα[ι] “released.” P Cattani vi¹⁸ (ii/A.D.) (= *Chrest.* II. p. 423) τὰ ἄλλα σοι ἀνίημι, “concede.” A literary effort celebrating the accession of Hadrian, P Giss I. 3^{8ff.} shows us loyal subjects γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες γυμνασίων τε ἀλείμμασι (see Wilcken on the document, *Archiv* v. p. 249).

ἀνίστημι.

P Amh II. 68⁴³ (late i/A.D.) has ἀρούρας . . . ὑπὸ ἀμφοτέρων τῶν πρὸς χρεῖαις διὰ τῶν λόγων ἀνασταθείσας = “reported” or the like. The transitive tenses are common in the sense of “setting up” a statue; cf. P Oxy IV. 707²⁵ (c. A.D. 136) ἀναστ[η]σαί τε τὰς τοῦ κτήματος καὶ πωμαρίου πλάτας ἐπὶ μέτροις, “that he should restore on a certain scale the walls (?) of the vineyard and orchard” (Edd.), BGU II. 362^{vi. 4} (A.D. 215) (= *Chrest.* I. p. 127) εἰς ὑψηροῦσιν τοῦ ἀναστ[η]θέντος θεοῦ κ[α]ὶ οὐλοσ[ι]αίου ἀνδριάντος. The formula became so common for setting up a gravestone that ἀνίστησα alone, with accus. of person buried, became current in E. Phrygia and Lycaonia (Ramsay *C. and B.*, ii. p. 732). P Oxy VIII. 1161⁹ (Christian letter, iv/A.D.) μὴ δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου, will serve as an instance of the intransitive use. One very interesting passage is added by a restoration of Wilcken’s in P Tebt II. 285¹⁵ (A.D. 121–38)—see *Archiv* v. p. 232: ἀναστ[η]σάς εἰς [σ]υμ[β]ούλιον κ[α]ὶ σκεψάμενος με[τ]ὰ τῶν [. . . With this reference to assessors Wilcken compares Ac 26³⁰.

ἀνόητος.

The adv. is supplied by the editors in the Hadrian letter, P Fay 19⁴ (ii/A.D.), οὔτε ἀνόη[τ]ως ἀπαλλάσσομαι τοῦ

βίω[υ]. It is current in MGr, meaning "unreasonable" (Thumbl).

ἀνοίγω.

That ancient scribes were almost capable of sympathy with modern school-boys in writing the augmented forms of this intractable verb is shown by frequent misspellings in late papyri: thus PSI II. 132⁹ (iii/A.D.) ἀνώχθαι. From Ptolemaic papyri we have the regular forms ἠνώξαμεν P Petr II. 37 1^{n.12}, and ἀνευγιμένον *ib.* 2^{n.5}, also ἀνοίξει *ib.* III. p. 133. The phrase of Mt 2¹¹ is nearly paralleled in *Syll* 601³² (iii/B.C.) ἀνοιγόντων δὲ οἱ ἐξετασταὶ κατ' ἐνιαυτὴν (I. - τὸν τὸν θησαυρόν: so *ib.* 653³² (the Andania "Mysteries" inser., in dialect—B.C. 91), 587³⁰² B.C. 329-8) τῶι τοῖς θησαυροῖς ἀνοίξαντι. That of Rev 5⁹ etc. occurs in *Syll* 790⁴⁷ (i/A.D.) τὰς σφραγιδας ἀνοίξάτω. Close to this is its use for the "opening" of a will, as P Ryl II. 109⁹ (A.D. 235—a stilted document with *δυνεῖν* and *νείας*!) ἐκ διαθήκης τῆς καὶ ἀνοίχθε[ισ]ης κατὰ τὸ ἔθος. We may quote *OGIS* 222²⁶ (B.C. 266-1) ἀνοίξει δ[ε] τοὺς ἱερεῖς καὶ τὰς ἱερέας τὰ ἱερά, cf. 332²⁸ (B.C. 138-2) ἀ. τοὺς ναοὺς, and Dittenberger's note, with parallels showing that the solemn "opening" of shrines was a conspicuous feature in ritual—cf. 1 Regn 3¹⁵ καὶ ὥρθησεν τὸ πρῶν καὶ ἠνοίξεν τὰς θύρας οἴκου Κυρίου, and Rev 11¹⁹, 15⁵. Something akin to our "opening" a building may be seen in *OGIS* 529¹¹ (A.D. 117-38) πρῶτον μὲν ἀνοίξαντα τὸ γυμνάσιον—he had evidently been prime mover in its establishment. The Neoplatonists appropriated the NT phrase "heavens opened": cf. *Kaibel* 882 (Athens—c. iii/A.D.) Θεολόγου Λαίτιο μετάρσιον ἕμνον ἀκούσας οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον. Laetus, a contemporary of Plotinus (Ed.), is acclaimed as a reincarnation of Plato. The word is common on later tombstones for violating a grave. The frequency of the spelling ἀνύγω has been thought to go rather beyond the mere blundering substitution of an identically pronounced symbol: Radermacher (*Gr.* p. 35 n.²) would attribute it to the influence of ἀνίω, which is however a decidedly rarer word (not in NT). But Prof. Thumb regards it as purely graphic. We may quote two illiterate papyri of ii/B.C., written by the same hand, P Par 51⁷ (= *Selections* p. 19) and 50⁷: see Maysen *Gr.*, p. 110. So also P Tebt II. 383²⁹ (A.D. 46) (the entrance and the exit) εἰς ἣν καὶ ἀνίξει ἑαυτῆ . . . θύραν. The late 2 aor. pass. ἠνόγην (as Mk 7²⁵, Ac 12¹⁰ etc.) is illustrated by BGU I. 326^{11.10} (as amended p. 359) (A.D. 194) ἠνύγη [κ]αὶ ἀνεγνώσθη—of a will: cf. also the amended reading in l. 21 ἠνύγησαν. The verb is MGr.

ἀνοικοδομέω.

In P Lond 887² (iii/B.C.) (= III. p. 1) a complaint is lodged against a neighbour who has "built" (ἀνοικοδομήκεν) a staircase in a mutual courtyard, and thereby caused some injury to the petitioner: cf. P Magd 2² (iii/B.C.) ἀνοικοδομήσαντος ἐν τῶι αὐτοῦ τόπω ἱερὸν κτλ., and P Oxy IV. 707²⁷ (c. A.D. 136) ἀνοικοδομήσαι πρόχον ἐκ καινῆς ἐξ ὀπτῆς πλινθου ἐπὶ μέτροις ὠρισμένοις, "should build on a fixed scale a new wheel of baked brick" (Edd.). In P Petr II. 12 (I)¹⁵ (B.C. 241) καὶ ἀνοικοδομήσαι βελτίους τῶν προὔπαρχόντων βωμῶν the meaning is "rebuild": cf. *Syll* 220¹² (iii/B.C.) καὶ τῶν τευχῶν τῶν ἐν τῆι νήσωι πεπτωκότων συνεπεμελήθη ὅπως ἀνοικοδομηθεῖ, and *Christ.* I. 96^{viii.4}

(A.D. 215) οἰκοδόμοις ᾗ κατασπῶσι καὶ ἀνοικοδομοῦσι, *ib.* II. 68¹¹ (A.D. 14) οὐς καὶ ἀνοικοδομήσα ἐπὶ τῶι [ἀρχ]α[ῶ]σι θεμελίωι. Omission of augment is frequent in these oī-words. For a Christian use of ἀ. see the interesting epitaph of the fourth-century bishop of Laodiceia, M. Julius Eugenius, who describes himself as during his episcopate *ἔπασαν τὴν ἐκκλησίαν ἀνοικοδομήσας ἀπὸ θεμελιῶν* (W. M. Calder in *Expt* VII. vi. p. 387).

ἄνοιξις

occurs in the magical papyrus P Lond 462⁷⁴ (iv/A.D.) (= I. p. 73). In MGr it means "springtime."

ἀνομία.

P Par 14²⁷ (ii/B.C.) they assaulted me ἀφορήτω ἀνομίᾳ ἐξενεχθέντες. P Oxy VIII. 1121²⁰ (A.D. 295) ἅπαντα ὡς ἐν ἀνομίᾳ[ι]ς ἀπέσῦλησαν, "lawlessly carried them all off" (Ed.).

ἄνομος.

P Oxy II. 237^{ii.11} (A.D. 186), the Dionysia petition, has ἀνόμου κατοχῆς, "an illegal claim." The closeness of ἀνομία and ἀδικία may be seen in the associated adjectives of P Lond 358¹³ (c. A.D. 150) (= II. p. 172), where ἀνομα καὶ ἀδικα are complained of. Cf. *IGSI* 1047⁹ τοῦ ἀνόμου Τυφῶνος. For the adverb see P Magd 6¹¹ (B.C. 221) μὴ περιδεῖμ με ἀνόμως ὑβριζόμενον ὑπὸ τῶν ποιμένων, and BGU IV. 1200²⁰ (B.C. 2-1) ἐξουσίαν ἔχοντες τῶι Ἀσκληπιᾶδου ἀποδεδώκαν κτλ. The construction in 1 Cor 9²¹ μὴ ὦν ἀνομος θεοῦ is illustrated in *Proleg.* p. 235 f. The verb ἀνομέω as a transitive appears in P Par 37⁴⁸ (ii/B.C.) ἀξίω . . . μὴ ὑπεριδεῖν με ἠνομημένον καὶ ἐγκεκλειμένον: cf. *ib.* 35³⁴ (by the same writer), with the same combination in the present (passive).

ἀνορθόω

occurs in the fragmentary P Lips I. 119 *recto*³ (A.D. 274) τῶν ἀμαρτιῶν τὰς ποιηρίας συνεχῶς ἀνορθομένων. For the sense of "rear again," as Ac 15¹⁸, cf. *OGIS* 710⁴ (ii/A.D.) τὸ π[ρ]οσῦλα[ιον] χρόνῳ [διαφθαρέν] [ἀ]νώρθωσεν ἐκ τοῦ ἰδίου Ἀπολλώνιος ἐπ' ἀγαθῶι. The noun occurs in P Ryl II. 157¹³ (A.D. 135) ἔσται δὲ ἡ ἀνόρθωσις τῶν [νῦν ἀποκαθι]στανομένων κοινῶν [τριχῶ]ν ἐ[πὶ] τοῖς κοινῶν [η]μμάτων "the restoration of the common walls" (Edd.).

ἀνόσιος.

This adjective, which in the NT is confined to 1 Tim 1⁹, 2 Tim 3², is frequently applied to the Jews in connexion with the great Jewish war in Egypt A.D. 115-7. See e.g. P Giss I. 41^{ii.4} παρὰ τὴν τῶν ἀνοσίων [Ἰουδαίων] ἐξέφοδον, with the editor's introduction. So P Brem 40⁴ (Trajan) (= *Christ.* I. 16) μία ἡν ἐπὶς καὶ λοιπῆι προσδοκία ἡ τῶν ἀπὸ τοῦ νομοῦ ἡμῶν ἀθρώων κωμ[η]τῶν [πρὸς] τοὺς ἀνοσίους Ἰουδαίους, who had just won a victory. From a later time comes the fragment of a letter in the correspondence of Heroninus (mid. iii/A.D.), P Flor II. 268⁶, Ἰουδαιῶν ἀνοσείους [. . . with θεῶν ἐπιτε[ρ]πόντων] in the next line, but no other context to help.

ἀνοχή.

P Oxy VII. 1068¹⁵ (iii/A.D.) ἀλλὰ ἡμερῶν ἀνοχῆν ἔχω, "and I have a delay of some days" (Ed.).

ἀνταγωνίζομαι.

For the derived noun cf. P Oxy III. 519²¹ (ii/A.D.) . . . Ἰαωνίω ἀνταγωνιστῆ (δραχμαί) [. . . , in a list of payments to gymnastic performers. The verb construed with πρὸς, as in Heb 12³, occurs in *Priene* 17¹⁵ (soon after B.C. 278) πρὸς τοὺς βαρβάρους ἀνταγωνίζεσθαι.

ἀνταναπληρόω.

With this expressive compound (Col 1²⁴) cf. the similarly formed ἀνταναγνώσκω in the fragmentary P Petr II. 17 (1)¹⁶, where with reference apparently to certain ἐγκλήματα we read, ἀνταναγνώσθη μοι καθότι ἀξίω. Its opposite ἀνταναίρω is common in Ptolemaic land-surveys = “subtract”. In P Tebt I. alone there are over twenty instances of this use (see Index): cf. also P Eleph 28⁵ (iii/B.C.), and from i/A.D. BGU III. 776^{ii.18} αἱ εἰς ἀτέλ(εαν) ἀνταναίρουμεναι . . . Grimm’s citations sufficiently warrant ἀνταναπληρόω itself. Linde (p. 49) cites the noun (-ωσις) from Epicurus 11⁵.

ἀνταποδίδωμι.

P Par 34²² (ii/B.C.) χαλκίαν τηροῦντες ἀν[τ]α[π]ο[δ]ώσωσι αὐτοῖς. *Chrest.* II. 372^{ii.11} (ii/A.D.) δεῖσθαι οὐ[ν] ἂ ὑφείλατο ἐπαναγκασθῆναι ἀ[ν]τ[α]π[ο]δοῦναι. P Leid W^{xii.34}.

ἀνταπόδομα.

figures in LXX and in Didache 5² μάταια ἀγαπῶντες, δῶκοντες ἀνταπόδομα: we have no citations to make.

ἀνταπόδοσις.

Dr Nägeli (cf. p. 36) kindly supplies us with the following instances of the use of this word in the inscr. and papyri: *Michel* 913 (ii/B.C.) (= *CIG* 3088) . . . ὑποβολῆς ἀνταποδόσεως, Ζωῖλος Ζωῖλου ἀναγνώσεως, Ζωῖλος Ζωῖλου κτλ. (according to the commentary in *CIG* ὑποβολῆς, in sense of ῥαψωδίας, is dependent on ἀνταποδόσεως); CPR I., p. 59 (a loan on a house—beginning of iv/A.D.) ἐπὶ ἀν μὴ ἀποδώ τοκῖν (fut. of τοκίζω, with -ῖν for -ειν, and act. for mid.) σοι ἐπιγνώσωμαι (l. -ομαι) τοῦ υπερλίπτοντος χρόνου ἀχρῖς ἀνταποδόσεως, where the editor translates, “wenn nicht, so verstehe ich mich für die Überzeit bis zur Rückerstattung dazu, sie Dir zu verzinsen.” Its literary record is unexceptionable.

ἀντέχομαι.

For ἀ. in its more primary NT sense “hold firmly to” Mt 6²⁴, Lk 16³ (but see *s.v.* ἀνέχω), 1 Th 5¹⁴, Tit 1⁹, cf. such passages from the Κοινή as P Par 14²² (ii/B.C.) οὐθενὸς δικαίου ἀντέχομενοι (so BGU IV. 1187²⁰, in Augustus’ reign, and P Tor 3²⁴ (ii/B.C.), and i^{ii.14} (iii/A.D.)), P Tebt I. 40⁹ (B.C. 117) (= *Selections*, p. 28) τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, “that the inhabitants of the village are with one accord holding fast to your protection,” and P Amh II. 133^{ii.11} (early ii/A.D.) καὶ μετὰ πολλῶν κοπῶν ἀνηκάσαμεν (= ἠναγκ-—see under ἀναγκάζω) αὐτῶν ἀντασχέσθαι (l. ἀντισχ-) τῆς τούτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορίου, “and with great difficulty I made them set to work at the former rent” (Edd.). The verb is very common in petitions, as implying that, notwithstanding the course taken, other claims are not lost sight of: e.g. P Oxy II. 281⁹⁰ (A.D. 20–50), *ib.* 282²⁰ (A.D. 30–5) τῶν μὲν γὰρ ἄλλων τῶν ὄντων μο[ι] πρ[ὸς] αὐτὴν ἀνθόξομα[ι] (l. ἀντέχ-) καὶ ἀνθόξομαι, “this petition is without prejudice to the other

claims which I have or may have against her” (Edd.), and *ib.* IX. 1203²⁰ (late i/A.D.) τῶν γὰρ ὑπόντων ἡμῖν δικαίων πάντων ἀντεχόμεθα καὶ ἀνθεξόμεθα, “for we maintain and shall maintain all our subsisting rights” (Ed.). The same combination of tenses is found in P Strass I. 74¹⁸ (A.D. 126) τῶν μὲν πρὸ ἄλλων τῶν κατ’ ἐμαντὸν δικαίω[ν] ἀντέψομαι καὶ ἀνθεξ[ο]μαι ἐν οὐδενὲ ἑλλατου[μενος], and in P Flor I. 86²⁸ (i/A.D.): see also *ib.* 51²² (A.D. 138–61). In P Tebt I. 41²⁴ ff. (c. B.C. 119) αὐτ[ο]ς τε ἀπαρενόχλητοι ὄντες συν[ώ]μεθα ἀντέχεσθαι τῆς εἰσαγωγῆς καὶ οὐθὲν τῷ βασιλεῖ διαπέσει, the editors render “that we being undisturbed may be enabled to attend to the collection of the revenues and the interests of the king may suffer no harm.” Similarly BGU IV. 1116¹⁶ (B.C. 13) ἀ. τῆς μισθώ(σεως). P Tebt II. 309²¹ (A.D. 116–7) ἀντεχόμενοι καὶ ἐτέροις μεταμισθοῦντες is rendered “resuming the land and leasing it to others.” It will be noticed that the instances (which might be added too) are all *c. gen. rei: gen. pers.*, as in the Gospels, does not occur among them.

ἀντί.

The primitive local force, surviving in ξναντι and the Latin cognate *ante*, and conspicuous in the old Cretan dialect, leaves traces in the Κοινή: there is an interesting discussion of its *provenance* in Wackernagel’s pamphlet, *Hellenistica* (Göttingen, 1907), p. 5 f. Its solitary appearance in an Attic inscr., and in one passage of the “Halbattiker” Xenophon, make quite natural such an abnormality in the Κοινή as P Par 1⁴⁰⁸ (the astronomical treatise of Eudoxus) ὅταν ἡ σελήνη τῷ ἡλίῳ ἐπισκοτήσῃ ἀντὶ τῆς ὕψεως ἡμῶν. Closely akin is the temporal use in *Syll* 616⁴³ (dialect of Cos, iii/B.C.) ἀγνεῖσθαι . . . ἀντὶ νυκτός, “ea ipsa nocte”: so Dittenberger, who compares 438⁴⁵ (Delphi, before B.C. 400) ἀντὶ Φέτειος, and Hesychius “ἀντέτους· τοῦ αὐτοῦ ἔτους.” This may be seen still in P Lond 1171⁹ (B.C. 8) (= II., p. 177) τιμ(ῆς) οἴνου ἀντὶ τῆς ἐ τῶν ἐπαγομένων “to cost of wine for the 5th of the intercalary days.” By far the commonest meaning of ἀντί is the simple “instead of.” P Tebt II. 343²¹ (ii/A.D.) ὥστε ἀντὶ ἑλαιῶνο[s] φ[ο]ρ[ι]μοῦ] ἄρουραι κτλ. “making 2 $\frac{3}{4}$ aurae converted from productive oliveyard” (Edd.). P Giss I. 47¹⁰ (ii/A.D.) a corslet bought for 360 dr. ἀντὶ πλειονος, “under its value.” P Rein 7⁴ (B.C. 141?) ἀντ’ ἐλευθέρου δούλο[s] γενέσθαι. P Oxy VIII. 1119²⁰ (A.D. 254) ἐτέρουσ ἀντ’ αὐτῶν. P Ilib I. 170 (B.C. 247) ἴνα μὴ ἀντὶ φιλαίας ἔχθραν [πώ]μεθα. P Tebt II. 302⁵ (A.D. 71–2) τυγχάνομεν μερισθ[έ]ντες ἐκ τοῦ δημοσ[τ]ίου ἀντὶ συντάξεως κτλ. “instead of a subvention” (Edd.). This shades into “in exchange for” or “in return for”: *Calder* 455 (c. mid. iii/A.D.) τόνδε σε Μυθονίη Διονύσιον ἀντὶ β[ε]λ[ε]του πολλῶν καὶ τῆς εἰρήνης στέμμα, “thy statue here, a Dionysius (in marble), M. (erected, thus honouring thee with) a crown in return for guarding the life of many and for preserving the peace” (Ed.). Preisigke 6²⁸ (A.D. 216)—the writer begs to have the stipulated 7 artabae of wheat ἀντὶ πλειόνων τῶν κλεπέντων. BGU III. 822¹² (iii/A.D.) ὀφέιλ[ε] γάρ μοι ἀντὶ χαλκὸν τῶν ἐνοικίων. Kuhring p. 29 remarks that ὑπέρ has mostly superseded ἀντί. The formula ἀνθ’ οὐ with names, as Ἐρμίας ἀνθ’ οὐ Ἐρμῆς [ὁ καὶ Εὐδαίμων, BGU IV. 1062¹ (A.D. 236–7), has raised some discussion: see note and ref. there—Crönert took it as “adoptive son of,” Viereck (fol.

following Wilcken) makes it = ὁ καλ. In that case what are we to make of P Lond 1170²⁷ (iii/A.D.) (= III. p. 102) Ἐκύσεως ἀνθ' οὗ Ἐκύσεως, "Smith *alias* Smith"? For ἀνθ' ὧν "wherefore" or "because" we may quote *OGIS* 90³⁵ (the Rosetta stone—B.C. 196) ἀνθ' ὧν δεδώκασιν αὐτῶν οἱ θεοὶ ἡγίαιαν κτλ., similarly 56¹⁹ (the Canopus inscr. of Ptolemy III. B.C. 247–21), P Leid D¹²¹ (mid. ii/B.C.) σοὶ δὲ γίνωτο, ἀνθ' ὧν (= because) πρὸς τὸ θεῖον ὁσῶς διάκει[ε]σαι καὶ τῶν ἱεροδούλων . . . ἀντιλαμβάνη, ἐπαφροδίσια χάρις μορφή κτλ. In P Tebt I. 120⁴³ (ii/B.C.) Πακῦσι ἀνθ' ὧν κέληρ(κε) τιμή(ς) κτλ., ἀντί has the ordinary commercial sense. P RyI II. 159¹⁸ (A.D. 31–2) . . . ἀνθ' ὧν ἔλαβε παρὰ τῆς Τα[χρότος] . . . τοῖς δέουσι καιροῖς "in return for the . . . which he received from T. at the proper times." The supplement depends on the parallel document P Oxy III. 504¹⁷ (early ii/A.D.), and is seen to be no instance of the conjunctive phrase ἀνθ' ὧν.

ἀντιβάλλω.

The subst. ἀντιβλήματα is found in P Oxy III. 498³⁶ (ii/A.D.), a contract with stone-cutters, where the editors understand it of small stones used to insert in vacant places between larger ones. Vettius Valens p. 351²⁰ ἐπειράθημεν καὶ τὰς ἀντιβαλλούσας μοίρας τῆ εὐρέθειᾳ ἐπισυντιθέναι, ὅπως ἡ ἕτερα χρηματῶσι μοῖρα, "the corresponding parts" presumably.

ἀντιδιατίθημι.

A literary citation may be given for this NT ἀπ. εἰρ. (2 Tim 2²⁵): Longinus *de Sublim.* 17 has πρὸς τὴν πειθῶ τῶν λόγων πάντως ἀντιδιατίθεται, "steels himself utterly against persuasive words" (Roberts).

ἀντιδικος.

For this common legal word we may refer to the interesting lawsuit regarding the identity of a child, which recalls so vividly 1 Kings 3^{16ff.}: the prosecuting advocate states that his client had put the foundling in the defendant's charge—τοῦτο ἐνεχείρισεν τῆ ἀντιδικίᾳ (P Oxy I. 37¹⁸ (A.D. 49) (= *Selections*, p. 49). Cf. P RyI II. 65¹⁵ (B.C. 67?), P Oxy II. 237^{vii. 24, 32, viii. 12} (A.D. 186), BGU II. 592² (ii/A.D.), P Strass I. 417^{23f.} (c. A.D. 250). Ἀντιδικος may be used of public opponents, as when the citizens of Abdera appealing to Rome against annexation by Cotys the Thracian speak of τῶν προνοουμένων τοῦ ἀντιδικίου ἡμῶν (*Syll* 303²⁴, before B.C. 146). It also is used in the plural, of a body of opponents, as several times in *Syll* 512 (ii/B.C.), the case of the children of Diagoras of Cos *versus* the town of Calymnus; also of the two parties, as in P Lille I. 29²⁴ (iii/B.C.), παρόντων τῶν ἀ. Silco, king of Nubia (vi/A.D.), concludes his ambitious effort at Greek with a terrible threat against οἱ ἀντιδικοί μου: this is the wider use found in 1 Pet 5⁸ and the LXX, with classical warrant. The verb appears in *Preisigke* 2055² (iv/v A.D.) . . . Ἰ' Ἀρεῶς ἀντιδικησαντ[. . .], and the abstract in P Tor I. 1^{vi. 8f.} (B.C. 117) αὐτοὶ καὶ τὴν πρὸς τὸν Ἑρμίαν κρίσιν ἡγδικάσαντες ἐκστήσωσιν αὐτὸν τῆς πρὸς αὐτοὺς ἀντιδικίας.

ἀντίθεσις.

The verbal adj. is used in a report of ii/B.C. regarding the peculations of certain officials, P Tebt I. 24⁶³, one of the

charges against them being that they had "wormed themselves" (αὐτοὺς ἐνεληγκότων) into certain positions ἀντιθέταις τῆς καθ' ἑαυτοὺς ἀσχολία (L—as), "inconsistent with their own work" (Edd.).

ἀντικαθίστημι.

P Oxy I. 97⁹ (A.D. 115–6) περὶ ἧς ἀντ[ε]κατέστη αὐτοῖς ἐπὶ τοῦ τοῦ νομοῦ [σ]τρ[ατηγοῦ] Ἀπολλωνίου(ν), BGU I. 168¹¹ (probably A.D. 169) πρ[ὸ]ς ἧν καὶ ἀν[ε]κατέσ[την] ἐπὶ Διλλίου, and l. 21 ἐφ' οὗ καὶ ἀν[ε]κατέσ[την] . . . πρὸς τὸν Οὐαλέριον. For the subst. see P Oxy II. 260^{8ff.} (A.D. 59) ἐξ ἧς ἐποιησάμε[θα] πρὸ[ς] ἑαυτοῦ (L—ους) ἐπὶ τοῦ στρατηγοῦ . . . ἀντικαταστάσεως, "in consequence of our confronting each other before the strategus" (Edd.); BGU III. 868⁷ (ii/A.D.) ἐν δ[ε] τῇ γενομένῃ ἐπὶ σοῦ, κύριε, ἀ[ν]τικατα[στάσει, and *Syll* 355⁷ (Chios, c. A.D. 3) ὕστερον δὲ ἐκατέρου μέρους ἐξ ἀντικα[τα]στάσεως περὶ τῶν κατὰ μέρος ζητημάτων ἐν(τ)υχόντος διή[κου]σα.

ἀντίκειμαι.

P Par 45⁶ (c. B.C. 153) (= Witkowski², p. 85) Μενέδημον ἀντικείμενον ἡμῖν.

ἀντικριος.

Thackeray, *Gr.* p. 136, notes its use for "opposite" (3 Macc 5¹⁶, Ac 20¹³) as "late": see his note on these words with movable -s. Cf. P Oxy I. 43 *verso* iii. 20 (A.D. 295) καταμένον ἀντικριος οἰκίας Ἐπιμάχου. P Tebt II. 395⁴ (A.D. 150) ἀντικριος Τυχαίου, "opposite the temple of Fortune," P Oxy III. 471⁸¹ (ii/A.D.) ἀντικριος ἀπάντων, "in the presence of all." P Lond 978⁸ (A.D. 331) (= III. p. 233) καὶ κατ' ἀντικρι[. . .] is before a hiatus. The (Attic) compound καταντικρύ(ς) occurs in Apoc Petr 6, εἶδον δὲ καὶ ἕτερον τόπον καταντικρὺς ἐκεῖνου αὐχμηρὸν πᾶν, καὶ ἦν τόπος κολάσεως, "over against that other." In P Hawara 116 *verso* 2¹¹ (= *Archiv* v. p. 385 f.) (Antoninus Pius) we read ἀντικρῦ Τυχαίου: clearly this may as well have been ἀντικριος.

ἀντιλαμβάνομαι.

This common verb is found in the general sense of "lay hold of," "undertake," in P Lond 301^{6ff.} (A.D. 138–61) (= II. p. 256) ὁμνύω . . . ἀντιλήψασθαι τῆς χρείας πιστῶς καὶ ἐπιμελῶς: so P Iand 33¹² (Commodus), rendered "se officio suo bene facturos esse." P Oxy IX. 1196^{12ff.} (A.D. 211–2) ὁμνύω . . . ἀντιλήψασθαι (i. e.—εσθαι) τῷ προσήκοντι χρόνῳ τῆς δηλουμένης χρείας, καὶ ταύτην ἐκτελέσειν, "I do swear that I will take up at the proper time the said office and will discharge it" (Ed.): in the first two -ασθαι has intruded into the weakened future inf., now getting rare. P Flor I. 47a¹² (A.D. 213–7) ἐντεῦθεν δὲ ἐκάτερον] ἀντιλαμβάνεσθαι καὶ χρᾶσθαι καὶ οἰκονομῆν καὶ διοικεῖν. Cf. P Rein 47⁴ (ii/A.D.) τῆς γ[εωρ]γίας ἀ. P Oxy VIII. 1123⁹ (A.D. 158–9) ὁμολογῶ ἀπὸ τοῦ νῦν ἀντιλήψεσθαι τῆς . . . τῆς ἀναγραφόμενης εἰς τὸν μετῆλ[λαχότα σου] πατέρα, "I agree that I will henceforward undertake all the public land registered in the name of your departed father" (Ed.). So BGU II. 531¹²² (ii/A.D.) παρακαλῶ δέ σε, ἀδελφε, ἀντιλα[β]έσθαι τῆς τ[ρ]υγ[ί]ας to "set to" the vintage, and P Tebt II. 393¹² (A.D. 150) ἐπ[ὶ] τῷ Ἄρπα[χον] ἀντιλαβέσθαι ταύτης ποιοῦντα πᾶσαν τὴν ὑπερ[σ]ίαν, "on condition that H. shall occupy

this post performing all the duties." From this come two derived senses, of which only the first is represented in the NT, (1) "aid," "succour" of a friend, (2) "seize" of an opponent. Good examples of (1) are P Petr II. 3 (b)⁷ (iii/b.c.) *σὺ δὲ ἀφιλοτίμως μου ἀντιλαμβάνη*, P Par 27²² *καθότι οὐ διαλείψεις ἡμῶν ἀντιλαμβανόμενος*, P Grenf I. 30⁶ (B.C. 103) *ἔ[φ] οἷς ἂν οὖν ἡμῶν προσδένωνται ἀντιλαμβανόμενοι*, BGU IV. 1138²⁴ (Aug.) *ἴν' ὧι ἀντιλημμέ(νος)*, and the expressive double compound in P Hib I. 82¹⁷ (B.C. 239–8) *καλῶς οὖν [π]οιήσεις συναν[τ]ι[λ]α[μ]βανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων*, "please therefore to give your zealous co-operation in all that concerns this" (Edd.). Cf. *OGIS* 697¹ (a Roman inscription from Egypt, on the graves of murdered men) *ἀντιλα(β)οῦ, κύριε Σάραπι*. Dittenberger quotes P Fay 12³¹ (B.C. 103) *τούτων δὲ γενομένων ἔσομαι ἀντιλημμένος*, the passive. In *OGIS* 51⁹ (iii/b.c.) *καὶ κατ' ἰδίαν ἐκάστου καὶ κατὰ κοινὸν πάντων ἀντιλαμβάνεται*, the verb must have the same sense. *Ib.* 339³² (ii/b.c.) shows gen. of thing, *τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο*. For (2), where the meaning is *in malam partem*, see such passages as BGU II. 648¹⁰ (ii/A.D.) *βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους*, P Lond 924¹² (A.D. 187–8) (= II. p. 135) *βιαίως ἀντελάβον τὸ τῆς γῆς*: other examples in Gradenwitz, *Einführung* i. p. 18. For the subst. ἀντιλήμπτωρ, formerly regarded as "peculiar to the LXX" (Cremer?) Deissmann (*BS* p. 91) cites P Lond 23 (B.C. 158–7) (= I. p. 38), in which a petitioner claims the King and Queen as his ἀντιλήμπτωρες, and says he finds his καταφυγή in them: cf. for the same conjunction of words LXX 2 Regn 22³. Add BCU IV. 1138¹⁹ (cited above), where a Roman official is invoked as τὸν πάντ(ων) σωτή(ρα) καὶ ἀντι(λήμπτωρα)—the same phrase without abbreviations occurs in a papyrus of the same collection cited in *Archiv* v. p. 81 n².

ἀντιλέγω.

The strong sense of ἀ. in Rom 10²¹, "contradict," "oppose" may be illustrated by P Oxy VIII. 1148⁸ ff. (ii/A.D.) where an oracle is consulted as to whether it is better for a certain man and his wife μὴ συμφωνῆσαι νῦν τῷ πατρὶ α(ὐτοῦ) ἀλλὰ ἀντιλέγειν καὶ μὴ διδόναι γράμματα, "not to agree now with his father, but to oppose him and make no contract" (Ed.). A somewhat weaker usage appears in *Syll* 523³¹ (iii/b.c.) *ἂν δὲ οἱ γραμματοδιδάσκαλοι ἀντιλέγωσιν πρὸς αὐτοὺς περὶ τοῦ πλήθους τῶν παιδῶν*, *ib.* 540⁴³ (ii/b.c.), *ἂν δὲ πρὸς αὐτοὺς ἀντιλέγωσιν οἱ ἐργῶνα περὶ τινοῦ τῶν γεγραμμένων*. Cf. also P Oxy I. 67¹⁰ (a dispute regarding property, A.D. 338) *εἰ πρὸς τὴν τῶν . . . οἰκοπ[έ]δ[ω]ν ἀποκατάστασιν . . . οἱ ἐ[=α]τιαθ[έν]τες ἀντιλέγοιεν*, "if the accused persons protest against the restoration of the estates" (Edd.), *ib.* X. 1252 *versio*⁹⁷ (A.D. 288–95) *ἀντιλέγοντες ἔρρωνται*, "persist in their refusal" (Edd.), and *ib.* II. 237¹³ (petition of Dionysia, A.D. 186) *ὁ δὲ παρὸν ἀναγνωσθέντος τοῦ βιβλιδίου πρὸ βήματος ἐσιώπησεν, οὐδὲν ἀντεπεῖν δυνά[μ]ενο[s]*: so CP^{Herm} 7¹.¹⁵ (? ii/A.D.) *εἰ δὲ θέλετε ἑτέραν γενέσθαι οὐκ ἀντιλέγω, οὐ γὰρ δύναμαι*.

ἀντίλη(μ)ψις.

Like the verb, the subst. frequently has the meaning "help" in petitions, e.g. P Par 26⁰ (B.C. 163–2) (= *Selections*, p. 17) *δεόμεθα οὖν ἡμῶν, μίαν ἔχουσαι ἐλπίδα τὴν*

ἰφ' ἡμῶν ἐσομένην ἀντίληψιν, ἀποστείλει ἡμῶν τὴν ἔντευξιν ἐπὶ Διονύσιον, "we beg you, therefore, having as our one hope the assistance that lies in your power, to send away our petition to Dionysius," P Amh II. 35⁵⁷ (B.C. 132) *τυχόντες τῆς παρὰ σ[ο]ῦ ἀντιλήψεως*, P Grenf I. 15¹ (not later than B.C. 146 or 135) *σῆς δικαίας ἀντιλήψεως*, BGU IV. 1187²⁷ (i/b.c.). For the extension of this meaning to religious matters in the LXX and in 1 Cor 12²⁸, see *BS* p. 92. It should be noted that the μ which WH insert in the noun in this last passage begins to invade it even in the earlier documents: cf. *Proleg.* p. 56. Thus P Lond 23²⁰ (B.C. 158) (= I. p. 38) *ἧς ἔχετε πρὸς πάντας . . . ἀντιλήψεως*, and the same phrase in P Tebt I. 43²⁹ (B.C. 118): cf. P Tebt II. 283²⁰ ff. (B.C. 93 or 60) *τούτου δὲ γενομένην ἔσομαι τετευχῶς [τῆς] παρὰ σοῦ ἀντιλήψεως*, "for if this is done I shall have gained succour from you" (Edd.). Later examples of the word are P Fay 296 (A.D. 113) *δὶδ' ἐπὶ σὲ τὴν καταφ[υ]γὴν ποιησάμενος ἀξιῶ ἐάν σοι φαίνηται ἀντιλήψεως τυχεῖν πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διευθύνων τὰ δημοσίᾳ*, and BGU II. 613¹³ (time of Antoninus Pius) *δεόμενος τῆς ἀπὸ σοῦ ἀντιλήψεως τ[υχ]εῖν*.

ἀντιλογία.

The disputed meaning "opposition" in *act* (see Thayer) finds fresh confirmation in P Petr II. 17 (3)⁷ (iii/b.c.) where ἀντιλογίαν γενομένην Ἀπταλῶι refers to an "assault." The word is fairly common, meaning "quarrel," as P Grenf I. 38³ (ii/b.c.) ἀντιλογίαν πρὸς με συνστησάμενος, P Ry I. 68¹⁰ (B.C. 89) *ἐμπροσῦσα* ἐξ ἀντιλο[γ]ίας [πληξέ]ν με, "attacking me in consequence of a dispute" (Edd.), and P Tebt I. 138 (late ii/b.c.). So in the formula *ἀνευ (χωρὶς) πάσης ἀντιλογίας*, "without dispute," in formal promises to pay money, etc.: BGU IV. 1133¹⁵ (Aug.), P Strass I. 75¹⁰ (A.D. 118), P Lond 310¹⁶ (A.D. 146) (= II. p. 208) (ἀντιλογίας γενομένης), Wilcken *Ostr* 1151 (iii/A.D.), P Flor I. 43¹⁴ (A.D. 370) and *ib.* 94¹³ (A.D. 491). Cf. *Syll* 929¹⁵ (ii/b.c.) *ὑπ' οὐδενὸς ἀντιλογίας*, *ib.* 334¹.³² (i/b.c.).

ἀντιλοιδορέω.

P Petr III. 2 I (g)²⁰ (late iii/b.c.) *ἔμοῦ δέ γε ἀντιλοιδοροῦντος* follows *ἐλοιδόρησας φαιμένη κτλ.*: cf. 1 Pet 2²¹.

ἀντιμετρέω.

For this rare NT word (Lk 6³⁸) Herwerden refers to the Byzantine Theophyl. Sim. p. 48, 25 (l 5, 5) ἀ. ἀμοιβὴν ἀξίαν τοῖς βεβιωμένοις. Grimm cites Lucian, *Amor.* 19, which is stronger evidence for its "profaneness."

ἀντιμοθία.

No instance of this Pauline word (Rom 12²⁷, 2 Cor 6¹³) seems as yet to have been found outside Christian literature. This, however, may be wholly accidental; and there is certainly nothing in the word itself to exclude it from the ordinary terminology of the day: see for further examples of the same kind Nageli p. 50 ff.

ἀντιπαρέρχομαι.

Lk 10³¹ can hardly have acquired this word from Wisd 16¹⁰, where the sense is markedly different. It is quoted from Straton (ii/A.D. ?), who writes (*Anth. Pal.* 12⁸) ἀντιπαρερχόμενος τὰ στεφανηπλόκια: Meineke took the

rather needless trouble to emend ἄρτι παρ.—did he know that the word occurred in Biblical literature? If the compound is rightly read there, it might be a new coinage, as it may well be in Wisdom and in Luke. Any writer was free to make a fresh compound like this for a special purpose. Straton was morally the most tainted writer in the Anthology, and we may be quite sure he owed as little to Holy Writ as it owed to him!

Ἀντίπας.

Deissmann (*BS* p. 187) calls attention to the appearance of [Ἀ]ντιπάτρου in *Perg* II. 524² (“not older than Caracalla?”): that the full form of the name is used may be evidence that this later Pergamene was not called after the martyr.

ἀντιπέρα.

This NT ἄπ. εἰρ., warranted from Polybius, is perhaps to be supplied in P Oxy I. 141⁵ (A.D. 503) τοῖς ἀγροφύλαξι(ι) . . . φυλάττουσι(ι) τὸ ἀντιπελ (), with reference to guards who protected estates on the further bank (probably of the Bahr Yusuḥ).

ἀντιπίπτω.

P Leid D²¹ (ii/B.C.), one of the letters of Ptolemaeus in the cause of the Serapeum Twins, has μηδὲν ἀντιπεσόν[τ]α, “not opposing me.”

ἀντιτάσσω.

The verb occurs twice in P Oxy IV. 707ⁱⁱ. 17. 88 (c. A.D. 136), a report of legal proceedings, with reference to the opposing party. P Cattaoui verso¹. 7 (mid. ii/A.D.) (= *Chrest.* II. p. 98) τῆς ἀντιτεταγμένης ἀρτίως Δρουσῶλλας. There are several instances in *OGIS* in a military sense, which was of course the earliest.

ἀντίτυπον.

The meaning “impress” is rightly given by LS for τύπος as the first that arises from the etymology, and it is well supported in classical and post-classical writers. Hence, though “profane” examples for ἀντίτυπος(-ον) = “corresponding” (adj.) or “image” (noun) are rare, we can take the use in Heb 9²⁴ and I Pet 3²¹ (“answering to”) as the survival of a primitive meaning. Note also Polyb. vi. 31⁸ τοῖς δ' ἵππευσι τούτοις ἀντίτυποι τίθενται, of auxiliary infantry posted “opposite” the cavalry, in a corresponding position. In MGr written language ἄ. means “copy” of a book.

ἀντίχριστος.

Grimm suggests that John (1 Jn 2¹⁸ etc.) coined the word: Bousset (*Antichrist Legend* p. 136) says it “is not older than the NT.” It seems obvious, from the manner of its first introduction, that it was at any rate quite familiar to the readers of 1 Jn and 2 Jn; but it might easily have been introduced by the author in his earlier teaching. The most probable model would be ἀντίθεος (“aemulus Dei” in Lactantius), for which Cumont (*Les Religions Orientales*² p. 387) cites a magical papyrus, πέμψον μοι τὸν ἀληθινὸν Ἀσκληπιὸν δίχα τινὸς ἀντιθεοῦ πλανοδαίμονος. It was a term applied to the *daēva* of Magian religion, on whom see

PART I.

Early Zoroastrianism (Hibbert Lectures 1912), ch. iv.: they were “counter-gods.” Whether John means primarily “a rival Christ” or “an opponent of Christ” or “a substitute for Christ” may be left to the commentators. The first and third may be paralleled by the two senses of ἀντιστράτηγος, “the enemy’s general” and “pro-praetor”: cf. ἀντισύγκλητος, the name Marius gave to his bodyguard, as an “opposition Senate,” ἀντιχόρηγος “rival choregus,” and ἀντιταμίας “pro-quaestor” etc. The second is less easily paralleled: Caesar’s Ἀντικάτων, a counterblast to Cicero’s *Cato*, may serve. Generally speaking, ἀντι—x suggested (1) the claim to be x, (2) opposition to, equivalence to (cf. Homeric ἀντίθεος, and the name Ἀντίπατρος), substitution for an existing x.

ἀντλέω.

P Oxy VI. 985 (i/A.D., second half) ἀνηλώμα(τος) Φαύστω ἀντλοῦντι μηχαν(ήν). P Lond 1177⁶⁹ (A.D. 113) (= III. p. 183) ἀντλοῦντων ἀπὸ πρῶτας ἕως ὀψέ. In the late P Oxy I. 147 (A.D. 556) we have a receipt for a “rope” or “coil” provided by the monks for the machine in the garden of the Holy Mary ἐπὶ τῷ ἀντλήσαι ὕδρω εἰς τὴν ἀγί(αν) κολυμβήθραν, “for raising water to fill the holy font.” The subst. ἀντλητής occurs in P Lond 1177 (cited above), P Tebt I. 241 (B.C. 74) and P Strass I. 52¹⁴ (A.D. 151); and ἀντλία in BGU IV. 1120^{47f} (B.C. 5). For the compound ἀναντλέω used metaphorically, see P Vat A¹³ (B.C. 168) (= Witkowski², p. 65) τοιοῦτους καιροῦς ἀντληκυῖα: similarly P Hawara 56²⁰ (? late i/A.D.) (*Archiv* v. p. 382) ἀρρωστίαν ἰσοθάνατο(ν) [ἐξ]ήντηλησα—presumably [ἀν]ήντηλησα is as likely, in view of the parallel just cited.

ἀνοφθαλμέω.

“Verbum elegantius = resistere,” so Blass on Ac 6¹¹, where the word is found in his “β-text,” μὴ δυνάμενοι οὖν ἀνοφθαλμεῖν (ἀντιλέγειν) τῇ ἀληθείᾳ: cf. the Polybian passage cited by Schweighäuser (with a wrong reference) in *Lex Polyb.* s.v., μὴ δύνασθαι τοῖς χρήμασιν ἀνοφθαλμεῖν. In the ordinary text of the NT ἄ. occurs only in Ac 27¹⁵ of a vessel’s not being able to “face” the wind: cf. Wids 12¹⁴, of a king or prince who cannot “look God in the face” (ἀνοφθαλμησαί σοι), and *Afac. Barnab* 7 (p. 89, ed. James) οὐ τὴν θεάν οὐκ ἠδυνήθημεν ἀνοφθαλμησαί καὶ ἰδεῖν. For a similar usage see Barnab. 5¹⁰, and cf. Clem. Rom. 34 of an idle workman—ὁ νωθρὸς καὶ παρεμεινὸς οὐκ ἀνοφθαλμεῖ τῷ ἐργοπαρέκτῃ αὐτοῦ, “does not look his employer in the face.”

The word was read in the printed text of P Par 63⁴³, but is removed by Mahaffy (P Petr III. p. 23), who reads ἀντ’ ὀφθαλμ[ῶ]ν [θεμένου]ς, “keeping it before your eyes.” The parallel compound ἐπιφοφθαλμησασα occurs in P Théad 19⁹ (iv/A.D.) “ayant jeté un œil d’envie sur le troupeau” (Ed.).

ἄνυδρος.

OGIS 199²¹ (i/A.D.) οἰκοῦντα ἐντὸς πεδίων μεγάλων ἀνύδρων—the “waterless” deserts stretching to the south and west of Abyssinia. P Oxy VI. 918ⁱⁱ. 10 (a land-survey, ii/A.D.) μεθ’ (ἦν) γῆ[ς] ἄνυδρ(ος). P Lips Inv 348⁶ (A.D. 376–8) (= *Chrest.* II. p. 86) ἀνέδραμον . . . δι’ ἀνύδρων ὄρων. The subst. is found in the petition of certain quarrymen to be transferred to the alabaster quarries on account of the

want of water in the place where they were working—διὰ τὴν ἀνυδρίαν τῶν τόπων [τῶνδ]ε (P Petr II. 9 (2)⁶ (iii/B.C.)).

ἀνυπόκριτος.

To the literary citations for this word given by Nägeli, p. 43, we may add Demetrius *de Eloc.* 194.

ἀνυπότακτος.

In the great Paris magic papyrus (edited by Wessely, *Wien. Denkschr.* XXXVI. ii. pp. 44 ff.) 1367 we find ἀνυποτάκτους following σιδηροψύχους ἀγριοθύμους. Moeris (ed. Pierson), p. 34, defines ἀφηνιαστής by ἀνυπότακτος, ὑπερήφανος. See further Nägeli, p. 45.

ἄνω.

Τὸ β⁸ Ν ἀπέδραμεν τὸ δαιμόνιον ἄνω εἰς τὰ μέρη Αἰγύπτου—other authorities for this recension have εἰς τὰ ἄνω μέρη—raises some problems, on which reference may be made to *Early Zoroastrianism*, p. 338, and D. C. Simpson *in loc.* (Oxford Apocrypha). For the text as it stands good illustration may be found in the Egyptian documents, P Leid D¹ 1⁶ εἰς τοὺς ἄνω τόπους, “ad loca superiora,” and the contemporary *OGIS* 111¹⁷ (after B.C. 163) ἐπὶ τῶν ἄνω τόπων [ταχθεῖς]. Cf. P Petr II. 33 (a) A⁵¹⁰ (a steward’s account) ἄρτων τῶν ἀποσταλέντων σοὶ ἄνω, P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) ἀποστειλῶ σε ἄνω, “I will send them up to you” (from Alexandria): on σέ = σοί, cf. *Proleg.* p. 64. For ἡ ἄνω κλήσις in Phil 3¹⁴ the RV mg (= “the call, Come up!”) is apparently presumed in *Aproc. Baruch* 4 (p. 87³³, ed. James) ἐν αὐτῷ μέλλουσιν τὴν ἄνω κλήσιν προσλαβεῖν, καὶ τὴν εἰς παραδείσον εἰσοδοῦν. A curious metrical epitaph (no. 69) in Prof. Calder’s Phrygian collection, dated by him after the middle of iv/A.D., begins

νῦν ἀγαπᾶς σὺ μαθεῖν τίς ἐγὼ ξένος, ἢ πόθεν ἦλθα ;
ἐγ λεγεῖνος ἄνω θεμέν[ων] βασιλεῖα μέγιστον,

which he renders “from the legion of those that have set the mighty king on high.” In P Fay 101 verso¹¹⁵ (an account, about B.C. 18) we find ἄνω· Παῦνι δ ἕως Ἐπέφ τε, where the editors explain ἄνω as indicating that the following dates “Pauni 4 to Epeiph 15” should have headed the account, instead of coming at the end. The superlative ἄνωτάτω occurs in P Lond 1170 verso (c)¹¹ (A.D. 42) (= III. p. 107) τῇ ἀνωτάτω χρήσομαι τεμωρία, “the highest penalty”—an unusual application: cf. Epict. iii. 24⁸⁴ ἡ ἀνωτάτω καὶ κυριωτάτη (sc. ἄσκησις). The compound ἐπάνω (g.v.) is represented in MGr.

ἄνωθεν.

In P Petr III. 43(2)^{iv.17} (B.C. 246) ἄνωθεν is found in opposition to κάτω: *hiat contextus*. P Hib I. 110⁶⁵ (records of postal service, c. B.C. 255) ὥρας πρώτης παρέδωκεν Θεύχρη[η]στος ἄνωθεν Διν(αι) κυ(λι)στοῦς γ, “1st hour, Theochrestus delivered to Dinias 3 rolls from the upper country” (Edd.). “Ἄνωθεν appears again twice in this document, and κάτωθεν “from the lower country.” (This is a very early example of the approximation of ο and ω, on which see *Proleg.*³ pp. 244 and 35 f.). BGU IV. 1208² (Aug.) κατανη[σα]ς ἐκ τῶν ἄνωθεν [τόπων] . . . ἐκομισά[μη]ν εἰς Σωτηρίχου κτλ. In P Tebt I. 59^{6ff.,10} (B.C. 99) ἦν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, and διὰ τὸ ἄνωθεν

φοβέσθαι καὶ σέβεσθαι τὸ ἱερόν, the editors translate “or old.” P Oxy II. 237^{viii.31} (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα, “this cannot be done adequately unless copies are made from the beginning” (Edd.). In P Oxy IV. 718²¹ (A.D. 180–92) ἔτι δὲ ἀνωθε[ε]ν τῶν δημοσίων ἀποδιδόμενων, the editors translate “although the imposts have for years been paid.” But “completely,” “from the beginning” may equally be the sense of ἄνωθεν: cf. *ib.* 745^{4ff.} (c. A.D. 1) μ[ῆ] . . . η[] . . . ἦν ἀνωθεν γεινηται πάντα καὶ πάλιν ἐατοῦς ἀνασκευάζωμε[ν] μὴ οὕσης χρῆας, “in order that everything may not be completely . . . and we go bankrupt again without any necessity” (Edd.). In BGU II. 595^{5ff.} (A.D. 70–80) the meaning “again,” “a second time,” seems best to suit the context. A certain Sochotes, wishing to repay a loan, did not find his creditor—τοῦ δὲ σὲ μὴ εὔρεθῆναι ἀποδεδῶκε αὐτὰς ἄνωθεν (for ἄνωθεν) ἵνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγήῃ, where Lietzmann (*Gr. Pap.* p. 14) understands by φιλάνθρωπον a gratuity: “S. has once paid it and would have to pay it again, if he went back home with the borrowed money; therefore he returns it immediately.” Other examples of the word are CPR 1¹⁹ (i/A.D.) καθὼς ἄνωθεν εἴθιστο, P Tebt II. 298⁶¹ (A.D. 107) ἀκολούθως τῇ ἀνωθε[ν] συνηθείᾳ, BGU IV. 1074² (iii/A.D.) τοῖς ἄνωθεν προγόνους, and P Oxy IX. 1204¹⁴ (A.D. 299) δεδέχεται τῆς θέας τύχης ἐτι ἄνωθεν τῶν δεσποτῶν ἡμῶν. The usage of the inscriptions follows on similar lines. Dittenberger (*Syll.* III. p. 256) enumerates three meanings—(1) *de supero* 537⁶³ ἐπεργάσεται ὄρθον καὶ ὀμαλὲς ἄνωθεν, (2) *antiquitus* 929⁶¹ νόμοι γὰρ ἱεροῖς . . . ἄνωθεν διεκεκάλυτο ἵνα μηθεῖς κτλ., (3) *denovo* 732²¹ γενηθεῖς δ[ε] καὶ παραίτιος τῆς ἄνωθεν συλλογῆς, a decree of i/B.C. referring to the revival of certain sacred practices which had ceased for some time.

ἄνωτερος.

For this comparative with reference to time, cf. *Syll.* 307⁵⁵ (ii/B.C.) ἔτει ἀνώτερον τρ[ι]τω[ν], *ib.* 318⁸ (B.C. 118) τὸν ἀνώτερον μὲν χρόνον πάντα διατετέλεκεν. In P Giss I. 48²⁴ (A.D. 202–3) we find the -ω form, τοῖς ἀνωτέρω ἔεσι.

ἄνωφελής.

P Lond 908³¹ (A.D. 139) (= III. p. 133) ὅπως εἶδη ἄκυρον καὶ ἀνωφελὲς κριθησόμενον ὁ μετέζωκεν ὑπόμνημα. The same document has κενὸς καὶ [ἀ]νωφελῶς (l. 28). In P Hawara 56²⁰ (? late i/A.D.) (= *Archiv.* v. p. 382) we find a derived subst., ὅτι ἄρρωστιαν ἰσοθάνατο(ν) [ἐξ]ήνητλησα καὶ ἄλλας πολλὰς ἀνωφελίας.

ἄξινη.

P Magd 8⁸ (B.C. 218) δρέπανον θερσιτικὸν οὐ τιμῆ (δραχμάς) β, ἀξίνη (δραχμάς) β. Herwerden s.v. κλῆς recalls the proverbial saying—τῇ κλειδί τὰ ξύλα σχίζειν, τῇ δ' ἀξίνη τὴν θύραν ἀνοίγειν (Plut. *Mor.* 43 C). Cf. MGr ἀξινῆρι.

ἄξιος

appears with infin. in BGU IV. 1141¹⁵ (B.C. 14) ἐγὼ μὲν οὐ δοκῶι ἄξιος εἶναι ὑβρίζεσθαι. For the absolute use (as Mt 10^{11,13}) see P Petr II. 15 (3)⁸ (B.C. 241–39) τοῦτο δὲ ποιήσας εὐχαριστήσιος ἡμῖν κ[α]τ' ἄξιος γὰρ ἔστιν ὁ ἄνθρωπος ἐν χρεαίει . . . where the editor translates, “By

doing this you will oblige us, [.] for the man is worthy of it, [but in need—].” The sense of “worth,” “value,” is illustrated by P Lille I. 6⁹ (iii/B.C.), where a certain Petesuchos complains that robbers ἐξέδυσαν χιτῶνα ἀξίον (δραχμᾶς) 5 “a tunic worth six drachmas.” So the fem. became a noun = “value”: BGU IV. 1118⁴⁰ (B.C. 22) πειθεσθαι περὶ τῆς τούτων ἀξίας, *ib.* 1126³³ (B.C. 8) ἐκτίνιν τὴν ἐκάστου ἀξίαν πλὴν συμφανοῦς ἀπ[ω]λείας. For ἀξίως τοῦ θεοῦ (as in 1 Th 2²⁵, 3 Jn⁶ etc.) see Deissmann *BS* p. 248 f., who shows that “the formula was a very popular one in Pergamus and doubtless also in other localities.” He cites five inscr., as *Perg* I. 248⁷ ff. (ii/B.C.), where Athenaios, a priest of Dionysios and Sabazios, is extolled as συν[ν]τετελεκότος τὰ ἱερά . . . εὐσεβῶς [μ]εγὰ καὶ ἀξίως τοῦ θεοῦ. We may add *Magu* 33³⁰ (Gounos in Thessaly, iii/B.C.) ἀξίως [τ]ῆ[ς] θ[ε]ῶ[ς], *ib.* S5¹⁰ f. (Tralles) ἀξίως τῆς τε Ἀρτέμιδος . . . καὶ [τοῦ] . . . δήμου, and *Priene* 119¹⁵ (end of i/B.C.) πομπέουσας τῇ προστάτιδι τῆς πόλεως Ἀθηναίης τῆς θεᾶς ἀξί[ως]. So P Petr II. 13 (19)⁴ (c. B.C. 252) (= Witkowski², p. 18) οὐ μὴν οὐδὲν ἐμοὶ [ἐ]στ[αι] με[ῖ]ζον ἢ σοῦ προστατήσα[ι τὸν] [ἐ]πι[λο]ιπον βίον, ἀξίως [μὲ]ν σοῦ, ἀξίως δ' ἐμοῦ, where the dependent gen. is neither divine nor a community, but has the dignity characteristic of the *pietas* of this charming letter. A combination may be seen in the letter of Aline to her husband, P Giss I. 20²⁴ (ii/A.D.), following the citation under ἀξιώ below, ἵνα ἀξίως σοῦ καὶ τῶν θεῶν ἀόκνως προσέλθῃ. The word survives in MGr.

ἀξιώω

is very common in legal documents = “claim,” e.g. P Oxy I. 37¹.²¹ (A.D. 49) (= *Selections*, p. 50) ἀξιώω ταῦ[τα] φυλαχθῆ[ναι], “I demand that these (documents) be preserved (in the record),” *ib.* II. 237¹⁴.¹⁴ (A.D. 186) ἀξίων τότε ἂ προσήνεκα αὐτῆ ἀνακομίσασθαι, “claiming to recover what I had made over to her.” It also frequently occurs in the weakened sense “request,” “ask,” as P Eleph 19¹⁸ (iii/B.C.) ἀξίω σε ἀνακαλέσασθαι Μίλωνα, P Par 49¹⁰ ff. (B.C. 164–58) (= Witkowski², p. 70) τοῦ δὲ ἀδελφοῦ σου συμπεπόντος μοι . . . καὶ ἀξίωσαντός με, P Oxy IV. 805 (B.C. 25) ἀξίω δὲ ἀντιφανεῖν [μ]οι πυκνότερον, P Giss I. 20²⁸ (ii/A.D.) ἀξιώσεις οὐκ διστιχον αὐτῶι γραφήναι (can this mean “you will arrange that . . .”?). For ἀξιώω of prayer (as LXX Jer 7¹⁶, 11¹⁴) cf. P Par 51²² (a dream from the Serapeum, B.C. 160) (= *Selections*, p. 20) ἤξικα τὸν Σάραπιν καὶ τὴν Ἴσιν λέγων Ἐλθέ μοι, θεὰ θεῶν κτλ., and *Syll* 816¹ (ii/B.C.) ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ἕψιστον . . . ἐπὶ τοὺς δόλωι φονεύσαντας κτλ. (See Deissmann *LAE* p. 423 ff.) The verb occurs in *OGIS* 201⁷ (the Silco inscription, vi/A.D.) αὐτοὶ ἤξίωσάν με, where Dittenberger renders, “dignitatem meam regiam agnoverunt.” For a similar use of the noun ἀξίωμα, see P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μύζον ἀξίωματι κα[ὶ] τιμῆι. For the LXX usage of ἀξίωμα = “request, petition” (Esther 5³⁻⁸, 7² f. etc.), Deissmann (*BS* p. 92 f.) refers to the confirmation afforded by the inscriptions, e.g. *Syll* 303⁶ (before B.C. 146) περὶ τῆς (χώρας) ἐπιδοῦς ἀξίωμα βασιλεὺς Θρακῶν Κότ[υς] . . . ἦται τ[ῆ]ν π[ῆ]τριον ἡμῶν χώραν. Fränkel on *Perg* I. 13¹ (iii/B.C.) describes it as very rare: see his exx.

ἀόρατος.

P Leid Wⁱⁱ.²⁷ (occult) has ἄ. among divine epithets, also vii⁴¹ of fire (!). From Hellenistic times comes the Milesian

epitaph *Kaibel* 223 ἀνύσαντά σε τὰν ἀόρατον . . . ατρατατου (ἀτραπιτόν Ed.) βίότου: “videtur via dici quam qui sequitur nescit quo ducit.” The subst. occurs in *Magu* 114⁴ διὰ τὴν . . . ἀορασίαν τῶν ἀρτοκόπων.

ἀπαγγέλλω.

The verb = “report,” “announce” (as Mk 6³⁰) is found in P Lond 42²⁵ ff. (B.C. 168) (= I. p. 30, *Selections*, p. 11) ἔτι δὲ καλῶ ὄρωρ τοῦ τῆν ἐπιστολὴν παρακεκομικό[το]ς ἀπηγγελοῦτος ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς παντελῶς ἀηδίσομαι, “and now that Horus who brought the letter has reported about your having been released from your retreat, I am utterly distressed.” So P Tebt II. 297⁷ (c. A.D. 123) ἀπῆγγ[ει]λεν τὴν τάξιν ὡς ὀφείλουσαν πρᾶθῆναι, “reported that the office ought to be sold.” Abbott, *Joh. Voc.* p. 164, has a good note on the force of ἀπ. = “report, bring word” in Jn 16²⁵: he illustrates it from Epictetus. In the interesting proceedings before a Roman Emperor, P Oxy I. 33 (late ii/A.D.), the word seems almost to have the legal sense of “appeal,” as when the accused man exclaims, v. 6^{ff.}: ὑπὲρ τῆς ἐμαντοῦ εὐγενείας . . . ἀπαγγέλλω, “I appeal on behalf of my nobility” (Edd.).

ἀπάγω.

The verb is found four times in P Oxy I. 33 (late ii/A.D.), of one being “led off” to death, which may perhaps determine the meaning in Ac 12¹⁹: the guards were not merely “imprisoned,” but “led away to death” (RV mg). Lk 23²⁶, with the Vulgate *duci* and the gloss ἀποκτανθῆναι in D*, are probably decisive for this (the Attic) meaning. On the other hand, it should be noted that ἄ. is the ordinary word for “arresting” (cf. Gen 39²² τοὺς ἀπηγμένους = “the prisoners”) as P Petr III. 36 (a) *verso* ἄδίκως ἀπηγμένον and *ib.* 27 ἀκριβέως ἐνεκεν ἀπήχθην: so P Lille 7¹⁸ (iii/B.C.) οὗτος δὲ ἀπήγαγέ με εἰς τὸ αὐθι δεσμοκτήριον, P Petr II. 10 (2)¹² συντάξεν ὁ ὑπῆρέτης ἀπαγαγεῖν με. “the apparitor gave directions to arrest me” (Ed.), and *OGIS* 90¹⁴ (the Rosetta stone, B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγμένους . . . ἀπέλυσε τῶν ἐνκεκλη[τ]μένων. Cf. also P Oxy II. 237^{vi}.¹⁸ (A.D. 186), where Chaeremon claims the right of taking away his daughter even against her will from her husband’s house—ἀπάγοντι αὐτὴν ἀκουσαν ἐκ τῆς τοῦ ἀνδρὸς οἰκίας, BGU IV. 1130¹⁵ (B.C. 5) ἐτόλμησε . . . ἀποστρεφῆ ἀπαγαγεῖν τὴν θυγατέρα ἡμῶν . . . καὶ ἔχειν παρ’ ἐαυτοῦ ἐν εἰρκτ[ῆ] ἐπὶ μῆνας ἑ. In the dialect inscription *Syll* 2716¹¹ (ii/B.C.) it denotes apparently the “capture” of youths in a raid.

ἀπαίδεντος.

In P Oxy I. 33ⁱⁱ.¹⁹ (late ii/A.D.) Appianus does not hesitate to charge the Emperor (? Marcus Aurelius) with τυραννία ἀφιλοκαγαθία ἀπαίδια as contrasted with the virtues of his deified father Antoninus who was φιλόσοφος . . . ἀφιλάργυρος . . . φιλάγαθος. See *Archiv* i. p. 37.

ἀπαίρω.

For the intransitive sense of ἄ. = “depart,” as in Gen 37¹⁷, cf. P Petr II. 13 (5)⁶ (B.C. 258–3) ἀπ[η]ρμ[έ]νον, “on your departure.” In the Paris magical papyrus 3082 Deissmann (*LAE* p. 254) ingeniously proposes to substitute for the meaningless ἀφαιρων of the MS. ἀπαίρων in the sense of

"make to go forth" (as LXX Ps 77^{26,52})—ὄρκιζων δὲ φύσα ἀπὸ τῶν ἄκρων καὶ τῶν ποδῶν ἀπαίρων τὸ φύσημα ἕως τοῦ προσώπου καὶ εἰσκριθήσεται. MGT παίρω (also παίρω) is given as "take," "fetch" in Thumb's Glossary: it might equally well come from ἐπαίρω, but the meaning suits ἀπαίρω better.

ἀπαιτέω.

BGU II. 530³⁶ (i/A.D.) (= *Selections*, p. 62) ἄλλως τε καὶ ἀπαιτεῖται ὑπὸ τῶν πρακτόρων ἰκανόν, "especially security is demanded by the taxgatherers": cf. P Fay 39¹⁴ ff. (A.D. 183) ἐκ τίνος ἀπαιτεῖται τὸ προκείμενον ἀπότακτον, where the editors state that ἀ. "may imply that the payment was in arrear or have a quite general meaning." The former alternative is clearly implied in P Fay 11²⁰ (c. B.C. 115) ὁ ἐγκαλούμενος πλεονάκις ἀπητημένος [ο]ὕχ ὑπομένει ἐκουσίως ἀποδίδοναι, "the accused, though frequent demands have been made, persistently refuses to pay voluntarily" (Edd.). Other examples of the verb, which is common, are P Flor I. 61⁹² (A.D. 86-8) διὰ τί ἕως σήμερον οὐκ ἀπητήσας, and again⁵¹ ἐπὶ σιτόλογοι ἦσαν καὶ ἀπητ[οῦ]ντο εἰς τὸν Κ[α]ίσαρος λόγον, P Lond 856¹⁹ (late i/A.D.) (= III. p. 92) ὁ δὲ λήμπτωρ ἀπαιτεῖ certain taxes, P Tebt II. 327¹⁹ ff. (late ii/A.D.) οὐ δόντως ἀπαιτοῦμα[ι] τὰ ὑπὲρ τῶν ὑπαρχόν[των] τελούμενα δημόσια, "demands have wrongfully been made upon me for the government dues payable on behalf of the property" (Edd.): a very similar phrase occurs in CP Herm 52^{1,16}. In P Oxy VIII. 1157²⁵ (late iii/A.D.) καὶ μάθε ὅτι τὸ ἐπεικεφάλαιον ἀπαιτοῦσιν "find out also about the collection of the poll-tax" (Edd.): the idiomatic impersonal plural curiously contrasts with the translation Greek, showing the same word, in Lk 12²⁹. In the Christian letter P Oxy VI. 939¹⁶ (iv/A.D.) (= *Selections*, p. 129) we have the phrase τοῦτο τοῦ καθήκοντος ἀπ[αι]τ[οῦ]ντος, "this being what duty demanded." For the subst. see BGU IV. 1103¹⁸ (B.C. 14) περὶ ἀπαιτήσεως τοῦ φερναρίου, P Oxy I. 104²⁶ (a will, A.D. 96) ἀπαιτή[σιν] ποιήσεσθαι, etc. and for the adj. ἀπαιτήσιμος various land-surveys of ii/B.C.—P Tebt I. 61, 64, 72. The noun ἀπαιτητής occurs in Wilcken *Ostr* 1460 (A.D. 185-6) δι' ἐμοῦ Μάρκου . . . ἀπαιτητοῦ.

ἀπαλγέω.

To Grimm-Thayer's refl. for this NT ἄπ. εἶρ. (Eph 4¹⁹ ἀπηλγκότες, but ἀπηλικότες DG etc.) in its Hellenistic sense of "to despair" or "become callous," add Dion Cass. xlviii. 37 ἀ. πρὸς τὴν ἑλπίδα.

ἀπαλλάσσω.

In one of the oldest marriage-contracts hitherto discovered among the Greek papyri, P Gen I. 21¹² (ii/B.C.), provision is made for what will take place if the wife of her own accord βούληται ἀπαλλάσσεσθαι, "desires to be released": so P Tebt I. 104³¹ (B.C. 92), P Oxy I. 104²⁶ (a will, A.D. 96) ἡνίκα ἐὰν ἀπαλλαγῇ τοῦ ἀνδρός, *ib.* II. 263¹⁷ (A.D. 81-95), *ib.* II. 267^{17, 20} (A.D. 36), *al.* and for the subst. in a similar sense P Oxy VI. 905¹¹ (A.D. 170) ἐ[ὰν] δ[ὲ] ἀπαλλαγῇ γέννητ[α]. The correlative is well seen in P Ryl II. 154²⁸ (A.D. 66) ἐὰν δὲ διαφορὰς αὐτοῖς γεναμένης [χ]ωρίζονται ἀπ' ἀλλήλων, ἥτοι τοῦ Χ. ἀποπέμνοντος τ[ῆ]ν Θ. ἢ καὶ αὐτῆς ἐκουσίως ἀπαλλασσομένης [ἀ]π' αὐτοῦ: the correspond-

ing nouns ἀποπομπή and ἐκούσιος ἀπαλλαγῆ appear in l. 29. A more general use of the verb is afforded by P Petr II. 2 (3^{1 f.} (B.C. 260) (= Witkowski², p. 22) εἰ ἔρρωσαι καὶ ἐν τοῖς [ἄ]λλοις ἀλύτως ἀπαλλάσσεις, "if you are well and in other respects are getting on without annoyance." P Petr II. 20^{iv, 9} (as amended P Petr III.) (B.C. 252) λυσιτελέστερον ἀπαλλάξει, "it will be more profitable for you to release (the boat from ἀγγαρία)." P Ryl II. 77³⁵ (A.D. 192) καὶ ἀπαλλαγῆναι ἐπιτηρήσεως "released from the superintendence of land under lease" (Edd.). The perf. partic. mid. means "dead" in P Lond 915¹³ (A.D. 160 or 161) (= III. p. 27): cf. μετηλλαχώς. P Tebt II. 315 (ii/A.D.) twice shows the word, as¹⁵ [μη]δὲν παραχ[θ]ῆς, ἐγὼ γάρ [σ]ε [ἀ]παλλάξω (and so²⁵) "I will get you off" (Edd.). *ib.* 385²⁴ (A.D. 117) ᾧ καὶ δώσει ἀπαλλασσομένη . . . "on his release (from apprenticeship)": cf. the subst. in P Oxy IX. 1204¹³ (A.D. 299) ἀπαλλαγῆναι εὔρασθαι πειρώμενος . . . τῶν πολιτικῶν λειτουργιῶν, "endeavouring to find a release from municipal offices." The τοῦ βίου, which produces the use noted above, is expressed in Hadrian's dying letter (or what purports to be such), P Fay 19⁹ [οὔτε] ἀνοήτως ἀπαλλάσσομε τοῦ βίου. From inscriptions may be cited *Syll* 510⁸⁹ (ii/B.C.) ὅσοι δὲ ἐγκαταλιπόντες τὰ κτήματα ἀπηλλαγμένοι εἰσίν, οἱ δὲ τοκιστὰ γεωργήκασιν, εἶναι τὰ κτήματα τῶν τοκιστῶν, apparently "have absconded." So P Fay 12¹⁹ (c. B.C. 103) ἀπηλλάγησαν. There is a curious use in P Flor II. 262¹⁴ (iii/A.D.) ἀπήλαξεν γὰρ τότε τὸν πῆχυν δραχμῶν δέκα, which Comparetti renders "poiché allora valutò il cubito a dieci dramme:"—so we say "he let it go for a shilling."

ἀπαίλοισιόω.

Syll 226¹⁹³ (Olbia on Euxine, iii/B.C.) οὐδενὸς δ' ἀπηλοτριώσε οὐδὲν τῶν ὑπαρχόντων. *ib.* 860^{2, 13} (in dialect, Delphi, ii/B.C.) ὡσα[ύτως] δὲ μηδὲ ἀπαλοτριωσάτω Ἀσία . . ., εἰ δὲ ἀπαλοτριωσῆ καθ' ὅποιοι τρόπον κτλ. *OGIS* 383¹⁵³ (i/B.C.) μήτε αὐτῶι καταδουλώσασθαι, μήτε εἰς ἕτερον ἀπαλοτριώσασθαι. Dittenberger (*Syll* II. p. 10, n⁹) cites another Delphian inscr. with ἀπαλοτριώουσα. Cf. also *Syll* 229¹² (iii/B.C., Orchomenus in Arcadia—in dialect) μὴ ἐξέστω μηθὲν ἀπαλοτριώσασθαι ἐντὸς ἐτ[ῶ]ν εἰ[κ]οσι (sc. γὰν κλῆρον ἢ οἰκίαν), P Lond 1157 *verso* (b)⁸ (illiterate, A.D. 246) (= III. p. 111) ἀπολοτριούσται, apparently for ἀπαλοτριούσθαι (Edd.). The compound ἐγαλλ. is more common: thus P Giss I. 2^{1, 24} (B.C. 173), BGU IV. 1167⁶² (B.C. 12), *ib.* 1187¹⁵ (i/B.C.), P Oxy VIII. 1118¹⁰ (i/ii A.D.), of the "alienation" of property. Note also the verbal ἀνεγαλοτριώτων in P Ryl II. 177¹¹ (A.D. 246), "unalienated": we might say of this what we said of ἀνεπαίσχυντος and other like words. The noun occurs in Vettius Valens p. 2³⁷, where Mars is said to produce a host of evils, including γονέων ἀπαλοτριώσεις, "estrangements of parents."

ἀπαντάω.

The verb is very common of "attendance" before a magistrate. It is sufficient to cite P Petr III. 30⁸ καὶ φαιμένη καταστήσεσθαι πρὸς [μ]ε[τ]ρή . . . οὐκ ἀπητη[σ]ε, "though she said that she would appear against me in the . . . she did not present herself" (Edd.), P Tor II. 13¹³ (B.C. 147) ἀ ἐπὶ τὸ κριτήριον, P Grenf I. 13⁵ (B.C. 152 or 141) ἀπαντᾶν ἐπὶ σέ, P Oxy I. 59⁵ ff. (A.D. 292) αἰρεθέντος Θεοδώρου ἀντὶ Ἀρείου σκορῆβα ἀπαντᾶσαι ἐπὶ τὴν ἡγεμονίαν καὶ

προσεδρεύσαι τῷ ἀχράντῳ αὐτοῦ δικαστηρ[ί]ω, "Theodorus, who was recently chosen in place of Arion the scribe to proceed to his highness the prefect and attend his immaculate court" (Edd.), P Cairo Preis 4²⁰ (A.D. 320) ἀπαντησάτωσαν [ἐπ]ὶ τὸ ἡγεμονικὸν δικαστήριον, and from the inscriptions, *Syll* 737⁹³ (ii/iii A.D.) εἰ δέ τις τῶν ἰοβάκχων, εἰδὼς ἐπὶ τοῦτο ἀγορὰν ὀφείλουσαν ἀχθῆναι, μὴ ἀπαντήσῃ, ἀποτεισάτω τῷ κοινῷ λεπτοῦ δραχμᾶς) ὧ. P Lond 42^{2f} (B.C. 168) (= I. p. 30, *Selections* p. 9) εἰ ἐρρωμένῳ τὰλλα κατὰ λόγον ἀπαντᾷ, "if you are well, and things in general are going right," shows a common epistolary formula: cf. P Vat A² (B.C. 168) (= Witkowski², p. 64), P Par 45^{2f} (B.C. 153) *al.* In MGr the verb means "answer."

ἀπάντησις.

The word is used absolutely (as Mt 25⁶ and LXX I Regn 13²⁵) in P Tebt I. 43¹⁷ (B.C. 118) παρεγενήθημεν εἰς ἀπάντησιν (a newly arriving magistrate)—a passage which may demolish the Semitism sometimes found lurking in the word. For εἰς ἄ. construed with the gen. (as Mt 27³² δ- text and I Th 4²⁷) cf. BGU II. 362^{vii}.¹⁷ (A.D. 215) πρὸς [ἀ]πάντη[σιν τοῦ] ἡγεμόνος, and the *Pelagia-Legenden* (ed. Usener) p. 19 εἰς ἀπάντησιν τοῦ ὄσιου ἀνδρός. A Ptolemaic inscription edited by Strack (*Archiv* iii. p. 129) has ἕν εἰδη- ἦν ἐσχρηκεν πρὸς αὐτὸν ἡ πόλις εὐχάριστον ἀπάντησιν. The word seems to have been a kind of *t.t.* for the official welcome of a newly arrived dignitary—a usage which accords excellently with its NT usage. See *Proleg. 3 pp. 14, 242.*

For a subst. ἀπαντητήριον, *deversorium*, see P Iand 17³ (vi/vii. A.D.).

ἄπαξ.

P Oxy III. 471⁷⁷ (ii/A.D.) ἄπαξ γὰρ ἐν ἔθει τῆς α[ισ]χύνης γενόμενον, "for when once accustomed to his shame" (Edd.). In P Lond 417⁸ (c. A.D. 346) (= III. p. 299, *Selections*, p. 124), we find *συνχωρήσει αὐτοῦ τοῦτω τὸ ἄπαξ* (= *συνχωρησάτω αὐτῷ τοῦτω τὸ ἄπαξ*), "pardon him this once"—a substantival use of ἄπαξ, which has been traced perhaps to Coptic influence (Deissmann *LAE*, pp. 206, 209): cf. below. Note also P Giss I. 48¹⁰ (A.D. 202-3) οὐχ ἄπαξ παρεγράφη, "not once alone," ἄλ' ὀποσάκις ἕκαστα προσηρέθη, and P Oxy VIII. 1102⁸ (c. A.D. 146) ἐπεὶ ἄπαξ προσή[λθε] τῇ κληρονομίᾳ, "having once entered on the inheritance" (Edd.). Vettius Valens, p. 285³⁰ has ἄπαξ τε καὶ ἀπαρ- τήτως δαμάζουσιν "in perpetuum" (Edd.). *OGIS* 201 (vi/A.D.), an inscr. of King Silco of Nubia, which is very instructive for the study of foreigners' Greek, has ἄπαξ in a curious idiom: thus ἐν ἄπαξ ἰς *semel*, τὸ πρῶτον ἄπαξ = *primum*, ἄπαξ δύο = *bis*. Dittenberger quotes Lepsius to show that it is an effort to render a Coptic word answering to Ger. *Mal*, Fr. *fois*. In P Oxy VIII. 1135¹³ (v/vi A.D.) the words πρὸς ἄπαξ occurring at the end of a receipt are translated "once for all" by the editor, who compares BGU IV. 1020¹⁵ (vi/A.D.): so εἰς ἄπαξ P Oxy X. 1294¹⁴ (ii/iii A.D.).

ἀπαράβατος.

In P Ryl II. 65¹⁸ (B. C. 67?—in any case Ptol.) a judgment ends with καὶ τὰλλα τὰ δι' αὐτῆ[ς] δι'ωρισμένα μένειν κύρια καὶ ἀπαράβατα, "valid and inviolate" (Edd.). The legal formula, thus established for an early period, survives six centuries later in P Grenf I. 60⁷ (A.D. 581) ἀπαράβατῳ

πράσει: "inviolable" must be the sense, though the words follow a hiatus. Another example, also vi/A.D., is in P Lond 1015¹² (= III. p. 257) ἄτρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα. . . , a contract for the surrender of property. See also P Catt *recto*.¹³ (ii/A.D.) (= *Chrest.* II. p. 422) ἔνια ἀπαράβατά ἐστίν, "es gibt Dinge, an denen sich nichts ändern lässt" (Ed.). It is clear that the technical use, compared with the late literary (*ap. Lobeck Phryn.* p. 313), constitutes a very strong case against the rendering "not transferable". Phrynichus himself prescribed ἀπαράβατος: what sense that would have made in Heb 7²⁴ passes comprehension. Vettius Valens has the adverb five times (see index), always as "validly" or "inevitably." It occurs in P Strass I. 40²⁰ (A.D. 569), rendered "unverbrüchlich" (Ed.).

ἀπαρτέομαι.

A literary citation for this word may be given from the recently recovered *Mimes* of Herodas, iv. 74 οὐδ' ἔρεις "κεῖνος ἄνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπρηνήθη," where Nairn prefers to render ἄ. "failed to see" rather than "was denied": cf. Mk S³⁴ εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, "let him lose sight of himself and his own interests," as Grimm renders. But this involves a needless distinction from Mk 14⁷², where the verb means "disown."

ἀπαρτί.

is to be written as two words, the combination matching such familiar Hellenistic locutions as ἕως ἄρτι, ἐκ πότε, ἀπὸ πέρσει, etc. The two Attic quotations which Thayer takes over from LS are denied by Lobeck *Phryn.* p. 21, who takes ἀπαρτί by preference in the extant passage: Rutherford *NP* p. 71 agrees with him. Ἀπαρτί = "exactly" in Ionic, and (by irony) "quite the contrary" in Attic (Rutherford): it has a totally different history from ἀπ' ἄρτι. On the practice of the critical editors, see Nestle *Einf. in aas Gr. NT*³, p. 27.

ἀπαρτισμός.

We can only cite two instances of this rare noun, one from P Catt *verso*.²⁵ (ii/A.D.) (= *Chrest.* II. p. 99) μέχρι τοῦ τῆς λογοθεσίας ἀπαρτισμοῦ "till the completion of the audit," and the other from P Giss I. 67³ ff. (time of Trajan or Hadrian) ἡδὴ κα[τ]ὰ τὰς ἐντολάς σου Ἡράκλειος ὁ ἐπίτρο[σ]- πο[ς] χωρὶς τῶν ξενικῶν ξύλων τὸν ἀπαρτισμ[ο]ν τῶν ἐπὶ [τῶ]πων [ἔργων] πρὸ ὀφθαλμῶν ἔχει. But the verbal phrase εἰς τὸ ἀπαρτίζειν is so completely equivalent to εἰς ἀπαρ- τισμόν (Lk 14²⁸) that the verb may be illustrated. P Oxy I. 1174⁷ (ii/iii A.D.) has the aor. pass. twice, the "completing" of a horoscope (?) and of a sale of slaves: cf. *ib.* VI. 908²³ (A.D. 199) ὥστε ὑφ' ἑκάστου ὑμῶν ἀρτοκοπέειν ἐν ἀπαρ- τίσθῃ, "that one bakery be fitted out by each of you" (Edd.), *ib.* 936²² (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδὲ τὰ βιβλία ἀπῆρ[τ]ισται ἕως ἄρτι, "I have no food now, and the petitions have not yet been got ready" (Edd.). P Oxy IV. 724¹¹ (A.D. 155) ἐὰν δὲ ἐνὸς τοῦ χ[ρ]ῆ[σ]του αὐτὸν ἀπαρτίσης οὐκ ἐκδέξομαι τὴν προκειμένην προθεσμ[ί]αν "if you make him perfect [in shorthand] within the period, I will not wait for the aforesaid limit" (Edd.) is a close parallel to the NT use of καταρτίξω (Gal 6¹, I Th 3¹⁰ *al.*)

P Lips I. 105¹¹ (ii/A.D.) μόγις τὸν τῆς βεβρεγμένης ἀπήρτισα, "I have with difficulty completed the account of the irrigated land." BGU II. 448²³ ff. (ii/A.D.) πρὸς τὸ τὴν π[ρ]οα[φ]ερ[ε]ν τῶν [διαβεμ]ων φανεράν [κ]αταστῆ[ναι καὶ ἕκασ]τα ἀπαρτισθῆναι τοῖς ἐν[γ]γρα[μμ]έν[ο]ις ἀκολούθως. In P Catt versoⁱⁱⁱ.¹³ (as cited above) we find the expression μετὰ τὴν χειροτονίαν ἐντὸς ἑ ἡμερῶν ἀπαρτιοῦσιν τὰς δίκας. P Ryl II. 74⁴ (A.D. 133-5) shows the verb in a proclamation of M. Petronius Mamertinus, prefect of Egypt, where [τὸν διαλο]γισμὸν ἀπαρτίσαι is rendered by the editors "to complete the *conventus*." We could cite many more exx.: the relative frequency of the ἀπό and the κατά compounds of this verb in NT and papyri is quite reversed.

ἀπαρχή.

In P Tor I. I^{viii}.¹⁰ (B.C. 117) the word is used for "legacy-duty": see Wilcken *Ostr.* i. p. 345 f., *Archiv* iii. p. 7 f., and Mitteis in *Chrest.* II. p. 421. In P Tebt II. 316⁴⁰ (A.D. 99) καὶ μὴ ἄλλοτρία ἀπαρχή μηδὲ ὁμονυμία κεχρησται, the editors understand it of the "entrance-fee" paid by epehebi on enrolment in the Alexandrian demes, and suggest the same meaning for P Flor I. 57⁸¹ (A.D. 166) τοῦ παιδὸς ἀπαρχή, where, however, Vitelli refers it to "la tassa di successione," and Wilcken (*Chrest.* I. p. 168) regards the sense as still obscure. See also BGU I. 30 ἡ ἀπαρχή Μάρκου Ἀγωνίου Διοσκύρου, and *ib.* IV. 1150¹¹ (B.C. 11) ἀνακεκόμισται δὲ ἡ Ὀπώρα παρὰ τῆ(ς) Ἀρτέμιδος ὡς ἔδωκεν αὐτῇ ἐν ὑπ(αλλάγματι) ἀπαρχὰς δύο κατὰ δουλικ(ῶν) σωματῶν Δ. καὶ Ἐ. οἶας καὶ ἔλαβεν. The editor (Schubart) compares P Tebt II. 316 and the note there (see above), but observes that the meaning will not suit the present passage: neither "legacy-duty" nor "entrance-fee" will serve, nor "an impost upon Jews." Schubart suggests it was some pecuniary rights in these slaves which Artemis had "deposited in pledge" with Opora. In the Magnesian inscriptions the word is very common in the sense of a personal "gift" to the goddess: thus in 83, ἀ. τῆ θεᾶ Ἀρ[τέμιδι]. It is a very old use of the word, as may be seen from the lines incribed by an Athenian potter of vi/B.C. on a base intended for a vase (*Syll* 772)—Νέαρχος ἀν[έ]θηκεν ὀ κέραμε]νς ἔργον ἀπαρχῆν τ]άθεναίαι. Thieme (p. 26) throws out the suggestion that this sense might possibly be recognized in Rom 8²³. From *Syll* we may also cite 529²⁴ (i/B.C.—"i. e. sacrificium," notes Dittenberger); 587²⁶³ *al* (B.C. 329—ἐπαρχῆς, as throughout this long inscription, except in 297: it is ἀ. τοῦ σίτου, first-fruits given to Demeter and Kore at Eleusis); 588¹⁴ (ii/B.C.); 611²¹ (ii/i B.C.—see note). So *OGIS* 179¹² (B.C. 95) δίδοσθαι . . . κατ' ἐνιαυτὸν ἀπαρχὴν εἰς τὸ ἱερόν . . . πυροῦ ἀρτά(βας) ρπβζ (182½), i. e. ½ art. of wheat for each day of the year. It is clear that the connotation "first-fruits" could not be pressed in our exegesis of the term when it appears in NT, apart from associations wholly outside the field surveyed in this article; and we are perhaps at liberty to render "sacrifice" or "gift" where it improves the sense. The uses of this liberty must not be discussed here. For a discussion of the word, see Gradenwitz in *Berl. Philol. Woch.* 1914, p. 135 ff.

ἀπας.

The use of ἀπας for πᾶς appears to be largely determined by considerations of euphony, and is confined principally to

literary documents: see Maysler *Gr.* p. 161 f., where it is shown that in seventeen out of twenty-one occurrences in Ptolemaic papyri ἀπας follows a consonant, and only in four cases a vowel. As examples of ἀπας from Roman times we may cite P Oxy III. 471⁸² (official—ii/A.D.) ὥστε ἀντικρυς ἀπάντων συναπάζει, and *ib.* 642 (official—ii/A.D.) πρὸ παντὸς γὰρ πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς ἢ τῶν ἄλλων ἀπάντων. P Ryl II. 68¹² (B.C. 89) ἔ[πληξέν] με . . . [πλη]γαῖς πλε[ῖστα]ις εἰς ἅπαν [μέρος] τοῦ σώμα[τό]ς μου answers to Maysler's rule, but has no suspicion of literariness. So such a phrase as εἰς τὸν ἅπαντα χρόν[ον], P Tebt I. 567 (late ii/B.C.).

ἀπατάω.

PSI II. 152²⁴ (ii/A.D.) may show ἡπάτ[ων] in a fragmentary line at the end, with practically no context: ψεῦδος occurs a line higher up. It is surprising that this is the only citation we can make. The verb is absent from Polybius and only occurs twice in Plutarch, but is fairly frequent in LXX, and found in early Christian writers. It was evidently falling into disuse in most quarters.

ἀπάτη.

For ἀ. = "deceit" (as 4 Macc 18⁸, 2 Th 2¹⁰, Heb 3¹³) cf. P Oxy VII. 1020⁷ f. (A.D. 198-201) εἰ τὴν ἐκ τῆς ἡ[λικίας] ἔχεις βοήθειαν, τὸν ἀγῶνα τῆς ἀπάτης ὁ ἡγούμ[εν]ος τοῦ ἔθνους ἐκδι[κ]ήσει, "if you can claim the assistance due to immature age, the prefect of the province shall decide the suit for fraud" (Ed.). So CPHerm 6⁹ νῦν δὲ οἱ μὲν [μετ' ἀπάτης εἰσποιοῦ]νται, if the supplement is right. Attention may be called to Deissmann's note in his *Hellenisierung des semitischen Monotheismus* (*Neue Jahrb. f. d. klass. Altertum*, 1903), p. 165 n.: he recalls the fact that ἀπάτη in popular Hellenistic had the meaning "pleasure," and finds this in Mt 13²² = Mk 4¹⁹ (cf. Lk 8¹⁴) and 2 Pet 2¹²: cf. Polyb. ii. 56¹² and Moeris' definition (p. 65)—'Απάτη· ἡ πλάνη παρ' Ἀττικοῖς . . . ἡ τέρψις παρ' Ἑλλησιν. Of this rare sense Rouffiac (p. 38 f.) cites a probable instance from *Priene* 113⁶⁴ (B.C. 84) κα[τα]τιθεῖς δὲ μὴ μόνον τὰ πρὸς ἡδον[ῆν, ἀλλὰ καὶ βουλόμενος] ἐκ[τ]ὸς ἀπάτην χορηγῆσαι [τοῖς θεαταῖς, αὐλητῆν?], where he renders, "il ne fit pas seulement ce qui était agréable, mais voulant en outre offrir une réjouissance aux spectateurs (il fit venir [un joueur de flûte?])." It may be added that in P Petr III 11²¹ Ἀπάτη appears as a proper name, where (as in other cases) we may safely assume the "Hellenistic" meaning. But the word must have really covered both, like our verb "beguile"; and ἀπατάω would tend to keep the older sense to the front. If it is derived from a root akin to our *find* (see Boisacq s. v.), it meant "invention, discovery" at the start, and was then turned *in malam partem*, to be partially reformed in later vernacular.

ἀπάτωρ.

The word is common in papyri in such a formula as BGU I. 88⁴ (ii/A.D.) Χαίρη[μ]ων ἀπάτωρ μητ(ρὸς) Θεοσήτος, *ib.* III. 971¹³ (ii/A.D.) Θερμοθύριον ἀπάτωρ μη(τρὸς) [Θερμοθαρίου]. Krebs (*Aus den Papyrus d. Königlichen Museen*, p. 160) renders BGU II. 410¹³ (A.D. 159-60) Ἰσάρι[ο]ν ἀπάτωρ μητρὸς Τανεφ[ρ]έμews, as "the illegitimate daughter of Tanephremmis," and *ib.* 392¹⁰ (A.D. 208) Πᾶις ἀ(πάτωρ) μητ(ρὸς) Τελαβάβews, as "Pais, father un-

known" (p. 175). The editors translate similarly in P Fay 39² (A.D. 183) and in P Tebt II. 397¹¹ (A.D. 198). Without the mother's name we have P Ryl I. 12² (A.D. 250) Δημῶτος ἀπάτορος, and P Lond 1170³⁰⁹ (iii/A.D.) (= III. p. 95) Πολυδεύκου ἀπάτορος, also ⁴⁹⁶ Σωτήριδος [ἀπ]άτορος—in a long list of names in which the rest have the father's name given: we must assume the same sense. It does not seem to be used for "fatherless." See *Archiv* ii. p. 97. Deissmann (*LAE* p. 39 f.) has drawn attention to the fact that so far back as 1808 W. Sturz (in his *De Dialecto Macedonia et Alexandrina Liber*, Lipsiae, p. 146 f.) made use of the Charta Borgiana (the first papyrus ever brought to Europe, in 1778) to explain the use of ἀ. in Heb 7³. That a word meaning "father unknown" should be available for use in a passage where the thought is so far from the beaten track, is quite natural: the ἀμήτωρ following, which by association shares its special sense, protected ἀπάτωρ from its common implication.

ἀπειθεία.

That this noun, with ἀπειθέω and ἀπειθής, connotes invariably "disobedience, rebellion, contumacy," is made abundantly clear from papyri and inscriptions: Grimm's assumption that ἀπειθέω (instead of ἀπιστέω) is the antithesis to πιστεύω, though supported by the RV mg (= AV) in Jn 3³⁸, has no warrant whatever. For the noun see P Oxy I. 34^{iii.9 ff.} (A.D. 127) τούτους τε οὖν κελεύω καὶ τοὺς πολιετικούς πάντας τὰ ἀκόλουθα τοῖ[s] προστεταγμένους ποιεῖν, εἰδότας δ[τι] τοὺς παραβάντας καὶ τοῖ[s] διὰ ἀπειθίαν κ[α] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τιμωρήσομαι, "These therefore I command, and all the civil servants, to do what is in accord with the instructions given, knowing that those who have transgressed, and those who (have done wrong) deliberately (*lit.* by way of disobedience), and as seeking an occasion for wrong-doing, I shall punish." (In the very elliptical phrase τοὺς διὰ ἀπειθείαν it is possible that the Eparch accidentally omitted ἀμαρτάνοντας, though it can be translated without: we can hardly get help from Rom 3²⁶ τὸν ἐκ πίστεως—cf. 4¹⁴ c.—as the preposition is much easier). Add P Fay 21² (A.D. 134) [δπ]ως τῆς ἀποθίας ἐκίνοι τὴν προσήκουσαν δ[κ]η[ν] ὑ[π]όσχωσι, where the Edd. conjecture ἀπειθίας or ἀπαθείας, BGU III. 747^{ii.14} (A.D. 139) ὑπόδιγμα τῆς ἀπειθίας, and P Rein 51²¹ (iii/A.D.), where τῆς τούτων ἀπειθείας follows μὴ πιθόμενοι νόμοι[s].

ἀπειθέω.

For ἀ. = "disobey" in its later as in its earlier history see *s. v.* ἀπειθεία and cf. P Hib I. 73¹⁹ (B.C. 243-2) τὴν Πατρίωνος βίαν, ὅς ἀπειθῶν δια[τετέλεκε] τοῖς πα[ρ]ὰ σοῦ προστάγμασιν, "the violence of the Patron, who has continued to disobey your orders" (Edd.), P Tebt I. 64⁶ (B.C. 139—decree of Euergetes II) τοὺς δὲ ἀπειθοῦντας ἐπαναγκάζετε εὐτάκτω[s] ἕκαστ' ἀποδιδόναι, "compel those who disobey to pay all the sums regularly" (Edd.), *ib.* 49¹⁷ (B.C. 113) εἰὰν δὲ ἀπειθῆι, "if he refuses" (Edd.). So Rev L 43¹⁰ (iii/B.C.) [τῶν γεωργῶν τῶν ἠπειθηκότων, P Tebt I. 183 (late ii/B.C.) εἰ[ὰ]ν δὲ ἀπειθῶσι κ[α]ταστήσῃ ἐπ[ὶ] τὸν στρατηγόν, and from Roman times P Tebt II. 315³⁰ (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]π[ω]ς τὸν ἀπειθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερεῖ πέμπειν, "he has instructions to send recalcitrants under

guard to the high-priest" (Edd.), P Oxy IX. 1185³¹ (c. A.D. 200) εἰ δὲ μή γε, ὅς ἂν ἀπειθῆσει τούτῳ μου τῷ διατά[γματι], "otherwise, if any one disobeys this my order," P Ryl II. 153³⁷ (A.D. 138-61) εἰὰν δ[ὲ] ἀπειθῆ ὁ [Μύρων] καὶ μὴ ἀπ[ο]δοῖ ταύτας, of disobedience to the terms of a will. Add from the inscriptions *Syll* 614¹¹⁰ (Cos, dialect, iii/B.C.) αἰ δὲ κά τις . . . ἀπειθῆ, let him be fined, *ib.* 510⁸² (Ephesus, ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ[μ]φερόνσι τῆς πόλεως, *ib.* 737⁸⁹ (ii/A.D., Athens) εἰὰν δὲ ἀπειθῆ πρασομένος, he is to be denied entrance to the Bacchium, and similarly ¹⁴², *ib.* 653⁴⁰ (Andania, B.C. 91) τὸν δὲ ἀπειθοῦντα ἢ ἀπρεπῶς ἀναστρέφόμενον εἰς τὸ θεῖον μαστιγούντω οἱ ἱεροί, and so ⁴³. We have not sought for more instances, but it has seemed desirable to give rather plentiful illustration to prove a case which is very important for doctrine.

ἀπειθής

occurs in *Syll* 810⁸ (Phlius) δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ω]ς, where Dittenberger renders "implacabilis Nemesios deae vindicta tibi imminet."

ἀπειλέω.

P Oxy II. 237^{vi.4} (A.D. 186) μήτε ἐμοὶ ἔτι ἀπειλέειν. P Grenf I. 53⁹ (iv/A.D.) (= *Chrest.* I. 131) ἀσπάξεται τὰ παῖδιά σου καὶ Ἄλλοῦς πολλὰ σοὶ ἀπειλεῖ(ει). Vettius Valens, p. 5³¹, has ἀπειλητικοί "men given to using threats," which comes from a verbal ἀπειλητός. Since this verb, with its rather commoner noun, might have had a large use in the innumerable papyrus petitions, we seem bound to infer that it was going out of popular speech. It occurs nine times in LXX and twice in NT. Its use in Ac 4¹⁷, where one is strongly tempted to accept from E and P the characteristic ἀπειλή ἀπειλησώμεθα, clearly reflects the literal rendering of a Semitic original reported to Luke from an eye-witness—was it Paul? Homocoteleuton and unfamiliarity to Greek ears would account for the loss of the noun in NABD Pesh., etc. (so Blass).

ἀπειλή.

P Ryl II. 114¹⁹ (c. A.D. 280) μετ' ἀπλήσ με ἀπέπεμψεν "drove me away with a threat." BGU IV. 1060⁶ (B.C. 23-2) ὅθεν καταπεπονημένοι προήγημα πρὸς ἀπειλαῖς. CP Herm 25^{ii.2}, a law report, makes an advocate say οὐτε συσκευα[ν] οὐτε ἀπειλα κατεσίγησαν μ[ε]]. P Ryl I. 28¹⁷ (iv/A.D.) the "quivering" (see under ἄλλομαι) of the left shin means for a slave ἀπειλαὶ καὶ μόχθοι. In the vi/A.D. inscr. *OGIS* 521¹⁴ (Ahydos) we have αἰ τὴν ἀπλήν ἐν τοῖς πράγμασιν ὄρῶντα: Dittenberger accepts the emendation γράμμασιν.

ἄπειμι.

P Par 45² (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου. P Tebt II. 317³² (A.D. 174-5) ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπούσης ὀνόματος καθά καὶ ἐμοὶ παρούσῃ ἐξῆν, "while carrying out everything in my name during my absence, just as I should have the right to do if I were present" (Edd.). BGU IV. 1080^{6 ff.} (iii/A.D.?) καὶ ἡμεῖς δὲ ἀκοῆ ἀπόντος ὡς παρόντες διαθέσι ἠυφράνθημεν. CP Herm 26¹⁶ εἰ βούλει καὶ ἀπόντων αὐτῶν . . . (a fragmentary law report). P Oxy IX. 1204²³ (A.D. 299) Πάυλι λ' ἀπῆμην ἐν Ὀάσει· ὅτε ἔγνων ἀπῆγησα.

ἀπειπον.

The middle (as in 2 Cor 4²) appears in *Ostr* 1156 ἀπειπόμεθα παρ' ἡμῶν χρῆσασθαι ᾧ βούλει γερδ(ιέω). The perfect may be cited from BGU IV. 1113² (B.C. 14) τοῦ Κανολήου ἀπειρημένου τὴν ἐπιτροπείαν, and pres. with aor. in P Giss I. 82²³ (A.D. 117) . . . ἀπο[λ]ε[ε]γομένων καὶ ἀπειπομένων πάσας τὰς μέχρι νῦν διατάγας . . . In the new uncanonical Gospel fragment, P Oxy X. 1224 ii. verso (p. 7) (iv/A.D.) we find τί οὖν ἀπείπας; "What then hast thou forbidden?" (Edd.).

ἀπειραστος.

For the gen. constr. after this negative adj. in Jas 1¹³ ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, cf. P Tebt I. 124²⁶ (c. B.C. 118), where certain allotments are described as ἀσυκοφαντή(τους) καὶ ἀδιστάστους ὄντας πάσης αἰ[τ]ίας, "subject to no dispute or question on any ground" (Edd.). The citation may also help to support the neuter sense which Hort assigns to ἀπειραστος in the NT passage. For similar gen. construction with negative adjectives numerous passages may be quoted: cf. *Proleg.* p. 235 f.

ἄπειρος.

According to Meisterhans *Gr.* p. 150 the Attic inscriptions use ἀείρων, not ἀπειρος, in the sense of "endless." It might be read, if worth while, in *OGIS* 383⁴³ (Commagene—i/B.C.) εἰς τὸν ἄπειρον (or ἀπείρον!) αἰῶνα κομῆσεται, but χρόνος ἄπειρος in l. 113 (= Avestan *zerwan akarana*—see J. H. Moulton, *Hibbert Lectures*, p. 107) is decisive. For ἄ. construed with the gen., as Heb 5¹³, cf. P Giss I. 68¹⁷ (ii/A.D.) ἐπὶ Φιβᾶς ὁ αὐτοῦ ἄπειρός ἐστιν τῶν τόπων καὶ οὐ θύναται μόνος προσε[λ]θεῖν, "since Phibas, his slave, is unacquainted with the places, and cannot come alone." Ἄπειρος in this sense is the opposite of ἔμπειρος (cf. πείρα): meaning "endless," as a substitute for the Epic ἀπείρων, it is connected with πείρας.

ἀπεκδέχομαι.

This rare word is used in the apocryphal *Acta Pauli* iii. of Onesiphorus on the outskirts of Lystra "waiting for" Paul's arrival from Iconium—εἰστήκει ἀπεκδεχόμενος αὐτόν. Nägeli (p. 43) and LS *s.v.* give late "profane" citations which make it perhaps possible that Paul was not the first to use a regularly formed perfective of ἐκδέχομαι, which becomes a favourite word with him: it also figures in 1 Pet and Heb, where of course borrowing from Paul is possible. But if late writers who never could have read him use the word, it is obviously conceivable that they coined it independently, as we may very probably suppose him to have done. See the next article.

ἀπέκδοις

is admittedly a word first used by Paul, so far as our present knowledge goes: only one MS of Josephus (*Antt.* vi. 14²) saves its verb from the same category. There can be little doubt that Lightfoot (on Col 2¹⁵) rightly treats them both as minted by the Apostle. It was evidently for the special purpose in his mind when writing this letter; and if Nägeli (p. 50) asks why he should have coined a word not needed to express some specially Christian conception, the answer is surely that a new compound, formed by prefixing a per-

fectivizing preposition in an entirely normal way, was a resource available for and generally used by any real thinker writing Greek. What else are we to infer from the list of ἀπαξ εἰρημένα which any writer's *index verborum* will afford, even if the majority were really only ἀπαξ εἰρημένα? The case of ἀπεκδέχομαι (*g.v.*) may be taken with this: but there, if Paul coined the word, he used it again, which he did not with these. On the problem of Col 2¹⁵ we have nothing to contribute that would be relevant in this work.

ἀπελαύνω.

P Giss I. 70⁷ (Hadrian) ἀπελα[σ]α τὸ πλοῖον περὶ ὥραν ἐνάτην, "I caused the boat to sail about the ninth hour." P Tor I. 1 iii. 32 (B.C. 116) (= *Christ.* II. p. 33) καὶ κατὰ μὲν τὸν τρόπον τοῦτον φήσας ἀπελαίνεσθαι αὐτοὺς τῆς κρατήσεως τῆς οἰκίας. P Par 37¹⁷ ἀπελάσαντό με, with mid. for act.: note the dropped augment in the two aorist forms cited here. BGU III. 759¹⁸ (A.D. 125) ἀπήλασαν αἶγας τρεῖς (of robbers), P Lips I. 37²⁸ (A.D. 389) ἴωα ἀπελακότας (*sc.* ἀπεληλ.) πολλάκις.

ἀπελεγμὸς

is a ἄπ. εἰρ. of Luke (Ac 19²⁷), being an easy derivative from ἀπελέγγω "repudiate," on the model of ἐλεγμὸς (LXX) from ἐλέγγω.

ἀπελευθερος.

For the Pauline phrase ἀπελεύθερος Κυρίου in 1 Cor 7⁶², Deissmann (*LAE* p. 332 f.) compares the common title "freedman of the Emperor," Σεβαστοῦ ἀπελεύθερος or ἀπελεύθερος Καίσαρος: see e. g. *Syll* 371⁷ (time of Nero), and the numerous examples in Magie *De vocabulis solemnibus* p. 70. The adjective is very common in the papyri, e. g. P Oxy I. 98⁸ (A.D. 141-2) Ἄρχ(α) ἀπελευθέρω Ἄμοιτάτος, *ib.* 104⁴ (A.D. 96) Σο(ή)ρις Ἄρποχράτος ἀπελευθέρου *al.* For the light thrown by the ancient rites of manumission on the Pauline teaching regarding spiritual freedom see Deissmann's valuable discussion referred to above, and *Archiv* v. p. 117 f.

Ἄπελλῆς.

Priene 248 (c. B.C. 1) has the acc. Ἀπελλῆν, as in Rom 16¹⁰: a similar name Ἀπελλᾶς, gen. -ᾶ, is cited by Hatch in *JBL* xxvii., part ii., p. 145, from a Carian inscr. concerning a *tribunus militum* who served under Vespasian against the Jews. The name Ἀπελλῆς is widely spread: on some confusions with Ἀπολλῶς cf. Zahn *Int.* i. p. 270, and Blass-Debrunner § 29. 4.

ἀπελπίζω.

This late compound generally takes the acc. instead of the natural gen., as in Lk 6²⁵ if we read μηδένα with N W etc., and the Lewis Syriac: see *Proleg.* p. 65. The passive is found *Syll* 807¹⁰ (ii/A.D.) αἶμα ἀναφέροντι . . . ἀφηληπισμένω ὑπὸ παντὸς ἀνθρώπου, the "faith-cure" of a man who had been "given up." (For the φ, which occurs in Lk *l.c.* DP, and twice in this inscription, see *Proleg.* p. 44.) The editor restores the verb in *OGIS* 194²⁰ (i/B.C.) ὥσπερ λαμπρὸς ἀστήρ καὶ δαίμων ἀγαθ[ὸς] τοῖς ἀπελπίζουσι]ν ἐπέλαμψε. There is a good collection of instances from literature in Linde *Epicurus* p. 31 f., beginning with Hyperides. His passage from Epicurus himself is worth quoting: 62⁶ τὸ

μέλλον . . . μήτε . . . προσμένωμεν ὡς ἐσόμενον μήτε ἀπελ-
πίζωμεν ὡς πάντως οὐκ ἐσόμενον. It survives in MGr.

ἀπέναντι.

'A., construed with the gen. in the sense of "over against," "opposite," as in Mt 27⁸¹, is well illustrated by P Grenf. I. 21¹⁴ (B.C. 126) ἀπέναντι τῆς θύ(ρας) αὐ(τοῦ) and *Syll* 558¹⁷ (i/A.D.) τὸν ναὸν τὸν ἀπέναντι τῆ[ς] εἰσόδου. See also P Petr II. 17 (3)³ (iii/B.C.), and from the inscriptions *Priene* 37¹⁶³ (beginning of ii/B.C.) ἀπὸ δὲ τῶν ἐγκολαπτῶν ὄρων εἰς τὸν ἀπέναντι βουνὸν τὸν λεπρὸν ἐθήκαμεν ὄρον, *ib.* 42⁶⁹ ἐπὶ τῆν ἄ. ὀφρὺν and *Preisigke* 3556 (on a mummy). On P Ryl I. 30¹² (i/B.C.), a few lines from a historical work, Prof. Hunt observes that "the use of the preposition ἀπένα[ν]τι, of which Stephanus quotes no example earlier than Polybius," may perhaps give "some indication of the date of the work." Wackernagel, *Hellenistica*, p. 3 ff., quotes ἔναντι c. gen. from a very old Cretan inscr., and ἔναντι from Delphi (B.C. 198): in both dialects ἀντί was still used in the old local sense. From this Doric Greek it passed into the Κοινή about B.C. 300. He goes on to discuss its relations with ἔναντιον, etc.

ἀπερισπάτως.

The adj. is common. Thus P Grenf. I. 11^{ii. 9} (B.C. 157) τοῦτου δὲ γενομένου καὶ ἀπερίσπαστος ὦν δινησομαι ἀπροφασίστως εἰς τὸ βασιλικὸν τὰ ἐκφόρια ἀπομετρήσαι. P Oxy II. 286¹⁷ (A.D. 82) ὅπως παρέχωνται ἡμᾶς ἀπερ-
σπάστως [καὶ] ἀπαρενοχλήτους ὑπὲρ τῆς προκειμένης ὀφειλῆς καὶ ἀποδώσειν ταῦτα, "in order that they may secure us against any liability or trouble in connexion with the aforesaid debt, and may repay it" (Edd.). In P Oxy VI. 898⁵ (A.D. 123) ὑποθέσθαι ὅσα ἔχω ἐν τῇ Ὀάσει[ν] κτήματα [λα]βόντα τοῦ Διοσκόρου[ν] γράμματα ἀπερ[ι-
σπ]άστου, the editors translate "to mortgage all my property in the Oasis in return for a deed of release received from Dioscorus," and explain γράμματα ἀπερισπάστου as a deed of indemnification, distinguished by the formula ἀπερ-
σπαστον παρέξσθαι or some equivalent phrase. In l. 18 of this same papyrus the deed is called ἡ ἀπερίσπαστος simply. The development of meaning is exactly like that of our "security," in the commercial sense. Other examples of the word are P Rein 18⁴⁰ (B.C. 108), BGU IV. 1057²² (Aug.), P Lond 932⁹ (A.D. 211) (= III. p. 149), and P Amh II. 101¹⁰ (early iii/A.D.), etc.

ἀπερίτιμης.

On the possibility that this harsh word may have been coined by the Greek Jews of Alexandria to express the contempt with which they regarded the uncircumcised, see Deissmann *BS*, p. 153. Of course it must be remembered that περιτέμνω itself is familiar in papyri, in connexion with the circumcision of priests in Egyptian temples: see Otto *Priester* i. p. 214.

ἀπέροχομαι

occurs in a special sense in the affectionate letter of Philonides to his father the "architect" Cleon, P Petr II. 13 (19)⁷ (middle of iii/B.C.) (= Witkowski², p. 19), ζῶντός σου καὶ εἰς θεοὺς ἀπελθόντος. So, much later, in the beautiful simplicity of a Christian epitaph, *Preisigke* 1190: Ταῖσαι ἐβίωσεν

εἵκουσι ὀκτώ, γ(ίνονται) (ἔτη) κτῆ. Eis λαμπρὰν (sc. γῆν) ἀπῆλθεν—a striking contrast to the monotonous ἄωρε χαίρει on the pagan tombs of the young. For the ordinary use of the word, it is sufficient to cite P Par 32^{5 ff.} (B.C. 162) γινώσκετε, ἀφ' οὗ ἀφ' ἡμῶν ἀπελήλυθα, μὴ ἐσχολα[κέν]αι με . . . [πυοεῖν ὅσα] ἐνέτειλας, BGU III. 884^{ii. 13 f.} (ii/iii A.D.) πρὶν οὖν ἀπέλθης πρὸς Χαϊρήμονα, ἀνά βαινε) πρὸς με, ἴνα σοὶ ἀποτάξομαι. It may be noted that "in later times the idea of the word goes forward to the goal" (Usener, *Pelagia-Legenden*, p. 49). So in *Pelagia*, p. 7³ ἀπῆλθαμεν ἐν τῇ μεγάλῃ ἐκκλησίᾳ, "we arrived at the great church"; and much earlier in BGU III. 814³⁰ (iii/A.D.) γέινωσκε ὅτι λοιποῦμαι ὅτι οὐκ ἀπῆλθα ἐγγύς τοῦ ἀδελφοῦ, "have never come near my brother," *ib.* 22 ἔλεγε ὅτι ἐὰν ἀπέλθω εἰς οἶκον, πέμπω σ[οι] πάντα· οὐδέν μο[ι] ἐπέψαται (= -τε). διὰ τε; The ἀπό has thus done for this word what it did in early times for ἀφικνέομαι, *perfectivizing* the action: see *Proleg.* p. III ff. So also with ἀποβαίνω.

ἀπέχω.

Deissmann (*BS* p. 229 and *LAE* p. 110 ff.) has already shown how much light is thrown on the NT use of this word (Mt 6^{2, 5, 16}, Phil 4¹⁸) by the papyri and ostraca. There it is constantly found in the sense of "I have received," as a technical expression in drawing up a receipt. Consequently in the Sermon on the Mount we are led to understand ἀπέχουσι τὸν μισθὸν αὐτῶν, "they can sign the receipt of their reward": their right to receive the reward is realised, precisely as if they had already given a receipt for it" (*BS* p. 229). To the almost contemporary instances of this usage which Deissmann gives, BGU II. 584^{5 f.} (A.D. 44) καὶ ἀπέχω τὴν συνεκχωρημένην τιμὴν πᾶσαν ἐν πλήρῳ, and *ib.* 612^{2 f.} (A.D. 57) ἀπέχω παρ' ἡμῶν τὸν φόρον τοῦ ἐλα[ν]ουργίου, ὦν ἔχετέ [μοι] ἐν μισθῶσει, we may add a few exx. which might be multiplied almost indefinitely: P Par 52³ (B.C. 163-2) ἀπέχι παρ' ἐμοῦ τιμῆς ὀθόνια, P Tebt I. 109¹⁷ (B.C. 93) τάλαντον ἔν, ὃ ἀπέχουσι οἱ προγεγραμμένοι π[α]ρὰ Πετεσοῦχου, BGU III 975^{20 ff.} (A.D. 45) (= *Selections*, p. 43) ἀπέχι ἡ Τεσεν[ο]ύφης τὴν ὀφίλη[μένην] ὃ Πα[οῦς] φερνή[ν] ἀργυρίου: we might suggest τὴν ὀφίλη (i. e. εἰ) [αὐτῆ] as a rather simpler emendation than the editor's ἰπὸ τοῦ Παοῦτος—the substitution of η for (ε) has a parallel in l. 6 of this illiterate deed of divorce. Also PSI 39⁸ (A.D. 148) ἀπέχειν τὴν συμπεφωνημένην τιμὴν ἀργυρίου δραχμᾶς ἑκατὸν ὀδοηκονταοκτώ, etc. For the subst. ἀποχή, which is used exactly in the sense of our "receipt," cf. P Oxy I. 91²⁵ (A.D. 187) κυρία ἡ ἀποχή, "the receipt is valid," *ib.* II. 269^{ii. 8} (A.D. 57) ἐὰν σοὶ δῶ τὸ ἀργύριον δὺς αὐτῷ ἀποχήν, "if he gives you the money, give him the receipt," *Ostr* 50 (i/A.D.) τὴν προτ(έραν) ἀποχ(ήν), and often. An important note by Albert Thumb (in *Neue Jahrbücher f. d. kl. Altertum*, 1906, p. 255) shows that the function of the *perfectivizing* preposition is to supply a present answering to the past ἔσχω. In receipts we find regularly ἀπέχω and ἔσχω, hardly ever (as *Ostr* 1417. 1430) ἀπέσχω, still less ἀπέσχηκεν, as in BGU IV. 1058¹⁸ (Augustus). See further Wilcken *Ostr.* i. p. 85 f. and H. Erman in *Archiv* i. p. 77 ff.

For the intransitive sense of the verb "to be away, distant," cf. P Strass I. 57⁶ (ii/A.D.) μηδὲ μέλιον ἀπεχουσῶν ἀλλήλ[ων], and *Michel* 466⁹ (iii/B.C.) ἀπέχον ἀπὸ τῆς γῆς

[ἐ]φ' [δ]σον ποδῶν ἐπ[τ]ά, a vessel "distant from the shore as much as seven feet," P Lille I. 1⁵ (B.C. 259-8) χῶματα γὰρ ἀπέχον ἀπ' ἀλλήλων σχοινία κῆ, *ib.* 2² (iii/B.C.) ἀπέχει δὲ ἡ γῆ αὐτῆ [why not αὐτῆ?] ἀπὸ τῆς κώμης στάδια ἰε, etc. It may be added that the impersonal sense of "it is enough," "it is sufficient," often given to ἀπέχει in the difficult passage Mk 14⁴¹ is rejected by de Zwaan (*Exr.* VI. xii. p. 452 ff.), who understands the word in the usual commercial sense referred to above—"He (Judas) did receive (the promised money)"—and refers to P Leid I. p. 97, for similar instances of ἀπέχει with this meaning standing by itself. For the middle, as in 1 Th 4³, etc., cf. *Syll* 350¹⁶, a rescript of Augustus (B.C. 31) τῆς τῶν πολεμίων ὀμότητος οὐδὲ τῶν ναῶν οὐδὲ τῶν ἱερῶν τῶν ἀγιωτάτων ἀποσχομένης.

ἀπιστέω.

P Oxy III. 471⁴ (ii/A.D.) π]ροσθήσω τι κύριε περ[ι] οὐ θανμάσεις οἶμαι καὶ ἀπιστήσεις ἕως ἂν τὰ γράμματα ἀναγνώσμεν (with 2nd v deleted and μεν written above), "I will add a fact, my lord, which will, I expect excite your wonder and disbelief until we read the documents" (Edd.). P Oxy II. 237^{v.5} (A.D. 186) has τάχα ἀπιστεύσας εἰ κτλ.: here we must assume a momentary slip of spelling with πιστεύω in mind—of course ἀπιστεύω is an impossible word even in papyri. *Syll* 802²⁴ (dialect, iii/B.C.) ἀπίσκει τοῖς λάμασιν καὶ ὑποδίσυρε τὰ ἐπιγράμματα, said of a sceptic at the Asclepius temple in Epidaurus. So lines 20, 21. The appearance of the word for "incredulity" helps the case for ἀπειθέω as retaining its proper force.

ἀπιστία

appears in the quasi-Ionic ο. the illiterate P Par 23⁵ (B.C. 165) κατ' ἀπιστηλὴν: ἀπιστήη was the real Ionic, and we have to take this as a mere blunder—see Mayser *Gr.* pp. 11 f., 130.

ἀπιστος

may be cited from *Syll* 802²² (iii/B.C.) meaning first "incredible" and then "incredulous": ὅτι τοῖνυν ἐμπροσθεν ἀπιστεῖς αὐτο[ῖς] (the inscriptions recording cures), οὐκ εὐοῦσιν ὀπίστοις, τὸ λοιπὸν ἔστω τοι, φάμεν, "Ἀπιστος ἔστωμα]. It is MGr.

ἀπλότης.

Kaibel 716⁵ (Rome) ἤσκι τὴν ἀπλότητα, φλόου ὑπέρ ἀτὸν ἐτίμα. The word is found *OGIS* 764¹ (ii/A.D.) unfortunately with a *hiatus* both before and after. On its biblical use see Charles's note on *Test. xii. patr.* Iss. iii. 1.

ἀπλοῦς.

The papyri have sundry uses of this word which effectively dispose of the contention that "the moral sense is the only one lexically warranted" (see Grimm-Thayer). Thus P Gen I. 21¹³ (ii/B.C.), the marriage-contract already referred to (under ἀπαλλάσσω), where it is enacted that in the event of the wife's being set free, the husband shall repay τὴν φερνὴν ἀπλῆν, "the marriage-dowry pure and simple," but that in the event of his not doing so at the proper time he shall repay it with interest. In this sense we often find ἀπλοῦς contrasted with σὺν ἡμιολίᾳ, as in BGU IV. 1056¹⁸ (Augustus) ἐκτεῖσαι τὸ μὲν δάνηον σὺν ἡμιολίᾳ, τοὺς δὲ

τόκοις ἀπλοῦς, *ib.* 1147¹⁷ (B.C. 13). P Cairo Preis 1¹⁸ (ii/A.D.) πράσις ἦν ἀπλῆ ἀνείθηνος, P Tebt II. 340¹⁴ (A.D. 206) τὸ δὲ συναίρεμα τοῦτο δισσοδ(ν) γρα(φ)ῆν ἐπὶ τῷ ἀπλοῦν σφηνηθηθῆναι "to be considered as one," P Oxy VI. 921 *recto* (iii/A.D.) where mention is made of different kinds of πήχεις—ἀπλοῖ, καμαρωτικοί (or -ωτοί) and ἐμβαδοί (see the editors' introduction), with the reference to a ἀπλοῦν οἰκμα in *OGIS* 483¹¹ (ii/B.C.), will serve to illustrate the variety of "non-moral" senses left to the word in the vernacular. In P Petr I. 12²⁰ (iii/B.C.) ἀπλοῖδιον (for the Homeric ἀπλοῖς) is used to denote a single garment. The moral sense is well illustrated by *Syll* 633¹² (ii/A.D.) καὶ εὐελατος γένοι[τ]ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῆ τῆ ψυχῆ. For the adverb see the separate article. In MGr ἀπλός means "simple, naive, natural."

ἀπλῶς.

The adverb is frequent in legal documents to lend emphasis to a statement: P Oxy II. 237^{vi.21} (A.D. 186) ἄλλο ἀδικημα εἰς αὐτὸν ἀπλῶς, "any other single act of injustice against himself," cf. P Flor I. 28¹⁵ (ii/A.D.) παντὸς ἀπλῶς εἶδους, and similarly P Amb II. 96⁸ (A.D. 213). So with the negative P Lond 1218¹⁰ (A.D. 39) (= III. p. 130) οὐκ εἶχον ἀπλῶς πρᾶγμα, P Oxy II. 268¹⁸ (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐνγράφτου ἢ ἀγράφου πράγματος, "concerning any other matter whatever written or unwritten," *ib.* VI. 906⁵ (ii/iii A.D.) μηδὲ περὶ ἄλλου μηδενὸς ἀπλῶς μέχρι τῆς ἐνεστῶσης ἡμέρας, "or on any other subject whatever up to the present day"; and the short P Tebt II. 490 (B.C. 92 or 59) μὴ κατεγγύα μηδὲν τὸν Κόμωνος τοῦ Κόμωνος πρὸς μηδὲν ἀπλῶς. In a philosophical letter of iv/A.D., P Oxy I. 1203^{ff.}, the editors translate χρῆ γὰρ τινα ὁρῶντα αἰαυτὸν ἐν δυστυχίᾳ κἂν ἀναχωρῖν καὶ μὴ ἀπλῶς μάχαισθαι τῷ δεδομένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate." Reference should be made to Hort's abundant illustrations in his note upon Jas 1⁵.

ἀπό.

In this and the other prepositions of very wide and general use we have not pretended to any fullness: they would afford abundant material for a fair-sized treatise. We only notice such special uses as we have remarked in our reading, and have therefore passed over most of the common and obvious uses. On ἀπό there are some illustrations in *Proleg.* which may be recalled with some additions. There is the *partitive* use (pp. 102, 245), still current in MGr: so P Petr III. 11²⁰ (B.C. 234) ἀφέισθ[ω] ἀπὸ τῶν ὑπαρχόντων μοι [Π]ομφάτων [ἐλ]εύθερα Δ. καὶ 'Α., *ib.* II. 11 (1)⁵ (= *Selections* p. 7) (iii/B.C.) ἀπὸ τούτου τὸ μὲν ἤμυσυ . . . τὸ δὲ λοιπὸν κτλ. P Tebt II. 290¹³ (c. A.D. 50) ἀπολοσ[ί]μο[ν] ἀπὸ ἀνδ[ρῶν] πεντήκοντα "one of the 50 exempted persons" (Edd.), P Iand 8⁵ (ii/A.D.) διεπιεμάμη σοι . . . αἶπὸ τοῦ οἴνου Κν[ί]δια τρία, etc. To Kubring's scanty exx. (p. 37) for ἀπό of *agent* (cf. *Proleg.* pp. 102, 246) add *Syll* 655⁸ (A.D. 83) συντετηρημένα ἀπὸ βασιλείων καὶ Σεβαστῶν, P Lond 1173¹² (A.D. 125) (= III. p. 208) ἕως πεισθῆς ἀπ' αὐτοῦ, P Flor II. 150⁶ (A.D. 267) ἀ. τῶν μῶν κατεσθιόμενα, BGU IV. 1185²⁶ (Augustus or earlier) μηδὲ κατακαλεῖσθαι ἀπὸ μηδεν(ός). It is universal in MGr, but its very limited use in papyri and NT suggests that in the Hellenistic period it

had only local currency. Various uses under the general heading of *source* are collected in Kuhring p. 35 f.: add the remarkable BGU IV. 1079²⁵ (A.D. 41) (= *Selections* p. 40) ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων "like everybody else, you too must beware of the Jews." The familiar NT idiom (Mk 8¹⁵ *al*) may be translation Greek still, but it is evidently possible enough in vernacular untouched by Semitic influence. Kuhring's instances cover the categories of *cause, authorship, receipt, inheritance*, but not *instrument*: there are numerous *exx.* of καθαρὸς ἀπὸ and the like (once regarded as Semitism!). Sometimes the καθαρὸς is dropped, and ἀπὸ is practically = ἀνευ: see Kuhring p. 53 f., and add P Lips I. 16¹⁹ (A.D. 138) πα[ρ]αδ[ώσω σοι] σὺν ταῖς ἐφαιστῶσiais θ[ύραις] κ[αὶ] κλεισί καὶ ἀπὸ πάσης ἀκαθαρσίας: on P Fay 345 the edd. note "cf. CPR 38²¹, BGU I. 39²¹, etc., where these phrases occur without καθαρὸς." Not that καθαρὸς is really to be supplied: the *privative* ἀπό, as Kuhring calls it, is quite naturally developed. Cf. P Tebt II. 420⁴ (iii/A.D.) ἀπὸ ζημίας "blameless" In P Oxy VIII. 1103³ (A.D. 360) a certain Eutrygius is called ἀπὸ λογιστῶν "ex-logistes": Prof. Hunt notes "On the titular use of *ex* and ἀπὸ see Mommsen *Ephem. Epigr.* v. p. 128-9, and cf. e.g. 133⁴ ἀπὸ ὑπάτων [A.D. 550]. 893⁹ ἀπὸ μειζόνων [vi/vii A.D.]. P [Lond] 233⁵ [= II. p. 273—A.D. 345] ἀπὸ ἐπάρχων, P Flor I. 71 *passim* [iv/A.D.]." On its relations with ἐκ, παρά and ὑπὸ see *Proleg.* p. 237: add *Preisigke* 997 and 998, two προσκνήματα from the same place, dated respectively A.D. 4 and A.D. 16-7, with ὑπὸ χειμῶνος ἐλασθεῖς in the first and ἀπὸ χιμῶνος ἐλασθεῖς in the other. We may further note the idiomatic use of ἀπὸ in Mk 7⁴ ἀπ' ἀγορᾶς, 15²¹ ἀπ' ἀγροῦ, "fresh from market," "from field-work," which is well illustrated by such phraseology as that in *Syll* 567 (ii/A.D.), a tariff prescribing the number of days of ceremonial impurity following certain acts, described as τὰ ἐκτός: thus ἀπὸ τρουῖ ἡμέ(ρα)ς ἄ, ἀπὸ φθορεῶν ἡμέ(ρῶν) β, ἀπὸ κήδους [οἰκ]είου ἡμέ(ρῶν) β, ἀπὸ συνουσίας νομίμου they may enter the shrine the same day after washing and anointing. Cf. Deissmann *BS* p. 227. Among phrases with ἀπὸ we may note one in P Ryl II. 157²¹ (A.D. 135) εἰ χρεία γένοιτο [ποτίσαι] ἔ]γ ἀναβάσει [*q.v.*] ἀπὸ ποδὸς τὴν αὐτὴν νοτίνην μερδα, "if need arises at the inundation to water the same southern portion by foot." It seems clear that this refers to the same method of irrigation which appears in Deut 11¹⁰ (LXX) ὄταν σπεύρωσιν τὸν σπόρον καὶ ποτίζουσιν τοῖς ποσὶν αὐτῶν ὡσεὶ κήπον λαχανίας): see Driver *in loc.* The editors in their note cite a papyrus with ἀπὸ ποδὸς ποτισ[μ]ου. In ἀλιεῖς ἀπὸ ποδός (BGU I. 220, 221, III. 756) the sense is different, perhaps "from the bank" (lit. "on foot"). In P Rein 18⁴¹ (B.C. 108) we note μέχρι [ἂν ἀπὸ] τοῦ σπόρου γένηται "until he has finished his sowing." For ἀπὸ denoting *matter or material*, as Mt 3⁴, cf. *Priene* 117⁷² (i/B.C.) στεφανῶσα[ι] . . . στεφάνῳ χρυσέω ἀπὸ χρυσοῦ. The phrase ἀπὸ μέρους may be provisionally illustrated by P Ryl II. 133¹⁷ (A.D. 33) αὐθάδως κατέσπασεν ἀπὸ μέρους "ventured to pull it partly down": see further under μέρος. On ἀπ' αἰῶνος we gave some parallels under αἰών: add *Preisigke* 176⁴ (A.D. 161-80) πρώτου τῶν ἀπ' αἰῶνος. Ἐπὶ τοῦ νῦν is illustrated by Deissmann *BS* p. 253, and ἀπὸ τοῦ βελτίστου *ib.* 93: add P Tebt I. 5⁶⁹ (B.C. 118), II. 282⁹ (late ii/B.C.), P Fay 12⁶ (B.C. 103). See further *Proleg.* p. 9 for Rev 1³, on which

more may be said under εἰμί. Rossberg's dissertation systematically illustrates papyrus usages of ἀπό, as far as its date (1908) allows: it ought perhaps to be observed that the extracts are not always correctly transcribed. There is an elaborate dissertation on later uses of ἀπό in composition by K. Dieterich in *Ind. Forsch.* xxiv. pp. 87-158, on which cf. Fränkel, *Wochenschr. f. klass. Philol.*, 1909 p. 369 ff.

ἀποβαίνω.

For the metaphorical sense (as in Lk 21¹³, Phil 1¹⁹) cf. P Petr III. 42 II (S) f⁵ (iii/B.C.) (= Witkowski², p. 15) νυνὶ [δὲ ἐν φόβῳ] ἐ]μί οὐ μετρίω, πῶ[ς] τε σοὶ ἀποβήσεται καὶ ἡμῖν. *Syll* 406¹⁰ (A.D. 147—a reply of M. Aurelius to an address of congratulation on the birth of a son who had died after it was sent) εὐνοία ὑμῶν, ἣν ἐνεδεξασθε συνησθέντες μοι γεννηθέντος υἱοῦ, εἰ καὶ ἔτερως τοῦτο ἀπέβη, οὐδὲν ἦν ττον φανερὰ ἐγένετο. The literal sense may be illustrated by the use of the verb, with its nouns ἀπόβασις and ἀποβατικόν, to denote a kind of chariot race in which one of two men in a car had to jump off: see *Syll* 670 (ii/A.D.) and notes. Schlageter (p. 59) quotes ἀπόβασις from a Delos inscrip. in *BCH* xiv. p. 399¹⁵ (B.C. 279), where it means "place of exit," the classical meaning having been "landing."

ἀποβάλλω.

Syll 324²⁰ (i/B.C.) τῆς πόλεως ἀποβεβλημένη[s] ἀγαθὸν [πολείτην]. The words τὰ ἀποβάλλοντα are used as a designation for certain δημόσια ἐδάφη in P Flor I. 20¹⁵ (A.D. 127) (= *Chrest.* I. p. 422), but the reason for the designation is by no means clear: see the note by Vitelli, who favours a sense = "fruitful," and compares the somewhat similar usage in P Gen I. 6¹⁰ (ii/A.D.) μήτε ἐκ τ[οῦ] κεφαλαίου τι αὐτοῖς [ἀ]ποβεβληκέαι. P Ryl I. 28⁴² (iv/A.D.) tells us that one kind of "quivering" means that πολλὰ ἀποβάλλει ὁ τοιοῦτος, and in ¹³⁰ one whose left shin quivers ἀποβαλεῖν πρόσωπον ὑποτακτικόν, "will lose a subordinate person." PSI 32¹⁷ (A.D. 208) μὴ ἐξείναι δὲ ἡμῖν ἀποβαλέσθαι σε τῆ[ς] μι[θ]ωσέως.

ἀποβλέπω.

For this NT ἄπ. εἶρ. (Heb 11²³) cf. *Syll* 656¹⁰ (Ephesus, ii/A.D.) ἀποβλέπων εἰς τε τὴν εὐσέβειαν τῆς θεοῦ καὶ εἰς τὴν τῆς λαμπροτάτης Ἐφεσίων πόλεως τεμῆν.

ἀπογίνομαι.

P Ryl II. 65⁹ (B.C. 67?) has ἀπογεγονότα πλείονα σώματα, "several corpses." P Grenf II. 69¹⁰ (A.D. 265) τῷ ἀπογεγονότι πατρὶ αὐτοῦ, "his departed father." P Lips I. 29 (A.D. 205) has aor. partic. *ter* in the same sense—so *Syll* 727¹⁵ (iii/B.C.) and S50¹² (ii/B.C.): but three or four iv/A.D. documents in the same collection show the general meaning "depart" c. gen.

ἀπογραφή.

It is hardly necessary to observe that a very large number of the papyri are census papers, and that by their aid a fourteen years' period has been established during the Imperial age: the discovery was first made by Wilcken, *Hermes* xxviii. p. 230 ff. (1893). The oldest certainly dated census paper is one of A.D. 34, published in *Philologus* lxxi. p. 24 ff.: ἀπογράφομαι εἰς τὸ ἐν[ε]στὸς ἔτος Τιβερίου Καίσαρος

Σεβαστοῦ. The editor, S. Eitrem, remarks that P Oxy II. 254 probably belongs to A.D. 20. See Grenfell and Hunt's long introduction to that document, discussing the argument of Sir W. M. Ramsay in his *Was Christ Born at Bethlehem?* (1898); and note that they think P Oxy II. 256 might even go back to A.D. 6. For the κατ' οἰκίαν ἀπογραφὴ of the Ptolemaic period, see P Petr III. 59 (d), a very early example. They were made every year, and included the name of the owner and other occupants of each house, then the total number of inhabitants, and the number of males. In later times we find in the ἀπογραφὴ a return of property, as in P Oxy I. 72 (A.D. 90),—of a slave, as *ib.* 73 (A.D. 94), and of sheep and goats, etc., as 74 (A.D. 116)—the two latter are examples of the annual registration. See Wilcken, *Grundzüge* I. p. 175 f., and for the Imperial census pp. 192 f. and 202 f. He accepts P Oxy II. 254 and 255 as belonging to the census of A.D. 19–20 and 47–8 respectively; and agrees with Grenfell and Hunt that “this census was established in B.C. 10–9 or A.D. 5–6.” In favour of this is the fact that the new λαογραφία, poll-tax, which was closely connected with the census, was in operation in B.C. 19–8. Wilcken's points must not be repeated here, for we cannot spare room for the *Realien*. He shows that the purpose of the census was to determine the total population of Egypt, and each person according to his residence, ἴδια: this is specially brought out by the edict of Vibius Maximus (P Lond 904 = *Selections* no. 28), in which the Prefect orders all to return to their homes for the census of A.D. 104. (See further on this Wilcken's introduction to the document in *Christ. I.* 202, p. 235 f., and Deissmann *LAE* p. 268 f. There seems to be an unnoticed reference to this requirement in the late iii/A.D. document, P Oxy VIII. 1157: the writer asks his sister to register him in his absence if possible, and if not to let him know, that he may come and do it.) Wilcken shows that personal attendance to the duty of εἰκονισμός (cf. P Oxy VII. 1022) was necessary, and brings into connexion the story of Lk 2. The only thing he does not explain is his own use of the term “legend” (*l. c.* p. 194). The deduction so long made from Luke's shocking blunders about the census apparently survives the demonstration that the blunder lay only in our lack of information: the microbe is not yet completely expelled. Possibly the salutary process may be completed by our latest inscriptional evidence that Quirinius was a legate in Syria for census purposes in B.C. 8–6 (see *Expositor* VIII. iv. pp. 385, 481 ff.).

ἀπογράφομαι.

On the general subject we have included everything under the noun above. The verb is used as a “vox sollennis” in P Petrie II. 11 (2)³ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογεγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον κτλ., “I have registered as subject to tax the site bringing 17½ dr. rent.” So P Oxy I. 36^{ii.11} (ii/iii A.D.), where, in connexion with the payment of customs, it is laid down that εἰν μὲν εὔρεθῆ τ[ι] ἕτερον ἢ δ' ἀπεγράψατο, στερήσιμον ἔστω, “if anything be discovered other than what was declared, it shall be liable to confiscation.” If not, the τελώνης had to repay to the merchant the cost of unloading his ship for examination. It is usually the middle voice that is employed—a fact not unconnected with the personal responsibility already noticed. But in P Ryl II. 103^{17.20} (A.D. 134) we have ἀπεγράφη,

[ἀπε]γρά[φη]σαν, as against ἀπεγράφατο (-αντο) in other places in the document: the former simply gives the fact of the registration, which indeed in one case, that of a slave's child, was effected by the head of the family.

With the use of the verb in Heb 12²³ may be compared *Apoc. Pauli* (ed. Tischendorf), p. 39 f.: γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πάντα τὰ πραττόμενα παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς.

ἀποδείκνυμι.

P Alex 4⁶ (iii/B.C.) (= Witkowski², p. 51) ἀποδείξομένε σε, “we shall report you.” For the middle cf. *Syll* 521¹⁹ (B.C. 100) the newly admitted *εφεβὶ ποιησάμενοι* . . . μελέτην ἐν τοῖς ὄπλοις ἀπέδειξαντο τοῖς . . . Θηρείοις. The verb is very common in the sense of “appoint” or “nominate”: in P Ryl II. 153¹⁷ (A.D. 138–61) ἀποδίννυμι τὸν νῖόν as heir to my estate. Generally it is used of “proclaiming” an appointment to public office. Thus in the rough draft of a public proclamation of the accession of Nero we are told ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐπισθθείς Αὐτοκράτωρ ἀποδείκεται, “the expectation and hope of the world has been declared Emperor” (P Oxy VII. 1021^{8ff.}, A.D. 54), and in the same Emperor's speech to the Greeks he describes himself as δ[η]μαρχικῆς ἐξουσίας τὸ τρισκαίδεκατον ἀποδειγμένος = *designatus* (*Syll* 376³³, A.D. 67, with Dittenberger's note). Other examples are P Petr III. 36 (a) *verso* 17 ἐπ[ι] τῶν ἀποδειγμένων ἐπισκόπων “in the presence of the appointed supervisors,” P Gen I. 36² (ii/A.D.) Ἀνουβλωνι ἀποδ[ε]ξιγμένω γυμνασιάρχῳ, and from the inscriptions *OGIS* 437⁹² (i/B.C.) οἱ ὑφ' ἐκατέρων τῶν δήμων ἀποδειχθέντες ἄνδρες ἐπὶ τῶν συλλύσεων Σαρδιανῶν, *Syll* 409¹¹ (ii/A.D.) ἀποδειχ[θέν]-τος ὑπὸ θεοῦ Ἀδριανοῦ, etc.

This use of the verb adds point to 2 Thess 2⁴, where the man of lawlessness is decried as ἀποδεικνύτα ἑαυτὸν ὅτι ἔστιν θεός—he actually “proclaims” himself as God (see further Milligan *ad l.*). For the other meaning, “demonstrate,” as in Ac 25⁷, cf. P Par 15^{34f.} (B.C. 120) ἠρώτησεν τὸν Ἑρμίαν εἴ τινα ἀποδείξειν παράκειται (so Radermacher *Gr.* p. 152 f.) ὡς ἔστιν αὐτοῦ προγονική, P Lond. 904³⁴ (A.D. 104—see above, under ἀπογραφὴ) (= III. p. 126) οἱ ἀποδ[ε]ξαντες ἀναγκ[αίαν α]ἰτῶν τὴν παρου[σίαν], who have “proved” their inability to return home for the census, P Fay 32¹⁵ (A.D. 131) πρότερον ἀποδείξω ὑπάρχειν “I will first establish my title to the ownership” (Edd.), and BGU II. 388^{ii.19} (ii/iii A.D.) ἐκ τῆς κατ' οἰκίαν ἀπογραφῆς ἀποδεικνύται, τίνος ἔστιν δούλος. The verb in MGr (ἀποδείχνω) means “prove.”

ἀπόδειξις.

P Lond 921¹⁰ (ii/iii A.D.) (= III. p. 134) καὶ εἰς ἀπόδειξιν [ὑπε]θέμην σοι τὰ ὑπογεγραμμένα “in proof thereof.” P Oxy II. 257¹⁹ (A.D. 94–5) καθ' [ἀς] ἐπήνεγκεν ἀποδείξεις, “in accordance with the proofs he produced.” P Amh II. 77³² (A.D. 139) ἵνα δυναθῶ τὴν ἀπόδειξιν ἐπ' αὐτοὺς [σ]ι[μ]ισ[τά]-μενο(ς) τυχῆν καὶ τῆς ἀπὸ σοῦ εὐεργεσίας, “in order that I may produce the proofs against them and obtain your beneficence” (Edd.). P Tebt II. 291⁴¹ (A.D. 162) (= *Christ. I.* p. 163) [ἀπ]όδειξιν δούς τοῦ ἐπίστασθαι [ι]ε[ρα]τικὰ [καὶ] Αἰγύπτια γράμ[μα]τ[α], a priest gives proof of his qualifications by his knowledge of hieratic and Egyptian

writing. *Syll* 521⁴² (see above under ἀποδεικνύμι) ἐπο[ύ]η-
σαντο . . . ἐπ' ἐξόδω τῆς ἐφηβείας τὴν ἀπόδει[ξιν] τῆς
βουλῆς. In P Tor I. 1^{iii.8} (B.C. 116) (= *Chrest.* II. p. 37)
it is closely connected with another compound: καὶ μετὰ
τὰς ἐπιδείξεις ταύτας αἰτέσθαι αὐτὸν τὰς περὶ τῆς οἰκίας
ἀποδείξεις. "tandem, hisce demonstratis, iam ipsi licuisset
a nobis documenta petere, quae ad domum attinent" (Peyron).
BGU IV. 1141¹² (c. B.C. 14) καὶ δέδωκα ἀποδείξεις ἀληθινὰς
"genuine proofs." P Catt^{iii.9} (ii/A.D.) (= *Chrest.* II. p.
421) ἐάν τ[ύ]να[ς] ἐναργεῖς ἀποδ[ε]ίξεις ἐχῆς, ἐάν ἐπενέ[γ]κῆς,
ἀκούσομαι σου (οσοῦ was first written). Cf. *Syll* 729²⁰
(ii/B.C.) ἀ. σαφεῖς. For the sense "election" (the *nomen
actionis* τὸ ἀποδεικνύμι), cf. *Syll* 206²⁹ (B.C. 274) γίνεσθ[αι]
δὲ εἰς τὸ λοιπὸν τὴν ἀποδείξιν τῶν θεωρῶν καθ' ἑκάστην
πενταετηρίδα. For a "display," cf. *Syll* 923⁶³ (ii/B.C.) . . .
ποιητῶν καὶ ιστοριαγράφων ἀποδείξεις.

ἀπόδεκτος.

OGIS 441¹⁰⁰ (i/B.C.) ἀπόδεκ[τα] ὑπάρχειν δεῖν. (Ἀπρόσ-
δεκτος is found in the contrary sense P Oxy II. 268¹⁸
(A.D. 58) τὴν ἐσομένην ἐφ[ο]δὸν ἄκυρον καὶ πρόσδεκτον
(l. ἀπρ.) ὑπάρχειν, "any claim that is made shall be void
and inadmissible" (Edd.): cf. the Xanthos inscription *Syll*
633⁹ (ii/A.D.) ἐάν δέ τις βιάσθαι, ἀπρόσδεκτος ἢ θυσία
παρὰ τοῦ θεοῦ. Ἀποδέκτος "laudandus" occurs in Vettius
Valens: see under ἀποδέχομαι. The noun ἀποδέκτης,
following σί(τ)ου), occurs in *Ostr* 1217 (iii/A.D.), *al.*

ἀποδέχομαι.

P Oxy VI. 939^{10 ff.} (iv/A.D.), a letter from a Christian
dependent to his master regarding the illness of his mistress,
has the following: συνγνώμην δέ, κύριέ μου, σχοίης μοι [καὶ
εὖνους] ἀποδέξει με εἰ καὶ ἐς τηλικαύτην σε [ἀγωνία]ν
ἄκων ἐνέβαλον γράψας περὶ αὐτῆς ὅσα [ἐκομίσω], "please
pardon me, my lord, and receive me kindly, though I unwill-
ingly caused you so much anxiety by writing to you the
messages which you received" (Edd.). *Syll* 693⁶¹ (iii/B.C.)
ἐμφανίζεν δὲ αὐτοῖς ὅτι καὶ νῦν πρῶτοι τὸν ἀγῶνα ταῖς
Μούσαις στεφα[ν]ῆν ἀποδέχον[τα] . . ., *ib.* 790⁴¹ (i/B.C.)
ἀγνεύοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινάκια παρὰ
τῶν μαντευομένων. *OGIS* 692¹ (Egypt) οὐκ ἀπεδέξαμην σε
τ(ῆς) ἐ[ν] λόγους] τριβῆς [ἐνεκεν]. Vettius Valens p. 250²²
τινὲς μὲν ὑπερίεις καὶ ἐπακτικοὶ τῆς ἀληθείας ἀποδέχονται,
which Kroll renders "laudantur," comparing p. 326¹⁶ ὅθεν
ἀποδέκτος ὁ τοιοῦτος. Gildersleeve (*Just. M.* p. 239)
remarks on the "respectful" tone of the verb in Ac 24³
πάντ[ε] τε καὶ πανταχοῦ ἀποδεχόμεθα. It survives in MGr.

ἀποδημέω.

Early examples of this verb are afforded by P Petr III. 42¹⁵
(iii/B.C.) εἰμι γὰρ πρὸς τῷ ἀποδημῆν, "for I am on the point
of departure" (Edd.), and P Par 46⁸ (B.C. 153) ἐγκατελοίπει
με ἀποδημάσας. An antithesis which verbally resembles
2 Cor 5⁹ may be seen in P Tebt I. 104¹⁷ (B.C. 92) ἐνδημῶν
καὶ ἀποδημῶν, in a marriage contract: similarly BGU I. 183⁷
(A.D. 85), P. Giss I. 2¹⁹ (B.C. 173), and cf. P Par 69
(iii/A.D.) where the arrivals and departures of a strategist are
recorded in his day-book by ἐπι- and ἀποδημέω respectively
(cf. *Archiv* iv. p. 374). On P Catt^{v.20} (ii/A.D.) (= *Chrest.* II. p. 422)
ἐάν γένηται με ἀποδημῆν, P. M. Meyer observes (*Archiv* iii. p. 84)
that the verb is the antithesis

of ἐνδημῆν, as especially in marriage contracts. Add P
Oxy I. 41¹⁶ (late i/A.D.) ἀποδημοῦντός σου, "in your
absence," *ib.* II. 326⁷ (c. A.D. 45) οὐκ ἔλαβον ἀργύριον
παρὰ τῶν πρ[ο]πόλων ἀφ' οὗ ἀπεδήμη[σα]. *ib.* III. 471⁸
(ii/A.D.) ἀποδη[μοῦντ]ες ἠγγόσητε τὰς [π]ερί τούτων γεγραμ-
μένας ὑμ[εῖ]ν ἐπιστολάς, P Tebt II. 333⁷ (A.D. 216) τοῦ
πατρός μου . . . ἀποδημήσαντος . . . πρὸς κυνηγίαν λα-
γῶν, "my father set off to hunt hares," and P Amh II. 145¹⁶
(iv/v A.D.) ἐ]λυπήθην διότι ἀπεδήμησας ἀλόγως, "I am
grieved because you went away without cause" (Edd.). In
Syll 633¹³ (Rom.) ἐάν δέ τινα ἀνθρώπινα πάσχη ἢ ἀσθενήση
ἢ ἀποδημήση που gives us a good combination. For the
subst. cf. P Oxy III. 471¹³⁴ (ii/A.D.) τὰς τε ἀποδημίας,
P Tebt II. 330⁹ (ii/A.D.) ἐμοῦ ἐν ἀποδημῆ ἀντος, and
P Giss I. 41^{ii.3} (Hadrian) ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ
ἡμέτε[ρα] πα[ντ]άπασιν ἀμεληθέντα τυγχ[άνει].

ἀποδημοῦ.

Syll 154²⁴ (age of Alexander) τοὺς δὲ ἀποδήμους, ἐπειδὴν
ἐλθῶσι ἐς τὴν πόλιν, ἀποδοῦναι τὴν τιμὴν διὰ μηνός. *ib.*
427³⁰ (iv/vii B.C.) (Crete, in dialect) καὶ τ[ο]ὺς ἄλλο[υ]ς
πολτοὺς ἐξορκῶ, τοὺς μὲν ἐνθάδους αὐτίκα μάλα, τοὺς
δ' ἀποδάμους αἱ κα ἐλθῶντι, [ὡ]ς ἀ[ν] δύνωμαι τάχιστα].

ἀποδίδωμι.

It is unnecessary to illustrate at length this very common
verb, the uses of which are on familiar lines. Thus ἀπόδος
τῷ δεῖνι is the direction on the back of a letter, e.g. P
Oxy II. 293²⁰ (A.D. 27) ἀπόδο(ς) παρὰ Διον[υσίου] Διδύμη
τῆι ἀδε[λφῆ]ῃ; see also Wilcken *Archiv* v. p. 238 for the
use of ἀπόδος to denote the transmission of an official docu-
ment. Similarly the verb is the appropriate one everywhere
for the "paying" of a debt, or "restoring" of a due of any
kind—P Eleph 1¹¹ (B.C. 311–0) (= *Selections*, p. 3) of a
dowry, Ἡρακλείδης Δημητρία τὴν φερνήν ἢν προστηγάτο
(δραχμᾶς) Ἄ, an observance due to the gods P Giss I. 27¹⁰
(ii/A.D.) ἴνα . . . τοῖς θεοῖς τὰς ὀφειλομένα[ς] σπονδὰς
ἀποδώ, rent *ib.* 46⁴ (Hadrian) τὰ [ἐ]κφόρια οὐκ ἀπέδωσαν,
P Oxy I. 37^{ii.8} (A.D. 49) (= *Selections*, p. 51) of wages for
services that have not been fully rendered, ἀποδοῦσαν αὐτὴν
δ εἰληφεν ἀργύριον, and *ib.* II. 269⁵ (A.D. 57) of a loan of
money, ἄς ἀποδώσω σοι τῆ τριακάδι τοῦ Κα[ισαρείου]
μηνός. In P Grenf I. 43^{7 ff.} (ii/B.C.) [α]ὐτοῦ δὲ μηδ' ἀπο-
δεωκότος ἡμῖν μ[η]δ' ἐ[ν] πνον μηδὲ τὴν πορείαν αὐτῆς ἐπ[ι]δε-
ωκότος, we have two compounds well distinguished. For
some notes on its flexion see under δίδωμι. The middle
ἀποδοσθαι "sell" (Ac 5⁸ etc.) may be illustrated from P
Tor I. 1^{iv.22} (B.C. 116) (= *Chrest.* II. p. 34), ^{vi.24} (p. 36) etc.
Cf. MGr ἀποδίδω.

ἀποδιορίζω.

The simplex (if we may so call what is already a compound)
may be seen in Wunsch *AK* 3²⁵ (p. 12) (Carthage, leaden
tablet) ἐξορκίζω ὑμᾶς κατὰ τοῦ ἐπάν[ω] τοῦ οὐρανοῦ θεοῦ,
τοῦ καθημένου ἐπὶ τῶν Χερουβὶ, ὁ διορίσας τὴν γῆν καὶ
χωρίσας τὴν θάλασσαν: the writer has got enough Judaism
to curse with. For his grammar cf. *Proleg.* p. 60 n.¹

ἀποδοκιμάζω.

P. Giss I. 47^{14 ff.} (Hadrian) παραζώ[ν]ιον γὰρ πρὸς τὸ
παρὸν γνήσιον οὐχ εὐρέθη, ἀλλ' οὐδὲ ἐδικαίωσα ἀγοράσαι

ἀποδοκιμασθῆναι δυνάμενον, "a girdle-dagger suitable for the present purpose has not been found, and I have not thought it right to buy one that might be rejected." On the use in 1 Pet 2⁷ of the LXX ἀποδοκιμάζω instead of ἐξουθενέω as in Ac 4¹¹ for the Heb דַּחַץ in Ps 118²², as indicating a progress on Peter's part in Greek ways and speech, see Ramsay *Pauline Studies*, p. 254 f. Vettius Valens uses it twice: p. 278¹⁸ ἐὰν δὲ τοὺς κακοποιούς (sc. εὐρωμεν χρηματίζοντας καὶ τὸν ἥλιον ἢ τὴν Σελήνην ἐπιθεωροῦντας [καὶ τὸν ὠροσκόπον], ἀποδοκιμάζομεν τὴν γένεσιν, p. 313²⁶ πρὸς τὸ μὴ πλέκεσθαι τινας ἢ ἀποδοκιμάζειν τὴν αἵρεσιν.

ἀποδοχή.

Syll 371²¹ (Magnesia, i/A.D.) δεδῶχθαι . . . τετιμηθῆναι . . . Τύραννον καὶ εἶναι ἐν ἀποδοχῇ τῷ δῆμῳ. In *ib.* 656^{20 f.} (Ephesus, c. A.D. 148) an ἀγωνοθέτης named Priscus is styled ἀνδρὸς δοκιματώτου καὶ πάσης τιμῆς καὶ ἀποδοχῆς ἀξίον. Field's examples (*Notes*, p. 203) show how much of a formula this ἀποδοχῆς ἀξίος (as 1 Tim 1¹⁵) had become. The inscription is quoted, with other epigraphic examples, by Bishop Hicks in *CR* i. p. 4, from which may be selected *OGIS* 339¹⁴ (c. B.C. 120) τῆς καλλίστης ἀποδοχῆς ἀξιούμενος παρ' αὐτῶν. Add *Priene* 108³² (after B.C. 129), 109²³⁴ (c. B.C. 120) ἐν ἀποδοχῇ τῇ μεγίστῃ εἶναι, "to enjoy the highest esteem" (see Fouillat, p. 39).

The derivative ἀποδοχεῖον, which is found in the LXX, occurs in Rev L 31¹⁸, 32², 54¹⁸ (B.C. 258), and is apparently to be restored in the much mutilated P Petr III 36 (b) ii. 12 (B.C. 252) βουκόλων κ(ώ)μης ἀποδοχῶ[ι], "in the granary of the herdsmen's village." So P Hib I. S5²¹ (B.C. 261).

The phrase μετὰ πάσης ἀποδοχῆς (cf. 1 Tim 1¹⁵) occurs in *Cagnat* IV. 144⁸ (Cyzicus, i/A.D.), of the "general appreciation" of an act of the Princess Antonia Tryphaena.

ἀπόθεσις.

BGU II. 606⁵ (A.D. 306) πρὸς ἀπόθεσιν ἀχύρου. *Syll* 420¹⁸ (iv/A.D. *init.*) τῇ ἀπόθεσι τῶν στεφάνων, the ceremony of resigning a priesthood, the inauguration to which was παράληψις τοῦ στεφάνου (so Ed.). Ἀπόθετος occurs in a petition P Oxy I. 71ⁱⁱ 19 (A.D. 303), but unfortunately the passage is much mutilated. With the idea of 2 Pet 1¹⁴ we might compare σῶ[μ] ἀποδυσάμενος in *Kaibel* 403⁵ (iv/v A.D., but not Christian).

ἀποθήκη.

The word is by no means so common as might have been expected. In the *Indexes to Oxyrhynchus Papyri* I.-X. it is only noted once, namely P Oxy I. 43 *verso*ⁱⁱⁱ 23 (A.D. 295). See also BGU I. 32², *ib.* III. 816⁵ (iii/A.D.), and *ib.* 931² (iii/v A.D.) ἐμετρήθη ἀπὸ ἀποθήκης τῆς μέσης ἐλαίου μετρητάς ᾗ—these are the only occurrences in BGU I.-IV. In P Tebt II. 347 (a banking account, ii/A.D.) the word is repeatedly prefixed to different items, "the sums so indicated being apparently 'deposited' (in a bank?)" (Edd.). Add *Syll* 734²⁴ (Cos) μηδ' ἀποθήκη χρᾶσθαι τ[ῆ]ν αὐλ[ῆ]ν τῇ ἐν τοῖ ἱεροῖς, and *Chrest.* II. 96ⁱ 6 (after A.D. 350), where counsel pleads that the defendant should give up $\frac{1}{2}$ of δωρεᾶς καὶ ἀποθήκης, ἢ τὴν ἀποκατάστασιν ἡμῖν ποιήσασθαι τούτων: Mitteis (p. 116) explains these as "donatio propter nuptias?" and "ein Geschäftsladen." Prof. Thumb notes that the

noun survived in Romance (Span. *bodega*, Fr. *boutique*): this reinforces its ancient Hellenistic record.

ἀποθησαυρίζω

appears twice in Vettius Valens: p. 16²¹ ἀνεύφρατοι ἀποθησαυριζόμενοι, 18¹² ἡδέως ἀποθησαυρίζοντων πρὸς τὰ μέτρα τῶν γενέσεων.

ἀποθλίβω.

P Tor I. 11ⁱ 13 (B.C. 116) (= *Chrest.* II. p. 32) οἱ ἐγκαλούμενοι ἀποθλιβέτες τῷ μηθεὸς δικαίου ἀντέχεσθαι.

ἀποθνήσκω.

On the reason why the perfect of this verb was τέθηκα, not ἀποτέθηκα, see *Proleg.* p. 114. Marcus Aurelius, it is true, uses ἀποτέθηκα, a natural result of levelling when the simplex had become obsolete; but the editor of P Iand 9⁵ (ii/A.D.) is not thereby justified in restoring ἀπο[τε]θνήω[ος]. No other part of the simplex survives, and no other compound. An interesting instance of the word occurs in P Par 477^{ff} (c. B.C. 153) (= *Selections*, p. 22) οἱ παρὰ σὲ θεοί . . . ὅτι ἐνβέβληκαν ὑμᾶς εἰς ὕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "your gods (are false) because they have cast us into a great forest, where we may possibly die." As a parallel to the Pauline usage in 1 Cor 15¹³ may be noted the touching letter P Giss I. 17⁹ (time of Hadrian), where a slave writes to her absent master, ἀποθνήσκομεν ὅτι οὐ βλέπομέν σε καθ' ἡμέραν. The use of the present tense justifies one more citation, BGU IV. 1024^{iv} 9 (iv/v A.D.), where a ἡγεμών, passing sentence of death on a man who had disinterred a corpse, says he is less than a beast, καὶ γὰρ τὰ θηρία [τ]οῖς μὲν ἀνθρώποις πρόσισιν, τῶν δὲ [ἀ]ποθνησκόντων φέοντα[ι]. Here the meaning is "spare them when they die": the pres. is frequentative, as in Heb 7⁸ or Rev 14¹³. The MGR is ἀποθαίνω (or πεθαίνω etc.).

ἀποκαθίστημι.

For the meaning "restore," "give back," see P Petr III. 53 (p)¹², where in connexion with certain arrears into which a priest had fallen provision is made πράξει τοὺς ἐγγύους αὐτοῦ καὶ ἡμῖν ἀποκαταστήσ[α]ι, "that payment be exacted from his sureties and restitution made to us" (Edd.). P Rein 17¹⁵ (B.C. 109) may be cited for its grammar, noteworthy at this early date: ὅπως οἱ αἴτιοι ἀναζητηθέντες ἐξαποσταλῶ[σ]ι ἐπὶ τὸν στρατηγόν, [καὶ] ἔμοι μὲν διαπεφνημένα ἀποκατασ[τα]θῆι, οἱ δὲ αἴτιοι τύχῳσι τῶν ἐξακολουθούντων. The passive ἀποκατασταθήσεται occurs in BGU IV. 1060²⁸ (B.C. 23-2). *OGIS* 90¹³ (Rosetta stone—B.C. 196) ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν. *Syll* 540³⁴ (B.C. 175-1) if a workman breaks a stone, ἔτερον ἀποκαταστήσει δόκιμον. P Revill Mél p. 295⁵ (B.C. 131-0) (= Witkowski², p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι, P Amh II. 48¹⁰ (B.C. 106) καὶ ἀποκαταστήσάτω εἰς οἶκον[ν] [π]ρὸς αὐτὴν τοῖς ἰδίοις, "shall deliver it to her at her house at his own expense" (Edd.). P Oxy I. 38¹² (A.D. 49-50) (= *Selections*, p. 53) ὑφ' οὗ καὶ ἀποκατεστάθη μου ὁ υἱός, *ib.* II. 278¹⁷ (hire of a mill—A.D. 17) καὶ μετὰ τὸν χρόνον ἀποκαταστήσάτω ὁ μάνης (the servant) τὸν μύλον ὑγιῆ καὶ ἀσινῆ, οἷον καὶ παρεῖληφεν, *ib.* VI. 929¹⁷ (ii/iii A.D.) ἀποκαταστήσά μοι εἰς Ὁξύρυχεῖτην ἐξ ὧν ἔσχον τὰ προκείμενα πάντα, etc. In the long land survey

P Tebt I. 61(b)²²¹ (B.C. 118-7) the question is asked with regard to certain land, εἰ [α]ὐτῆ [ἀνταναι]ρετία [ἄλλη δὲ] ἀπὸ ὑπολόγου ἀνταναιρεθείσα ἀποκαταστατέα, "whether it should be deducted (from the cleruchic land) and other land subtracted from that in the unprofitable list should be substituted" (Edd.): cf. a land survey of the second century, where a holding that had become καθ' ὕδατος ἀποκατεστάθη(η) τῷ ἐνεστ[ῶτι] (ἔτει), was "reclaimed" in the year in which the survey was written (P Oxy VI. 918 intr.). Note the passive in Vettius Valens, p. 68²⁴ = *ex captivitate redire* (Ed.).

For the double augment, which is found in the NT (Mt 12¹³, Mk 8²⁵, Lk 6¹⁰), cf. such an occasional occurrence in the inscriptions as *Calder* S⁸ ἀπεκατέστησεν, *Letronne* 525⁸ (ii/A.D.) ἀπεκατεστάθη, and similarly *Archiv* ii. p. 436, no. 31 (i/A.D.); also P Tebt II. 413⁴ (ii/iii A.D.) ἀπεκατέστησα. By the Byzantine period it had become very common. See further Winer-Schmiedel *Gr.* p. 103, and Brugmann-Thumb *Gr.* p. 311. Note the perf. ἀποκαθέστακεν, *Syll* 365⁷ (i/A.D.).

ἀποκαλύπτω.

For the literal sense of this significant word cf. P Gen I. 16¹³ (A.D. 207), as amended *Add.* p. 37, ὁ[πό]ταν ἡ τοια[ύτη] γῆ ἀποκαλυ[φθ]ῆ, μισθούται καὶ σπεύρεται: cf. BGU II. 640⁷ (i/A.D.) βουλόμεθα μισθώσασθαι ἀποκαλυφῆς (l. -είσης) αἰγιαλοῦ, and CPR I. 239⁸ (A.D. 212) βούλομαι μισθώσασθαι ἀποκαλυφείσης χέρσος αἰγιαλοῦ, both as amended by Spohr in his note on P Iand 27⁶ (A.D. 100-1). He remarks that the phrase denotes "agri litorales," which could only be cultivated when the water had receded. Since two of Spohr's passages have ἀποκαλυφῆς (BGU II. 640 and CPR 32⁷) αἰγιαλοῦ, one is tempted to postulate rather an adjective ἀποκάλυφος, which would be quite regular in formation. A further instance might be sought in CPHerm 45⁶, where we would read ὄψ[ι] μως ἀποκάλυφο(ι) (ἄρουραι) εἰ. We may add for the other form P Iand 30¹⁵ (A.D. 105-6) ἐκ τῶν ἀποκαλυ[φέντων] ἂν αἰγ[ια]λοῦ ἔδα[φ]ῶν. To the classical and late Greek instances of the verb given by the dictionaries may now be added the new literary fragment in P Oxy III. 413¹⁶⁶ ἔ[ποκ]άλυφογ ἕνα ἴδω αὐτήν.

ἀποκάλυψις.

The Biblical history of ἀποκάλυψις along with the foregoing verb is discussed by Milligan *Thess.* p. 149 ff. Jerome's assertion (*Comm. in Gal.* 1¹²) that the word "proprie Scripturarum est; a nullo sapientum saeculi apud Graecos usurpatum" cannot, however, be substantiated, if only because of its occurrences in Plutarch, who, like the NT writers, drew from the common vocabulary of the time, see e.g. *Mor.* 70 F.

ἀποκαρδοκία.

For the verb see Polyb. xviii. 31 ἀποκαρδοκίαν τὴν Ἀντιόχου παρουσίαν, *al.* Cf. the interesting sixth-century papyrus from Aphrodite in Egypt (cited by Deissmann *LAE* p. 377 f.; cf. *Archiv* v. p. 284) in which certain oppressed peasants petition a high official whose παρουσία they have been expecting: assuring him that they await (ἐκδέχομεν) him—οἱονοί ἐξ' Ἄδου καρδοκοῦντες τὴν τότε τοῦ Χ(ριστο)ῦ ἀένου θ(εο)ῦ παρουσίαν, "as those in Hades watch eagerly

for the parousia of Christ the everlasting God." While the perfectivized verb is well supported in literary Κοινή, the noun is so far peculiar to Paul, and may quite possibly have been his own formation: cf. what we have said above under ἀπεδέχομαι and ἀπέκδυσις.

ἀποκατάστασις.

This subst., which in the NT is found only in Ac 3²¹, occurs in the sense of "restitution" in P Par 63ⁱⁱⁱ 40 ff. (B.C. 164) παντάπασιν δὲ μετὰ τὴν ἀπὸ τῶν πραγμάτων νυνεὶ ἀποκατάστασιν ἰρμῶμεν ἀπὸ βραχείων μόλεις εὐσχημονεῖν, P Leid Bⁱⁱⁱ 15 καὶ τούτων τὴν ἀποκατάστασιν ἡμῖν γενηθήναι. So in *Syll* 552 (late ii/B.C.) twice with reference to the "renewal" of the temple cell of the goddess Artemis at Magnesia—¹³ εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ συντέλειαν εἰληφέν, and ²³ συντέλειαι τὴν ἀποκατάστασιν τῆς θεοῦ, and in *OGIS* 483⁸ (ii/B.C.) of the "repair" of a public way—ἔκδοσιν ποιησάμενοι τῆς ἀποκαταστάσεως τοῦ τόπου. In P Oxy I. 67⁹ (a dispute concerning property—A.D. 338) it is laid down, εἰ πρὸς τὴν τῶν ὑπὸ τῶν αἰτιαθέντων διακατέχεσθαι λ[εγ]ομένων οἰκοπ[έ]δ[ων] ἀποκατάστασιν κτλ., "if the accused persons protest against the restoration of the estates of which they are said to be in occupation," etc. In the third century petition, P Oxy I. 70, the editors render ¹⁰ ff. συνέβη δὲ ἀποκατάστασιν με ποιήσασθαι πρὸς αὐτὸν τῷ διελθόντι κ (ἔτει), by "it happened that a balancing of accounts took place between us in the past 20th year." Add P Flor I. 43¹² (A.D. 370) χειρογ[ρα]φείαν ἦτοι ἀσφάλειαν τῆς ἀποκαταστάσεως τούτων, P Strass I. 26⁷ (iv/A.D.) μετὰ τὴν ἀποκατάστασιν τούτων παρὰ Φοιβάμμωνος Παπνουθίου λάμβανε τὴν πράσιν, and *Chrest.* II. p. 117, printed above under ἀποθήκη. Another noun-formation occurs in P Tebt II. 424⁸ (late iii/A.D.) ὡς ἐὰ (l. ἐὰν) μὴ ἀποκαταστασίας [δ]ῆ πέμψης [ο]ἰδᾶς σου τὸ[ν] κίνδυνον, "so unless you now send discharges (of debts) you know your danger" (Edd.). To the literary record may be added Epicurus 8⁹ (Lindē *Epic.* p. 32). On the astrological use of ἀποκατάστασις (= the final point of agreement of the world's cyclical periods) as underlying the NT idea, see J. Lepsius in *Exp.* VIII. iii. p. 158 ff., where reference is also made to Brandes *Abhandl. z. Gesch. des Orients*, p. 123, "The Egyptian Apokatastasis-years."

ἀπόκειμαι.

P Par 63^{ix} 47 (ii/B.C.) ἀπόκειται γὰρ παρὰ θε[οῦ] μῆνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις ζῆν: there is a suggestion of Rom 2⁸. Closely parallel with the NT use of the verb is *OGIS* 383¹⁸⁹ (the important inscription of Antiochus I., the quasi-Zoroastrian King of Commagene in i/B.C.) οἷς ἀποκείσεται παρὰ θεῶν καὶ ἥρώων χάρις εὐσεβείας (see Dittenberger's note). For a similar use of the simplex cf. *Magn* 115¹⁵ (ii/A.D.) διὰ ταῦτά σοι κείσεται μεγάλη χάρις ἐμ βασιλείᾳ οἴκω, and see *ZNTW* xv. p. 94 ff. With Heb 9²⁷ cf. *L'aitel* 410⁸ (late, Alexandria) ὡς εἰδὼς ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται: there are no signs of Christianity in the epitaph. A more literal use, serving as transition to the next, is in BGU IV. 1023⁷ (A.D. 185-6) γραφὴ θεακῶν (l. -γῶν: see *ref.* in *Tebt. Pap.* I. p. 616) καὶ τῶν ἐν τῷ ἱερῷ ἀποκειμένων. The word is common in the sense "to be stored." e.g. P Oxy I. 69⁵ (A.D. 190) ἀπὸ τῶν ἐν τῇ οἰκίᾳ ἀποκειμένων, BGU. I. 275⁹

(A.D. 215) ἐν ἡ αὐλῇ ἐστὶν ἀποκειμένη μηχανή, P Tebt II. 340³³ (A.D. 206) αἱ καὶ ἀποκείμεναι ἐν θησαυρῷ ἐπὶ σφραγίδι Ἀμμωνίου, "which are stored at the granary under the seal of A." (Edd.), and P Lond Inv. no. 1885⁷ (A.D. 114-5—published by Bell in *Archiv* vi. p. 102) τὰ ἐν αὐτῇ βιβλία ἀποκείμενα, documents "housed" in the βιβλιοθήκη ἐγκτήσεων.

In Deut 32³⁴ οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοί καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου, Symmachus substitutes ἀπόκειται for συνήκται.

ἀποκλείω.

P Oxy II. 265¹⁴ (a marriage contract, A.D. 81-95) μῆδ' ἀποκλείν (= ἀποκλείειν) μῆδεὸς τῶν ὑπαρχόντων. (For the Hellenistic contraction of two *i*-sounds, see *Proleg.*³ p. 45.) *Ib.* X. 1272⁵ (A.D. 144) ἀπέκλε[ισα τὴν θύ]ραν τῆς . . . οἰκίας μου καὶ τὴν τοῦ πεσσοῦ (terrace) θύ[ραν].

ἀποκόπτομαι.

On this word, taken in the sense of Deut 23¹ (supported by several instances in literary Κοινή—see Grimm-Thayer) Nägeli has some good remarks (p. 78 f.): he brings together several phrases which show Paul using a more vernacular style in Gal than anywhere else, the startling passage 5¹² being the climax—"Der zürnende Apostel lässt auch seiner Wortwahl freien Lauf; die stärksten Ausdrücke der Umgangssprache sind 'etzt die geeigntesten." Cf. *Proleg.* pp. 163, 201.

ἀπόκριμα.

OGIS 335⁹⁵ (ii/B.C.) τὰ ἀποσταλέντα ὑπ' αὐτῶν ἀποκρίματα and 119 καθό[τε] καὶ αὐτοὶ διὰ τῶν ἀποκριμάτων ἐνεφάνισαν. Still nearer in point of time to the sole NT occurrence of the word (2 Cor 1⁹) is *IMae* 2⁴ (Rhodes, A.D. 51) in which τὰ εὐκαιότατα ἀποκρίματα refer to favourable decisions of the Emperor Claudius (Deissmann, *BS* p. 257); cf. *IG* VII. 2711^{64ff.} (A.D. 37) προσενδέξιμος κατὰ δωρεὰν [προσ]βέυσιν πρὸς τὸν Σεβαστὸν . . . ἤνεκεν ἀπόγραμα πρὸς τὸ ἔθνος πάσης [φιλιαν]θρωπίας καὶ ἐλπιδῶν ἀγαθῶν πλήρης. *OGIS* 494¹³ (? i/ii A.D.) joins ἐπιστολαί, ἀποκρίματα, διατάγματα: Dittenberger defines these successively in the context as dispatches addressed by the proconsul to the Emperor, the Senate, etc., replies given to deputations of provincials to him, and *edicta*, or documents addressed to the people at large, and not to individuals. See also his note on *Syll* 368⁵ (i/A.D.), where C. Stertinius, chief physician to the Imperial family, is also ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων. In P Tebt II. 286¹ (A.D. 121-38) ἀ. is a "rescript" of Hadrian. Paul (*l.c.*) may be taken as meaning that he made his distressed appeal to God, and kept in his own heart's archives the answer—"ἀποθάνῃ τὸ δὲ ἀποθανεῖν κέρδος," as we might reconstruct it.

ἀποκρίνομαι.

Syll 928⁵² (Magnesia, early ii/B.C.) περὶ ταύ[της τῆς] χώρας τῆς παρὰ Πιργιῶν ἀποκεκριμένης οὐσης shows the old ἀποκρίνω in passive. For the combination of pf. partic. and ὤν, cf. Col 1²¹. In P Ryl II. 122¹¹ (A.D. 127) εἰς τὸ κάμει δύνασθαι ἀποκριθῆναι τῶι δημοσίῳ, "enabling me thus to fulfil my duties towards the Treasury" (Edd.), we have an

isolated ex. of the passive aor. not meaning "answer." This latter, so overwhelmingly predominant in NT, is rather surprisingly uncommon in the non-literary Κοινή. Early inscriptional instances are *Syll* 328¹¹ (B.C. 84) ἀπεκρίθην καλῶς [αὐτῶν] [τε δεδω]κέναι καὶ κτλ., *ib.* 307⁶¹ (B.C. 150-47) ἔδοξεν . . . τοῦτοις φιλιανθρώπως ἀποκριθῆναι, *ib.* 930⁸⁴ (B.C. 112), same phrase: the last two are *senatus consulta*, starting in Latin. Similarly the dialectic *Syll* 654⁵ (? ii/B.C.) ἀποκριθῆμεν τοῖς προεβευταῖς διότι κτλ. Mayer, p. 379, pronounces it "die eigentliche κοινή-form," but he only has five instances, P Par 34¹⁰ (B.C. 157), 35³⁰ (B.C. 163), 15³⁵ (B.C. 120), P Leid Uⁱⁱⁱ 11 (ii/B.C.), and P Grenf I. 37¹⁴ (B.C. 108—ἐκρίθη for ἀπεκρ.): he cannot, however, quote any cases of ἀπεκρινάμεν. On the other hand we cannot find any more instances of ἀπεκρίθην from later papyri, except P Lond 121³⁰ (iii/A.D.) (= I. p. 95), and two Christian documents, P Grenf II. 112²⁰ (a Festal Epistle, A.D. 577?) and PSI 26¹ (see Addenda) (v/A.D.—acts of a martyrdom). Since MGr ἀποκριθῆκα shows that it lived on, its disappearance in the post-Ptolemaic period outside NT is hard to explain. It is not, however, replaced by ἀπεκρινάμεν, as to which subsequent information has antiquated the statement in *Proleg.* p. 161 f. (corrected in *Einleitung* p. 254 n.1). For the middle aorist occurs very often in papyri, but they are without exception legal reports, in which ἀπεκρίνατο (so usually—also ptc. or inf.) means "replied," of an advocate or a party in a suit. The references had better be appended: P Hib I. 31²⁴ (c. B.C. 270) . . . ἀπεκρινά[το . . .], no context, but the whole document proves its connotation, P Amh II. 66³⁷ (A.D. 124), P Cattⁱ 22 (= *Chrest.* II. p. 419) (ii/A.D.), P Oxy II. 237^{vii-25, 33} (A.D. 186), *ib.* III. 653 (A.D. 162-3), BGU I. 114ⁱ⁻²² (ii/A.D.), 136¹⁵ (A.D. 135), and 361^{iii-6, 12} (ii/A.D.), *ib.* II. 388^{ii-17, 30} (ii/iii A.D.), *ib.* III. 969ⁱ⁻¹⁶ (A.D. 142?), P Lips I. 32^{i-5, 6} (iii/A.D.), *ib.* 33ⁱⁱ⁻¹⁵ and 36⁵ (iv/A.D.), *Chrest.* II. 78⁹ (p. 86, A.D. 376-8), P Théad 14²⁴ (iv/A.D.) δι' ἐρμηνέ[ως] ἀπεκρινά[ν]το (in a *procedo verbal*), BGU III. 936¹³ (A.D. 426), PSI 52³³ (vi/A.D.) and 61³³, 62²⁴ (early vii/A.D.)—all three πάντων τοῖς πρὸς αὐτὸν (or -ῆν) ἐπιζητουμένους ἀποκρίνασθαι. The only one that need be noted specially is P Giss I. 40ⁱⁱ⁻⁸ (A.D. 212), where Caracalla says ἵνα μὴ τις στενότερον παρερμηνεύσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των το[ῦ] προτέρου διατάγματος, ἐν ᾧ οὕτως ἀπεκρινά[μ]ην κτλ. This may represent *rescripti*, but in any case we cannot miss the formal and weighty tone of the verb.

We proceed to compare these facts with those of Biblical Greek. Thackeray tells us (*Gr.* p. 239) that ἀπεκρίθην "is employed throughout the LXX: the classical ἀπεκρινάμεν in the few passages where it occurs seems to be chosen as suitable for solemn or poetical language." Such a passage as 3 Regn 2¹, the last charge of King David to his heir, might be compared with Caracalla's use of the form. The fairly clear use in the fragment of a law report from P Hib above tells us that the legal use was already possible at the time when the LXX was growing. So we may take its meaning throughout as being (1) "uttered solemnly," (2) "replied in a court of law." These two meanings cover all the NT passages: (1) accounts for Lk 3¹⁶, Jn 5^{17, 19}, Ac 3¹², (2) for Mt 27¹², Mk 14⁶¹, Lk 23⁹, with Jn 5¹¹ (N*) not far away. With the absence of ἀπεκρίθην from the Pauline and other Epistles, and the Apocalypse except for one passage,

we may compare the silence of the papyri after ii/B.C. We are inclined to suggest that the word belongs only to early Hellenistic, whence it was taken by the LXX translators to render a common Hebrew phrase, passing thence into the narrative parts of NT as a definite "Septuagintalism." From the Gospels and Acts it passed into ecclesiastical diction (cf. Reinhold, p. 77), and so ultimately into MGr. The contrast between the two halves of the NT will thus be parallel with that noted above under ἀδης.

ἀπόκρισις.

Syll 276²³ (Lampsacus, c. B.C. 195) . . . ὅταν παρ' αὐτοῦ λ[άβω]σιν ἀποκρίσεις τὰς ἀρμοζούσας τ[. . .], *ib.* 177⁶² (Teos, B.C. 303) οἰόμεθα δὲ [δεῖν ἀποδειχθῆ]ναι τρεῖς ἀνδρας εὐθὺς ὅταν [ῆ] ἀπόκ[ρι]σις ἀναγνωσθῆ, *ib.* 314¹⁵ (ii/B.C., Messenian dialect) ἔδοξε τοῖς συνέδροις ἀπόκρισιν δόμεν διότι κτλ., *ib.* 928²¹ (Magnesia, ii/B.C. *init.*) τὴν Μιυλασέων ἀπόκρισιν to the praetor M. Aemilius. From the papyri we can only cite P Oxy VI. 941⁹ (vi/A.D.), and other late exx.: like the verb, this word for "answer" clearly suffered eclipse, and returned into the language at a late period.

ἀποκρούω.

P Strass I. 42¹⁷ (census return—A.D. 310) ὄμνυμι θεοῦς ἅπαντας . . . μηδὲνα ἀποκεκρῦναι. *Syll* 801 (Ephesus, vi/B.C.) has the verb thrice, of a bird flying out of sight: this early Ionic lies far behind the Hellenistic period, but may be added to the literary record of the verb, which we have not noticed in our sources. Vettius Valens has it p. 15²⁸ (not in index) ζητητικὰ τῶν ἀποκεκρυσμένων—cf. Paul's use of the participle.

ἀποκρυφοῦς

is a favourite word with Vettius Valens. It denotes p. 21⁶ the "hidden" organs of the body (τῶν ἐντὸς ἀ.). The influence of Gemini (p. 73²⁹) produces κριτικὸν κακῶν καὶ ἀγαθῶν, φρόνιμοι, περιέργοι, ἀποκρίφων μυσταί, etc. In p. 108⁸ περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρίφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας it suggests unknown disasters of the future. P. 176⁶ περὶ θεμελίων ἢ κτημάτων (? κτισμάτων ed.) ἢ ἀποκρίφων ἢ περὶ νεκρικῶν, subjects on which signs are sought ἀπὸ τοῦ ὑπογείου. In p. 179²⁴ (so 301²¹, 335⁴) μυστικῶν ἢ ἀποκρυσμένων πραγμάτων suggests "mysteries" again. The adverb is joined with ἐφθονημένως p. 301⁵, of "mystifying and grudging" expositions. See also *Kathel* 1028¹⁰ (Andros, iv/A.D., a hymn to Isis) ἀπόκρυφα σύνβολα δέλτων εὐρομένα. P Leid W is Μουσιῶς ἱερά βίβλος ἀποκρυφῶς (viii. 35): cf. i. 28.

ἀποκτείνω.

P Magd 4⁶ (iii/B.C.) ἀπέκτειναν, P Par 23⁶ (B.C. 165) ἀποκτείναι, *ib.* II *verso* 2 (B.C. 157) ἀποκτείναι (see Maysen, p. 70). The verb only occurs eleven times in *Syll* index. In later papyri we can quote P Oxy VI. 903⁶ (iv/A.D.) ἀποκτείναν αὐτοὺς τῶν π[λ]ηγῶν "half killed them with blows" (Edd.), PSI 27²¹ (v/A.D., Acts of a martyr), P Lips I. 40¹¹ 2 (law report, iv/v A.D.) ἠθέλησεν αὐτὸν ἀποκτείνειν (*sic*), P Gen I. 49²⁰ (iv/A.D.) [π]ληγῆς ἀπέ[κ]τεινάν με—as in P Oxy VI. 903, the complainant was obviously not "kilt entirely"! P Lond 240¹⁰ (A.D. 346) (= II. p. 275)

ἀπέκτεινεν μέ τε εἰ μὴ ᾗ ἔς φυγὴν ἐχρησάμην, BGU IV. 1024¹¹¹ 30 (iv/v A.D.) ξίφι ἀπέκ[τεινε]. For five centuries then we have no trace of this supposed common verb from popular sources: yet in the middle of this period it abounds in the NT texts, developing a whole series of curious forms in the present stem. Meanwhile it was flourishing in literature, to which perhaps it owes its return to the popular speech in the Byzantine age. A more extensive search in the ruder inscriptions outside Egypt is desirable, as it might prove that the word was in popular use in other countries. Indeed the NT is evidence of this by itself.

ἀποκνέω.

BGU II 665¹¹ 19 (i/A.D.) ἠτοιμάσθη αὐτῆ πάντα [πρὸς τ]ὴν λοχ[ε]ῖαν αὐταρκῶς, ἐρωτάσι δ[ε] καί, κύριε (*sc.* πάτερ), [ῆ] μήτηρ [α]ὐτοῦ, ὅπως ὀποκνή[σ]ῃ ω[. . .]. The word, accordingly, notwithstanding Hort's attempt (on Jas 1⁵) to apply it specially to cases of abnormal birth, would seem to have been an ordinary synonym of τίκτω, but definitely "perfect-ized" by the ἀπό, and so implying delivery. For the simplex cf. *Syll* 797⁵ (ii/B.C.) τὸ παιδάριον δ' Ἀννύλα κύει, 802², 803².

ἀπολαμβάνω.

The use of ἀπολαβεῖσθαι in Mk 7³³ = "draw aside," "separate," is well illustrated by P Lond 42¹² ff. (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῶι μὴ παραγίνεσθαι σε [πάντων] τῶν ἐκεῖ ἀπειλημένων παραγεγο[ν]ότων ἀηδίζομαι, "but that you did not return when all those who were shut up with you arrived distresses me"—with reference to the "recluses" of the Serapeum. So P Vat A¹⁰ (B.C. 168) (= Witkowski², p. 65) ἡβουλόμην δὲ καὶ σὲ παραγεγονέαι εἰς τὴν πόλ[ιν], καθάπερ . . . οἱ ἄλλοι οἱ ἀπειλη[μ]ένου π[άν]τες. The word is of course very common. It is found in the sense of "receive," "welcome" (as in the TR of 3 Jn⁸) in P Lips I. 110⁶ (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγαίνουσαν ἀπολάβω (cf. Lk 15²⁷), and P Iand 13¹⁷ ἴνα μετὰ χαρᾶς σε ἀπολάβωμεν. The full force of the ἀπό—as pointing to a "promise made centuries before"—is probably to be retained in Gal 4⁶ (see F. B. Westcott, *St Paul and Justification*, p. 75). It is the ordinary correlative of ἀποδίδωμι. For the simple sense of "receiving" what is due, cf. P Tor I. i^{viii}. 28 (B.C. 116) (= *Chrest.* II. p. 38) τὴν τιμὴν ἀπολαβεῖν.

ἀπόλαυσις.

OGIS 383¹¹ ff. (Commagene inscription, i/B.C.) οὐ μόνον κτήσιν βεβαιωτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσέβειαν, *ib.* 150 κοινήν ἀπόλαυσιν εορτῆς παρεχέτω, *ib.* 669⁸ (i/A.D.) τὰ τε πρὸς σωτηρίαν καὶ τὰ πρὸς ἀπόλαυσιν, IG XII. iii. 326¹² (Thera, time of Antonines) πρὸς [ἀ]πόλαυσιν. Cf. εἰς ἀπόλαυσιν in Didache 10³. A derived adjective occurs in Vettius Valens p. 15²⁴ αἱ δὲ ἐξῆς εἰ (*sc.* μοίραι) Ἀφροδίτης εὐκρατότερα ἀνεμέναι πολίσσοφοι ἀπολαυστικά, "given to enjoyment."

For the verb cf. OGIS 669³ (i/A.D.) τὴν πόλιν ἀπολαύουσαν τῶν εὐεργεσιῶν ἄς ἔχει κτλ., P Fay 125¹⁰ ff. (ii/A.D.) εὐχομαι [γάρ] μείζονος ἀξίας γενέσθαι [ἀφ' οὗ] ἀπολαύομεν τῶν δώ[ρων], "for I hope to be better off now that we are enjoying presents (?)" (Edd.), BGU I 248¹⁴ (ii/A.D.) τῶν ἡθῶν σου ἀπολαῦσαι, P Oxy I 41⁸ (iii/iv A.D.) πολλῶν ἀγαθῶν

ἀπολαύομεν. The sepulchral inscr., *Preisigke* 2004, *Αντωνεῖνε, πάντων ἀπέλουσας*, must presumably mean ἀπέλουσας. *Syll* 891¹⁹—a curious funeral inscription composed for a heathen by a proselyte, who quotes the LXX—*μηδὲ καρπῶν ἀπολαύει*. CPHerm 119 *verso*^{iii.16} (iii/A.D.), where Aelius Asclepiades receives ἀφείσας from public services from Gallienus ἵνα διὰ τὴν [τῶν προγόνων] ἀρετὴν ἀπολαύσῃ τῆς ἑμῆς φιλανθρωπίας.

ἀπολείπω.

P Par 22⁶ (ii/B.C.) ἡ γὰρ δηλομένη Νέφορις ἀπολιποῦσα τὸν πατέρα ἡμῶν συνῆκσε Φιλίππῳ τυνί. The word is apparently a *term. techn.* in wills, etc., e.g. P Oxy I. 1053⁴ (A.D. 117–37) κληρόνομον ἀπολείπω τὴν θυγατέρα[ν] μου . . . τὰ δὲ ὑπ' ἐμοῦ ἀπολειφθόσμενα σκεύη κτλ., P Cattiv.⁹ (ii/A.D.) (= *Chrest.* II. p. 421), BGU IV. 1098⁴⁹ (c. B.C. 18), *ib.* 1148²² (B.C. 13), *ib.* 1164¹⁹ (B.C. 15–1), and *Michel* 1001^{ii.4} (c. B.C. 200—the Will of Epicteta). In BGU IV. 1138¹⁷ (B.C. 19–18) (= *Chrest.* II. p. 123) ἀπόλειπέ μοι τὸν Παπία (i.e. -av) ἐκ τῆ(ς) φυλακῆ(ς), a jailor reports what the offending party said to him, asking him to “leave” the imprisoned debtor to him. The verb occurs in a Phrygian tombstone of A.D. 114, *C. and B.* 590 (ii. p. 656) ὑοὺς ὑπὲρ γῆς ἀπολιποῦσ[α] τέσσαρας καὶ θυγατέρα. It is MGr.

ἀπόλλυμι.

One or two instances of the literal use of this common verb will suffice—P Petr III. 51⁵ τὸ ἀργύριον ὃ ὤιοντο ἀπολλωλέναι, “the money which they thought had been lost,” P Oxy IV. 743²³ (B.C. 2) ἐγὼ ὄλος διαπον[ο]ῦμαι εἰ Ἑλενος χαλκοῦς ἀπόλε[σ]εν, “I am quite upset at Helenos’ loss of the money” (Edd.). In P Fay 111^{3ff.} (A.D. 95–6) we have it of destroying life: μένφομαι σοι μεγάλως ἀπόλεσας χ[υ]ρίδια δύο ἀπὸ τοῦ σκυλμοῦ τῆς ὄδοῦ, “I blame you greatly for the loss of two pigs owing to the fatigue of the journey” (Edd.). (Probably the writer meant ἀπολέσαντα, but the nom. will construe.) So in the dreams of Ptolemy, son of Glaucias, the helper of the Temple twins, P Par 50⁹ (B.C. 160) Λέγω Μηθαμῶς ἐργῆς (?) ἡ ἀπόλεση σου τὸν παῖδα κύριος οὐκ ἀπολύει (= ἀπολλύει, presumably) τὸν αὐτοῦ παῖδα. Cf. P Petr III. 36 (a) *verso*²⁸ δεόμενος μή με ἀπολέσῃ τῷ λιμῶι ἐν τῇ φυλακῇ: so Lk 15¹⁷. In the curious nursery acrostic, P Tebt II. 278^{26f.} belonging to early i/A.D. in which the story of the loss of a garment is told in lines beginning with the letters of the alphabet in order, we find:

λέων ὁ ἄρας
μωρὸς ἀπολέσας

“a lion he was who took it, a fool who lost it” (Edd., who would read ὁ ἀ., as in the other lines). In P Ryl II. 141²¹ (A.D. 37) καὶ ἀπόλεσα ἄς εἶχον ἀπὸ τιμ(ῆς) ὀπίου “I lost 40 silver drachmae which I had with me from the sale of opium” (Edd.), it connotes robbery; and so in *Syll* 237⁷ (iii/B.C.) χρήματα τῷ θεῷ ἐμάνυσσα ἀ ἦσαν ἐκ τοῦ ἱεροῦ ἀπολωτα (i. ἀπολωλότα) ἀπὸ τοῦ ἀναθέματος τῶν Φωκίων, καὶ ἐξήλεξαν τοὺς ἱεροσυληκότας. The -μι forms of the mid. are unchanged: thus P Petr II. 4 (1)⁴ (B.C. 255–4) νυνὶ δὲ ἀπολλύμεθα (quarrymen “worked to death” over exceedingly hard stone), P Tebt II. 278²⁶ (see above) ἀπόλλυται, etc.

Ἀπολλῶς

has gen. Ἀπολλῶτος in an inscr. from the Serapeum at Memphis. See *Preisigke* 1917, who accents the nom. Ἀπολλῶς: since it is probably short for Ἀπολλώνιος (which occurs in Codex Bezae), this accords with analogy. The name can be quoted from *Ostr* 1319 (B.C. 7), 1577 (A.D. 132), *Preisigke* 1113 (A.D. 147–8), P Lond 920^{44,66} (ii/iii A.D.) (= II. p. 42 f.), *ib.* 1233⁶ (A.D. 211) (= II. p. 58), where the editors would like to make Ἀπολλῶς gen. and P Goodsp 3^{7,11,20} (A.D. 143) Ἀπολλῶτι. Without seeking for more exx., we may observe that Ἀπολλώνιος was an extraordinarily common name, no fewer than 39 persons bearing it in the inscr. of *Syll*. (Naturally the abbreviated name does not figure in the more formal inscriptional style.) Ἀπολλῶδος-ρος has over 50, and Ἀπολλωνίδης (-δας) half as many: Ἀπολλῶς might be a short form of these also. So apart from the very precise identification available we might not be sure that there was only one Apollon in NT.

ἀπολογέομαι.

A good example of this judicial verb is afforded by P Par 354^{4f.} (a petition to King Ptolemy Philometor, B.C. 163) ἐάν σοι φαίνηται, συντάξει καταστήσαι ἐπὶ σε ὑπὲρ μὲν [έμοῦ] ἀπολογιούμενον Δημήτριον “to make my defence”: cf. P Strass I. 5¹⁵ (A.D. 262) ἀπολογησομένου πρὸς τὰ [ἀ]εὶ ἀ[ἰ]ρόμενα αὐτοῖς and *OGIS* 609³⁹ (A.D. 231) μή τις ὡς ἀγνοήσας ἀπολογήσῃται. Vettius Valens p. 209¹³ βασιλεῖ ἀπολογήσεται, καὶ ἐάν μὴ ὑπὲρ ἑαυτοῦ, ὑπὲρ ἑτέρου δέ (cf. p. 269²⁰). Cf. for a cognate verb P Petr III. 53 (ii)⁵ (iii/B.C.) (= Witkowski², p. 45) πρὸς αἰτίαν, ὑπὲρ ἧς ἀπολογίζεται, “to meet a charge against him, and make his defence” (Edd.), *OGIS* 315³⁸ (B.C. 164–3) καὶ αὐτὸς ὑπὲρ ὧν ἐψήσεν ἔχειν τὰς ἐντολάς διὰ πλειόνων ἀπελογίσασθαι, P Leid A²¹ (Ptol) ἀπολογίσωμαι (needlessly corrected to -ήσωμαι by Leemans), *al.* See Patzidakis *Zitul.* p. 395, “sagte man auch im Alterthum sowohl ἀπολογέομαι als ἀπολογίζομαι,” and Maysner *Gr.* p. 83 f. The verb is found in MGr.

ἀπολογία.

P Tor I. 1^{vi.1} (B.C. 116) (= *Chrest.* II. p. 36) τὴν δ' αὐτὴν ἀπολογίαν ἔχειν, BGU II. 531^{i.21} (ii/A.D.) ἀπέχεις οὖν τὴν ἀπολογίαν, P Lips I. 58¹⁸ (A.D. 371) αὐτὰ τὰ ἐν[τ]ρίγια πρὸς ἀπολογίαν ἐπὶ τοῦ δικαστηρίῳ (= οὐ), and for ἀπολογισμός in a weakened sense, P Oxy II. 297^{3ff.} (A.D. 54) καλῶς ποιήσεις γράφεις διὰ πητακίων τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων, “kindly write me in a note the record of the sheep” (Edd.). Ἀπολογία occurs several times in Vettius Valens.

ἀπολύω.

This common verb, in the sense “dismiss,” “send away on a mission” (as Ac 13³, and probably Heb 13²³) may be illustrated by P Par 49¹⁹ (B.C. 164–58) (= Witkowski², p. 70) ἀπέλυσα εἶπας αὐτῷ ὀρθρίτερον ἐλθεῖν. In P Lond 42²⁶ (see above under ἀπολαμβάνω) it is used of departure from seclusion in the Serapeum—ὑπὲρ τοῦ ἀπολειθῆσαι σε ἐκ τῆς κατοχῆς: cf. P Petr II. 11(i)³ (iii/B.C.) (= *Selections*, p. 7) ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, “in order that I may be relieved from my present occupation,” BGU I. 27¹⁴ (ii/A.D.) (= *Selections*, p. 101) ὥστε ἕως σήμερον μηδὲν ἀπολειθῆσαι τῶν μετὰ σίτου, “so that up till to-day

no one of us in the corn service has been let go." Release from prison is implied in P Giss I. 65a⁴, 66¹¹ (ii/A.D.): see Kornemann's note. P Oxy X. 1271⁵ (A.D. 246) is in a request to the Prefect for a permit to leave the country by ship from Pharos: ἀξιῶ γράψαι σε τῷ ἐπιτρόπῳ τῆς Φάρου ἀπολύσαι με κατὰ τὸ ἔθος. The sense of "grant an amnesty to" underlies P Par 63^{xiii.2f.} (B.C. 165) ἀπολελυκότες πάντας τοὺς ἐνερσημένους ἐν τισιν ἀγροῦμασιν ἢ ἀμαρτήμασιν, and P Tor I. 1^{viii.13} (B.C. 116) (= *Chrest.* II, p. 37): see Mitteis *in loc.* Akin to this is the use in BGU IV. 1106³⁴ (B.C. 13) πλὴν συναφανοῦς ἀπαλλαγῆς, ἧς καὶ φανεράς γενηθεῖς[ης] ἀπολελυσθῶ. In P Tebt II. 490³ (B.C. 92 or 59) ἀπολύσομαι τὸν χαλκόν the verb is used in the sense of "pay," cf. P Reib 54⁷ (iii/iv A.D.) διεπεψάμην σοι (κτῆνη) . . . ὅπως γεμίσης αὐτὰ οἶνον ἐκ τῶν ἀπολυθέντων μοι ὑπὸ Ἰσχυρίωνος, "afin que tu les charges de vin, achetée sur la somme que m'a remboursée Ischyrión" (Ed.): so elsewhere of delivering goods. The index to *OGIS* gives a long list of citations in various senses, which need not be further illustrated. But the idea of a veteran "released" from long service, suggestive for Lk 2⁹, may be noted in the *l.t.* ἀπολύσιμος ἀπὸ στ[ρ]ατίας. CPR 1³ (A.D. 83-4): cf. P Tebt II. 292⁸ (A.D. 189-90) ἱερέας ἀπολυσμον, P Lond 345⁴ (A.D. 193) (= II, p. 114) ἀπολυσ(μῶν) τῆς λαογρ(αφίας). We may also compare Wünsch *AF* 4³⁰ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κοίμησίν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δ[εσμῶν] τοῦ βίου Νεθμομα, and a tombstone of ii/A.D. (Alexandria), *Preisigke* 2477 Ἡλιόδωρε οὐετρανὲ ἐντείμως ἀπολελυμένος, εὐψύχει: the perfect here might perhaps encourage us to take the phrase metaphorically—or literally, with a secondary application. It occurs with the aorist in *Preisigke* 423³, seemingly a ii/A.D. papyrus: οὐετρα[νῶ] τῶν ἐντείμως ἀπολυθέντων. Whether or no we may recognize the figurative sense in the veteran's epitaph above, we may certainly illustrate the *Nunc dimittis* by this familiar term of military life.

ἀπομνημόνευμα.

though not a NT word, claims attention because of Justin's calling Gospel records ἀπομνημονεύματα τῶν ἀποστόλων (*Apol.* i. 67³). It may be cited from PSI 85 (a fragment on rhetoric, iii/A.D.), where ἡ χρεία—later described as so called because it is χρειώδης—is defined as ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπενετόν. The fragment proceeds διὰ τί ἀπομνημόνευμα ἢ χρεία; ὅτι ἀπομνημονεύεται ἕνα λεχθῆ. If ἐκταθέν it may become διήγησις (cf. Lk 1²), and if not ἐπὶ προσώπου τινὸς it may become γνώμη ἢ ἄλλο τι. The note of the "memoir" accordingly is that it is *practical* (χρεία), *concise* (σύντομον), intended for *oral delivery* (ἕνα λεχθῆ), and relating to some *person* (ἐπὶ προσώπου τινὸς). All this suits excellently Justin's description of the Gospels as read in the Church meeting on Sunday morning. The epithet ἐπαινετόν may possibly be taken actively, so that it excludes criticism or invective. See also P Leid W^{xvii.16}; and for the verb a very fragmentary Ptolemaic inser. in *Archiv* v. p. 416 (Wilcken), where line 10 has [παρὰ τῶν σεμνοτάτων βασιλείων ἀπομνημονεῖ[— apparently "that [somebody or something] may be had in remembrance."

ἀποπέμνω.

In P Oxy I. 71^{ii.3} (A.D. 303) a Prefect is praised as rendering to all their due—πάσι τὰ ἴ[δ]ια ἀπονέμεις: cf. *ib.*

IX. 1185⁶ (c. A.D. 200) τὰς περὶ τῶν γυμνασιαρχῶν καὶ ἀγορανομῶν ἐφέσεις τοῖς κρατίστοις ἐπιστρατήγοις ἀπένεμα, the "assigning" of appeals to the strategi. See also *OGIS* 90¹⁹ (Rosetta stone, B.C. 196) τὸ δίκαιον πάσιν ὀπένεμεν, *ib.* 116¹⁹ (ii/B.C.) ἐπ' αὐταῖς τὰς ἀξίας) χάριτας ἀπονέμοντες [ἀεὶ τοῖς εὐεργετήσασιν], and *Syll* 325³³ (i/B.C.) βουλόμενος τὰς τῆς εὐσεβε[ῆ]ας χάριτας τοῖς θεοῖς ἀπονέμειν, which come near the use in 1 Pet 3⁷.

ἀποπίπτω.

Syll 802³ (iii/B.C.): a fraudulent patient at the Asclepieum is told to take off the bandage and ἀποπίψασθαι τὸ πρόσωπον ἀπὸ τὰς κρίνας, in which he sees the penalty of his deceit branded on his face.

ἀποπίπτω.

This word, which in the NT is found only once (Ac 9¹⁸) in its literal meaning of "fall off," occurs in a derived sense in P Par 47²⁷ (c. B.C. 153) (= Witkowski² p. 90, *Selections* p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν καὶ ἀποπεπτώκαμεν " (one can never again hold up one's head in Tricomia for very shame), if we have both given ourselves up and collapsed." Witkowski compares Polyb. i. 87¹ πίπτω τὰς ἐλπίσιν. The verb also occurs in the philosophical fragment P Flor II. 113^{iii.10} (ii/A.D.) ἀποπέπτειν τὰ ὦ[τα] καὶ αὐ[τὰς] ἀχρείους γενέσθαι: cf. *Archiv* vi. p. 239.

ἀποπνίγω.

Herwerden cites from *BCH* xvi. p. 384, no. 81, a deed of manumission from Delphi in which the inhuman clause is inserted—εἰ δέ τι γένοιτο ἐγ Διοκλέας τέκνον ἐν τῷ τὰς παραμονῶν χρόνῳ, εἴ κα μὲν θέλη ἀποπνίξαι, ξουσίαν ἔχειν. A literary citation may be added from the new fragments of Callimachus, P Oxy VII. 1011^{299 f.} (late iv/A.D.),

ὡς δὴ μὲ ἡμέων σὺ μὴ με ποιῆσαι
εὐστεκτον, ἢ γὰρ γειτονεὺς ἀποπνίγεις

which Prof. Hunt renders, "Don't you prescribe patience to me, as if you were one of us; your very presence chokes me."

ἀποπέμνω.

P Oxy III. 472⁸ (c. A.D. 130) ὑπὸ δανειστῶν ὄλλυτο καὶ ἠπόρει, "he was ruined by creditors and at his wit's end" (Edd.): cf. the Christian letter of a servant to his master regarding the illness of his mistress, P Oxy VI. 939^{28 f.} (iv/A.D.) (= *Selections*, p. 130) νῦν δὲ πῶς πλῖονα γράψω περὶ αὐτῆς ἀπορῶ, ἔδοξεν μὲν γὰρ ὡς προεῖπον ἀνεκτότερον ἔσχηκέναι, "but now I am at a loss how to write more regarding her, for she seems, as I said before, to be in a more tolerable state." *Syll* 303¹⁸ (Abdera, c. B.C. 166) ἀρατῆν ἄμα καὶ σωτήριον [περὶ τῶν ἀπορουμένων ἀεὶ π[ρο]τιθέντες γνώμην "perplexed matters" (passive). The adj. ἀπορος, from which the verb is a denominative, occurs in the sense "without resources," which may be absolute or relative. Thus P Ryl II. 75⁵ (late ii/A.D.) Ἀρχ[ε]λαος ῥήτωρ εἶπεν "Ἀπορός ἐστιν ὁ Γλύκων καὶ ἐξίσταται "G. has no revenue and resigns his property": so the editors render, explaining in the introduction the legal conditions of what answers roughly to a bankruptcy certificate. In P Lond 911¹ (A.D.

149) (= III. p. 127, *Selections*, p. 80) the editors, following Wilcken's original suggestion, incline to make γραφῆς ἀπόρων "a certificate of poverty," qualifying for ἐπιμερισμὸς ἀπόρων, "poor relief." Now Wilcken makes it rather a list of men who have insufficient πόρος, "income," for the performance of public "liturgies," entailing an additional levy, ἐπιμερισμὸς ἀπόρων, upon the εὐποροί: see *Archiv* iv. p. 545, also p. 548, where Wilcken points out (on P Lond 846^{ff}, = III. p. 131) that the ἀπορος is no pauper, but a weaver depending on his craft for livelihood, which he claims to be insufficient to qualify him for the presbyterate of a village. If this interpretation be adopted, it can readily be applied to three passages in P Fay where the same tax is mentioned—viz., 53^b (A.D. 110-1), 54¹³ (A.D. 117-8), and 256 (ii/A.D.)—and also to BGU III. 881⁷ (ii/A.D.) as amended in *Berichtigungen*, p. 7, ἐπι(μερισμοῦ) ἀπόρων(ν). See also under ἀπορία.

ἀπορία.

Syll 529^b (i/B.C.) τῶν μὲν διὰ τὴν ἀπ[ο]ρίαν ἐκλελοιπότην τὴν πόλιν, τῶν δὲ διὰ τὴν γενομένην [φυ]λάσσειν περίστασιν καὶ τὰς ἀρρωστίας μὴ δυναμένον [φυ]λάσσειν τὴν πατρίδα, where we naturally think of ἀ. as = "poverty," but the interpretation given in the last article is applicable. In P Fay 20^b (an imperial edict, iii/iv A.D.), which is restored εἰ γε μὴ τὸ τῆς π[α]ρὰ τοῖς καὶ τοῖς δημοσίας ἀπορίας ἐμποδῶν ἦν, πολὺ ἂν φανερωτέραν τὴν ἑαυτοῦ μεγαλοφυχίαν ἐπίδεικ[ν]ύμενος, the editors translate "if the fact of the public embarrassment existing in various parts had not stood in my way, I should have made a much more conspicuous display of my magnanimity;" but they remark that the δημοσίους of the ill-spelt text should perhaps be emended δημοσίους, with a lost word after the first τοῖς. Cf. also P Lips I. 36⁷ (A.D. 376 or 378). In CPHerm 6¹⁰ we have ἀπορία δὲ πλοίων "from shortage of ships."

ἀπορρίπτω.

In a petition regarding the division of a piece of land, P Magd 29¹⁰ (B.C. 218), the appellant asks that the defendant should be forced to give him a proper entrance and exit (εἴσοδον καὶ ἔξοδον) instead of throwing him into a hidden corner—εἰς ἐσώτερόν με ἀπερρίφθαι. Another petition, P Lond 106¹³ and ²³ (B.C. 261 or 223) (= I. p. 61), gives us both ἐκρίπτω and ἀπορρίπτω—τά τε σκεύη μου ἐξέριψεν εἰς τὴν ὁδὸν . . . ἐγὼ δὲ τὰ σκεύη τὰ ἀποριφέντα μου εἰς τὴν ὁδὸν εἰσήνεγκα. See also Moulton in *CR* xx. p. 216, where the fairly accessible warrant of Ac 27⁴³ is produced against two classical scholars who strained at ἀπορρίπτειν intrans. in Charito iii. 5⁶.

ἀποσκευάζω.

For the subst. see the important P Par 63^{iii.90} (B.C. 165) καὶ τὰς ἀποσκευὰς τῶν ἐν τῇ πόλει περισπᾶν, where Mahaffy (P Petr III. p. 27) renders, "and that you should distract the furniture of those in the city"; cf. *zb* vii. 7 ταῖς ἀποσκευαῖς αὐτῶν ἐπιγεγράφθαι γῆν. The verb is not a NT word (Ac 21¹⁹ in 33 and a few cursives).

ἀποκίασμα.

With this compound we may compare ἀποσκότωσις in Vettius Valens, p. 279³³, of the waning moon. Mayor (on

Jas 1¹⁷) quotes ἀποσκιασμός from Plut. *Pericl.* 7, γνωμόνων ἀποσκιασμούς of shadows thrown on the dial, and ἀποσκιάζω from Plato *Rep.* vii. 532c: the -μα form is ἀπ. εἶρ.

ἀποσπῶ.

For the use of this verb in Ac 20¹⁰ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν, cf. P Petr III. 43(3)¹² (iii/B.C.), ἔγραψάς μοι μὴ ἀποσπάσαι τὸ πλήρωμα ἐκ Φιλωτερίδος ἕως οὐ τὰ ἔργα συντελέσαι, "you wrote me not to withdraw the gang (of workmen engaged in the copper mines) from Philoteris before they had finished the work" (Edd.). "Withdraw," with no suggestion of violence, though with breach of contract, is the sense in numerous formal documents. Thus P Oxy IX. 1206¹³ (A.D. 335) in a case of adoption. BGU IV. 1125⁹ (B.C. 13), in the indenture of a slave: οὐκ ἀποσπάσω αὐτὸν ἀπὸ σοῦ [ἐν]τὸς τοῦ χρόνου. P Oxy II. 275²² (A.D. 66), where in a contract of apprenticeship a father is not to have the power of removing his son from his master until the completion of the period—οὐκ ἐξόντος τῷ Τρύφωνι ἀποσπᾶν τὸν παῖδα ἀπὸ τοῦ Πτολεμαίου μέχρι τοῦ τῶν χρόνων πληρωθῆναι, so ²³ and *ib.* IV. 724¹³ (A.D. 155), also X. 1295^{4,6} (ii/iii A.D.), where a widow threatens to take away her son from a man in whose charge he had been left. Add the illiterate P Gen I. 54²¹, [ο]ὐκ αἰδυνήθημεν ἕνα ἄνθρωπον ἀποσπάσαι ἐκείθεν, and BGU I. 176⁹ (Hadrian). In the marriage contract, P Oxy III. 496⁹ (A.D. 127), provision is made that in the event of a separation taking place, the bride shall have the power to "withdraw" a certain female slave, who forms part of her dowry—ἐπει[δὸν] ἡ ἀπαλλαγὴ [γ]ένηται γαμου[μ]ε[γ]νη (sc. ἡ γ.) μὲν ἀποσπάτω τὴν δ[ο]ύλην, and so ¹⁵. Perhaps the verb itself must not be credited with the stronger sense imparted by the context in P Oxy I. 37^{i.14} (A.D. 49) λειμανχουμέν[ο]ν τοῦ σωματ[ε]ροῦ ἀπέσπασεν ὁ Πεσοῦρις, "as the foundling was being starved Pesouris carried it off," so ^{ii.1}, and still more in *ib.* 38⁹ (A.D. 49-50), ἐπικεχειρηκότος ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου υἱόν. The passive, as in Lk 22³¹, Ac 21¹, appears in an inser. from the Fayûm (B.C. 57-6) in *Chrest.* I. 70²⁴ (p. 99), οὐκ ἐπιτρέψω δὲ τοῦ ἱεροῦ ἀποσπᾶσθαι, which in Wilcken's opinion means no more than the detention of these priests in the temple by ritual duties, preventing them from appearing in person. It would seem that the ordinary use of this verb does not encourage the stronger meaning Grimm finds in the Lucan passages, where the RV is adequate. For ἀποσπᾶν *c. acc. rei*, see Gosp. Petr. 6¹ (ed. Swete), ἀπέσπασαν τοὺς ἄλλους.

ἀποστασία.

The noun ἀποστάτης (cf. LXX Dan 3³²) occurs in P Revill Mél (B.C. 130) (= Witkowski,² p. 96) χροῖσασθαι δ' αὐτοῖς ὡς ἀποστάταις (sc. τοῖς ἐν Ἐρμώνθει ὄχλοις), whom a certain Paon μετὰ δυνατῶν ἱκανῶν is sailing up the Nile to reduce (καταστήσαι). So in *Syll* 930⁵⁰ (B.C. 112) τινες τῶν ἐγ Βοιωτίας ἀποστά[ται] γεγεννημένοι. In P Amh II. 30^{33 ff} (ii/B.C.) we read of the burning of title-deeds by Egyptian "rebels," ἠναγκάσθη ὑπὸ τῶν Αἰγυπτίων ἀποστατῶν ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι. The old word ἀπόστασις, equivalent to -σία (cf. I Macc 2¹⁵, Ac 21²¹, and see Nägeli, p. 31), occurs in P Par 36¹³ (ii/B.C.), where a temple recluse petitions the strategus against the conduct of certain persons who had forced their way into

the temple, βουλόμενοι ἐξπάσαι με καὶ ἀγαγῆσαι, καθάπερ καὶ ἐν τοῖς πρότερον χρόνοις ἐπεχείρησαν, οὕτως ἀποστάσιον. For the adj. ἀποστατικός, see P Tor S⁶⁸ (B.C. 119) ἀποστατικῶς τρόπῳ. In the same line αὐτοκρασία occurs. an illustration of the Hellenistic tendency to form new nouns in -σία: see Lobeck, *Parerga*, p. 528 f.

ἀποστάσιον.

BGU IV. 1002¹⁶ (B.C. 55, a copy of a demotic bill of sale "μεθρημνυμένης κατὰ τὸ δυνατὸν") has ἀποστασίον συγγραφῆ, "bond of relinquishing" (the sold property). The phrase is found as early as B.C. 258 in P IIb I. 96³, "a contract of renunciation" between two military settlers, one of whom at least was a Jew. The editors remark, "This expression has hitherto always been found in connexion with the translations of demotic deeds concerning the renunciation of rights of ownership, the (συγγραφῆ) ἀποστασίον being contrasted with the πράσις, the contract concerning the receipt of the purchase-price; cf. Wilcken, *Archiv* ii. p. 143 and pp. 388-9" [and now iv. p. 183]. This note does not seem to cover the passage in P Grenf I. 11ⁱⁱ.¹⁹ (B.C. 157) καὶ ἀποστασίον ἐγράψατο τῷ Παναῖ μὴ ἐπέλεσεσθαι, μὴθ' ἄλλον μῆθ' ἐνα τῶν παρ' αὐτοῦ, "he had a bill of ejectment drawn against Panas, that neither he nor any person connected with him should trespass on the property." We may add P Ryl II. 160⁹ (A.D. 28-9) πρᾶ[σ]ις καὶ ἀπώστα[σί]ον μέρη (I. μερών) κτλ, "sale and cession of two parts out of five" (Edd.).—So other documents in this set: also P Tebt II. 561 (early i/A.D.) πρᾶ[σ]ις καὶ ἀποστασίον δούλου . . . and Preisigke 995 (B.C. 245-4) συγγραφῆ, ἣν ἐποίησατο Κάπτις Ταστίτι ἀποστασίον περὶ ὧν ἐν[ε]κάλει αὐτή. In P Giss I. 36²¹ (ii/B.C.) we have καὶ ἀνενη]νόχασε συγγρα[φᾶς] ὧνῆς καὶ ἀποστασίον κατ' αὐτῶν, and in BGU III. 919²³ (ii/A.D.) we have ἀκολ[ο]ύθως ᾧ π[α]ρεθ[έ]μ[η]ν ἡμ[ί]ν ἀ]ντιγράφῳ ἀποστασίον τ[οῦ] πα[τ]ρός μου Ὀνησικράτους κληρον[όμου] τ[ῶν] προγεγραμμένων μου ἀδελφῶν τετ[ε]λευτηκότων. In this last instance ἀποστασίον may be short for συγγραφῆς ἀποστασίον, or it may be the gen. of ἀποστάσιον used as in Mt 5³¹, an abbreviation of the fuller phrase. (It might even be conjectured that in Mt I. c. the original reading was ἀποστασίον and not -ον: in its presumed original, Deut 24¹, βιβλίον was expressed.) A good parallel for this kind of abbreviation is ἡ ἀπερίσπαστος in P Oxy VI. 898¹⁸ (A.D. 123), for what is called in ¹⁵ γράμματα ἀπερ[ισπ]άστου: it is "a deed of indemnification, distinguished by the formula ἀπερίσπαστον παρέξομαι or an equivalent phrase" (Edd.)—just as we talk of *nisi prius* actions. The specializing of this term for divorce is not paralleled in our documents, but it was clearly the nearest word to use to represent the Hebrew phrase. See also Wilcken *Archiv* iv. p. 456.

It may be added that in *Coptic Ostraca* 72 (ed. Crum), as translated on p. 13, we find an abbreviation of ἀποστάσιον used with reference to "a deed of divorce" in an episcopal circular.

ἀποστελλω.

The verb is common in the sense of *mitto*. Thus P Par 32¹⁰ (B.C. 152) (= Witkowski², p. 68) Καβάτοκον δ' ἐπιτηρῶ, ἀν κατα[π]λῆ, ἀποστείλαί σοι, P Oxy IV. 744⁸ (B.C. I) (= *Selections*, p. 33) ἐάν εὐθὺς ὀφώνιον λάβωμεν ἀποστελῶ

σε ἄνω, "as soon as we receive wages I will send them up to you," and P Oxy I. 87¹³ (A.D. 342) ἀπαντῆσαι ἕμα τοῖς εἰς τοῦτον ἀποσταλῖ[σ]ι [δ]φικιαλίοις, "to proceed with the officers sent for this purpose," which may illustrate the frequent NT sense of "commissioning," e.g. Mt 11¹⁹, 13⁴¹, Jn 20²¹, Rev 1⁴. So BGU IV. 1141¹² (c. B.C. 13) ἐρώτα οὓς ἀπέσταλκα καθ' ἕκαστον εἶδος, and in passive CP Herm 101⁵ (ii/A.D. or later, apparently) ἐνγράφ[ω]ς ἀ]πεσταλμένος ὑφ' ἡμῶν. "To send for" something is ἄ. ἐπί c. acc. in P Flor II. 126⁶ (A.D. 254) ἐπεὶ αὐρῖον αὐτοῦς βούλομαι ἀποστείλαι εἰς Βερνεκίδα ἐπὶ τὸν σίτον. Cf. *Preisigke* 174 (iii/B.C.) ἀποσταλεῖς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τὸδε δεύτερον.

For ἀποστελλω = *rescribo*, see P Par 60⁴ ff. (B.C. 154) (= Witkowski², p. 78) ἀπόστειλόν μοι, πόσον ἔχει Πτευσοράπιος καὶ ἀπὸ ποίου χρόνου, P Oxy IV. 742³ f. (B.C. 2) ἀπόστειλόν μ[ο]ι πόσας δέμας παρελήφας. "send me word how many bundles you have received" (Edd.).

For the possibility that in Ac 7³⁴ ἀποστελλω NABCDE is not a hortatory conjunctive (cf. Kühner-Gerth p. 219), but a present indicative, see Thumb *Hellen.* p. 18, where reference is made to a present form στείλω in the Pontic dialect. The form ἀφέσταλκα (*et sim.*) may be seen in the Κοινή: Meyer *Gr.* 326 gives five inscriptions containing it—add *OGIS* 5⁶⁶ (B.C. 311—letter of Antigonos to Scepsians), *ib.* 6⁴ (their reply), and *Magu* 45³, 87⁶ (after B.C. 159). It does not seem impossible, despite the late date of its appearance, that this form should be the survival of the original ἔστ. (for σεστ.).

ἀποστερέω.

In the Cnidian *defixio*, *Syll* 814⁵, we find τοὺς λαβόντας παρὰ Δ. παραθή[καν] καὶ μὴ ἀποδιδόντας ἀλ[λ'] ἀποστεροῦντας: this brings together correlate verbs. Παραθήκην ἄ. will answer to the phrase in Pliny's letter to Trajan (96⁷) the Christians' oath "ne depositum appellati abnegarent." C. H. Turner (*JTS* xi. p. 19 n³) notes that in Mk 10³⁹ ἄ reads "ne abnegaveris," and *ac* "non abnegabis," which he regards as the key to the formula in Pliny. For ἄ. absolute, as in Mk I. c. and I Cor 7⁵, cf. the petition of the Serapeum Twins P Par 269³ ff. (B.C. 163-2) (= *Selections*, p. 17) ἔτεροι τῶν ἐκ τοῦ Ἀσκληπείου ὄντες πρὸς χειρισμοῖς, παρ' ὧν ἔθος ἐστὶν ἡμᾶς τὰ δέοντα κομίζεσθαι, ἀποστεροῦσιν, "others connected with the Asclepium in the administration, from whom it is usual for us to receive what we need, are defrauding." It is construed with an acc., as I Cor 6⁷, in P Par 31³³ (ii/B.C.) ἀποστεροῦντες [τῆ]μᾶς: cf. P Oxy II. 237^{vi}.²² (A.D. 186) τῆς ὑπολειπομένης ἐμοὶ κατοχῆν τῆς οὐσίας ἵνα μ' αὐτὴν ἀποστῆται (I. -στερή-) "a desire to deprive me of the right which I retain over the property" (Edd.). For the more normal constr. c. acc. pers. and gen. rei, see BGU IV. 1024^{iv}.¹³ (iv/A.D.) ποίας δὲ ἔσχεν ἐνθυμήσεις τὸν ἕδην κληθέντα (for κλιθέντα "lying dead") καὶ τῆς ἐσχάτης ἕλπιδας (I. -os, of sepulture) ἀποστερῆσαι; P Ryl II. 114²⁶ (c. A.D. 280) οἰκίωται δὲ τῷ προκειμένῳ Σ. [ἐμὲ τὴν χήραν] μετὰ νηπίων τέκνων ἀεὶ ἀποστερεῖν, *ib.* 116¹⁶ (A.D. 194) βουλόμενοι ἀποστερέσαι τῶν ἐμῶν. The simplex occurs in the earliest dated papyrus, P Eleph 1⁷ (B.C. 311-0) (= *Selections*, p. 3) στερεσθῶ ᾧμ προσηνέγκατο πάντων. For the subst. see P Oxy I. 71ⁱ.¹⁰ (A.D. 303) ἐπὶ ἀποστερεῖσι τῇ ἡμετέρᾳ, "to my detriment" (Edd.).

ἀποστολή.

P Tebt I. 112⁶ (an account—B.C. 112) ὄψω εἰς ἀποστολήν Μουσαίου ῥέξ, P Oxy IV. 736¹² (c. A.D. 1) μύρου εἰς ἀποστολήν ταφῆς θυγατρὸς Φνᾶς, “perfume for the despatch of the mummy of the daughter of Phna;” and from the inscriptions *Syll* 924²⁰ (end of iii/B.C.) ἐπί τῶν ἀποστολῶν τοῦ ἀνδρός, *ib.* 925⁹⁹ (?B.C. 130), *ib.* 210³¹ (iii/B.C.) τῶν χρημάτων συναγωγῆς τε καὶ ἀποστ[ολῆς]. It is thus the *nomen actionis* of ἀποστέλλω.

ἀπόστολος.

It is not easy to point to an adequate parallel for the NT usage of this important word, but it may be noted that in Herod. i. 21 (cf. v. 38) it is found = “messenger,” “envoy,” and with the same meaning in LXX 3 Regn 14⁶ Α ἐγὼ εἰμι ἀπόστολος πρὸς σέ σκληρός, cf. Symm. Isai 18². Reference may also be made to the interesting fragment in P Par p. 411 f. (B.C. 191), where, if we can accept the editor’s restoration of the missing letters, we read of a public official who had sent to a delinquent a messenger bearing the orders he had disregarded—ἐπεστ[αλ]κῶτων ἡμῶν πρὸς σέ τὸν ἀπ[όστολον]. Cf. also a lexical extract cited by Nägeli. p. 23, ὁ ἐκπεμπόμενος μετὰ στρατιᾶς καὶ παρασκευῆς ἀπόστολος καλεῖται: this is interesting as being coloured with the association found in Attic, though applied to a person.

Apart from its use in Attic inscriptions, as *Syll* 153 (B.C. 325) = “fleet,” “naval expedition,” ἀπόστολος is used for a “ship” in P Oxy III. 522 (ii/A.D.). In this document (cf. also P Tebt II. 486, ii/iii A.D.), which is an account of the expenses of corn-transport, it is of interest to notice that each ἀπόστολος is known by the name of its owner, e.g. Λόγος ἀποστόλου Τριαδέλφου, “account—for the ship of Triadelphus.” In P Oxy IX. 1197¹³ (A.D. 211) a different sense is required—ὅπταν τὰ ἐξ ἀποστόλων πλοῖα παραγίγῃ, where Hunt renders, “whenever the boats collected in accordance with the orders of lading arrive,” and cites P Amh II. 138¹⁰ (A.D. 326) (as amended by Mitteis, *Chrest.* II., p. 391) ἐξ ἀποστόλου τῆς τάξεως, where a ship-master embarks certain loads “in accordance with the bill of lading of the Officium,” also P Lond 256(a)¹⁰ (A.D. 15) (= II., p. 99) ἀκολουθῶς τῶν [18 letters] ἀποστόλων, and CP Herm 6¹¹ (cf. Wilcken *Chrest.* I., p. 522) ἐπ[ε] οἱ σοὶ ἐπίτροποι τοὺς καλο]μένους ἀποστόλους [. δι] ὧν κελεύειν α[ὐτο]ῖς ἔθος [τῆν] τοῦ σείτου ἐμ[β]ο[λ]ῆν ποιεῖσ[θ]αι (λ.-θαί). In P Oxy X. 1259¹⁰ (A.D. 211-2) ἐξ ἀποστόλου τοῦ κρατίστου ἐπίτροπου τῆς Νέας πόλεως “in accordance with the message of his excellency” (Edd.), the noun seems to be more general; but the papyrus concerns the shipment of corn to Alexandria. See further *Archiv* iii. p. 221 f. Since in early times the non-specialized and etymological meaning is found in Herodotus, and the other only in Attic writers, we see in the NT use the influence of Ionic on the Κοινή: cf. *Proleg.* pp. 37, 81.

ἀποστοματίζω.

We have no citations for this word, which is literary in classical and post-classical times. The difficulty in Lk 11⁵³ is the factitive sense, *qr.* “to make repeat answers,” for which the only adequate parallel in Wetstein’s long list is a use of the passive assigned by Pollux (i. 102) to Plato, = ὑπὸ τῶν διδασκάλων ἐρωτᾶσθαι τὰ μαθήματα, ὡς ἀπὸ στόματος

λέγειν τὸ αὐτό. It may be added that Grimm’s reference to “στοματίζω—not extant” is misleading: the verb was formed directly from ἀπὸ στόματος, just as ἐνωτίζομαι from ἐν ὠτί, etc.

ἀποστρέφω.

P Leid W^{xiv}. 23 has the prayer Σάραπι . . . μὴ ἀποστραφῆς με. An amulet, the opening lines of which were published by Wilcken in *Archiv* i. 427, and tentatively dated iii/v A.D., is given in BGU III. 955, Κύριε Σαβαώθ ἀποστρέφον ἀπ’ ἐμοῦ ὄνον (?) νόσον τῆς κεφαλ[ῆς]. That these should be the only occurrences of so common a word we can cite from papyri is not a little perplexing. It occurs once in *Syll* 389¹⁴ (A.D. 129), where Ephesus offers thanks to Hadrian as ἀποστρέφοντά τε καὶ τὸν βλά[πτοντα τοὺς] λιμένας ποταμῶν Κάυστρον. Its literary record is plentiful, and it requires nine columns in IIR, with nine occurrences in NT, and a good number in the early patristic writers included in Goodspeed’s indices. It is also found in Apoc. Peter 8 of men who “pervert” righteousness—ἀποστρέφοντες τὴν δικαιοσύνην.

ἀποσύναγωγος.

is “not found in prof. auth.” (Grimm); it is as naturally not quotable from our sources. This is of course just the sort of word that would have to be coined for use in the Jewish community.

ἀποτάσσομαι.

For the NT meaning “take leave of,” “bid farewell to,” as 2 Cor 2¹³, cf. BGU III. 884^{11, 12} (ii/iii A.D. πρὶν οὖν ἀπέλθης πρὸς Χαιρήμονα, ἀνάβαινε) πρὸς με, ἰσθό σοι ἀποτάξομαι, “may say goodbye to you,” P Oxy VII. 1970⁵⁸ (iii/A.D.) Εὐδ[αμων] αὐτῶ ἀπετάξατο [λ]έγων ὅτι ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι, “Eudaemon parted with him, saying, ‘At present we are not at leisure and are visiting others’” (Ed.). The meaning is stronger in P Oxy II. 298³¹ (i/A.D.) ἐπεὶ ἀποτάξασθαι αὐτῶ θέλω, where the context shows that the idea is “get rid of.”

The active ἀποτάσσω, which is not found in the NT, is “to appoint,” as in P Oxy III. 475²⁷ (A.D. 182) ἀποτάξαι ἕνα τὸν περὶ σέ ὑπηρετὸν εἰς τὴν Σενέπτα, and in passive P Fay 12²⁷ (c. B.C. 103) τοὺς ἀποτεταγμένους τῇ κατοικίᾳ χρηματιστᾶς, “the assize-judges appointed for the settlement,” or “command,” BGU IV. 1061⁹ (B.C. 14) τὴν ἀποτεταγμένον πρὸς τῇ τηρήσει θυρωρὸν, P Fay 20²⁰ (iii/iv A.D.) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὄραν πᾶσιν αὐτοῖς . . . τὰ τῆς βασιλείας διοικούντα, “if they have all been commanded to watch the Emperor administering the affairs of his kingdom.”

ἀποτελέω.

The verb occurs P Tebt II. 276 (ii/iii A.D.), an astrological document, describing the effects (ἀποτελέσματα) due to the positions of the planets. Thus ¹⁴ Jupiter in conjunction with Mars (etc.) μεγάλης [βασιλείας] καὶ ἡγεμονίας ἀποτελεῖ. “makes.” This is in accord with the use in Lk 13³² ἰάσεις ἀποτελέω, and also in Jas 1¹⁵ ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκνεῖ θάνατον, where Hort (*ad L.*) has shown that ἀ. is “fully formed” rather than “full-grown.” In PSI 101¹¹ (ii/A.D.) ἀποτελεσθῆαι (λ.-ναι) γὰρ τὴν κώμην πάλαι ἀπὸ ἀνδρῶν κῆ, νυνὲ δὲ εἰς μόνους κατηντηκέναι ἄνδρας γ (who

had emigrated from inability to meet the heavier taxation) it seems to mean "the village once had a full strength of 27 contributors." (It should be noted that Prof. Hunt, in *The Year's Work* for 1912, p. 135, included this document among transcriptions which "show signs of inexperience.")

ἀποτίθημι.

The phrase of Mt 14³ (LXX *al.*) is found nearly in P Eleph 12 (B.C. 223-2) γεγράφμεν . . . τῶι φυλακτικῶι . . . ἀποθεσθαι αὐτοὺς εἰς τὴν φυλακὴν. The label on a mummy, *Preisigke* 3553, has ἀποθειμμένη following ξνδον ἐστίν, "is enclosed within." In P Flor II. 125² (A.D. 254) τὰ ἀποθεθέντα γένη ἐν Φιλαργίδι is "the goods that were stored at P." So P Ryl II. 125¹⁴ (A.D. 28-9) τὰ ὑπὸ τῆς μητρός μου ἀποθεμμένα ἐν πυξιδίῳ ἔτι ἀπὸ τοῦ 15 (ἔτους) Καίσαρος, "certain articles deposited in a little box by my mother as far back as in the 16th year of Augustus" (Edd.). A weakening of the sense of the verb is seen in the fourth century P Oxy I. 120^{13f} παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἱμαὶ ἀποθ(ν)αίται, "to stay with me until I know the position of my affairs" (Edd.).

ἀποτίνω.

The verb is very common—P Petr I. 16 (2¹³ (iii/B.C.)) ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παρῶσχωμαι τὸ λοιπὸν ἐμφανὲς ἀποτίσω ἡμιόλιον, P Par 13¹⁴ (B.C. 157) ἀποτίνειν αὐτὸν τὴν φερνὴν παραχρήμα σὺν τῇ ἡμιολίᾳ, P Oxy I. 101¹³ (lease of land, A.D. 142) δ' δ' ἂν προσοφειλέσῃ ὁ μεμισθωμένος ἀποτεισάτω μεθ' ἡμιολίας, *ib.* IV. 730²⁶ (A.D. 130) *al.* In an interesting contract of apprenticeship, P Oxy II. 275²⁷ (A.D. 66) (= *Selections*, p. 57) the father comes under a "forfeit" for each day of his son's absence from work—ἀ[πο]τεισάτω ἐκάστ[τ]ῆς ἡμέρας ἀργυρίου [δρα]χμῆν μίαν. The verb is thus stronger than ἀποδίδωμι, and carries with it the idea of repayment by way of punishment or fine (cf. *Gradenwitz Einf.* i. p. 85 n⁴), a fact which lends emphasis to its use in Philem¹⁹. For the contrast between the two verbs, see P Gen I. 21¹⁴ (ii/B.C.), as restored by Wilcken *Archiv* iii. p. 388, ἐὰν δὲ μὴ ἀποδοῖ καθὰ γέγραπται, ἀποτεισάτω [παραχ]ρήμα ἡμιόλιον, cf. BGU I. 190^{34f}, 2nd fragment (Domitian), ἐὰν δὲ μὴ ἰσαποδοῖ, ἀποτισάτω παραχρήμα μεθ' ἡμιολία[s], and a similar use of προσοπισάτω in P Leid C¹¹.

From the inscriptions cf. *Kaibel* 509² where a certain physician of Nicaea records—πολ[λ]ὴν θάλασσα[ν] καὶ γαίαν [π]ερι[ν]οσ[τ]ήσας τὸ π[ε]ρω[μ]ένον ὧδ' [ἀ]πέ[τ]εισα, *i. e.* "I died here." *Syll* 737⁹⁷ (ii/A.D.) of an ἰβάρκχος "fined," etc. The word occurs in P Saïd Khan 1^{a-26} (B.C. 88) ἐὰν [δὲ] καὶ ὁ Γαθάκης ὀλιγορήσῃ τὴν [ἀ]μπε[λ]ον καὶ μὴ ποιήσῃ αὐτ[ῆ]ς [ν] ἔπαφον(?), ἀποτεινυέτω τὸ αὐτὸ ἐπ[ί]τειμον: Radermacher *Gr.* p. 81 n² mentions ζέννυμι for ζέω, and ἀποτίνυμι in *Passio Scyllitanorum* 6.

ἀποτολιάω.

Dittenberger prints the verb in *Syll* 803⁹⁴, but the context is so mutilated that the citation is at best only probable. The word has warrant from classical and Hellenistic literature.

ἀποτομία.

A rather curious use of the noun occurs in BGU IV. 1208¹⁻¹⁷ (B.C. 27) τ[ῆ]ν ἀποτομίαν τῆς ἀναβάσεως (the inundation of

the Nile). P Oxy II. 237^{vi}.⁴⁰ (A.D. 186) παρ' οἷς ἄκρατός ἐστιν ἡ τῶν νόμων ἀποτομ[ί]α, "amongst whom the severity of the law is untempered" (Edd.). Counsel is pleading a native statute, admittedly harsh, which he claims was enforced rigidly: the word does not suggest straining a statute, but simply exacting its provisions to the full. Wilcken (*Archiv* iii. p. 303) compares with this passage BGU IV. 1024^v.¹³ (iv/v A.D.—a collection of judgements in capital cases), where he reads ἐνόμισας λαθάνειν τ[ῆ]ν νόμων (he would amend τῶν ν.) ἀπο[τ]ομίαν καὶ τὴν τοῦ δικάζοντος ἐξουσίαν. Cf. Plutarch *De liberis educ.* 18 (p. 13D) δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πρῶτῃ μιγνύναι. A further literary citation may illustrate the harsher side of the word—Demetrius *De Eloc.* 292 (ed. Roberts) κατὰ Φαλάριδος τοῦ τυράννου ἐροῦμεν καὶ τῆς Φαλάριδος ἀποτομίας, "we shall inveigh against the tyrant Phalaris and his cruelty."

ἀποτόμωσ.

For the adj. in its literal sense "cut off," cf. an inscription from Delos *BCH* xxvii. p. 102¹⁴⁹ (B.C. 250) τῶν στροφέων ἀπότομον μήκος πήχων πέντε. In *Cagnat* III. 360⁹ (Pamphylia, Imperial) ὄξεισι σιδηροῖς καὶ ἀποτόμοις is believed to describe regular sharp weapons dealt out to gladiators for combat, in place of the blunt ones which the *blase* populace found insufficiently exciting. In *Wisd* 11¹⁰ it denotes God's retributive purposes towards Egypt, in contrast with His fatherly attitude to Israel at the Exodus.

ἀποτρέπω.

P Giss I. 20⁶ (ii/A.D.) ἡ ἐπιστολή σου τὴν [μή]ριμναν . . . που ἀπέτρεψεν . . . It is unfortunate that this solitary citation for a verb common in literature should have no reliable context; but it is something that the word itself seems clear, and occurs in a woman's private letter, which proves it vernacular.

ἀπουσία.

For ἀ. in the NT sense of "absence" (Phil 2¹⁹), see P Amh II. 135⁵ (early ii/A.D.) μὴ ἀμείνι μου ἐν ἀπουσίᾳ τοιαύτῃ, "not to forget me in my long absence," BGU I. 195³⁸ (A.D. 161) κατα[φ]ρονηθεῖς ἐκ τῆς περὶ [τῆ]ν στρατίαν ἀπου[σ]ία[s] μου, *ib.* 242⁵ (Commodus) κατὰ τὴν ἐμή[ν] ἀπουσίαν, P Gen I. 3¹¹ (A.D. 175-80) κατὰ ἀπουσίαν. Elsewhere it is used in the sense of "waste," "deficiency," e.g. BGU IV. 1063¹⁵ (A.D. 97) δώσει ἐκάστου μναῖαιου [ὑ]πὲρ ἀπουσίας τετάρτην μίαν, P Oxy X. 1273³² (A.D. 260—a marriage contract) τ[ῆ]ν τούτων πάντων τρίψιν καὶ ἀπουσίαν εἶναι πρὸς τὸν γαμοῦντα "the responsibility for the wear and loss of all these" (Edd.). Cf. the use of the corresponding verb in Artem. I. 78, δ δὲ εἰς τὴν αὐτοῦ θυγατέρα ἀπουσιάσει, cited by Suidas *Lex.*, where ἀπρεπές is given as a meaning of ἀπόν. Ἀπουσία was borrowed in Syriac to express a similar sense, as in the Acts of Thomas (iii/A.D.), according to Prof. R. H. Kennett (in a letter). The corresponding Greek (*Acta Thomae*, ed. Tischendorf, p. 196) has βρώσιν μηδεμίαν ὄλως ἀπουσίαν ἔχουσαν. But as late as P Oxy IX. 1223²⁰ (late iv/A.D.) διὰ τὴν ἀπουσίαν τοῦ γεοῦχου is still "owing to the absence of the landlord" (Ed.).

ἀποφέρω.

P Par 49^{23f}. (B.C. 164-58) (= Witkowski², p. 71) διὰ τὸ εἰς τὴν πόλιν με θέλειν δοῦναι ἀπενεγκεῖν. The verb occurs *ter* in the boy's letter P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102f.), e.g. καλῶς ἐποίησες οὐκ ἀπένηχες (l. ἀπένηκες) με μετ' ἐσοῦ εἰς πόλιν, "So kind of you not to have taken me off with you to town!" For the verb with the added idea of violence, as Mk 15¹, see P Oxy I. 37^{1,18} (A.D. 49) (= *Selections*, p. 50) βούλεται ὄν[δ]ματι ἐλευθέρου τὸ σωματίον ἀπενεγκασθαι, "she wishes to (defend herself on the ground) that the foundling was carried off in virtue of its being freeborn," BGU I. 22^{29f}. (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου, ἀπενέγκατο οἰχό(μενος) κίμενον ζεύγος ψαλλίω(ν) ἀργυρῶν, "he went up into my house, and carried off with him a pair of silver bracelets that were lying there": cf. also P Magd 1⁹ (B.C. 221) κατέσπειραν (τὸν κλῆρον) σησάμωι καὶ σίτωι καὶ ἀπενεγμένοι εἰσιν παρὰ πάντα δίκαια. (The editor would read τὰ δίκαια.) Similarly P Ryl II. 151²¹ (A.D. 66) κατασπείροντας καὶ ἀποφέροντας τὰ περισσόμεν[α] ἐκ τούτων, and P Leid B ii. 17 (ii/B.C.), where two persons are reported to have carried some oil off for their own use (ἀπενεγμένοι εἰσιν), BGU IV. 1060²¹ (B.C. 14), *al*. The active seems to be used in the same sense in CPHerm 9¹⁰, but the context is fragmentary. For the subst. see P Tebt II. 424⁶ (late iii/A.D.) ἴσθι δὲ ὅτι ὀφίλις φόρους καὶ ἀποφοράς ἐπτά ἐτών, "let me tell you that you owe seven years' rents and dues." (Edd.)

ἀποφεύγω.

P Ryl II. 77³⁹ (A.D. 192) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττω' ἀποφεύγειν.

ἀποφθέγγομαι

occurs thrice in Vettius Valens, where the editor renders *vaticinari*: p. 73²⁴ ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 112¹⁵ ἀποφθεγγόμενοι ἡμανιώδεις ἢ προγρονθιστικούς ἀποτελοῦσιν, and 113³¹ μανιώδεις ἑκστατικούς πτωματικούς ἀποφθεγγόμενοι ἀπεργάζονται—he refers to Manetho i. 237. This is an extension *in malam partem* of the mantic note which Winer (*af*. Grimm-Thayer) finds in the verb.

ἀποχόρησις.

One or two instances of the verb ἀποχράομαι may be cited to illustrate the expressive ἀποχόρησις, which is found in the Greek Bible only in Col 2²². *OGIS* 665¹⁶ (A.D. 49) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων = *abutenibus*: the Prefect Cn. Vergilius Capito issues an edict against the abuse of the *libera legatio*. P Hib I. 52⁷ (c. B.C. 245) κ[α]ί [ᾧ] γνινων κλήρων ἀποκέχρηται ταῖς νομαῖς, "the holdings in which they have used up the pastures" (Edd.).

ἀποχωρέω.

In the interesting census return P Lond 260¹²⁰ (A.D. 72-3) (= II. p. 51) reference is made to the son of a man who had acquired the Alexandrian citizenship and ἀποκεχω εἰς τὴν ἰδίαν, "had returned to his own country," who consequently was to be reckoned as Alexandrian. Cf. P Lond 44¹⁸ (B.C. 161) (= I. p. 34) ἀπεχώρου, and the illiterate P Fay 116²⁰

(A.D. 104) αἰῶν [ἀπο]χωρῶι πέμσωι πρὸς [σέ ἐ]να σε ἀσπάσωμαι, "if I leave I will send to you to greet you."

ἀπρόσκοπος.

In the letter of a slave to her master, P Giss I. 17⁵⁰. (Hadrian) ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθηρσας, ἀλλὰ χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσοσι ἀπρόσκοπον, the context implies that ἄ. must be understood in the sense of "free from hurt or harm." So in the same family correspondence, *ib.* 22⁹ ἀ[ναλ]αμβανοῖσθις σε ἀπρόσ[κοπ]ον καὶ ἰλαρώτατον. In the same again, *ib.* 79^{iv}. ἵνα μετὰ φίλλας καὶ ἀπροσκόπως ἐξέλθωμαι ἀπ' αὐτῶν ἐπ' ἀγαθῶι "in Freundschaft und ohne Ärger und Anstoss" (Ed.). Under the form ἀπρόσκοπος, it is found in the late (apparently heathen) inscription from Messana, *IGSI* 404 Ἀνδρόβιος Λύκιος ναύκληρος ἔζησε ἀπρόσκοπος ἔτη λς (see Nägeli, p. 43) in the metaphorical sense of Phil 1¹⁰ "blameless."

It is clear that we need not be longer concerned with Grimm's note, already discounted by Thayer, that the adj. is "not found in profane authors."

ἀπροσωπολήμπως

naturally does not appear. It is witness only to the firm hold of πρόσωπον λαμβάνειν as a *term. techn.* in the vocabulary of Jews, derived from a literal translation.

ἄπταιστος.

In the lack of other citations this NT ἄπ. εἰρ. (Jude²⁴) may be illustrated from M. Aur. v. 9 τὸ ἄπταιστον καὶ εὐρουν ἐν πᾶσι, "the security and happy course of all things," which depend on the faculty of understanding and knowledge. See also 3 Mace 6³⁹ ὁ τῶν πάντων δυνάστης ἀπταίστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

ἄπτομαι.

The sense of eagerness comes out well in the royal letter to Attis, priest of Pessinus, *OGIS* 315⁶⁶ (B.C. 164-3) μετὰ δὲ ταῦτα ἐν ἄλλαις καὶ ἄλλαις ἡμέραις αἰεὶ διασκοποῦσιν (for οὐντων) ἤπτετο μάλλον ἡμών, "urged his view upon us." In *Syll* 849⁶ (Delphi, B.C. 177-6, in dialect) εἰ δέ τις κα ἄπτηται Σωσίχλας ἐπὶ καταδουλισμῶι, it means "lay hold of, appropriate." The active sense of "kindle," "set fire to," is illustrated by the magical papyrus P Lond 121⁵³³ (iii/A.D.) (= I. p. 101) ἄπτε δὲ λιβάνω, and appears thrice in a very illiterate iv/A.D. letter, P Oxy X. 1297¹² ἀπέστιλά σοι . . . διὰ Ἴλιτος σφνρῖδιον ἐν, ἄψαι αὐτὸν κείται (so l. 4,7) "I sent you . . . by Ilis one basket for you to burn" (Edd.). The middle occurs in the recently recovered Greek Acts of the martyr Christina—PSI 27^{18f}. (v/A.D.) εὐχαριστῶ σοι [ὁ] πατήρ τοῦ κῦ Ιυ Χν, μὴ ἐγκαταλίπης με εἰς τὸν αἰῶν[α], ἀλλὰ ἐκ[τε]ινον τὴν χειρᾶν σου καὶ ἄψαι τοῦ πυρὸς τοῦτου καὶ σβέσον τὸ ἐπ[αναστᾶν] ἐπάνω μου, [μ]ήπτοιαι ἐπιχαρῆ Οὐρβανὸς ὁ τύρα[γνος ἐπ' ἐμέ]. The familiar ἀπτεσθαι of healing wrought by touch may be illustrated by *Syll* 803⁶² (iii/B.C.—the Asclepieum at Epidaurus) ἐδόκε αὐτὰ . . . τὸν θεὸν ἄψασ[θ]αί οὐ τὰ[ς] κοιλίας ἐκ τοῦ]του τὰ Ἀνδρομάχαι (the suppliant) ν[τ]ὸς ἐξ Ἀρίββα ἐγίνε[τ]ο The opposite sense occurs in *ib.* 804²³ (*ibidem*, perh. ii/A.D.) ἤψατο δέ μου (sc. ἡ νόσος) καὶ τῆς δεξιᾶς χιρὸς καὶ τοῦ μαστοῦ. MGr has ἀνάφω "kindle," and the simplex in a special phrase, ἄψε σβύσε.

Ἀφρία.

To the examples from the inscriptions of this Phrygian proper name given by Lightfoot *Colossians*⁹ p. 306 f. add *Perg* II. 513 Ἰουλιαν᾽ Ἀφρίαν Δικιαννήν, and *C. and B.* no. 309 (ii. p. 470—Aramea. pagan) Ἀφρία Παπίου μήτηρ. In *JBL* xxvii. pt. ii. p. 145 Hatch cites three instances of the form Ἀφία from *PAS* iii. 482, 508, 594 (Pisidia and Phrygia). In noting that the name is not to be found in the Magnesian inscriptions Thieme (p. 39) quotes K. Buresch *Aus Lydien*, Leipzig, 1898, p. 44, to the effect: “Der Name (Ἀφίας) gehört einer grossen in W(est)-Kleinasien und besonders N(ord)-Lydien sehr verbreiteten Namenfamilie an, deren Mitglieder mit ππ, πφ, φφ, φ geschrieben erscheinen.” See also Kademacher *Gr.* p. 40 n¹, who supports from an early Lycian inscr. the spelling Ἀφφία (found in D).

ἀποθίω

occurs in P Fay 124¹⁹ (ii/A.D.) ἀνε νομίμων ἡμᾶς ἀποθίεσθαι: the editors render “illegally ousted.” The compound προσαποθίω is found in a papyrus of Magdola (B.C. 221—published in *Mélanges Nivoie*, p. 283) προσαποθισατό με εἰς τὴν φυλακὴν.

ἀπόλλια.

The weaker sense of ἀ. is illustrated by P Tebt II. 276³⁴ (an astrological fragment—ii/iii A.D.), where one who has acquired certain possessions ξωδιασμον αὐτῶν [ποιήσ]εται καὶ ἀπώλειαν, “will spend and lose them” (Edd.). Similarly in a series of nursing-contracts of the time of Augustus in BGU IV. we find the phrase ἐκτίνειν τὴν ἐκάστου ἀξίαν πλὴν συμφανούς ἀπωλείας, e.g. 105S³¹ (= *Chrest.* II. 170), 1106³³, *al.* For the stronger meaning which we associate with NT usage, cf. the close of an ancient Coptic spell from the iii/A.D. Paris magical papyrus 1245^{ff} (= *Selections*, p. 114) ἐξελεθε δαίμον, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτους, καὶ παραδίδωμι σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, “give you over to black chaos in utter destruction.”

ἄρα.

For εἰ ἄρα, *si forte*, as in Mk 11¹³, Ac 8²², cf. P Petr II. 13 (19⁹ (middle of iii/B.C.)) (= Witkowski, ² p. 19) εἰ δ᾽ ἄρα μὴ ὀραῖς ὄν δυνατόν, P Hal 1^{viii}.172 (middle of iii/B.C.), εἰ δὲ ἄρα δεῖ αὐτοῖς σταθμοὺς δίδο[σθ]αι π[α]ρὰ τῶν οἰκονόμων, διδόντων α[ὐ]τοῖς τοὺς ἀναγκαίους. See also P Oxy VII. 1070⁵⁰ (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]ῦ [Ἡρ]αεῖδι τὴν τήρησιν τῆς ὄλης οἰκίας παραδιδόναι, “do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heraïs” (Ed.): cf. P Anh II. 84²⁵ (ii/iii A.D.) . . .]μενος μὴ ἄρα τι πάθω.

ἄρα.

The interrogative ἄρα occurs in a curious interview with a Roman emperor, P Oxy I. 33^v.7 (late ii/A.D.), where a condemned man asks who had recalled him, ἄρα ἡ σύγκλητος ἢ σὺ ὁ λήσταρχος; “Was it the senate, or you, the arch-pirate?” (Edd.). For the MGr use of ἄρα (ἀραγε[ς]) in questions implying doubt (or refusal), see Thumb's *Handbook*, p. 180 f.

ἀρά.

A sepulchral inscr. from S.W. Phrygia, *C. and B.* no. 466 (ii. p. 565), which Ramsay thinks Christian, mainly because of the name Amerimnos, has εἰδὲν δὲ τις αὐτῶν μὴ φοβηθῆ τοῦτων τῶν καταρῶν, τὸ ἀράς δρέπανον εἰσέλθειτο εἰς τὰς οἰκήσεις αὐτῶν καὶ μηδὲν ἐγκαταλείψετο. Here ἀρά might represent κατάρα, by the principle illustrated for verbs in *Proleg.* p. 115; but this does not apply in the closely similar no. 563 (Akmonia), where Jewish origin is argued. The noun may be quoted from a source where no suspicion of Jewish or Christian influence can come in—the end of the great inscr. of Antiochus I. of Commagene, *OGIS* 383²⁰⁵ (i/B.C.), παρανόμωι δὲ γνώμηι κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρας ἀράς παρὰ θεῶν ἐχθρά πάντα: cf. *Magu* 105⁶¹ (ii/B.C.) νό[μοις γ]ὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνωθεν διεκεκώλ[υ]το ἵνα μηθὲς ἐν τῷ ἱερῷ τοῦ [Διὸς] . . . [μ]ήτε ἐνέμη κτλ. For ἀρατός see *Syll* 303¹⁷ (ii/B.C.), ἀρατὴν ἄμα καὶ σωτήριον [περὶ τῶν] ἀπορομένων ἀεὶ π[ρο]τιθέντες γνώμηι.

Ἀραβία.

For Ἄ. as the name of an Egyptian nome situated on the east side of the Nile, see P Lond 401¹⁰ (B.C. 116–11) (= II. p. 14), P Oxy IV. 709⁵ (c. A.D. 50). There would seem to be a reference to an Ἀραβία ἄνω in PSI 56⁴¹ (A.D. 107), where see the editor's note.

ἀργέω.

In P Petr II. 4 (9)⁴ (B.C. 255–4) certain quarrymen complain νυνὶ δὲ ἀργούμεν διὰ τὸ μὴ ἔχειν σὸμ[α]τα ὥστε ἀνακαθᾶραι τὴν ἄμμοι, “but now we are idle ('playing') for want of slaves to clear away the sand”: cf. *ib.* 9 (3)⁷ (B.C. 241–39), εἰδὲν ἀργῶσιν, and 14 (1a)⁸. Later instances of the verb are afforded by P Lond 131^{*} (farm-accounts, A.D. 78) (= I. p. 190 f.), P Oxy IV. 725³⁵ (A.D. 183), a contract of apprenticeship where provision is made that the apprentice shall have twenty days' holiday in the year, ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἴκοσι: cf. ⁴⁰ εἰδὲν δὲ πλείονας τούτων ἀργήσῃ, if he exceeds this number from idleness he is to make it good afterwards, *ib.* I. 121¹⁶f. (iii/A.D.) μὴ ἀφῆς αὐτοῦς ἀργήσῃ ὄλους, “do not let them be wholly idle,” and P Fay 131¹⁸ (ii/iv A.D.) τὰ ταυρὰ (l. -ικὰ) μὴ ἀργέτωι. Add P Flor I. 101⁹ (late i/A.D.) εἰδὲν ἀργήσῃ[ται?] εἰς ἕξ ἡμῶν, P Lond 1170 *verso*⁴⁵ (A.D. 258–9) (= III. p. 194) λόγος ἐργατῶν ἀργησάντων, *ib.* 1173³⁰ (A.D. 125) (= III. p. 208) *al.* For ἀργῆ in P Lond 131 *recto*⁴⁹ (A.D. 78–9) (= I. p. 171) the editor conjectures ἀργίσει, or some other variant of ἀργεῖ, in the sense of “taking holiday”: cf. Maysen, *Gr.* p. 84. The absence of the suggestion implied in our “idle” is well seen in P Oxy VIII. 1160³⁴ (ii/iv A.D.) διμήνου δὲ ἡρηκα ὤδη, εἰ μὴ, ἡμελλα ὑμῖν πάει (*i.e.* πᾶσι) ἄλλα πέμπιν, where there is no thought of apology for the two months. The word may be used of inanimate things, as of ships in P Petr II. 20ⁱⁱ.11 (B.C. 252) ὅπως . . . μὴ ἀργῆι τὰ πλοῖα, and of a garden in P Flor II. 262⁹ (iii/A.D.) ἐπὶ ὁ κήπος ἀργεῖ: this is correlate with the use of the causative καταργεῖ in Lk 13⁷. In MGr the verb means “delay, come too late,” an easy development from the idea of “idling, dawdling”: this might indeed be taken as corroborative evidence for the connotation

of blameworthy "idling" which appears in NT, but not in our vernacular sources, as noted above.

ἀργός.

The various connotations of the verb appear in its source, the adj. ἀργός (ἀφεργός), the opposite of ἐνεργός, "at work". Thus in P Lond 915^r (a census-return of A.D. 160-1) (= III. p. 27) a certain Apollonius is described as belonging to the "leisured" class of Memphis (τῶν ἀπὸ Μέμφεως ἀργῶν, a "practically certain" reading): cf. for the same description BGU III. 833^v (A.D. 173-4). In BGU IV. 1078^v (A.D. 39) a man writes to his sister, ἐὰν λάβω τὰ κεράμια (?κεράμια), ὄψομαι τί με δεῖ ποιεῖν· οὐ γὰρ ἀργὸν δεῖ με καθῆσθαι. P Lond 1170 verso^{474, 483} (see below) has ὄνος ἂ ἀργός, "travelling light," as against others with loads. In P Flor I. 1^{4al} and P Amh II. 97⁹ (both ii/A.D.) ἐλαιουργίου ἀργού = "an oil-press which is out of working order"; similarly P Oxy X. 1269²² (early ii/A.D.) ἑτέρα (sc. κιβωτός) ἀργή "another out of use" (Edd.). In Syll. 533²³ (iii/A.D.), τὸ ἀργόν is opposed to τὸ πεφτυμένον: so *ib.* 233⁸ (soon after B.C. 229) τῆς χῶρας διὰ τοὺς πολέμους ἀργού καὶ ἀσπόρου οὐ[σ]ης. In MGr ἀργά = "too late": cf. the note on the development of MGr ἀργῶ above.

The derived noun ἀργία "holiday" may be seen in P Petr III. 40 (a)^{v. 12}, and in a diary of Heioninus, steward of property at Theadelphia (A.D. 258-9), P Lond 1170 verso²⁸⁴ etc. (= III. p. 202): against each day of the month is entered the work done thereon, but we have the 10th, 21st, and 24th marked ἀργία. It is open to question whether this neutral meaning should not be applied in Wisd 13¹³, where ἀργίας and ἀνέσεις seem to stand by parallelism alike for "leisure": cf. RV mg. and our note on ἀνεσις. In that case the workman spends his working hours and the best parts of the wood in making something useful: the leavings of the wood are carved into an idol by his "holiday diligence" and the "skill of his spare time." Notice might be taken of the neat word-play on ἀργά . . . ἔργα in the context (14⁵): it recalls Henry Bradshaw's brilliant and convincing emendation in 2 Pet 3¹⁰, τὰ ἐν αὐτῇ ἔργα <ἀργά> εὐερέθησεται.

ἀργύροος.

The adj. in its contracted form (as in 2 Tim 2²⁰, Rev 9²⁰) is found in P Lond 191¹¹ (an inventory of household furniture, A.D. 103-17) (= II. p. 265) φύλλια ἀργυρὰ ὀκτώ: cf. P Lond 124²⁶ (iv/v A.D.) (= I. p. 122). Constant association with χρυσοῦς produced a mixture of flexion in the fem.: thus ἀργυρῆ BGU II. 388^{ii. 22} (ii/iii A.D.), -ῆν P Leid W xiii^{ii. 22} (ii/iii A.D.), but χρυσᾶν Rev 1³, P Lond 124²⁶ (iv/v A.D.) = I. p. 122). For the uncontracted forms, which do not seem to occur in the Ptolemaic papyri (Mayser *Gr.* p. 293), see 1 Esr 6¹⁷ Α τὰ χρυσὰ καὶ τὰ ἀργύρεα (ἀργυρὰ B), and cf. the long British Museum magic papyrus P Lond 121⁵⁸¹ (iii/A.D.) (= I. p. 102) ἐπιγραφόμενον ἐπὶ χρυσοῦς πετάλου ἢ ἀργυρέου, and OGIS 480⁶ (Ephesus, ii/B.C.) Ἄρτεμιν ἀργυρέαν καὶ εἰκόνας ἀργυρέας δύο. See further Helbing *Gr.*, p. 34 f.

The form ἀργυρικός = "of money" generally is common both in the papyri and the inscriptions, e.g. P Amh II. 31⁶ (B.C. 112) τὴν σιτικὴν μίσθωσιν καὶ τὴν ἀργυρικὴν πρόσδοον

"rents in corn and taxes in money" (Edd.), P Grenf I. 21¹⁶ (B.C. 126) ὑπάρχοντά μοι πάντα σύμβολα(λά) τε σιτικά [κα]ὶ ἀργυρικά "all contracts belonging to me of corn and of money," OGIS 90²¹ (the Rosetta stone, B.C. 196) δαπάνας ἀργυρικός τε καὶ σιτικός μεγάλας: cf. BGU I. 14^{ii. 2} (A.D. 255) λόγος ἀργυρικός λημμάτων καὶ ἀναλωμάτων, *ib.* 15^{i. 13} (A.D. 194) πράκτορα ἀργυρικών.

ἀργύριον.

In the marriage contract P Eleph 1¹¹ (B.C. 311-10) (= *Selections*, p. 3) provision is made that in certain circumstances the bridegroom shall repay the bride ἀργυρίου Ἀλεξανδρείου (δραχμῆς) Ἄ, "1000 drachmas of Alexander's coinage." According to the editor, this is "perhaps the earliest documentary mention of Alexander's coinage," unless Syll 176 is about two years older. In P Amh II. 40²¹ (ii/B.C.) mention is made of a bribe consisting of ἀργυρίου στα(τήρας) ἡ, "eight staters of silver," by means of which a certain Epiodorus secured a fresh division of land in the interests of the temple of Socnopaeus. For a similar use of ἀργυρισμός and ἀργυρίζομαι see Wilcken *Archiv* iv. p. 174.

ἀργυροκόπος.

For this designation in Ac 19²⁴ (cf. LXX Jud 17¹, Jer 6²⁹) of Demetrius, who was probably master of the guild for the year, see Ramsay *CR&E*, p. 128, and cf. an order of payment of early i/A.D. published by Milne amongst the Hawara Papyri, *Archiv* v. p. 382, no. 68, χρημάτισον Ἄ [. . .] Ἀπολλωνίου ἀργυροκόπῳ, and BGU III. 781^{iv. 6} (i/A.D.) ἄλλα (sc. πινάκια) ὧτια μὴ ἔχοντα, κατασκευασθέντα ἐν Ἀρσινόῃτι διὰ Ἀπολλωνίου ἀργυροκόπου, P Giss I. 47²² (Hadrian) Διονυσίου τοῦ ἀργυροκόπου. P Flor I. 71⁶⁵⁹, P Oxy VIII. 1146¹², P Lond 983¹ (= III. p. 229) (all iv/A.D.), and Syll 873¹ (ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοχόων) also show it. For ἀργυροκοπεῖον see *CIA* II. 476³⁰ (c. B.C. 100).

ἄργυρος.

The distinction between ἄργυρος "s ver" and ἀργύριον "silver used as money," which in classical Greek has exceptions on both sides, is generally observed in NT: ἀργύριον in 1 Cor 3¹² and ἄργυρος in Mt 10⁹ are the only clear exceptions. In the papyri ἄργυρος is as rare as ἀργύριον is ubiquitous. It figures frequently in P Leid X, a very long document dealing with metallurgical subjects (iii/iv A.D.). P Par 60 bis³² (c. B.C. 200) has ἀργύρου στατήρων, and BGU III. 992^{ii. 5-10} (B.C. 160) χαλκοῦ πρὸς ἀργυρον, but in P Lips I. 64²⁷ (iv/A.D.) ἀ(ργ)υρον (curiously abbreviated) is "Geld". Silver as a metal is thus the prevailing sense in the few occurrences we can report from papyri, while ἀργύριον for money appears many hundred times. The differentiation affects a well-known compound in *C. and B.* no. 300¹⁴ (ii. p. 466—Apamea) ἀργυροταμείσσαντα for ἀργυρον. There are sundry derivatives of ἄργυρος, of which we might mention ἀργυρώνητος, occurring in P Saïd Khan 1^{a. 18} (B.C. 88) τὴν ἄ. ἄμπελον, P Lond 198¹¹ (A.D. 169-77) (= II. p. 173), BGU IV. 1105²¹ (B.C. 11) καθυβρίζει καὶ τὰς χεῖρας ἐπιφέρων χρεῖται ὡς οὐδὲ ἀργυρωγῆται "treats me as he would not treat a thing he had bought"—the reading is not certain.

In the LXX the disparity between the frequency of ἄργυρος and ἀργύριον is just what it is in papyri. In MGr ἄργυρος is the metal.

Ἄρεσπαγίτης.

The form Ἄρεσπαγίτης is found *Michel* 6S7⁶² (end of iii/B.C.), *ib.* 823⁷ (B.C. 220).

ἀρέσκεια.

For the bad sense which prevails in classical writers (see Lightfoot on Col 1¹⁰) a new literary citation may be made from Philodemus (i/B.C.) Περὶ κολακείας (in *Rhein. Mus.* lvi. 623) ἄνευ τῆς τοιαύτης ἀρεσκειᾶς. But P Oxy IV. 729²⁴ (A.D. 137) is a close parallel for Paul's use: ποιήσονται τοὺς ποτισμοὺς τοῦ [κτῆ]ματος καὶ τῆς καλαμ[είας] πεμπταλοῦς πρὸς ἀρεσκί[αν] τοῦ Σαραπίωνος, "they shall irrigate the vine-land and the reed-land every fifth day to the satisfaction of Sarapion" (Edd.). (We spell -εια on historical grounds, regarding the MSS. as inadequate witnesses for εἰ and ι: see *Proleg.* p. 47). Deissmann *BS* p. 224 cites an additional witness from an inscription, testifying with many passages in Philo to a use of ἀρέσκεια in a good sense—including even a relation towards God—wholly independent of NT. We may compare his inscription with a nearly identical phrase in *Priene* 113⁷³ (i/B.C.) τελειῶν δ' ὁ μετὰ ταῦτα χρόνος ἰθὺρωετο πρὸς τὴν εἰς τὸ πλή[θος] ἀρέσκειαν.

ἀρέσκω.

For the idea of *service* in the interests of others which underlies several of the NT occurrences of this verb (1 Th 2⁵, Rom 15^{1, 3}, 1 Cor 10³³), we may compare its use in monumental inscriptions to describe those who have proved themselves of use to the commonwealth, as *OGIS* 641 (A.D. 246-7) Ἰούλιον Αὐρήλιον . . . οἱ σὺν αὐτῷ κατελθόντες . . . ἀνέστησαν ἀρέσαντα αὐτοῖς, τιμῆς χάριν, *ib.* 646¹² (iii/A.D.) Σεπτίμι[ου] Οὐδωρόδην . . . ἀναλώσαντα καὶ ἀρέσαντα τῇ τε αὐτῇ βουλῇ καὶ τῷ δήμῳ. For a wider sense see the interesting petition of a Jew of Alexandria in the 26th year of Augustus, who, after describing himself as μεταλαβὼν καθ' ὃ δυνατόν καὶ τῷ πατρὶ [τῆ]ς ἀρεσκουσῆς παιδείας, goes on to state that he runs the risk τῆς ἰδίας πατρίδος στερηθῆναι (BGU IV. 1140⁶ ff.). In PSI 94⁶ ff. (ii/A.D.) a woman writes gratefully ὅτι ἤρεσε καὶ τῷ παιδί ἡ ποδῖς, καὶ προσεδρεύει εἰς τὰ μαθήματα: cf. BGU IV. 1141³⁴ (Aug.) ὡς δούλος ἐπ' ἐλευθερία θέλει ἀρέσαι οὕτω καὶ τῷ τῆν φίλιαν σου θέλων ἄμεμπτ[ον] ἔματόν ἐτήρησα. In P Oxy VIII. 1153²⁵ (i/A.D.) a man sends his son a piece of fabric, telling him to show it to a third man and write as to the colour, εἰάν αὐτῷ ἀρέσκη. Similarly in P Giss I. 20¹⁵ (ii/A.D.) ὅποιον δέ σοι χρῶ[μα] ἀρέσκει, [δὴλῶ]σαν δι' ἐπι[στολῆ]ς ἢ μικρὸν ἐρ[γο]ν αὐτοῦ π[έμψω]ν—a woman is writing to her husband about some wool she is working for him. (Ought we perhaps to supplement ἐρ[ισ]ον from the previous line, instead of ἐρ[γο]ν, "a little wool of that (colour)";?) The same lady's mother writes to the husband in 22¹² ταῦτα καὶ θεοῖς [ἀρέ]σκε[ι], but then unfortunately becomes illegible, though a small space suggests to the editor that the sentence ends there: in that case ταῦτα is her earnest wish to see her son-in-law safe home. The verb remains in the

vernacular to-day with meaning unchanged, but (normally) a less irregular present ἀρέζω.

ἀρεστός.

The adj. is very common. P Hib I. 51⁴ (B.C. 245) περι[ά]μενος λάμβανε ἀρεστάς τ[ι]μῶν ὑπογεγραμμένων, "accept, if satisfactory, and buy at the prices below written" (Edd.). P Grenf II. 24¹⁴ (B.C. 105) παρεχέσθω (*sc.* τὸν οἶνον) μόνιμον καὶ ἀρεστὸν ἕως Ἄθῆν ἄ, "wine that will keep and be satisfactory till Athyr 1st." P Amh II. 4S⁸ (B.C. 106) χορηγοῦντες κενώματα ἀρεστά, "providing acceptable vessels" (Edd.). In P Tebt II. 342¹⁷ (late ii/A.D.) a pottery is described as λίθοις ἀρεστοῖς ἐξηρτισμένον, "newly fitted with stones in good order": so ^{22, 25}. Cf. *Syll* 522¹⁷ (iii/B.C.) οἴνο[ν] παρέχειν ἀρεστόν, and for the adverb *Michel* 456¹⁵ ff. (ii/B.C.) ἀποδεδείχασιν οἱ ἐπιμεληταὶ τῆν βουλ[ῆ]ς συντελεσμένα πάντα τὰ ἔργα ἀρεστῶς, BGU IV. 1119²¹ (B.C. 5) τὰ προσήκοντα ἔργα πάντα καθ' ὥρα[ν] καὶ κατὰ καιρὸν ἀρεστῶς. The collocation of εὐάρεστος and δόκιμος in Rom 14¹⁸ is closely paralleled in P Amh II. 89⁸ (A.D. 121) τὸ (ἴ. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἄριστον (ἴ. ἀρεστόν), if the editors' certain emendation be accepted. So P Flor I. 1⁶ (A.D. 153) ἀργύριον δόκιμον νομειτεύμενον ἀρεστόν: P Lond 938⁸ (A.D. 225) (= III. p. 150), *al.*

Ἄρέτας.

The form Ἄρέτας (for rough breathing see WH *Intr.* 2 p. 313) instead of Ἀρέτας may, as Deissmann (*BS* p. 183 f.), following Schürer *Geschichte* i. p. 738, has suggested, be due to a desire to Hellenize the barbaric name by assimilation to ἀρετή.

ἀρετή.

The limitation of this word to four occurrences in NT—and two of them in 2 Pet—may possibly be connected with the very width of its significance in non-Christian ethics: it had not precision enough for large use in Christian language. If Brugmann is right in connecting it with ἀρέσκω *Kurzgef. vergl. Gr.* p. 519), this vagueness was there from the first. Our "virtue" is too narrow for a word which had nearly all the forces of our adj. "good": cf. Prof. G. Murray, *Greek Epic*, p. 57. Some Κοινή instances may be quoted. P Hib I. 15³⁸ ff. (a rhetorical exercise, about B.C. 280-40): the younger men are exhorted to employ their bodies εὐκαίρως τὴν ἀποδείξιν ποιησαμένους τῆς αὐτῶν ἀρετῆς. "in a timely display of their prowess" (Edd.). In the ordinance of Ptolemy Euergetes II., P. Tebt I. 516³ ff. (B.C. 118), certain officials are warned not τὴν ἐν ἀρετῇ κειμένην βα(σιλικήν) γῆν παραιρεῖσθαι τῶν γεωργῶν μηδὲ ἐπὶ ἐγλογῆι γεωργεῖν, "to take the richest Crown land from the cultivators by fraud or cultivate it at choice." The editors quote Hesychius ἀρετῶσιν ἄρεταίνωσιν, εὐδαιμονῶσιν, ἐν ἀρετῇ ὦσιν. It is thus possible that we have here earlier evidence for ἀρεταί = *laudes* in the LXX (see Deissmann *BS* p. 95 f., *11ort 1 Pet* p. 128 f.), as if "land in esteem." The other new meaning brought out by Deissmann (*ut supra*) "manifestation of power" (as 2 Pet 1³) may also be further illustrated. Thus in *Syll* 784² (iv/B.C.) Ἀθηναί Μένεια ἀνέθηκεν ὄψιν ἰδούσα ἀρετὴν τῆς θεοῦ, Dittenberger quotes with approval Foucart's definition of ἀρετή as signifying "vim divinam

quae mirabilem in modum hominibus laborantibus salutem afferret." Cf. *ib.* 806¹⁰ (Crete, early Empire) πλείονας ἀρετὰς τοῦ θεοῦ and *ib.* 807⁶ (c. ii/A.D.) where after a miraculous restoration of a blind man the people rejoice ὅτι ζῶσαι ἀρεταὶ ἐγένοντο ἐπὶ τοῦ Σεβαστοῦ ἡμῶν Ἀντωνίνου. There is suggestive force in this rejoicing of the pagan crowd to find that "powers" of Asclepius were still "alive" in those dark days.

A few miscellaneous references may be added. With the list of virtues in 2 Pet 1^{5f.}, cf. *OGIS* 438^{8f.} (i/B.C.) ἀνδρα ἀγαθὸν γενόμενον καὶ διενέκοντα πιστεῖ καὶ ἀρετῇ καὶ δ[ικ]αιοσύνῃ καὶ εὐσεβείᾳ καὶ περὶ τοῦ(ι)κ(ι)ν[οῦ] συμφέροντος τὴν πλείστ[η]ν εἰσηνεγεμένον σπουδῆν (see *BS* p. 360f., *LAE* p. 322). In the invitation to celebrate Hadrian's accession to the Imperial throne, the new Emperor is described as one ὡς πάντα δούλα [δὲ] ἀρετῆν κ[αὶ] πατρὸς τύχην θεοῦ (P Giss I. 3^{6f.}). A sepulchral epigram from Hermupolis (PSI 17^{vi.2}, iii/A.D.) begins—[O]ὐ γὰρ ἐν ἀνθρώποισιν ἔων ἐβάδιζεν ἐκέλην τὴν ὁδὸν ἣν ἀρετῆς οὐκ ἐκάθηρε θέμις. And in the later papyri the word is frequent as a title of courtesy, e.g. P Oxy I. 604^{f.} (A.D. 323) ἀκολούθως τοῖς κελουσίσι ὑπὸ τῆς ἀρετῆς τοῦ κυρίου μου διασημοτάτου ἡγεμόνος Σαβιναίου, *ib.* 71^{ii.18} (A.D. 303) εἰ σου δόξειεν τῇ ἀρετῇ: cf. P Lips I. 40^{ii.20, iii.9, 18} (iv/v A.D.), P Grenf II. 90ⁱⁱ (vi/A.D.) *al.* The same usage is found in Jos. *Antt.* xii. 53: cf. our "Excellency."

ἀρήν.

Of the nominative of this word (ἄρην, declined according to the primitive model still normal in Sanskrit, and traced in κῶν κυνός, *caro carnis*, etc.), we have no occurrences except in early times (Attic, Coan and Cretan inscriptions): see Searles, *Lexicographical Study* (Chicago, 1898), p. 21. The oblique cases, although there is only one occurrence in the NT (Lk 10⁸ ἄρνας), are by no means obsolete in the Koinῆ: thus ἄρνός P Tebt I. 117³⁵ (B.C. 99), and even P Lond 125 *verso*² (magical, v/A.D.) (= I. p. 123) αἵματι ἀ[ρ]νός μέλανος; ἄρνες P Hib I. 32ⁱⁱ (B.C. 246): ἄρν(ασί) P Amh II. 73⁶ (A.D. 129–30); ἄρνας BGU I. 133³ (ii/A.D.), PSI 40⁸ (A.D. 129), P Oxy I. 74² *etc.* (A.D. 116); PSI 56⁶ (A.D. 107) ἄρνες, and so P Hawara 322⁶ (Antoninus) (in *Archiv* v. p. 394). Mayser's instance from P Magd 21⁴ must be dropped: see the new edition. *Kaibel* 1038³⁸ (Attalia, an oracle of Cybele) ὡς ἄρνα[ς] κα[τ]έχουσι λύκοι: cf. Lk 10³. The replacing of this irregular noun by the only formally diminutive ἄρνιον is normal. The distinction in use between this word and ἄρνός seems beyond our power to trace: van Herwerden (*s.v.* ἀρήν) cites a grammarian who makes this a lamb less than a year old, ἄρνός one over a year.

ἀριθμέω.

The ordinary use of the verb is for "payment": cf. P Giss I. 8² (A.D. 119) τῇ[ν] συμ[μ]φωνηθειαν (l. -σαν) τιμῆν τῷ Ἀπολλωνίῳ ἀριθμήσας, P Oxy III. 486²³ (A.D. 131) ἀριθμήσασα τιμῆν αὐτῶν, P Lille, I. 3⁴⁰ (1st B.C. 240) καλῶς ποι(ήσεις) [συ]ντάξας ἀρ[ι]θμήσῃαι ἡμῖν τὸ γινόμενον ὀψ[ων]ιον τοῦ Λωί[ο]ν μ[η]νός, *al.* In P Leid C^{ii.19} (p. 118) (the dream of Ptolemaeus, ii/B.C.) ολομαι ἀρεθμεῖν με seems to refer to "counting" days: ten lines higher the verb means "pay." BGU II. 620⁶ (ii/A.D.) ἡριθμήθημε[ν] has a

lacuna following, but has reference apparently to numeration. The subst. ἀριθμησις occurs in P Ryl II. 99¹² (iii/A.D.) διαγράψω . . ταῖς εἰσισμέναις ἀριθμήσειν "in the customary instalments" (Edd.). It is common in the phrase εἰς ἀριθμῆσιν μηνός, as BGU I. 25⁶, 41⁶ (both ii/iii A.D.), *Preisigke* 1090² (ostracon, A.D. 161). There is a further derivative ἀριθμητικός: Wilcken (*Ostr.* i. p. 351, cf. *Archiv* iv. p. 174) makes τὸ ἀ. an impost for the maintenance of the ἀριθμηταί, but GH (P Tebt II. p. 197) regard it rather as a tax on land: cf. BGU I. 236⁹, 330⁷ (both ii/A.D.). It is MGr, as is ἀριθμός. We may take the opportunity of noting the remarkable parallel to Mt 10³⁰, Lk 12⁷ in the new fragment of Alcaeus (vii/vi B.C.), P Oxy X. 1233, fr. 810 . . .]s παρὰ μοῖραν Δίος οὐδέ τριχ[. . .] (see the note).

ἀριθμός.

P Petr II. 16¹³ (middle iii/B.C.) (= Witkowski², p. 12) ἡκούσα[μεν] ἀριθμὸν ἔσσεσθαι ἐκ τῶν Ἀρσινω[ε]ω[ν], P Gen I. 16²² (A.D. 207) τοῖ τούτου ἀδελφοὶ ὄντες τὸν ἀριθμὸν πέντε. For the LXX ἀριθμῶ = "few" in Num 9²⁰, Ezek 12¹⁶ (Thackeray, *O. T. Gram.* p. 39), cf. P Oxy IV. 742^{7f.} (B.C. 2) (= Witkowski², p. 128) παράδος δέ τινι τῶν φίλων ἀριθμῶ αὐτάς (*s.c.* δεσμάς), "deliver a few of them," rather than "deliver them accurately counted" (as Wilcken *ap.* Witkowski). But note the combination in P Oxy X. 1270³⁶ (A.D. 159) ἀριθμῶ πλήρ[εις]: so *ib.* 1273²¹ (A.D. 260) with ἀριθμοῦ, and 1261¹⁰ (A.D. 325). Another use appears in BGU IV. 1085²⁵ (A.D. 171) where P. M. Meyer restores περί τῶν . . ἀριθμῶ τριά[κοντα] ἔντυχε τῷ στρατηγῷ]: ἀριθμῶ is "a kind of rubric"—"heading no. 30," or the like. *OGIS* 266⁶ (ii/B.C.) ὑπὲρ τῶν τὸν ἀριθμὸν ἀποδόντων τὸν κύριον, "as regards those who had completed the fixed number of years." It may be worth while to call attention to Wessely's paper on Gnostic numbers in the *Mittheilungen* of the Rainer Collection I. i. p. 113 ff.: thus 99 is the ἀριθμός of ἀμήν (α + μ + η + ν = 99) and the mystic Ἀβρααῆς is the number of the year, since its letters numerically total 365 (see P Leid W^{iv.30}). For the application of this principle to the "number" of the Beast (Rev 13¹⁸), with illustrations from Greek *graffiti* from Pompeii (so before A.D. 79), see Deissmann *LAE* p. 276 f.: one of them is φιλω ἧς ἀριθμὸς μῆε, "I love her whose number is 545." The case for a Greek rather than a Hebrew gematria in a Greek book is undeniably strong. Deissmann, *l.c.* refers to the dictionaries under ἰσοψηφός. We may cite from *Cagnat* IV. 743^{7f.} (= *C. and B.* no. 232—a metrical epitaph by a Jew of the time of Alexander Severus) a good instance of the gematria in Greek—ἰσοψηφός δυοῖ τούτοις Γάιος ὡς ἄγιος ὡς ἀγαθὸς προλέγω: both adjectives total 284, agreeing with the number of his own name.

ἀριστερός.

For the phrase ἐξ ἀριστερῶν (as Lk 23³³) cf. P Ryl II. 153⁴⁷ (A.D. 138–61), BGU I. 86²⁷ (ii/A.D.), P Gen I. 44³ (A.D. 226). The adj., it need hardly be said, is very common in the personal descriptions of appellants, witnesses, etc., in legal documents. Cf. also for the sake of the curious side-light which it throws upon the daily life of Arsinoe the complaint which a woman lodges against Petechon, the male attendant in the women's baths, that he threw hot water over her and κατέκασεν τὴν τε κοιλίαν καὶ τὸν ἀριστερὸν μηρὸν

ἔως τοῦ γόνατος (P Magd 33 *recto*⁴, B.C. 221). The adj. is still in use.

Ἀριστόβουλος.

A widely spread name: cf. *Michel* 372⁸ (Leros, ii/B.C.). *ib.* 594¹³ (Delos, B.C. 279), *Magu* 304⁴, *Priene* 313¹⁴⁰.

ἄριστον.

P Oxy III. 519¹⁷ (ii/A.D.) παιδίοις ἀρίστου ὄβ(ολο)ις ἔσῃ presumably the account of a meal, which from the price was probably a light one! So *ib.* IV.736²⁸ (c. A.D. I) πρῶτων ἀρίστῳ γερόδ(ου) (ὄβολός) "leeks for the weaver's breakfast" (Edd.). P Tebt I. 112 introd.¹⁷ (B.C. 112) ἀρίστου σὺν Ἡλιοδώ(ρω) Ἄθη() κ. *ib.* 116²⁶ (late ii/B.C.) σῦκα ἐπὶ ἀρίστου ἰ. A more considerable meal seems intended in P Tebt I. 120⁸² (i/B.C.) εἰς τὸ Ἰσιῆν τοῦ ἀρίστ[ο]ν ἰε—it was a repast in the temple of Isis. *ib.* 121⁹³ (i/B.C.) ὄψου ἐπ' ἀρίστῳ ἔ. We have not noticed the verb ἀριστάω.

ἀρκετός.

To the occurrences of this rare word we can now add BGU I. 33⁵ (ii/iii A.D.) περὶ τῶν λοιπῶ[ν] ἔργων σου ἀρκετός γ[ε]νοῦ. We seem to have the adverb in the mutilated conclusion of BGU II. 531^{ii.24} (ii/A.D.) ἐὰν δ[έ] . . . ἀρκετός [ἔ]χη[ν] [. . . Vettius Valens, p. 304²⁵, has καὶ ἦν ἀρκετός κατὰ τοὺς λοιπούς ἑσάσι. *Kaibel Praef.* 2SSc¹⁰ shows ἀρ[κε]τὰ τρι[ς]—these three deaths suffice: the god is entreated to be satisfied. (The word is MGr.)

ἀρκέω.

For an impersonal use of ἀρκέω, as in Jn 14⁸, see P Lond 964¹³ (ii/iii A.D.) (= III. p. 212) λαβὼν κοτύλας τ[ό]σας φακῶν ἵνα ἀρκέσ[η] ἡ[μ]ῖν, and cf. the late P Oxy I. 131¹¹ (vi/vii A.D.) where, with reference to a disputed inheritance, it is stated that a father bequeathed half an acre of his land to a son, saying that it "is enough" for him—ὅτι ἀρκέῖ αὐτῷ τὸ ἡμιαρούριον. For the middle and passive, cf. P Giss I. 681^{ff.} (ii/A.D.) ἡγόρασα γὰρ ἐνθάδε τριακοσίων δραχμῶν κ[α]ὶ οὐκ ἀρκείται, and P Goodsp 5⁹ (ii/A.D.) ἀρκομένον ἡμῶν τῆδε τῆ διαστολ[ῆ] with the simple dative, as Lk 3¹⁴: so P Lips I. 33^{ii.11} (A.D. 368) Νεμεσίλλαγ καὶ Διου[σίαν] ἀρκεσθῆναι προ[ε]ξί[ε] β[ο]υλομένης, CP Herm 9¹¹ οὐδὲ τούτους ἀρκεσθέντες, *cf.* It has ἐπί[σ] (as 3 Jn¹⁰) in P Lond 45¹³ (B.C. 160–59) (= I. p. 36) οὐκ ἀρκεσθέντες ἐφ' οἷς ἦσαν διαπεπραγμένοι, and P Tor I. 1^{ii.18} (B.C. 116) (= *Chrest* II. p. 32) οὐκ ἀρκεσθέντες δὲ ἐπὶ τῷ ἐνοικεῖν ἐν τῇ ἐμῇ οἰκίᾳ, ἀλλὰ καὶ κτλ. (indic.). Add P Amh II. 77¹⁹ (A.D. 139) πλείστ[ε]ρ[α] πληγαῖς με ἠκίσατο, καὶ μὴ ἀρκεσθε[ῖ]ς ἐπὶ ν[ε]γκέ μοι κτλ., P Ryl II. 145¹⁰ (A.D. 38) ἔτι καὶ μὴ ἀρκ[ε]σθεῖς κτλ., "not content with heaping insults on my dependants," etc. (Edd.) (following a present ptc.), P Oxy I. 114²⁴ (ii/iii A.D.) ἐὰν οὖν μὴ ἀρκεσθῆ τὸ κέρμα, "if the cash is not sufficient." With the last citation under ἀρκετός cf. *Kaibel* 413⁷ ἄρκο μοῖρα θανόντι νέω[ι].

ἄρμος.

Ἄρκος for ἄρμος, as in Rev 15² (cf. I Regn 17²⁴) is found in the later inscriptions, as in a Praenestine mosaic, *IGSI* 1302 (= *CIG* III. 6131^b) (time of Hadrian?): cf. *ib.* 2325, 2328, 2334. The still more contracted ἄρξ occurs in the

Silko inscription *OGIS* 201¹⁷ (vi/A.D.), ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμί, καὶ εἰς ἄνω μέρη ἄρξ εἰμί: where see Dittenberger's note. MGr ἄρκοῦδα "she-bear," as Thumb remarks, owes its origin to this by-form: he also (*Handb.* p. 320) gives ἄρκος as current in Pontus.

ἄρμα.

P Petr. II. 25(a)⁸ εἰς ἄρματα τὰ ἀκολουθοῦντα αὐτῷ. *OGIS* 533¹⁸ (i/B.C.) ἀρμάτων καὶ κελ[ή] (τ)ων. *Magu* 127⁴ (i/B.C.) ἄρματι τελείω. A half-literary citation from P Giss I. 3 may be permitted in view of the interest of the document, which is a call to celebrate the accession of Hadrian. The sun-god Phœbus Apollo is the speaker, and announces himself as having just come from accompanying Trajan on high in his white-horsed chariot—

Ἄρματι λευκὸπώλωι ἄρτι Τραϊαν[ῶ]ι
συνανατείλας ἦκα σοι, ὦ δῆμ[ε],
οὐκ ἄγνωστος Φοῖβος θεὸς ἀνα-
κτα καινὸν Ἀδριανὸν ἀγγελῶ[ν].

ἄρμόζω.

We have found no direct parallel in the Κοινή to the use of ἡρμωσάμην in 2 Cor 11², where the middle is probably used purposely to bring out the Apostle's deep *personal* interest in this spiritual προμνηστική (see *Proleg.* p. 160); but the use of μνηστευέσθαι in P Flor I. 36⁴ (iv/A.D. *init.*) of a mother making a match (μνηστευομένου μου) for her son with a cousin, is essentially on the same lines. In P Oxy VI. 906⁷ (a deed of divorce, ii/iii A.D.) it is provided that the separating parties shall be free to marry as they choose without incurring any penalty—ἀπὸ δὲ τοῦ νῦν ἐξείναι τῷ Διογένει καὶ τῇ Πλουτάρχη ἐκάτερος αὐτῶν ἀρμόζεσθαι ὡς ἐὰν αἰρήται γάμω ἀνευθύνω ὄντι. In MGr ἄρμωστός-ῆ is the name of a betrothed pair. Cf. also Aristeas 250 πῶς ἀρμόσαι γυναικί (where the fact that the archaic optative is "incorrect" does not justify the editors in inserting ἄν).

In the active the verb is common = "to be suitable, fitting." P Fay 12³³ (c. B.C. 103) περὶ αὐτῶν γ[ε]νομένης [ἀ]νάγκης ἀρμωσούσης διὰ δημοσίων, "suitable pressure being applied on this account by public officials" (Edd.). *OGIS* 335¹⁵⁹ (ii/i B.C.) τοὺς ἀρμόζοντας λόγους, *ib.* 383⁹⁸ (i/B.C.) ὡς ἡρμωζεν ἕκαστος. BGU IV. 1120³² (B.C. 5) τὴν ἀρμωζουσαν ἐπιμέλ(ειαν). P Lond 256 *recto*⁵ (A.D. 11–5) (= II. p. 97) τοῖς ἀρμόζουσι [κατὰ καιρὸν σπέρ]μασι. P Giss I 67⁵ (ii/A.D.) δι' ἧς (*sc.* ἐπιστολῆς) τὰ πρέποντά σου τῇ ἀξίᾳ καὶ τῷ ἦθει ἀρμόζοντά δηλοῖς. P Lips I. 38^{ii.3} (A.D. 390) αἱ ἐκ νόμων ἀρμόζουσαι δικαιο[λ]ογίαι, etc. The prominence of the participle reminds us of our own *fitting*: it has its adverb ἀρμωζόντως, as in P Par 63^{iii.77} (ii/B.C.), τοῖς καιροῖς πρεπόντως καὶ τοῖς ἀν[θρ]ώποις ἀρμωζόντως, *Syll* 258¹⁰ (c. B.C. 200) ἀρμωζόντοις (l. -ως) ἰν τοῖς (l. τοῖ) ψαφίσματι γεγραμμένοις. On the forms ἀρμωζέω and -πτει, see Crönert *Mem. Herc.* pp. 135, 245: the former is the true Hellenistic.

ἄρμος.

Syll 538⁹ (? B.C. 353) συντιθέντα τοὺς ἄρμους στερέφους, ἀρμωζόντας πανταχῆ, of the walls of a temple. *ib.* 540¹⁰⁸ (B.C. 175–1) ἐκ τοῦ προσιόντος ἄρμου: see Dittenberger's note. The word occurs in connexion with wrenching limbs out of their sockets (ἐξ ἄρμων ἀναμοχλεύοντες) in 4 Macc 10⁶.

ἀρνέομαι.

Syll 356²⁵ (B.C. 6—a letter of Augustus) αὐτὸς μὲν γὰρ ἐνέμεινεν ἀρνούμενος[s] “persisted in his denial.” *OGIS* 484³¹ (ii/A.D.) ἄπερ ἀρνούμενων αὐτῶν ἡδέως ἐπίστευον. For the aor. midd. (rare in Attic; cf. Veitch *Grk Verbs s.v.*) cf. BGU I. 195²² (ii/A.D.) ὑπὲρ δὲ τοῦ μὴ ἀρήσασθαι ἐφ’ ἐκάστω τοῦτον . . ., P Flor I. 61¹¹.⁴⁹ (A.D. 86–8) ἡρνήσατο οὗτος [τῆ]ν κλη[ρ]ονομίαν τοῦ πατρὸς καὶ ἐγὼ τὴν (these three words interlineated) τοῦ ἰδίου πατρὸς. See also Helbing *Gr. p.* 99, and Mayor *Ep. of Jude*, p. 72, where it is stated that ἀρνέομαι (*denego*) with acc. of a person (“to disown”) is unclassical, and seems to be confined to Christian literature. The verb is MGr.

ἀρνίον.

P Théad 8¹⁴ (A.D. 306) ἀρνία ἐνιαύσια,¹⁹ ἀρνία καὶ ἐρίφια. BGU II. 377².⁷ (early vii/A.D.), with other animal names, many in the -ιον form—καμήλι(α), ὄρνιθ(ια), perh. χοίρ(ια), etc. P Strass I. 24^{7f.} (A.D. 118) ἀρνίων ἐπιγονή(ς) . . . ἀριθμῶ ἀρνίω(ν). P Gen I. 68⁷ (A.D. 382) ἀρνία ἕνδεκα. Its choice by the author of the Apocalypse as an exclusive term, for very frequent use, is part of a general tendency of the vernacular, in which nouns in -ιον multiplied fast: it is interesting to note that he has followed that tendency much earlier than our papyrus writers did in the case of this word. The complete absence of diminutive force in ἀρνίον as against ἀρῆν may be noted. (MGr ἀρνί.)

ἀροτροιάω

is found P Petr III. 31⁷ τοῦ ζεύγους τῶν βοῶν μου πορευομένου ἐπὶ τῆς βασιλικῆς ὁδοῦ ὥστε ἀροτριάω. It is sometimes replaced by ὑποσχίζω, see the editors’ note on P Lond 1170 *verso*³⁰⁵ (A.D. 258–9) (= III. p. 200). The verb is found in the derived sense of “devise,” like Heb. עִיָּן, in Sir 7¹².

ἀροτρον

occurs in P Rein 17²⁰ (B.C. 109) ἀροτρον ἄ ζυγὸν ἄ (or ἀροτρον ἄζυγον ἄ), P Flor II. 134¹ (A.D. 260) τὸ ταυρικὸν ἄμα τῷ ἀρότρῳ, P Strass I. 32³ (a business letter, A.D. 261) Μίξιμον . . . ἀπίσπειλα πρὸς σέ, ἵνα αὐτῷ ἀροτρον γένηται. Ἀροτήρ (contracted ἀρ’) is found in P Lond 257²⁰⁰ (A.D. 94) (= II. p. 26): cf. *OGIS* 519²¹ (iii/A.D.) τοὺς ἀροτήρας βόας, where Dittenberger refers to Hesiod *Op.* 405 βούν ἀροτήρα. MGr ἀλέτρι starts from ἀρέτριον, as Prof. Thumb notes.

ἀρπαγή.

Syll 928⁹⁵ (Magnesia, ii/B.C. *imit.*) ἡ τῶν κτηνῶν ἀρπαγὴ γεγενημένη. BGU III. 87¹⁵ (ii/A.D.) β[ε]λ[ε]τας καὶ ἀρπαγ[ῆ]ς. P Lips I. 64³¹ (c. A.D. 368) δι’ ἀρπαγῆς.

ἀρπαγμός

occurs in the MS. of Vettius Valens, p. 122¹, ἐὰν Ἀρης κληρώσῃται τὸν δαίμονα, Σελήνη δὲ τὸν γαιμοστόλον, ἀρπαγμός ὁ γάμος ἔσται. Kroll says “nempe ἀρπάγμος,” but why not render “the marriage will be one of force,” or perhaps “will be a great catch”? The closely parallel ἀρπαγμα, which modern commentators generally regard as a practical synonym of the rare ἀρπαγμός in Phil 2⁶, may be cited from a magical text. The leaden tablet from Adru-

metum, printed with a commentary by Deissmann, *BS* pp. 274–300, and with slightly amended text by Wünsch *AF* no. 5, has in l. 3¹ δι’ ὃν ὁ λέων ἀφείησιν τὸ ἀρπασμα, the noun denoting the lion’s “prey” as in LXX of Ezek 22²⁵. One apt though not exact literary parallel seems to have escaped Lightfoot’s net: Pindar *Pyth* 8⁶⁵ ἀρπαλέαν δόσιν “a gift to be eagerly seized” (Gildersleeve, who compares Phil 2. c.), “the keen-sought prize” (Myers). This comes very near to the meaning *res rapienda* (rather than *res rapta*) by which ἀρπαγμόν seems best explained if really equivalent to ἀρπαγμα “spoil, prize.” Against the solitary profane instance of ἀρπαγμός, in Plutarch 2. 12 A τὸν ἐκ Κρήτης καλούμενον ἄ, “seizure, rape,” may be set a very close parallel also quoted by Lightfoot, οὐκ ἔστιν ἀρπαγμός ἡ τιμὴ (from a *calena* on Mk 10⁴¹ ff.). Without discussing the *crux interpretum*, we might supply a list of the -μός nouns parallel to ἀρπαγμός in formation, as found in NT, such as may be cited to support the practical identity of ἄ with ἀρπαγμα, and its distinctness from it, respectively. (1) Nouns which are or may be passive, like ἀρπαγμα = τὸ ἀρπακτόν or τὸ ἀρπακτέον: ὑπογραμμός, ψαλμός, θερισμός, ἱματισμός, ἐπισιτισμός, χρηματισμός. In these the abstract has become concrete, as our *writing, clothing, warning* have done, so that they are what the noun in -μα would have been. (Brugmann-Thumb pp. 218, 222, defines the -μός and -μή nouns and the -μα as “verbal abstracts” and “nomina actionis” respectively; but both “partially pass into names of things.”) (2) By far the larger number, some forty or more, denote the action of the verb—βρυγμός “gnashing,” σεισμός “shaking,” which in concrete development produces ἀσπασμός “a greeting,” δεσμός “chain,” etc. The statement that Plut. *Mor.* p. 12 is “the only instance of its use noted in prof. auth.” as a matter of fact overlooks an instance of the identical ἀρπασμός given in Wytttenbach’s *index verborum*—viz. p. 644 A (*Symphosiacca* II. 10), where ὑφαίρεσις καὶ ἀρπασμός καὶ χειρῶν ἄμιλλα καὶ διαγκωνισμός are mentioned as conduct not tending to friendliness or convivial enjoyment; we may render “snatching and grabbing, fisticuffs and elbowing.” Here again, therefore, the word is a *nomen actionis*, as in the other Plutarch passage.

ἀρπάζω.

P Lond 357⁸ (A.D. 14–5) (= II. p. 166) ἀρπάσαι τὰ ἐπιβάλλοντα. *OGIS* 665¹⁸ (A.D. 49) ὅτι ἀναλίσκεται τινα ἀρπαζόντων ἀδεῶς τῶν ἐπὶ ταῖς χρεῖαις. In P Par 68^{3f.} (a document relating to the Jewish war of Trajan, ii/A.D.) we have τινὰς ἐπὶ κωστωδῖαν ἤρπασαν καὶ [τοὺς ἀρπασθέν-]τας ἐτραυματίσαν: cf. BGU I. 341⁸, which deals with the same events, ἐκ κωστω[δ]ίας ἤρπασαν. In l. 12 of the last papyrus ἤρπαγῆσαν is the true reading: see *Berichtigungen* p. 359. A common use may be illustrated by the petition BGU III. 759²³ (A.D. 125) ὅπως παραστήσω[σι] τοὺς αἰτ[έ]λους καὶ ἀπ[ε]ρ[ε]σωσι τὰ ἤρπασμένα. According to Wilcken (*Archiv* i. p. 164) the verb is to be understood causatively in P Lond 408¹¹ (c. A.D. 346) (= II. p. 284) ἤρπασας αὐτοὺς ὡς ἐν ἀνομίᾳ, “du hast sie plündern lassen.” On this general tendency, cf. Hatzidakis *Einl.* p. 200 f. For ἀρπάζω, used of death, see the epitaph in *BCH* xxvii. p. 370, no. 101, ὑπὸ σκορπείου ἤρπά[σθ]η. The compound ἀφαρπάζω is found P Oxy I. 37¹⁷ (A.D. 49) τὸ σωματίον

ἀφήρπασεν, "carried the foundling off," P Strass I. 5¹⁵ (A.D. 262) τὰ τετράποδα τὰ ἡμέτερα ἀφήρπασ[α]ν, and often in petitions complaining of robbery. For the double conjugation of this and similar verbs—due to the fact that both dental and guttural before -γω will make -ζω—see *Proleg.* p. 56. The verb survives in MGr.

ἄρπαξι.

Deissmann (*LAE* p. 321 n¹) notes that ἄ. was current as a loan-word in Latin comedy: in Paul "it should probably not be translated 'robber' but rendered by some other word like 'swindler' ('extortioner,' AV, RV)."

ἄρραβών.

A word of undoubted Semitic origin (Heb. אַרְבָּוֹן, cf. Lagarde *Mittell.* I. p. 212, Lewy *Fremdwörter* p. 120), spelt ἄρραβών and ἀραβών: see *Proleg.* p. 45 and Thackeray *Gr.* I. p. 119, and cf. P Lond 334¹⁴, 31 (A.D. 166) (= II. p. 211 f.), where both forms occur. The meaning of "earnest-money" (*Scottice* "arles") is well illustrated by P Par 58¹⁴ (ii/b.c.) (= Witkowski², p. 81), where a woman who was selling a cow received 1000 drachmas as ἀραβώνα. Similarly P Lond 143¹³ (A.D. 97) (= II. p. 204), a receipt for 160 drachmas, being the residue of the earnest-money (200 drachmas) for 2 $\frac{2}{3}$ arourae of land, ἀπό λόγου ἀρραβώνος κλήρου κτλ., P Fay 91¹⁴ (A.D. 99) ἀργυρίου δραχ[μᾶς] δέκα ἕξ ἀρραβώνα ἀναπόριφον, "16 drachmae of silver as unexceptionable earnest-money" (Edd.), P Oxy II. 299^{2f}. (late i/A.D.) Λάμπωνι μιοθηρευτῆ ἔδωκα αὐτῶ διὰ σοῦ ἀραβώνα (δραχμᾶς) ἢ ἵνα μιοθηρεύσει ἔντοκα, "regarding Lampon the mouse-catcher I paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young" (Edd.), *ib.* VI. 920¹² (ii/iii A.D.) ἰς λόγ(ον) ἀραβῶ(νος) στρουτ(οῦ) ("ostrich") (δραχμαί) ἱβ̄, *Syll* 226¹³¹ (Olibia, iii/b.c.) ἐνέγκας εἰς τὴν ἐκκλησίαν χρυσούς πεντακοσίους εἰς τοὺς ἀρραβώνας. Additional examples are *Ostr.* 1168, P Magd 26⁸ (B.C. 217), P Lond 1229¹⁶ (A.D. 145) (= III. p. 143), *ib.* 1170 *verso* 122 (A.D. 258-9) (= III. p. 196), BGU I. 240⁶ (ii/A.D.), *ib.* II. 601¹¹ (ii/A.D.), and P Grenf II. 67¹⁷ ff. (A.D. 237) (= *Selections*, p. 109) where in the engagement of certain dancing girls for a village festival provision is made that they are to receive so many drachmas ὑπὲρ ἀραβώνος [τῆ] τ[ι]μῆ ἄλλογουμέν[ου], "by way of earnest-money to be reckoned in the price." The above vernacular usage amply confirms the NT sense of an "earnest," or a part given in advance of what will be bestowed fully afterwards, in 2 Cor 1²², 5⁵, Eph 1¹⁴.

It may be added that in MGr ἡ ἀρραβωνι(α)σμένη = "the betrothed bride," "an interesting reminiscence," as Abbott (*Songs*, p. 258) remarks, "of the ancient custom of purchasing a wife." In the same way ἡ ἀρραβώνα is used for "the engagement-ring." In the island of Cyprus we find the form ἀραῶνα (Thumb *Hellen.*, p. 23).

ἄρρητος

is common in sacred inscriptions, e. g. *Michel* 992²¹ (Mantinea, B.C. 61) ἐσκέπασεν καὶ εὐσχημόνησεν τὰ περὶ τῶν θεῶν ἀρρητα μυστήρια. The word is thus associated with the Mysteries, and in 2 Cor 12⁴ (ἀρρητα ῥήματα) suggests words too sacred to be uttered. Vettius Valens p. 19¹ has περὶ τὰ ἀρρητα ποιητικά. P Leid W^{xvii}. 16, with κρυπτόν.

ἄρρωστος.

Syll 85⁸⁷ (Delphi, in dialect, ii/B.C.) ἀτελής ἄ ὠνά ἔστω, εἰ μὴ ἀρρωστος γένοιτο Σῶσος. We do not happen to have noticed any instance of the adj. in the papyri, but both verb and subst. are common. For the verb cf. P Petr I. 30(1)⁴ (middle of iii/B.C.) (= Witkowski², p. 5) τὸν δυ[τ]α ἐν Μέμφει ἀρρωστοῦντα, P Ilib I. 73¹⁵ (B.C. 243-2) εἰ οὖν μὴ ἠρρωστήσαμεν, P Par 49³¹ (B.C. 164-58) (= Witkowski², p. 71) ἀγωνιῶ, μὴ ποτε ἀρ[ρ]ωστῆσῃ τὸ παιδάριον, P Ryl II. 68¹⁵ (B.C. 89) ἴσ[τε] διὰ τὰς πληγὰς ἀρρωστήσασα κατακίσει (i. e. -σθαι) κινδυνεύουσα τῷ βίῳ (which shows that ἄ. may represent something very serious), BGU IV. 1125⁴ (time of Augustus) ἄς (sc. ἡμέρας) δὲ εἰάν ἀτακτῆσῃ (i. ἀτακτῆσῃ) ἢ ἀρρωστήσῃ. For the subst. see the very interesting petition which the priests of the temple at Socnopaei Nesus present to the Strategus, asking for certain favours at his hands, seeing that "in his sickness" he was healed by their god—ἐπεὶ οὖν σέσωσαι ἐν τῇ ἀρρωστίᾳ ὑπὸ τοῦ Σοκνοπαίτου θεοῦ μεγάλου (P Amh II. 35³², B.C. 132), also P Tebt I. 44^{8f}. (B.C. 114) χάριν τῆς περιεχοῦσης με ἀρρωστίας, "on account of the sickness from which I am suffering," *ib.* 52¹⁰ ff. (c. B.C. 114) δι' με (i. διὰ τὸ με) ἐν βαρυ[τέ]ρα (see *Proleg.*, p. 78) ἀρρωστία κίσι[σθαι] ἐνδεῆ οὕσα τῶν ἀναγκαιῶν, "since I am seriously ill, being in want of the necessaries of life" (Edd.), and P Hawara 56¹⁸ ff. (probably late i/A.D.) (= *Archiv* v. p. 382) μαρτυρήσει δὲ σ(οι) [I]σίδωρος, ὅτι ἀρρωστίαν ἰσοθάνατο(ν) [ἐ]ξήγηθησα. See also *Syll* 490⁶ (iii/B.C.) ἐν[π]ι[ε]τό[υ]των πολλῶν ἄ[γ]αν ὀλεθρίων [ἀρρω]στ[η]μάτων καὶ τῶν ἰατρῶν νῶν [δα]μο[σ]ι[ε]υόντων ἐν ταῖ πόλει ἀρρωσσησάντων. The adj. is MGr, as are the derived verb and noun.

ἄρσηνοζοίτης.

According to Nägeli (p. 46) this word is first found among the poets of the Imperial period, e. g. Epigr. adesp. *Anthol. Pal.* IX. 686⁵. Cf. for the verb *Or. Sib.* ii. 73 μὴ ἀρσηνοκοιτεῖν, μὴ συκοφαντεῖν, μὴτε φονεῖν.

ἄρσην.

The form ἄρσην, which WH read throughout, is illustrated by P Oxy IV. 744⁹ (B.C. 1) (= *Selections*, p. 33) where with reference to the birth of a child it is directed εἰάν ἦν (i. ἦ) ἄρσην ἄφες, εἰάν ἦν (i. ἦ) θήλεα ἐκβαλε: cf. also P Gen I. 35⁶ (A.D. 161) κ[α]μήλου[ς] [τε]λεῖου[ς] ἄρσηνας δύο λευκοῦς. In P Oxy I. 37¹⁷ (A.D. 49) (= *Selections*, p. 49) we have ἀρρηκὸν σωματίον, but in *ib.* 38⁷ (a document dealing with the same incident, A.D. 49-50) (= *Selections*, p. 53) it is ἀρρηκὸν σωματίον. For ἄρρη see further CI^R 28¹² (A.D. 110) τῶν δὲ ἀρρῆνων νιῶν, BGU I. 88⁶ (A.D. 147) κάμηλ(ον) ἄρρηνον [λ]ευκόν, P Strass I. 30¹³ (A.D. 276) ἀρρηκὰ ἐπτά, P Lond 46¹⁰⁵ (magic, iv/A.D.) (= I. p. 68) θῆλυ καὶ ἄρρη. *Ostr.* 1601 has παιδίον ἀρρηνοῦ: cf. P Oxy IX. 1216¹⁴ (ii/iii A.D.) ἦ καὶ ἀρρηκὸν ἡμῖν ἀφίκατα[ι]:, "Have you produced us a male child?" (Ed.), and the MGr ἀρρηκός. There is an important investigation into the rationale of the variation between ρσ and ρρ in the Κοινή in Wackernagel *Hellenistica*, p. 12 ff.: also see Thumb *Hellen.*, p. 77 f. A further orthographic difference appears in P Petr III. 59 b (iii/ii B.C.) σώματα ἄρρηκὰ: see other instances, and a discussion on

dialect points involved, in Maysen *Gr.* p. 5; and cf. Thumb's *Gr. Dial.* (index s.v. ἔρσην).

ἀρτέμων.

What particular sail is to be understood by ἀ. in Ac 27⁴⁰ is uncertain. Sir W. M. Ramsay (*Hastings' DB V.* p. 399) refers to the case mentioned by Juvenal (*Sat* 12⁸⁹) where a disabled ship made its way into harbour *velo prora suo*, which the scholiast explains *artemone solo*. According to this, the ἀρτέμων would be a sail set on the bow. See also Breusing *Die Nautik der Alten*, p. 79 f. (cited by Preuschen, *ad Ac* 27⁴⁰ in *HZ.VT*).

ἄρτι.

For ἄρτι of strictly *present* time (as Gal 1^{9f.}, 1 Th 3⁶, etc.) cf. BGU II. 594⁵ (c. A.D. 70–80) λ[έ]γων ὅτι μετὰ τὸν θερισμὸν [ἐργολ]αβήσομα[τι], ἄρτι γὰρ ἀσθενῶ, P Lond 937 b^{6ff.} (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἔλθειν πρὸς σ[έ], *Syll* 387⁸ A.D. 127—a rescript of Hadrian) δίκαια ἀξιῶν μου δοκεῖτε καὶ ἀναγκαῖα ἄρ[τι] γενομένη πόλει: Stratonicea (in Lydia) was just “incorporated.” The word is very common in magical formulas, e.g. P Lond 121³⁷³ (iii/A.D.) (= I. p. 96) ἐν [τῇ] ἄρτι ὥρα ἥδη ταχὺ ταχὺ, *ib.* 546 ἐν τῇ σήμερον ἡμέρᾳ ἐν τῇ ἄρτι ὥρα, and the incantation in the long Paris papyrus 574¹²⁴⁵ (iii/A.D.) (= *Selections*, p. 114) ἔξελθε, δαίμων, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι(να) ἄρτι ἄρτι ἥδη, “depart from so and so at once, at once, now.” For the combination of Mt 11¹², etc., cf. P Oxy VI. 936²³ (iii/A.D.) οὐκ ἔχω ἄρτι σέιτον οὐδὲ τὰ βιβλῖδια ἀπῆρ[τ]ισται ἕως ἄρτι, “the petitions have not yet been got ready” (Edd.). According to Moeris p. 68: “Ἄρτι, οἱ μὲν Ἀπτικοὶ τὸ πρὸ ὀλίγον, οἱ δὲ Ἕλληνες καὶ ἐπὶ τοῦ νῦν λέγουσι. See also Lobeck *Phryn.* p. 18 ff., Rutherford *NP*, p. 70 ff., and Nägeli, p. 78, where the word is cited as a mark of the non-literary Κοινή.

ἀρτιγέννητος.

Cf. the late imperial inscr. in *Archiv* v. p. 166 (no. 17²—a metrical epitaph) Σαραπίωνα νέον τε καὶ ἀρτιγένειον ἔοντα. Lucian is sufficient warrant for *Peter's* adj. (1 Pet 2²). See also Herwerden *Lex. s.v.*

ἄρτιος.

For ἀ. = τέλειος, see *Kaibel Praef* 222 b⁴ ἐτῶν ἀριθμὸν ὀγδοήκοντ' ἄρτιων. In the difficult passage Herodas iv. 95, Nairn renders ἀρτίης μοίρης, “adequate” share. The companion adjectives help to define the word in Vettius Valens, p. 14¹⁵, αἱ δὲ 5 Ἀφρωδῆτης (sc. μοίραι) ἰλαραί, εὐτεχνοί, διαυγεῖς, ἄρτιοι, καθαροί, εὐχροί. The adverb is found in P Lips I. 40^{iii.18} (iv/v A.D.) where a scribe is directed ἀκολουθεῖν τῷ νυκτοστρατήγῳ ἀρτίως κατὰ πρόσταγμα τῆς σῆς [Λ]α[μ]π[ρό]ττος, and BGU III. 749⁹ (Byz.) ἀπὸ νεομηρίας τοῦ ἀρτίως [ἄρχομένου] μηνός.

ἄροτος

is frequently found with καθαρός = “pure or “white bread,” e.g. P Tebt II. 468 οἴνον κε(ράμιον) ἀ, ἄρτων καθα(ρῶν) χ (= 10 Choenices? Edd.). P Oxy IV. 736²⁸ (a lengthy private account, c. A.D. 1) ἄρτου καθαροῦ παιδ(ῶν) ἡμιβέλιον “pure bread for the children ½ obol,” P Giss

I. 14⁵ (ii. A.D.) ἐγραψάς μοι περὶ ἔρτων καθαρῶν πεγμφθῆναι σοὶ διὰ Διοσκύρου. Other instances of the word are P Leid B^{i.12} (ii/B.C.) ἄρτων πεπτῶν (in provision claimed for the Serapeum Twins), P Oxy VI. 936^{15f.} (iii/A.D.) σφυρῖδιον Κανωπικὸν ὅπου ζεύγη ἄρτων δ, “a Canopic basket with four pairs of loaves,” P Gen I. 74^{25f.} (probably iii/A.D.) λήκνυθον ἐλαίου καὶ ἄρτους μεγάλου[ς] τέσσαρας. In P Oxy VI. 908^{22f.} (A.D. 199) ἀρτοκοπεῖον = “bakery”—ὥστε ὑφ' ἐκάστου ὑμῶν ἀρτοκοπεῖον ἐν ἀπαρτισθῆναι. Ἄρτος is the common and only word for “bread” during the period we are concerned with: towards the end of it ψωμίον (*q. v.*) begins to acquire this meaning and takes its place.

ἀρτύω.

For ἀρτύω = “season,” and not “restore” in Mk 9⁵⁰, Lk 14³², as in Col 4⁶, Wackernagel (*ThLZ* 1908, col 36 n¹) cites Athen. III. 113. 13 ἄρτος ἀπαλός, ἀρτυόμενος γάλακτι ὀλίγῳ καὶ ἐλαίῳ καὶ ἄλσιν ἀρκετοῖς. Dioscor. II. 76 ἀρτυτοῖς (ἀρτυτικοῖς?) ἄλσι, *salibus condimento inseruientibus*. P Tebt II. 375²⁷ (A.D. 140) ζύμης ἠρτυμένης. Ἄρτυματα “spices” are mentioned in an account P Amh II. 126⁴⁰ (early ii/A.D.): cf. P Giss I. 47¹⁴ (ii/A.D.) τὰ δύο μάτια (= ½ antaba) τῶν ἀρτυμάτων (δραχμῶν) π. A subst. ἀρτυματάς occurs BGU IV. 1087^{ii.9} (iii/A.D.): cf. *ib.* I. 91^{v.5}: cf. also ἀρτυματοπῶλης on a tombstone, *Preisigke* 699 (i/A.D.), and ἀρτυτήρ in *Michel* 1001^{iv.37, v.4} (Epicteta's Will, Thera, c. B.C. 200). In a lexicon to *Iliad* xviii., P Ryl I. 25¹⁰ (ii/A.D.) ἤρτυε is glossed [κατεσκευά]ζε: for supplement see Hunt's note.

ἀρχάγγελος.

This title, which is found in the Greek Bible only in 1 Th 4¹⁶, Jude 9, passed into the magical papyri, e.g. P Lond I. 121²⁵⁷ (iii/A.D.) (= I. p. 92) τῷ κυρίῳ μου τῷ ἀρχαγγέλω Μιχαήλ, and the Paris papyrus 574¹²⁰⁰ (iii/A.D.) ὁ κτίσας θεοῦ καὶ ἀρχαγγέλους. In addition to other references to the syncretic literature of the Imperial period Nägeli (p. 48 n¹) cites a gnostic inscription from Miletus *CIG* 2895 ἀρχάγγελον φυλάσσειται ἡ πόλις Μιλησίων. That the word was coined in Judaism to express a Jewish idea is of course obvious: it need only be mentioned that the prefix ἀρχ[ι] (q. v.) could be attached to any word at will. On Grimm's note upon the archangelic Heptad reference might be made to the Hibbert Lectures (1912) on *Early Zoroastrianism*, p. 241.

ἀρχαῖος.

That this word retains in general the sense of *original*, as distinguished from παλαιός = *old*, is seen commonly in vernacular sources as in the NT. Thus Ac 21¹⁶, where Mnason is described as an ἀρχαῖος μαθητής, “an *original* disciple,” one who belongs to the “beginning of the Gospel” (Phil 4¹⁵), is illustrated by *Magn* 215b, a contemporary inscription, where an ἀρχαῖος μύστης inscribes an ἀρχαῖος χρησμός: the “ancient initiate” is opposed to the neophyte, the “ancient oracle” to one just uttered—the citation is made by Thieme, p. 26. So BGU III. 992^{ii.6} (B.C. 160) καθὰ καὶ οἱ ἀρχαῖοι κύριοι ἐκ[έ]κ[τη]ντο, “the original owners.” It is from the meaning “original” that τὸ ἀρχαῖον becomes a term for “capital,” as in Epicteta, *Michel* 1001^{viii.8} (Thera, c. B.C. 200), or “principal,” as *Syll* 517^{16c}

(ii/B.C., Amorgos), opposed to τόκος. For the more general sense of "ancient," recurrent in Mt 5²¹, etc., we may compare the horoscope P Oxy II. 235⁶ (A.D. 20–50) where a date is given κατ'ἄ δὲ τοὺς ἀρχαίους χρόνους, i.e. "old style": see also P Fay 139⁶ (late ii/A.D.), *Preisigke* 1011 (ii/A.D.), 3462 (A.D. 154–5), and P Grenf II. 67¹⁰ (A.D. 237) (= *Selections*, p. 108). The reference is to the old Egyptian system of reckoning 365 days to the year without a leap-year, which continued to be used in many non-official documents even after the introduction of the Augustan calendar. The neuter = "original condition" may be seen in *OGIS* 672^{9ff} (A.D. 80) where a river is dredged, etc., καὶ ἐπὶ τὸ ἀρχαῖον ἀπεκατεστάθη: similarly in 2 Cor 5¹⁷, the "original conditions" pass away before the fiat that καινὰ ποιεῖ πάντα (Rev 21⁵). The standard of "antiquity" may be illustrated by *Syll* 355¹¹ (c. A.D. 3), where ἀρχαιοτάτου δό(γ)μα[τος] refers to a *senatus consultum* of B.C. 80. We find towns partial to the adj.: cf. P Lond 1157 verso² (A.D. 246) (= III. p. 110) Ἐρμονπόλεως τῆς μεγαλᾶ ἀρχαίας καὶ λαμπρᾶς καὶ σεμνοτάτης. The standing title of Heracleopolis (as BGU III. 924¹—iii/A.D.), ἁ. καὶ θεόφιλος, reminds us of "ancient and religious foundations" at Oxford or Cambridge to-day. Reference may also be made to a payment for ἀρχαίων ἱππέων, *Ostr* 323 (c. i/B.C.), evidently a cavalry regiment (the "Old Guard"), see *ib.* i. p. 161 f., *Archiv* ii. p. 155: and to a land survey, P Tebt II. 610 (ii/A.D.) [ἄλ]λης ποταμοφο(ρή)του ἀρχαίας. In P Par 60 bis² (c. B.C. 200) we find τὸ ἀνήλωμα εἰς Ἀλεξάνδρειαν ἀπὸ τῶν πληρωμάτων [ἀρ]χαίων: on the grammar cf. *Proleg.* p. 84 n¹. The distinction between ἁ. and παλαιός is naturally worn thin on occasion, as in BGU III. 781 (i/A.D.), an inventory including sundry "old" crockery, as πινάκια βωλιγάρια ἀρχαίαⁱ, ἄλλα ἀρχαία ὠτάρια ἔχοντα^{iv}. Ἄ. of relative antiquity is well illustrated by *Kaibel* 241a⁸ (p. 521) ἀρχαίων κηδομένη λεχέων. Note further the comparative in a British Museum papyrus, cited in *Archiv* vi. p. 103 (A.D. 103), ἀπὸ τῶν ἀρχαιτέρων χρόνων). The adj. survives in MGr.

ἀρχή.

The double meaning, answering to ἀρχεῖν and ἀρχεσθαι severally, can be freely paralleled. The great difficulty of Jn 8²⁵ τὴν ἀρχὴν ὅτι καὶ λαλῶ ἑμῖν; makes it desirable to quote P Oxy III. 472^{16f} (c. A.D. 130) οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατὸν δ' εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.); but the absence of the article, and the fact that we cannot quote other examples of this once familiar usage, makes the quotation of little weight for confirming the RV mg. here ("How is it that I even speak to you at all?"), though it is probably right. For τὴν ἁ. = "originally" (without negative) we may quote *Syll* 256²³ (c. B.C. 200, Magnesia) τῶν ἄλλων ἀ[γ]ώνων τ(ή)ν ἀρχ(ή)ν μὲν ἐπ' ἀργ[ύ]ραι τεθέντων—later they had wreaths for prizes. So without article *ib.* 921² (Thera, iii/B.C.) *ex stppl.* For ἀρχή, as in Jn 1¹, we may quote the remarkable inscr. of Q. Pompeius A.f. from Eleusis, dated by Dittenberger not later than Augustus, dedicated to Αἰών, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος (*Syll* 757). Some prepositional phrases may be illustrated. Ἀπὸ τῆς ἀρχῆς P Tor I. 1⁴ (B.C. 116) (= *Chrest.* II., p. 39),

PART I.

Syll 929²³ (? B.C. 139) τῶν διὰ προγόνων ἀπὸ τ. ἁ. γεγενημένων, *ib.*⁵⁷ οὖσαν δὲ καὶ ἀπὸ τ. ἁ. Ἰτανών: usually anarthrous, as BGU IV. 1141⁴⁴ (c. B.C. 14) διὰ τί ἀπ' ἀρχῆς τρι(ς) οὐκ ἐνεφάνισται ταῦτα:—so P Tor II. 2¹⁵ (B.C. 131) τ[ή]ν κατοικίαν [ἐ]χόντες ἐ[ν] τ[ο]ῖς Μερμον[ο]νίε[ι]οις ἐτι [ἀ]π' ἀρ[χ]ῆς, and *Syll* 328²⁰ (B.C. 84) ἀπ' ἀρχ[ῆ]ς τε τ[ο]ῖς ἐκχθίστοις πολέμοις [ἐ]βοήθη. Ἐξ ἀρχῆς is more frequent: thus P Gen I. 7⁸ (i/A.D.) κατὰ τὸ ἐξ ἀρχῆς ἔθος, BGU IV. 1118²¹ (B.C. 22) τοὺς ἐξ ἁ. ἐβ[ι]σμούς, P Théad 1⁸ (A.D. 306) κατὰ τὴν ἐξ ἁ. καὶ μέχρην νῦν συνήθειαν, *Syll* 246⁹ (B.C. 220–16) ὅπως ἂν . . . ἡ πόλις [ἀ]ποκατασταθεῖ εἰς τὴν ἐξ ἀρχῆς εὐδαιμονίαν, *ib.* 292⁴ (B.C. 179, Olympia, in dialect) εἰς τὰν ἐξ ἀρχᾶς ἐξοῦσαν] φιλ[ί]αν ἀποκ[α]ταστάσαν, *ib.* 540¹⁷⁴ (B.C. 175–1) πάλιν] τε ἐξ ἀρχῆς ἄρας ποιήσει "do it over again," P Oxy VII. 1032⁴⁰ (A.D. 162) τὰ ἐξ ἁ. ἐπιζητηθέντα, "the statement originally required" (Ed.). Ἐν ἀρχῇ occurs P Petr II. 37 2b verso⁴ (p. [120]) ἐπισκεψάμενος ἐν ἀρχῇ ἃ δεῖ γενέσθαι ἔργα (c. B.C. 245). For ἀρχὴν λαβεῖν (Ileb 2³) add to Wetstein's exx. Diog. Laert. *Prooem.* iii. 4. Ἀρχή, "beginning, foundation," may be illustrated by Wunsch *AF* 4³⁵ ὀρκίζω σε τὸν θεόν . . . τῶν πελάγων τὴν ἀρχὴν συμβεβλημένων. P Oxy VII. 1021¹⁰, a document notifying the accession of Nero, calls the new Emperor "good genius of the world," and [ἀρ]χή πάντων ἀγαθῶν, "source of all good things" (Ed.); but unfortunately the reading (which is followed by an erasure) is noted as extremely doubtful. For the meaning "office, authority," cf. *Preisigke* 176¹³ (A.D. 161–80) ἄρξαντος τὰς αὐτὰς ἀρχάς, etc., etc. Deissmann *BS*, p. 267 n³, notes a use of τόπος (vid. *s.v.*) parallel with ἀρχή in this sense, and compares Jude⁶. P Hal 1²²⁶ (iii/B.C.) μαρτυρεῖτω [ἐ]πι τ[ῆ]ν ἀρχῆν καὶ ἐπὶ τ[ῶ]ν δικαστηρίωι shows us ἀρχή in a concrete sense = "magistrate," as in Tit 3¹. In MGr it means "beginning."

ἀρχηγός.

To determine between "founder" and "leader" in Ileb 2¹⁰, 12², Ac 3¹⁵, 5³¹, is a complex question which would carry us beyond the limits of a lexical note. But our few citations go to emphasize the closeness of correspondence with *actor*, which it evidently translates in a Proconsul's edict, *Syll* 316³ (ii/B.C.) ἐγεγόνει ἀρχηγὸς τῆς ὅλης συγχύσεως,¹⁷ τὸν γεγονότα ἀρχηγὸν [τ]ῶν πραχθέντων. So P Oxy I. 41^{5,6} (iii/A.D.), where a crowd shouts repeatedly in honour of the prytanis, ἀρχηγὲ τῶν ἀγαθῶν, "source of our blessings," *actor honorum*. The phrase is found five centuries earlier in the Rosetta stone, *OGIS* 90⁴⁷. . . anniversaries which are πολλῶν ἀγαθῶν ἀρχηγοί (π)ᾶσι. In *OGIS* 212¹³ Apollo is ἁ. τοῦ [γένους] of Seleucus Nicator (B.C. 306–280) whose mother was said to have dreamed that she conceived by Apollo: so in 219²⁶ of his son Antiochus I. (Soter). P Oxy X. 1241^{iii,25} (ii/A.D., lit.) ἁ. φόνου "the first shedder." The other meaning "leader" is seen in *Kaibel* 585 (Gaul) ἱερέων ἀρχηγοῦ, of a high priest of Mithras. So still in MGr.

ἀρχι-

A specimen list of new words formed with this prefix will illustrate what was said above (*s.v.* ἀρχάγγελος) of the readiness with which any writer might coin a compound of this class. Ἀρχικυνηγός *Ostr* 1530, 1545, ἀρχυπηρέτης *Ostr* 1538, *Preisigke* 599⁶¹, ἀρχιδικαστής P Tebt II. 286¹⁴

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(Hadrian), etc., ἀρχιπροφήτης P Gen I. 7⁵ (i/A.D.), P Tebt II. 313¹ (A.D. 210-1), *Preisigke* 326 (Alexandria, ii/B.C. or Roman), P Ryl II. 110¹ (A.D. 259), etc. (ἀρχιπροστάτης whence) ἀ[ρ]χιπ[ρ]ο[σ]τατοῦντος *Preisigke* 626 (Ptol.): cf. *ib.* 639 (B.C. 25) συ[να]γογῶν προστατήσας (pagan), ἀρχιθυρωρός *ib.* 327, ἀρχιβουλευτής *ib.* 1106 (Ptol.), ἀρχιμηχανικός *ib.* 1113 (A.D. 147-8), ἀρχισωματοφύλαξ *ib.* 1164 (ii/B.C.), ἀρχιατρος *Calder* 129, ἀρχιγέρον *Preisigke* 2100 (i/B.C.), ἀρχιπύραυς *ib.* 2264 (i/B.C.). We have made no effort to enlarge the list, or to find additional instances of those quoted, which are enough to prove our case. Five of the twelve are not in LS.

ἀρχιερατικός.

OGIS 470²¹ (time of Augustus) ὡς καὶ συγγε[ν]ικοῖς ἀρχιερατικοῖς στεφάνοις κεκοσμησθαι. For the LXX verb ἀρχιερατεύω (1 Macc 14⁴⁷) see *BGU* II. 362^{iii.20} *at.* (A.D. 215), P Amh II. 82² (iii/iv A.D.) Διδάρου ἀρχιερατεύσαντος τῆς Ἀρσινόειων πόλεως, *OGIS* 485¹ (Roman—Magnesia) ἀρχιερατεύσαντα καὶ γραμματεύσαντα τῆς πόλεως, etc.

ἀρχιερέυς.

P Leid. 6⁴ (end of ii/B.C.) τοῖς ἐπιστάταις τῶν ἱερ[ῶ]ν καὶ ἀρχιερέσιν seems to define the term in Egypt, but it had also more special use. P Tebt II. 315³¹ (ii/A.D.) τὸν ἀπιθούτα μετὰ φρουρᾶς τῷ ἀρχιερί πέμπιν is indeterminate. But in *ib.* 294², according to Wilcken and the editors, the same official, known as ἀρχιερέυς Ἀλεξανδρείας καὶ Αἰγύπτου πάσης, is addressed as idilogus, “administrator of the Private accounts” (Edd.). *Preisigke* 305⁹ has υἱοῦ Τρήσεως ἀρχιερέως (A.D. 210), in a dedication. *Michel* 1231 (early i/B.C.) Ἀρχιερέυς μέ[γ]λας rededicates to Ζεὺς Ὀλβιος (of Olba in Cilicia) buildings once constructed by Selencus Nicator: we are reminded of the phrase in Heb 4¹⁴.

Ἀρχιερέυς and ἀρχιερέυς μέγιστος were the regular terms in the East for translating the title *pontifex maximus*, borne by the Emperors: see *LAE*, p. 369 f., where Deissmann refers to the evidence from the inscriptions collected by Magie, p. 64. A word common in classical and later literature, though only once in the Gk OT, apart from Apocr. (esp. Macc), needs no further illustration. But we may note the form with γ in P Hib I. 62⁸ (B.C. 245) τῷ ἀρχιγερῆ ἐν Θώλται (see the editors' note), and the unelided ἀρχιερέυς in P Petr III. 53 (ρ)² (iii/B.C.).

ἀρχιποίμην.

Deissmann (*LAE*, p. 97 ff.) has shown that this NT ἄπ. ἐρ. (1 Pet 5⁴) can no longer be regarded as a Christian invention: it is found on the mummy label of an Egyptian peasant (*Preisigke* 3507), of the Roman period, which runs: Πληνὺς νεώτερος ἀρχιποίμενος (i. -μην) ἐβίωσεν ἐτών . . . “Plenis, the younger, chief shepherd. Lived . . . years.” Cf. P Lips I. 97^{xi.4} (A.D. 338) where a list of ποιμένες is headed by Κάμητι ἀρχιποιμένι.

ἀρχισυνάγωγος.

Preisigke 623 (B.C. 80-69) ὡν ἀρχισυναγωγὸς καὶ ἀρχιερέυς [name presumably followed]: the previous mention of θεῶν Φιλοπατόρων suffices to show that a “profane” writer uses the term. Thayer's inscriptional and literary quotations had already corrected the implication of Grimm's note.

Cagnat I. 782 (Thrace) τὸν βω[μ]ὸν τῆ συναγωγ[ῆ] τῶν κουρέω[ν] (“collegio tonsorum,” Ed.) [περὶ ἀρχισυνάγωγων] Γ. Ἰούλιον [Ο]ύάλεντα δῶ[ρ]ον ἀποκατέστη[σα]ν: C. Julius Valens is the Master of the Barbers' Company. See further Ziebarth *Fervenswesen*, p. 55 ff. For Jewish exx. see the Alexandrian inscr. of the time of Augustus in *Archiv* ii. p. 430, no. 5* and *C. and B.*, no. 559 (ii. p. 649), ὁ διὰ βίου ἀρχι[συν]άγωγος, with Ramsay's remarks, showing that Julia Severa (A.D. 60-80), who figures in this Akmonian inscr., was a Jewess with the honorary title of “ruler of the synagogue”: cf. also Ramsay *CRÉ*, p. 68, and Lake, *Earlier Epistles of S. Paul*, p. 104 n¹.

ἀρχιτέκτων.

The word occurs several times in the correspondence (middle iii/B.C.) of Cleon the architect in P Petr II. (= Witkowski, nos. 1-10), e.g. 4 (1)¹, 15 (2)². In 42 (a)⁶ we read that one Theodoros, who had previously worked under Cleon (Θεόδωρον τὸν ὑπαρχιτέκτονα), was appointed Cleon's successor. For the use of the corresponding verb in the inscriptions, cf. *OGIS* 39² (iii/B.C.) ἀρχιτεκτονήσ[αντα] τὴν τριακοντήρη καὶ εἰκ[οσῆρη], *at.* This example shows that the word is wider than our “architect.” In P Tebt II. 286¹⁹ (A.D. 121-38) the editors translate {κ} τῆς τῶν ἀρτεκτόνων (i. ἀρχιτ.) προ[σ]σφωνήσεως, “as the result of the declaration of the chief engineers” with reference to a dispute regarding a house. The RV is of course shown to be right by the context in 1 Cor 3¹⁰. It is worth while to remember that τέκτων in its turn is wider than “carpenter.”

Other occurrences of ἀρχιτέκτων will be found in *Syll* 540¹⁶⁰ (ii/B.C.), a long inscription about the building of a temple, where the ἄ. has a ὑπαρχιτέκτων under him; 545^{6, 76}, 552⁷², 588²¹⁷, etc. (all ii/B.C.); 653⁹⁰ (the Mysteries inscription from Andania, dated B.C. 91—in dialect); 248⁸ (Delphi, iii/B.C.—dialect) ὁ ἀρχιτέκτων τοῦ ναοῦ, *Cagnat* I. 925 (iii/A.D.) of the designer of a tower, 926 of a well, etc.

ἄρχομαι.

For the participle in a quasi-adverbial position (see *Proleg.* p. 240) cf. P Ryl II. 150¹³ (i/A.D.) λιβὸς [δὲ] ὧν κεκλήρων[ται] λιβὸς ἐπ' ἀπηλιώ[την] ἀρξάμενοι ἀπὸ τῆς λιβικῆς γωνίας τοῦ πύργου, *ib.* 157⁷ (A.D. 135) ἧς ἐστὶν σχοινοσμός [.] ἀρχομένου νότου εἰς β[ο]ρρᾶ, “its measurements are . . . beginning from south to north” etc., *Syll* 537⁵ (iv B.C.) σκευοθήκην οἰκοδομήσαι . . . ἀρξάμενον ἀπὸ τοῦ προπυλαίου. P Tebt II. 526 (ii/A.D.) ἀπηλιώ(ω)του ἐχόμε(ναι) ἀρχόμε(ναι) ἀπὸ βορρᾶ Πανκράτης (ἄρουραι) [. . .] Πρίσκος (ἄρουραι) β (cited in Moulton, *Einleitung* p. 287). In reply to a suggestion from one of us that the frequent abbreviation of this participle might have occasioned some of the grammatical confusion found in NT passages (*Proleg.* 182, 240), Dr A. S. Hunt wrote (Sept. 1909) that ἀρχόμενος was “commonly abbreviated ἀρχ in land-survey lists, from Ptolemaic times downwards . . . So it was a stereotyped phrase which might have influenced Lk 24⁴⁷: at any rate it is an ingenious suggestion.”

The ordinary use of ἄρχομαι “begin” hardly needs illustrating. In P Giss I. 15⁵ (ii/A.D.) τῆς ἄλλης ἀρχόμεθα we see it c. gen.: so P Tebt II. 417⁸ (iii/A.D.) πλὴν ἀρξόμεθα[ς] τοῦ ἔργου. The familiar NT use in a quasi-auxiliary sense, by its significant absence from Paul and presence in

such abundance in those books where OT language is imitated or Aramaic originals translated, seems to belong to the alien elements in NT Greek: see *Proleg.* p. 14 f. It does not however follow that Luke used it, as Mark seems to do, with no more force than the Middle English *gaw*: we may refer to a note by Archdeacon Allen in a forthcoming work on the Gospel of Mark.

The act. ἄρχω "rule" only occurs twice in NT, and is too common in Greek to need quotations. It takes dat. in *Syll* 319⁷ (ii/B.C.) οἷς [ἀν ὁ δῆμος ὁ Μηθυμαίων] ἀρχῆ, perhaps under Latin influence (cf. *impero* c. dat.): the recurrent δόλωι πονηρῶι "dolo malo" is suggestive in this regard. For the very common use = "hold office" may be cited P Oxy III. 471¹⁴⁵ (ii/A.D.) ἀρξας δὲ καὶ τὴν τ[ὼν ἐκεῖ] ἀρχιδικαστῶν ἀρχῆν ἔτη δεκά.

ἄρχων.

The official uses of ἄ. are fully classified by Dittenberger in the index to his *OGIS*, where he cites instances of its application to (1) *summus magistratus*, (2) *praefectus in urbem aut regionem subditam missus*, (3) *magistratus provincialis Romanorum*, and (4) *magistratus quilibet*. To these for the NT we have to add "ruler of a synagogue," which is illustrated, according to de Rossi, in an Italian inscr. of the reign of Claudius, *Cagnat* I. 388 (= *IGS* 949) Κλαύδιος Ἰωσήs ἀρχων ἔζησεν ἔτη λθ. *Ib.* 1024²¹ (i/B.C. ?) —the inscr. from Berenice in Cyrenaica cited above under ἄβαρης—ἔδοξε τοῖς ἀρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων: a list of these Jewish ἀρχοντες is given at the beginning of the inscr., which is dated at the σκηνοπηγία. (See Schürer as cited below.) So in P Lond 1177⁵⁷ (A.D. 113) (= III. p. 183), in accounts for the water-works of the μητροπόλις (? Hermopolis)—Ἀρχόντων Ἰ[ου]δαίων προσευχῆς Θηβαίων μηνιαῖω <ρκῆ, "The rulers of the *proseucha* of Theban Jews 128 drachmae a month" (see further *s. v.* προσευχή). For Jewish ἀρχοντες generally see Schürer's inscriptional evidence and discussion in *Geschichte* iii. p. 38 ff. (= *HJP* II. ii. p. 243 ff.). In P Lond 1178⁶⁰ (A.D. 194) (= III. p. 217) the designation is applied to the "presidents" of an athletic club known as "The Worshipful Gymnastic Society of Nomads" (ἡ ἱερά ξυστική περιπολιστική . . . σύνοδος). Miscellaneous references are P Oxy III. 473² (A.D. 138–60) of the magistrates of Oxyrhynchus, *ib.* 592 (A.D. 122–3) of Sarapion γενομένω πρυτανικῷ ἀρχοντι (ι) ἱερεῖ καὶ ἀρχιδικαστῆ, BGU II. 362^{v.2} (A.D. 214–5), *ib.* 388^{h.26} (ii/iii A.D.), P Fay 20²² (iii/iv A.D.) τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν, *Cagnat* I. 118³⁰ (B.C. 78) (= *IGS* 951) ἐάν τε ἐν ταῖς πατρίσιν κατὰ τοὺς ἰδίους νόμους βούλωνται κρίνεσθαι ἢ ἐπὶ τῶν ἡμετέρων ἀρχόντων ἐπὶ Ἰταλικῶν κριτῶν. In P Oxy III. 592 we have a πρυτανικὸς ἀρχων, which Wilcken (*Archiv* iv. p. 118 f.) regards as equivalent to πρύτανις. Note also P Giss I. 191⁷ (ii/A.D.), where Aline commends to her husband, a στρατηγός, the example of ὁ ἐλνθάδε στρατηγός, who τοῖς ἀρχου[σι] ἐπιτιγῆσσι τὸ βῆρος: these ἀρχοντες were accordingly subordinates. MGr ὡς ἀρχοντες ἢ ἄρχοντιά = the local aristocracy.

ἄρωμα.

In *Syll* 939¹⁷ (an undated decree from Arcadia, containing regulations about the mysteries, in strongly dialectic form, and therefore presumably not late) we find μᾶκων[σ]ι λευκαῖς,

λυχνίοις, θυμιάμασιν, [ξ]μύρναι, ἄρωμασιν all governed by χρεῖσθαι (= χρῆσθαι). So *OGIS* 383¹⁴³ (i/B.C.) ἐπιθύσει . . . ἄρωμάτων ἐν βωμοῖς τούτοις ποιέσθω, P Oxy IX. 1211¹⁰ (ii/A.D.) πᾶν ἄρωμα χωρὶς λιβάνου, "every spice except frankincense," in a list of articles for a sacrifice, BGU I. 149¹ (ii/iii A.D.) (= *Chrest.* I. 93) ὕς τιμῆν [τῶν ἀρωμάτων], in temple-accounts, and P Leid W^{vi}. 16.

For the adj. see P Fay 93^{ff.} (a lease of a perfumery business, A.D. 161) (= *Chrest.* I. 317) βούλομαι μισθώσασθαι παρά σου τὴν μυροπωλαϊκὴν (ι. μυροπωλικὴν) καὶ ἀρωματικὴν (ι. ἀρωματικὴν) ἐργασίαν κτλ. Add the inscription on a seal of the time of the Antonines ἀρωματικῆς τῶν κυρῶν Καισάρων, where Rostowzew supplies ὄνης after ἄ.: see *Archiv* ii. p. 443, and for the ἀρωματικὴ tax, *ib.* iii. p. 192, iv. p. 313 ff. The verb occurs *Priene* 112⁶² (after B.C. 84) ἡρωματιζόμενον . . . ἔλαιον.

ἀσάλευτος.

For the metaph. use οἱ ἄ. (as Heb 12²⁸) cf. *Magis* 116^{26 f.} (ii/A.D.) ἀ[σ]άλευτο(ν) καὶ ἀμετάθετον τὴν περὶ τούτων διάταξιν, *Kaibel* 1028⁴ (Andros, hymn to Isis, iv/A.D.) στάλαν ἀσάλευτον, *ib.* 855² (Locris, Macedonian age) τὰν ἀσάλευτον νίκαν ἀρνύμενος, P Lips I. 34¹⁶ (c. A.D. 375) διὰ τοῦτο δέομαι τῆς οὐρανοῦ ἡμῶν τύχης ἐπινεύσαι [β]έβαια καὶ ἀσάλευτα [μ]εῖναι τὰ περὶ ταύτης τῆς ὑποθέσεως πεπραγμένα ἐξ ἀντικαθεστῶτων [ὑ]πομη[μ]ά[τ]ω[ν], and similarly *ib.* 35²⁰. Add the late Byzantine papyrus P Lond 483^{61 f.} (A.D. 616) (= II. p. 328) ἄτρωτα καὶ ἀσάλευτα καὶ ἀπαράβητα, and the eighth century P Lond 77⁶⁴ (= I. p. 235) and P Par 21 *bis*²⁹ where ἄ. is coupled with ἀρραγῆς. It survives in MGr.

ἀσεβεία.

In P Eleph 23¹⁹² (B.C. 223–2) we find the characteristic phrase ἔνοχον εἶναι τῇ ἀσεβείᾳ τοῦ ὄρκου: cf. *Syll* 560²⁰ (Rhodian dialect, iii/B.C.) ἡ ἔνοχος ἔστω τῇ ἀσεβείᾳ (of violating certain taboos concerning a temple—the last of them μηδὲ ὑποδήματα ἐσφερέτω μηδὲ ἕλαιον μηθέν), and of a much later date *OGIS* 262¹⁶ (iii/A.D.) ἔνοχον εἶναι ἀσεβείᾳ. In *Syll* 190¹⁰ we have ἄ. with a genitive, εἰσ]πηδήσαντας νύκτωρ ἐπ' ἀδικίας [καὶ] ἀσεβείας τοῦ ἱεροῦ: King Lysimachus (B.C. 306–281) is decreeing penalties against men who tried to burn a temple. In the "Apoloγία pro vita sua" of Antiochus I, *OGIS* 383¹¹⁵ (middle of i/B.C.) it is stated that χαλεπὴ νέμεσις βασιλικῶν δαιμόνων τιμωρὸς ὁμοίως ἀμελίας τε καὶ ὑβρεως ἀσεβειαν διώκει, and almost immediately afterwards there is a reference to the toilsome burdens of impiety—τῆς δὲ ἀσεβείας ὀπισθοβαρεῖς ἀνάγκαι.

ἀσεβέω.

OGIS 765¹⁰ (iii/B.C.) τὸ θεῖον ἡσεβουγ, with external accus., as in Aeschylus *Eum.* 270: the more regular construction occurs a few lines further down—εἰς τὸ θεῖον ἀσε[β]οῦντα[ς]. So *Syll* 190⁴ (see above) τ]οῖς ἀσεβήσαντας εἰς τὸ ἱερόγ, *al.* A iv/B.C. inscription in Boeotian dialect, *Syll* 120³ π]οττῶς ἀσεβίοντας τὸ ἱαρό[ν] may be added for the accus. construction, also a late inscription from Lyttus, *Syll* 889² τῷ ἀσεβήσαντι τοῖς δαίμονας. The internal accus. appears in *Syll* 887 ἀσεβήσ(ει) τὰ περὶ τοὺς θεοὺς, as in Jude¹⁵, the only NT occurrence of the verb (according to WH).

ἀσεβής

is found in P Tor I. 1^{iii.8} (B.C. 116) (= *Chrest.* II. p. 33) τὴν γεγενημένην μοι καταφθοράν ὑπὸ ἀσεβῶν ἀνθρώπων, and in the magical P Lond 121⁶⁰⁴ (iii/A.D.) (= I. p. 103). It occurs also in *Syll* 789⁶² (iv/B.C.) ἑπ[ω]ς ἀ[ν] . . . μηδ[ι]ὲν ἀσεβῆς γένηται, and twice in *OGIS* 90^{28, 26} (Rosetta stone, B.C. 196) τοῖς ἐπισηναχθεῖσιν εἰς αὐτὴν ἀσεβῆσιν . . . τοὺς ἐν αὐτῇ ἀσεβεῖς πάντας διέφθειρεν of those who had created sedition, involving the majesty of the θεός on the throne, as Dittenberger explains. Several exx. of the adjective in Josephus are put together by Schmidt *Jos.* p. 357. For the adverb, see P Oxy II. 237^{11, 13} (A.D. 186) ἀσεβῶς καὶ παρανόμως.

ἀσέλγητα

appeared in P Magd 24⁵ according to the original reading, but has been corrected in the new edition. The adj. appears among a number of technical epithets of ζώδια in Vettius Valens p. 335³⁴—ἡ χερσαία ἢ ἀσελγῆ ἢ λατρευτικά καὶ τὰ λοιπά. An obscure and badly-spelt document of iv/v A.D., BGU IV. 1024^{v. 17}, seems to contain this noun in the form ἀθελγία—ἀλλὰ ἄναντία καὶ ταύτης ὑπὸ σοῦ γενομένου ἀθελγία ἐλενλέχ[ο]υσα τὰ πεπραγμένα, which the editor understands as = ἀλλ' ἐναντία ταύτῃ ἢ ὑπὸ σοῦ γενομένη ἀθελγία ἐλέγχουσα κτλ. But we mention this passage only to note how early the popular etymology was current connecting it with θέλω. It is dubious at best, and the history of the word is really unknown; but cf. Havers in *Indogerm. Forschungen* xxviii (1911) p. 194 ff., who, adopting the foregoing etymology, understands ἀσελγής as = "geschlagen," then "wahnsinnig," and then "liebestoll, wollüstig." He has not convinced Prof. Thumb. For the idea of sensuality associated with the word in late Greek, see Lightfoot on Gal 5¹⁹.

A cognate noun appears in P Oxy VI. 903²¹ (iv/A.D.) πολλά ἀσελγήματα λέγων εἰς πρόσωπόν μου καὶ διὰ τῆς ῥινὸς αὐτοῦ, "using many terms of abuse to my face, and through his nose" (Edd.). The complainant is a Christian.

ἄσημος.

This word occurs perpetually in the papyri to denote a man who is "not distinguished" from his neighbours by the convenient scars on eyebrow or arm or right shin which identify so many individuals in formal documents. Thus in P Oxy I. 73^{28 f.} (A.D. 94) a slave is described as μελιχρωτ[α] μακροσπ[ρ]όσωπον ἄσημον, and similarly in P Fay 28^{13 f.} (A.D. 150-1) (= *Selections*, p. 82) the parents in giving notice of the birth of a son sign themselves—

Ἰσχυρ[ῆ]ς (ἐτῶν) μδ ἄσημος
Θαισάριον (ἐτῶν) κδ ἄσημος.

From the fact that in BGU I. 347 (ii/A.D.), an as yet un-circumcised boy is twice described as ἄσημος, Deissmann (*BS* p. 153) conjectures that ἀ. may have been the technical term for "uncircumcised" among the Greek Egyptians, but cites Krebs (*Philologus* liii. p. 586), who interprets it rather as "free from bodily marks owing to the presence of which circumcision was forborne": cf. Preisigke 16¹⁵ (A.D. 155-6), where formal enquiry is made as to a priest's sons, εἰ τινα σημεῖα ἔχουσιν, and leave for circumcision is

apparently given if these signs are not conspicuous (Wilcken *Archiv* v. p. 435 f.).

In BGU I. 22³² (A.D. 114) (= *Selections*, p. 76) a pair of silver bracelets are described as of ἀσήμου "unstamped" silver, and the same epithet is applied to a δακτυριτρω, apparently some kind of a ring, in P Lond 193 verso⁴ (ii/A.D.) (= II. p. 245). So *Syll* 586⁷² (early iv/B.C., Athens) ἀργύριον σύμμεικτον ἄσημον, weighing so much, followed by χρυσῖον ἄσημον, so much. The word became technical in commerce, so that Middle Persian borrowed it as *asim* "silver" (P. Horn, in *Grundriss d. iran. Philol.* I. ii. p. 20). So MGr ἀσήμι, with the same meaning.

The only NT instance of ἄσημος is in Ac 21³⁹ (cf. 3 Macc 1⁸), where it = "undistinguished, obscure," as sometimes in classical writers, as Euripides *Ion* 8, οὐκ ἄσημος Ἑλλήνων πόλις (*i. e.* Athens). Cf. *Chrest.* I. 14^{iii. 10} (p. 27—c. A.D. 200) ἐγὼ μὲν οὐκ εἰμι δούλος οὐδὲ μουσικῆς [ν]ιδός, ἀλλὰ διασήμου πάλεως [Ἀ]λεξαν[δρ]ε[ῖ]ας γυμνασιάρχος. For the evidence that Tarsus was "no mean city" see Ramsay, *Cities*, p. 85 ff., and more recently Böhlig, *Die Geisteskultur von Tarsos im augusteischen Zeitalter* (Göttingen, 1913). The adj. is applied to a ship in P Lond 948² (A.D. 236) (= III. p. 220), "without a figurehead" (παράσημος—*q. v.*).

ἀσθένεια.

P Ry I. 153⁴⁵ (A.D. 138-61) I have directed Eudaemon γράψαι ὑπὲρ ἐμο[ῦ] τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμὲ ἀσθένειαν. BGU I. 229³ (ii/iii A.D.) illustrates the practice of consulting the local oracle in times of difficulty or sickness—ἡ μὲν σοθῆσωμαι (= εἰ μὲν σωθῆσομαι) ταύτης, ἧς (? for τῆς, or an extreme case of attraction) ἐν ἐμοὶ ἀσθενείας, τούτων μοι ἐξένικον (= τοῦτό μοι ἐξένεγκον). P Lond 971⁴ (iii/iv A.D.) (= III. p. 128) ἀδύνατος γὰρ ἔστιν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσεως. P Flor I. 51⁵ (A.D. 138-61) σ[ω]ματικῆς ἀσθ[ενε]ῖας, in an incomplete context. The prepositional phrase of Gal 4¹³ may be further illustrated by P Oxy IV. 726⁴⁰ (A.D. 135) οὐ δυνάμενος δι' ἀσθ[ενε]ῖαν πλείσαι. Add BGU IV. 1109¹¹ (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενεία διατεθείσης, and *OGIS* 244¹⁰ (iii/B.C.) τὴν περὶ τὸ σῶμα [γ]εννημένην ἀσθένειαν διὰ τὰς συνεχεῖς κακο[π]ηθίας, where the editor notes that there is no tautology, as κακοπαθία is to be understood in its later sense of laborious and troublesome work.

ἀσθενέω

is too common to need many citations. There is a pathetically laconic Ἀσθενῶ between some household details and concluding salutations in an undated letter, BGU III. 827²⁴. P Oxy IV. 725⁴⁰ (A.D. 183) is typical: a boy apprenticed to a weaver is to have 20 holidays a year for festivals, without loss of wages, ἐὰν δὲ πλείονας τούτων ἀργῆστ[η] ἀσθ[εν]ηθῆσῃ ἢ ἀτακτῆσῃ κτλ., "from idleness or ill-health or disobedience" (Edd.), they must be made up. With the use of the verb in Mt 10⁸ may be compared *Syll* 503¹⁶ where a certain man is extolled because, in addition to other benefactions, παρέσχεν ἰατρὸν τὸν θεραπεύουσιν [α τοῖς ἀσθ]ενούσιν ἐν τῇ[τ]ῃ παν[ηγ]ύρει. See also P Par 5¹⁻⁵ (B.C. 114) ἀσθενῶν τοῖς ὀμμασι (so also P Leid M¹⁻⁶), *ib.* 63^{iv. 122} (B.C. 165) κατὰ τὸν ἀσθενούτων καὶ μὴ δυναμένων ὑπουργεῖν, BGU III. 844¹² (A.D. 83) κόπους γὰρ μο[ι] παρέχει ἀσθενούται. In

P Lond 144 (? i/A.D.) (=II. p. 253) a servant complains that he had been without food (ἀσειτήσαντος) for two days, as the boy who brought his provisions "was sick," ἀσθενήσαντος: cf. P Lond 22²¹ (B.C. 164-3) (=I. p. 7) where ἀσθενώς διακειμένος is used to describe the "sorry plight" of the twins in the Serapeum owing to the withholding of their allowances of oil and bread. In *Proleg.* p. 11 the very vernacular letter BGU III. 948³ (Christian, iv/v A.D.) is quoted for its closeness to Lk 13¹⁶: ἡ μήτηρ σου Κ. ἀσθενί, εἰδοῦ, δέκα τρίς μῆνες. (See under ἰδοῦ.) Ἡσθνήκα is answered by ἐάν κομψῶς σχῶ in P Tebt II. 414¹⁰ (ii/A.D.). The compound ἐξασθενέω is found in BGU III. 903¹⁵ (ii/A.D.) as now amended, τοὺς πλείστους ἐξασθενήσαντας ἀνακεχωρηκέναι κτλ.: cf. also P Tebt I. 50³³ (B.C. 112-1), where for ἐξησθηνήκως the editors hesitate between the meanings "was impoverished" or "fell ill." Add PSI 101¹⁴ (ii/A.D.) οὕσπερ ἐξασθενήσαντας ἀνακεχωρηκέναι: the last three substantial men of the village had emigrated because they could not stand the taxation.

ἀσθένημα.

BGU III. 903¹⁵ (ii/A.D.) was formerly read ἐξ ἀσθενήματος, but see the last article. The noun is warranted by Aristotle: Paul has developed the sense in his own way.

ἀσθενής.

PAmh II. 78¹⁴ (A.D. 184) μ[ου] πλεονεκτί ἄνθρωπος ἀ[σ]θενής (for -ου -οῦς ?), *ib.* 141¹⁵ (A.D. 350) οὐ δυναμένη ἀψυχάσαι γυνή [ἀσθε]νής καὶ χήρα κτλ. P Flor I. 55¹⁴ (iii/A.D.) καταφρονοῦντές μου ὡς γυναικὸς ἀσ[θ]ε[ν]οῦς. P Théad 20¹⁵ (iv/A.D.) τὰς ἀσθενεστέρas κώμα[s], "weaker" financially. For the adv. see *OGIS* 751⁸ (ii/B.C.) ἐπεὶ θλιβέντες ἐμ πλείοσιν ἀσθενώς [σχῆ]σετε. The definitely moral character of the adj. in Rom and 1 Cor may be illustrated by Epict. *Diss.* i. S. 8, where the ἀσθενεῖς are coupled with the ἀπαίδευτοι. The adj. is curiously rare by comparison with its derivative verb and noun.

Ἀσιόαρχης.

For inscriptional light on the meaning of this term it will be enough to refer to the archaeologists: see esp. Ramsay's bibliography in his art. *sub voce* in Hastings *DB*.

ἀσιτία.

We can only add to the literary record the late P Ryl I. 10⁶ (cf. 12), a hagiographical fragment of vi/A.D., containing a discourse by a saint condemned to death by starvation—δι' ὃν τὴν ἀσιτίαν κατεκρίθη. See next article.

ἄσιτος.

We can illustrate the derived verb from the curious letter quoted under ἀσθενέω, where the context points clearly to absence of food, and not abstinence therefrom—P Lond 144^{3,7} (i/A.D. ?) (=II. p. 253) νωθρευσάμενου μου καὶ ἀσειτήσαντος ἡμέρας δύο ὥστε με μετὰ τῶν νομάρχων μηδὲ συνδιπνήσαι. The editor conjectures that the writer may have been in the desert, and that the nomarchs with whom he "did not even dine" were the officials who superintended the transport of goods from one village to another. The vernacular evidence therefore does not go far to decide the much discussed significance of the *sulst.* in Ac 27²¹. And,

on the whole, in view of the undoubted use of ἀσιτία in medical phraseology to denote "loss of appetite" from illness (as Hipp. *Morb.* 454 τήκεται ὁ ἀσθενῶν ὑπὸ ὀδυνῶν ἰσχυρῶν καὶ ἀσιτίας καὶ βηχός: other exx. in Hobart, *Medical Language of St. Luke*, p. 276), it seems best to understand it so here, and to think of Paul's companions as abstaining from food owing to their physical and mental state, and not because no food was forthcoming. See further Knowling in *EGT ad L.*, and the note by J. R. Madan in *JTS* vi. p. 116 ff.

ἀσκέω.

P Par 63^{viii,24} (ii/B.C.) ἐ[ὑ]σέβειαν ἀσκήσαντα. Lewy (*Fremdwörter*, p. 131) notes the use in the Hebrew Mishna and Aramaic Targum of פָּרַע 'āsaq = "sich mit etwas beschäftigen, Mühe geben, sich befeisigen."

ἀσκός.

P Lond 402 *verso*¹⁰ (B.C. 152 or 141) (=II. p. 11) ἀσκός = "leathern bag or bottle." The word is used in the general sense "hide" or "skin" in P Fay 121⁹ (c. A.D. 100) where a new and strong yoke-band is to be selected ἐκ τῶν ἐν τῇ κειβωτῷ τῶν ἀσκῶν, "from those in the box of skins." Add *OGIS* 629¹⁵ (ii/A.D.) ἐν ἀσκόις] αἰγείους. *Cagnat* III. 1056^{iii,46} (Palmyra, Trajan's reign) τοῦ ἐν] ἀ[σ]κόις δυσὶ αἰγείους ἐπὶ κ[α]μῆλου εἰσ]κομισθέντος: cf. above, 26, 30, where the tax is defined on a load of μύρον, ἐν ἀλαβασ]τροῖς and one ἐν ἀσκόις] αἰγείους respectively—the supplements come from the Latin. Cf. *MG* ἀσκή (*Zaconian ak'ō*).

ἀσμένως.

P Grenf II. 14 (a)^{7f} (iii/B.C.) ἀξμένως [ἀν συ]νέταξεν τὸ παρ' αὐτῷ ἀποδοῦναι, *Syll* 329⁵² (i/B.C.) ἀσμένως καὶ ἰκουσίως, *Magn* 17⁴¹ ἀσμενος ὑπήκουσεν (Δ)εῦκιππος.

ἄσοφος.

occurs in P Ryl II. 62¹² (iii/A.D.), a translation of an unknown Latin literary work: δύναμαι χάρισασθαι καὶ πένητι [πλοῦ]τον καὶ ἄσοφον ἀρετῆς στεφανῶσαι—"unskilled in wisdom," unless we should drop one s and read ἀρετη "crown with virtue."

ἀσπάζομαι.

The papyri have shown conclusively that this common NT word was the regular *term. tech.* for conveying the greetings at the end of a letter. Examples are BGU IV. 1079^{33f} (A.D. 41) (= *Selections*, p. 40) ἀσπάζω Διόδωρον μ[ε]τ' ἄλων (ἢ ἄλλων) . . . ἀσπάζω Ἀρποχράτη[ν], *ib.* II. 423^{18f} (ii/A.D.) (= *Selections*, p. 91) ἄσπασαι Καπίτων[α] φίλλοι καὶ το[ῖς] ἀδελφούς [μ]ου καὶ Σε[ρ]μήλλαν καὶ το[ῖς] φίλους [μ]ου, etc. As showing how much the absence of these greetings was felt, we may quote P Giss I. 78⁷ (ii/A.D.) ἡ μικρά μου Ἡραιδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπάξεται κ[α]ὶ διὰ τί οὐκ οἶδα, and P Grenf I. 53^{8 ff} (iv A.D.) Ἄλλοις πολλὰ σοὶ ἀπειλ(εῖ), ἐπὶ γὰρ πολλάκις γράψας καὶ πάντας ἀσπασάμενος αὐτῆν μόνον οὐκ ἠσπάσσω. The use of the 1st pers. ἀσπάζομαι by Tertius in Rom 16²¹, the only ex. of this exact formula in the NT, may be paralleled from P Oxy VII. 1067²⁵ (iii/A.D.) where to a letter from a certain Helene to her brother, their father Alexander adds the postscript—καὶ γὰρ Ἀλέξανδρος ὁ πα[τ]ερῆς ἡμῶν ἀσπάζομαι ἡμᾶς

πολλά. (As there is no change of hand, both Helene and her father would seem to have employed an amanuensis: see the editor's note). When several persons are included in a greeting, the phrase κατ' ὄνομα often occurs (as in 3 Jn¹⁵) e. g. BGU I. 276^{25 f.} (ii/iii A.D.) ἀσπάζομαι ὑμᾶς πάντες κατ' ὄνομ(α), καὶ Ὁριγ[ε]νης ὑμᾶς ἀσπάζεται πάντες, P Oxy III. 533^{27 f.} (ii/iii A.D.) ἀσπασασθε τὸν μικρὸν Σερήνον καὶ Κοπρέα καὶ το[ῦ]ς ἡμῶν πάντας κατ' ὄνομα. Add P Fay 118²⁵ (A.D. 110) ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθιαν (cf. 2 Jn¹, 3 Jn¹) and the Christian Psenosiris letter P Grenf II. 73^{4 ff.} (ii/iii A.D.) (= *Selections*, p. 117) where immediately after the address we find πρὸ τῶν ἔλων πολλὰ σε ἀσπάζομαι καὶ τοὺς παρὰ σοὶ πάντας ἀδελφοὺς ἐν Θ(ε)ῷ.

For ἀ. = "pay one's respects to," as in Ac 25¹³, see BGU I. 376¹⁻³ (A.D. 171) ἡσπασατο τὸν λαμπρότατον ἡγ[εμ]ῶνα, and *ib.* 248¹² (ii/A.D.) θεῶν δὲ βουλομένων πάν[τ]ως μετὰ τὰ Σουχεῖα σὲ ἀσπάζομαι (cited by Deissmann, *BS* p. 257), and from the inscriptions *OGIS* 219⁴³ (iii/B.C.) ἀσπασάμενοι αὐτὸν παρὰ τοῦ δήμου]. *Syll* 318⁴¹ (B.C. 118) a deputation is sent οὔτινες πορευθέντες πρὸς αὐτὸν καὶ ἀσπασάμενοι παρὰ τῆς πόλεως καὶ συνχαρέντες ἐπὶ τῷ ὑγιαίνειν αὐτὸν τε καὶ τὸ στρατόπεδον κτλ.

ἀσπασμός.

P Oxy III. 471⁸⁷ (ii/A.D.) μαρτύρονται κύριε τὴν σὴν τύχην [εἶ] μὴ ἀναμενόντων αὐτῶν (corr. from ἡμῶν) τὸν ἀσπασμόν[. . .]. The noun is curiously rare: the above is apparently its only occurrence in P Oxy I.-X., nor have we noticed any other instance of it in the ordinary papyrus collections.

ἄσπιλος.

Hort's remark on Jas 1²⁷ that "this is quite a late word, apparently not extant before NT" must be corrected in view of the fact that it is found already in *IG* II. v. 1054 c.⁴ (Eleusis, c. B.C. 300), where it is applied to stones—ὑγίεις λευκοὺς ἀσπίλους: cf. also Symm. Job 15¹⁵. For its use in the magic papyri see P Leid V viii. 11 ff. (as amended by Dieterich) ἐπίδος φοροῦντί μοι τήνδε τὴν δύναμιν ἐν παντὶ τόπῳ ἐν παντὶ χρόνῳ ἀπληκτον, ἀκαταπόνητον, ἀσπιλον ἀπὸ παντὸς κινδύνου τηρηθῆναι. *ib.* W ix 28 f. θεὸς δὲ λυκὸν (l. λευκὸν) ἀλέκτορα, ἀσπελλον (l. ἀσπιλον). A deacon's litany of viii/ix A.D., P Grenf II. 113, commemorating the Virgin, is headed—[Περὶ τῆ]ς πρεσβείας καὶ ἱκετείας τῆς ἀσπίλου [δεσποίνης] τῶν ἀπάντων.

ἀσπίς.

In *OGIS* 90⁴² (Kosetta stone—B.C. 196) ἀσπίς is used of the "asp" or "serpent" with which the golden βασιλείαι of the King were adorned—αἷς προσκίεσται ἀσπίς: see Dittenberger's note, and cf. τῶν ἀσπιδιοειδῶν βασιλειῶν in the following line.

The etymology of the word is very obscure, but Lewy (*Fremdwörter*, p. 13) thinks that it may have been formed from the Heb בִּשָׁל under the influence of ἀσπίς, "shield." Boisacq records this guess with a query, which Thumb endorses.

ἄσπιδος.

Prigne has the combination ἀσυλεῖ καὶ ἀσπονδεῖ seven times, in the common sense "without formal treaty"—the

reverse of the meaning applied metaphorically in 2 Tim 3³: friends need no treaty, and implacable foes will not make one. Literary parallels suffice for the Pauline use.

ἀσσάριον.

The ordinary value of the ἀσσάριον was γ₅ of the δηνάριον, but Dittenberger *OGIS* ii. p. 108 n. 14 shows that the imperial silver denarius might be exchanged for 17 or even 22 provincial copper asses. The word can be quoted from *Syll* 869⁵ (Calymna, Rom.) εἰάν δὲ μὴ [παραμείνη] (sc. the slave whose manumission is in question), ἀποδώσει ἐκάστης ἡμέρας ἀσσάρι(α) δ, *ib.* 871⁵ (Smyrna)—a decree regarding a Trust which had reduced a ferry fare from two obols to two ἀσσάρια, or $\frac{1}{2}$ denarius to $\frac{1}{2}$ den. so as to undercut competitors (Dittenberger). Other instances are needless.

ἀστατέω.

In Isai 58⁷ Aquila substitutes ἀστατοῦντας for LXX ἀστέγους, while in Gen 4¹² Symmachus translates גַּרְי וְזָר "a fugitive and a vagabond" by ἀνάστατος καὶ ἀκατάστατος. There would seem therefore to be a certain degree of "unsettlement" associated with the word; and accordingly Field (*Notes*, p. 170) proposes to render 1 Cor 4¹¹ καὶ ἀστατοῦμεν by "and are vagabonds," or "and lead a vagabond life." Grimm gives no profane warrant but a passage in the Anthology. We can add Vettius Valens, p. 116³⁰: the entrance of Mercury into a certain horoscope will produce πρακτικοί . . . καὶ εὐεπιβολοὶ καὶ φρόνιμοι καὶ ἐπαφρόδιτοι, πολύκοιτοι δὲ καὶ ἐπὶ πολὺ ἀστατοῦντες περὶ τοὺς γάμους, "very inconstant." He has the adj. p. 57⁶ ἀστατος καὶ ἐπιφοβος διαίξει "he will live an unsettled life and liable to panic." It occurs also in Epicurus 65¹⁰ τὴν δὲ τύχην ἀστατον ὄραν (Linde *Epic.* p. 36, where literary parallels are given).

ἀστειός.

As early as P Hib I. 54^{15 ff.} (c. B.C. 245) we find this word developed: ἐχέτω δὲ καὶ ἱματισμόν ὡς ἀστειότατον, "let him wear as fine clothes as possible" (Edd.): cf. LXX Exod 2², Judith 11²³, and differently Judg 3¹⁷. Its connexion with the "city" was forgotten, and indeed ἄστυ itself had fallen out of common use (still in P Hal 1 *ter* (iii/B.C.)). By the Stoics it seems to have been used in a sense almost = σπουδαῖος. The noun ἀστειότης occurs in Vettius Valens, p. 161¹⁷, among τὰ σωματικά εὐημερήματα, the others being εὐμορφία, ἐπαφροδισία, μέγεθος, εὐρυθμία. The adj. means "witty" in MGr.

ἀστήρ.

Syll 140¹¹¹ (late iv/B.C.), a list of payments on account of the temple at Delphi, has τοῦ ξ[ι]υλ[χ]νου ἀστέρος τοῦ παρδείγματος "the pattern of the wooden star": see note. In *OGIS* 194¹⁹ (i/B.C.) it is said of the Egyptian Amon Ra that ὡσπερ λαμπρὸς ἀστήρ καὶ δαίμων ἀγαθ[ὸς] τοῖς ἀεπιζουσι]ν ἐπέλαμψε. The use made of the same figure in the Apocalypse undoubtedly suggested the fourth century epitaph which Ramsay (*Luke*, p. 366) discovered on a stone now built into the wall of an early Turkish Khan in Lycaonia—

Νεστόριος πρεσβύτερος ἐνθάδε κίτε
ἀστήρ ὃς ἐνέλαμπεν ἐν ἐκκλησίαις θεοῦ.

“Nestorius, presbyter, lies here, who shone a star among the Churches of God.” One might suspect the ultimate origin of the phrase in Plato’s exquisite epitaph on his friend Aster—

Ἄσστηρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν ἐφῶς,
νῦν δὲ θανάων λάμπεις ἔσπερος ἐν φθιμένοις.

Other instances of ἀστήρ are P Petr III. 134² (an astronomical fragment relating to the 36 decans presiding over the ten days’ periods), P Par I (Eudoxus treatise, ii/B.C.) in the opening acrostic ¹⁰ χρόνος διοικῶν ἀστέρων γνωρίσματα, P Leid W^{xiii}.¹¹ τῶν ζ᾽ ἀστέρων (magic), *ib.* V^{xiii}.²⁸ ἀστήρ ἀπὸ κεφαλῆς, etc. But we cannot quote it from papyri outside those on astrological or astronomical subjects and magic. It survives, however, in MGr ἀστέρας.

ἀστήρικτος.

Mayor (on 2 Pet 2¹⁴) cites Longinus ii. 2, ἀστήρικτα καὶ ἀνεμάτιστα “unstable and unballasted (Roberts): this should be added to Grimm’s Anthology citation. We do not trouble much about vernacular warrant for words in 2 Pet. It occurs six times in Vettius Valens, in the phrase ἀ. λογισμοῦ “unstable in judgement.”

ἀστοργος.

Kaibel 146⁶ (iii/iv A.D.) ἀστοργου μοῖρα κίχεν θανάτου: the epitaph is among the Elgin marbles. In *ib.* 1028¹⁴ (Andros, hymn to Isis, iv/A.D.), it means “amorem non expertus.” Στοργή is found in *Chrest.* II. 361⁹ (A.D. 360) εὐνοίας καὶ στοργῆς ἔτι τε καὶ ὑπηρεσίας.

ἀστοχέω.

In the NT confined to the Pastorals, but quotable from iii/B.C. Thus *Syll* 239⁸ (B.C. 214) εἴπερ οὖν ἐγεγονεί τοῦτο, ἥστοχῆκεισαν οἱ συνβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῆι πατρίδι καὶ τῆς ἡμῆς κρίσεως, and P Par 35²⁸ (B.C. 163) ἀστοχῆσαντες τοῦ καλῶς ἔχοντος—a close parallel to 1 Tim 1⁶. (For the gen. constr. cf. also Sir 7¹⁹.) From a later date we may quote the ill-spelt BGU II. 531ⁱⁱ.²⁹ (ii/A.D.) εἰάν δὲ ἀστοχῆσης [αἰω]ρίαν μοι λοιπῆν (i. λύπην) [π]αρέχιν μέλλεις, where the meaning seems to be “fail” or “forget.” This the verb retains in MGr: so the Klepht ballad in Abbott’s *Songs*, p. 34.

Μὴν ἀστοχῆς τὴν ὀρμηνεία, τῆς γυναικὸς τὰ λόγια,
Forget not thy wife’s advice, forget not her words.

From the literary side we may quote P Oxy II. 219 (a)²¹ (i/A.D.), where in extravagant terms a man bewails the loss of a pet fighting-cock, ψυχομαχῶν, ὃ γὰρ ἀ[λ]έκτωρ ἥστοχηκε, “I am distraught, for my cock has failed me” (Edd.), and the adverb in the philosophical P Fay 337 (ii/A.D.) δεῦ τῶν [ἀν]θρώπων ἄρχειν [τῶν] πράξεων ἐκε[ῖ]νον[ς] δὲ εὐθύς ἐφέπσθαι, οὐκ ἀτάκτως μέντοι ἀλλ’ εἰμα[ρ]μέ[νω]ς. τοῦ γὰρ ἀστόχως[. . .

ἀστραπή.

We can only cite the magical P Lond 121⁷⁸⁵ (iii/A.D.) (= I. p. 109). It is MGr.

ἀστράπτω.

The MGr ἀστράπτει, “it lightens,” reinforces the literary record. The word was vernacular, though, as in the case of the noun, we know of no exx. except in the magic papyri,

P Lond 46¹⁵⁰ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτων: so *ib.* 121²³⁴ (iii/A.D.) and 122⁹² (iv/A.D.) (= I. pp. 92, 119).

ἄστρον.

In P Hib I. 27⁴¹ ff. (a calendar, B.C. 301–240) χρῶν-τ[αι] ταῖς κατὰ σελήνη[ν] ἡμέραις οἱ ἀστρολό[γοι] καὶ οἱ ἱερογραμματε[ῖς] πρὸς τὰς δόσεις καὶ ἀ[να]τολάς τῶν ἀστρῶ[ν], “the astronomers and sacred scribes use the lunar days for the settings and risings of the stars” (Edd.): cf. 50^f, οὐθὲν πα[ρα]λλ[ά]σσοντες ἐπ’ ἀστρῶ[ν] ἢ δύνοντι ἢ ἀνατ[έ]λονται, “without alterations owing to the setting or rising of a star” (*ib.*). From the Adrumetum tablet (Wünsch *AF*, no. 5²³), on which Deissmann has written in *BS*, pp. 271 ff., we may quote ὀρκίζω σε τὸν φωστήρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγματος. Deissmann compared Gen 1¹⁶ f.; since there we have ἀστέρας, the substitution of ἄστρα suggests the suspicion that the simpler 2nd decl. noun was beginning to be preferred in the vernacular. (Both, however, figure in MGr, and ἀστήρ is more often found in NT.) Add P Grenf. I. 1⁶ (literary—ii/B.C.), ἄστρα φίλα καὶ συνερώσα πότνια νύξ μοι, P Oxy IV. 731⁶ (A.D. 8–9) καὶ τοῖς ἀστροῖς “Ἡρας τρίς, “three days at the time of the stars of Hera” (Edd., who note that the “star of Hera” was Venus, but the plural is unexplained), *Syll* 686³⁶ (early ii/A.D.) μέχρη νυκτός, ὡς ἄστρα καταλαβεῖν, διεκαρτέρησε, of a competitor in the pancration, *OGIS* 56³⁶ (B.C. 239–8), τὸ ἄστρον τὸ τῆς Ἴσιος, *i. e.* Sirius, the date of whose heliacal rising is defined in the succeeding lines. This last passage agrees with the NT in making ἄστρον a complete equivalent of ἀστήρ. It is MGr ἄστρο.

Ἄστυργριτος.

This proper name is by no means peculiar to Rome (Rom 16¹⁴), though as yet it has not been very widely attested: see, however *CIL* VI. 12565 (Rome), IX. 114 (Brundisium), IX. 224 (Uria), and perhaps *IG* III. 1093 *h*⁶ (Attica) Ἀ[σ]τύγκρ[ιτος]: cf. Roufiac, p. 90 f., following Lietzmann (*HZNT ad l.*). For the adj. from which it is derived cf. BGU II. 613²⁰ (ii/A.D.) ἐκ τῆς ἀστυκρί(τ)ου ἐπιστροφῆς, and one of the letters in the Abinnaeus correspondence, P Gen I. 55⁴ ff. (iv/A.D.) ἔσπευσα προσαγορεύσέ σου τὴν ἀμίμητον καλοκαγαθίαν ὡς ἀληθοῦς ἀσύνκριτον ἐπίπαν, P Oxy X. 1298¹ (iv/A.D., Christian) τῷ δεσπότῃ καὶ ἀσυνκρίτῳ καὶ παραμυθίᾳ τῶν φίλων, “to my incomparable master, the consolation of his friends” (Edd.).

ἀσύμφωνος.

Vettius Valens has it often as a *term. tech.*, e. g. p. 38¹⁵ Κρόνος μὲν οὖν καὶ Ἥλιος ἀσύμφωνοι.

ἀσύνητος.

P Oxy III. 471⁶⁹ (ii/A.D.), ἦν δὲ οὐκ ἀσύνητος, “and he was not stupid.” *Kaibel* 225³ (near Ephesus) ἀξυνέτων δὲ βουλαῖς ἀνθρώπων τοῦδε ἔτυχον θανάτου: it seems clear that “foolish” here does not primarily denote lack of brains but moral obliquity.

ἀσύνηθετος.

To other citations for the meaning “faithless” appearing in the derivative verb may be added three from Ptolemaic

papyri for εὐσυνθετώ, "to keep faith"—P Petr II. 9 (2)² (B.C. 241–39), εὐσυνθετήσαι αὐτοῖς, P Tebt I. 61 (a)²² (B.C. 118–7), διὰ τὸ μὴ εὐσυνθετικῆναι ἐν τῇ διορθώ[σει] τοῦ ἐπιβληθέντος αὐτῶν στεφάνου, and similarly *ib.* 64 (a)¹¹³ (B.C. 116–5). Add a British Museum papyrus quoted in *Archiv* vi. p. 101 (A.D. 114–5) τῶν β[ι]βλίων . . . ἐπαλλήλ[ων] κα[ὶ] ἀσυνθέτων διὰ τὸ πλῆθος κειμένων, which can only mean that these records were "closely packed together and not in order"—a meaning which follows well from that of συντήρησις, but does not seem to occur elsewhere.

ἀσφάλεια.

P Amb II. 78¹⁶ (A.D. 184) ἀσφάλειαν γ[ρ]απτήν, "written security," P Tebt II. 293¹⁹ (c. A.D. 187) τὰς παραθεθείσας ὑπὸ αὐτοῦ [ἀ]σφα[λ]είας, "the proofs submitted by him" (Edd.), P Flor I. 25²⁸ (ii/A.D.), κατ' ἐγγράπτους ἀσφαλίας. In the inscriptions the word is very common united with ἀσουλία, ἀτέλεια, etc., e.g. *OGIS* 81¹⁸ (iii/B.C.) ἀσφάλειαν καὶ ἀσουλίαν: cf. 270¹¹ (iii/B.C.), 352⁶⁰ (ii/B.C.). In *ib.* 669¹⁰ (i/A.D.) we find τῶν θεῶν ταμειουσάμενοι εἰς τοῦτον τὸν ἱερώτατον καιρὸν τὴν τῆς οἰκουμένης ἀσφάλειαν. As this illustrates the use of ἀ. found in I Th 5³, so is that of Lk 1⁴ paralleled by the papyrus instances cited above. The noun occurs innumerable times in the commercial sense, "a security." In P Tebt II. 407¹⁰ (A.D. 199?) αἱ ὄναλ καὶ ἀσφάλειαι is rendered "the contracts and title-deeds." For the phrase of Ac 5²³ cf. *Syll* 246³⁰, ὅπως μετὰ πάσης ἀσφαλείας συντελεσθεῖ (sc. ἡ τῶν μυστηρίων τελετή). For the idea of "security" against attack from outside cf. *C. and B.* 559⁹ (ii. p. 650) ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυτὸν πάντα κόσμον: the date is A.D. 60–80. Cf. P Fay 107¹¹ (A.D. 133) τοὺς φανέντας αἰτίους ἔχιν ἐν ἀσφαλείᾳ, "to keep the persons found guilty in a safe place" (Edd.). Personal "safety" comes in *Syll* 192⁶⁸ (B.C. 290–87) τὴν τοῦ ἑαυτοῦ σώματος ἀσφάλειαν. The word is MGr.

ἀσφαλῆς.

BGU III. 900²⁴ (A.D. 359) ἐν ἀσφαλεῖ παρὰ σε[αν]τ[ῶ] αὐτοῦς τούτους ἔχιν. P Oxy III. 530²¹ (ii/A.D.) ἀποδοῦσα οὖν αὐτῶι ἀπολήμψη τὰ ἱμάτια ὑγῆ καὶ ἐν ἀσφαλεῖ ποιήσης. "get my clothes back safe, and put them in a secure place" (Edd.), *ib.* 433⁹ (ii/iii A.D.) ἐν ἀσφαλεῖ [ἡ]τω. *Priene* 114¹⁰ (i/B.C.) τὴν δὲ πίστιν καὶ φυλ[ακὴν] τῶν παραδοθέντων αὐτῶι γραμμάτων ἔποι[η]σ[α]το ἀσφαλῆ. *ib.* 118⁸ (i/B.C.) ἀσφαλίστατα πρὸς πάντα τὸν χρόνον γενηθῆναι τὰ βραβ[ε]ία. For the adverb, cf. P Giss I. 19¹⁴ (ii/A.D.) παρακαλῶ σε οὖν ἀσφαλῶς σεαντὸν [τηρεῖν vel sim.]. P Hib I. 53³ (B.C. 246) ἀσφαλῶς διεγγυᾶν, "to get good security," P Oxy IV. 742^{5f} (B.C. 2) θε[ῆ]ς αὐτὰς εἰς τόπον ἀσφαλῶς, "set them (sc. bundles of reeds) in a safe place." The word was common.

ἀσφαλίζομαι.

For the physical meaning of this very common verb, the only meaning which occurs in NT, may be quoted P Ryl II. 68¹⁹ (B.C. 89) ὅπως ἀναχθεῖσα ἡ T. ἀσφαλισθῆι μέχρι τοῦ κτλ., "be brought up and secured until . . ." (Ed.), P Tebt II. 283¹⁹ (i/B.C.) τὸν προγεγραμμένον Π. ἀσφαλίσασθαι, "to secure (arrest) the aforesaid P.," *ib.* I. 53²⁸ (B.C. 110)

ἀσφαλίσασθαι τὰ γενή[ματα], "seize the produce" (Edd.). *ib.* II. 407⁴ (A.D. 199?) ἀσφαλιζόμενος τὰ μέλλ[ον]τα πρὸς ἐμὲ ἔλθειν ὑπάρχο[ν]τα, "securing the property coming to me" (Edd.) has the commoner applied sense: cf. also P Oxy VII. 1033¹³ (A.D. 392) διὰ τοῦτο ἑαυτοῦς ἀσφαλισζόμενοι τοῦσδε τοὺς λιβέλλους ἐπιδίδομεν, "therefore to safeguard ourselves we present this petition" (Ed.), P Lips I. 106^{10f} (A.D. 98) ἐὰν οὖν ὁ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλιζῆται σε διὰ τοῦ γραμματεῖος (l. -τος) τῶν γεωργῶν. Add P Ryl II. 77⁴⁰ (A.D. 192) αὐτὰ ταῦτα ἀσφαλίσομαι κτλ., "I will certify these very facts by means of your minutes (Ed.), BGU III. 829⁹ (A.D. 100) ἀσφαλίσο[ν] δὲ τ[ῆ]ν ἐ[μ]ήν ὑπογραφήν, P Hamb I. 29¹² (A.D. 29), where the editors take it as "enter a protest." Demetrius *de Eloc.* 193 says the best "literary" style is συνηρημένη καὶ οἷον ἡσφαλισμένη τοῖς συνδεσμοῖς, "compacted and (as it were) consolidated by the conjunctions" (Roberts). 'Ασφάλισμα "pledge" occurs BGU I. 248⁸, II. 601⁷ (?) (both i/A.D.): cf. also *ib.* I. 246¹⁴ (ii/iii A.D.) [π]αρασφαλίσματα. Cf. MGr (ἀ)σφαλιζώ "shut."

ἀσχημονέω.

In P Tebt I. 44¹⁷ (B.C. 114), a petition concerning a violent assault, the complaint is made that the aggressor ἕως [μὲν] τῆνος ἐλοιδ[όρησέν] με καὶ ἀσχημονεῖ ὕστερον δὲ ἐπιπηδῆσας ἔδωκεν πηγάς πλείους ἢ [εἶ]χεν ῥάβδωι, where foul language at least is suggested. (Is ἀσχημονεῖ an un-augmented imperfect? The present is rather oddly sandwiched between two aorists, unless we are to call in the help of parallels noted *Proleg.* p. 121.) In the great Mysteries inscription from Andania, *Syll* 653⁴ (B.C. 91), the candidate has to swear μήτε αὐ[τ]ὸς μηδὲν ἀσχημον μηδὲ ἄδικον ποιήσειν ἐπὶ καταλύσει τῶν μυστηρίων μήτε ἄλλωι ἐπιτρέψειν: in this case anything irreverent or improper would be included. Perhaps "behave dishonourably" is the meaning in I Cor 7³⁶, but the word seems to take the colour of its context. We find it in antithesis with εὐσχημονεῖν in the pompous but ungrammatical letter (a begging letter?), P Par 63^{ix}.^{38f} (B.C. 165) παρὰ τὴν περιοῦσαν ἀγωγήν ἀσχημονοῦντα προσδεῖσθαι τῆς παρ' ἐτέρων ἐπεικουρίας, "since I cannot meet the conditions of life creditably I need external assistance": in the next sentence, after a fresh start, ὁρμῶμεν ἀπὸ βραχείων μόλις εὐσχημονεῖν.

ἀσχημοσύνη.

For ἀ. in Rom 1²⁷=*opus obscenum*, Lietzmann (*HZNT* III. i. *ad l.*) refers to Philo *Legg. Alleg.* II. 66, p. 78 τῆς . . . ἀνασχημονίας παραδείγματα αἱ ἀσχημοσύναι πάσαι: cf. III. 158, p. 118. Vettius Valens p. 61³¹ ἐν ἀσχημοσύναις καὶ κατακρίσεισι, apparently "scandals and condemnations."

ἀσχήμων.

Syll 653⁴ (B.C. 91) μηδὲν ἀσχημον μηδὲ ἄδικον ποιήσειν. A "late form" of the adj. (LS, who quote Polemo, a writer of ii/A.D.) is found in P Ryl II. 144¹⁸ (A.D. 38) παρεχρησάτο μοι πολλὰ καὶ ἀσχημα, "subjected me to much shameful mishandling" (Edd.). The ordinary form occurs in another petition of the same group, *ib.* 150¹¹ (A.D. 40–1) ἑκακόλογησεν πολλὰ καὶ ἀσχήμονα. So Vettius Valens p. 62¹⁸ ἀτυχεῖς καὶ ἀσχήμονας.

ἀσωτία.

A good instance of this expressive word occurs in P Par 63^{ix}.³⁵ (B.C. 165) in the clause preceding that quoted above under ἀσχημονέω:—ἄλλως τε δὴ τῆς πατρικῆς οἰκίας, ὥσπερ καὶ σὺ γινώσκεις, ἔτι ἔνπροσθεν ἄρδην [ἀ]ναγετραμμένης δι' ἀσ[ω]τίας. It occurs after a hiatus in P Petr III. 21 (b)¹¹ (B.C. 225). A somewhat weaker sense is found in P Fay 12²⁴ (c. B.C. 103), where it is used of men who had pawned a stolen garment πρὸς ἀσωτείαν "incontinently." For the corresponding verb see P Flor I. 99⁷ (i/ii A.D.) (= *Selections*, p. 71), a public notice which his parents set up regarding a prodigal son who ἀσωτευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα, "by riotous living [cf. ἀσώτως, Lk 15¹⁷] had squandered all his own property," and PSI 41⁴² (iv/A.D.), where a wife lays a complaint against her husband for misuse of her property καὶ ἀσωδ[ε]ῶν καὶ πρᾶττων [ἀ μὴ τοῖς ἐ]ὐγενεῖσι πρέπι. The word survives in the written MGr.

ἄσωτος.

Vettius Valens p. 18 joins ἀσώτων λάγων καὶ κατωφερῶν ἀκρίτων ἐπιψόγων, εὐμεταβόλων περὶ τὰ τέλη, οὐκ εὐθανατούντων οὐδὲ περὶ τοὺς γάμους εἰσταθῶν. The use of the maxim *noscitur a sociis* here, as so often, makes the astrologer valuable for the delineation of a word's meaning. It is MGr.

ἀτακτέω.

For its original connotation of riot or rebellion cf. *OGIS* 200⁶ (iv/A.D.) ἀτακτησάντων κατὰ καιρὸν τοῦ ἔθνους τῶν Βουγαειτῶν. So *Syll* 153⁸¹ (B.C. 325-4) τοὺς ἀτακτοῦντας τῶν τριηράρχων, *al.* Like its parent adjective ἀτακτος, and the adverb, this verb is found in the NT only in the Thessalonian Epp., where their context clearly demands that the words should be understood metaphorically. Some doubt has, however, existed as to whether they are to be taken as referring to actual moral wrong-doing, or to a certain remissness in daily work and conduct. Chrysostom seems to incline to the former view, Theodoret to the latter: see the passages quoted in full with other illustrative material in Milligan *Thess.* p. 152 ff. The latter view is now supported by almost contemporary evidence from the Κοινή. In P Oxy II. 275^{24f} (A.D. 66), a contract of apprenticeship, a father enters into an undertaking that if there are any days when his son "plays truant" or "fails to attend"—*ὅσας δ' ἐὰν ἐν τούτῳ ἀτακτῆσῃ ἡμέρας*—he is afterwards to make them good; and similarly in P Oxy IV. 725^{39f} (A.D. 183) a weaver's apprentice is bound down to appear for an equivalent number of days, if from idleness or ill-health or any other reason he exceeds the twenty days' holiday he is allowed in the year—*ἐὰν δὲ πλείονας τούτων ἀργήσῃ [ἢ ἀσ]-θηνήσῃ ἢ ἀτακτῆσῃ ἢ δι' ἄλλην τινὰ αἰτίαν ἡμέρας κτλ.* From an earlier date we may cite BGU IV. 1125⁸ (B.C. 13), another contract, where the words occur *ὡς δὲ ἐὰν ἀτακτῆσῃ ἢ ἀρρωστήσῃ*: the strange word is what Lewis Carroll would call a "portmanteau," compounded of ἀργήσῃ and ἀτακτῆσῃ. On the other hand in P Eleph 2¹³ (a will, B.C. 285-4) καὶ ἡ πράξις ἔστω ἐκ τοῦ ἀτακτοῦντος καὶ μὴ ποιούντος κατὰ τὰ γεγραμμένα the verb has the stronger sense, "to be contumacious." Its opposite εὐτακτέω is not uncommon. Thus *Syll* 519²⁷ (Athens, B.C. 334-3), where the ἐφηβοὶ of the year are formally praised for having been good

boys—*ἐπειδὴ . . . εὐτακτοῦσιν* and obey the laws and the master appointed for them. In BGU IV. 1106²⁶ (B.C. 13) a wet-nurse is bound εὐτακτομένην αὐτὴν τοῖς λη[ι]ποῖς κατ' ἄ μῆνα τροφῆος ποιεῖσθαι τὴν τε ἐατῆς [καὶ τοῦ] παιδίου προσήκουσαν ἐπιμέλειαν: note the middle.

ἄτακτος.

See the discussion of ἀτακτέω. For the adj. (and adv.) we may quote P Fay 337^{16f}. (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἄρχειν [τῶν] πράξεων ἐκε[ῖ]νου[s] δὲ εὐθὺς ἐφέπεσθαι, οὐκ ἀτάκτως μέντοι ἀλλ' εἰμα[ρ]μείνω[s]: the document is a fragment of "a philosophical work concerning the gods" (*Edd.*). In Vettius Valens p. 336²³ ἀτακτον φέσιν ἢ βελτίονα, the anti-thesis suggests a markedly bad meaning for ἄ. The same implication underlies the subst. in p. 116¹³ πολλὰ καὶ τῶν ἀτακτημάτων κρυβήσεται καὶ οὐκ ἔσται αἰσχροῖα—which they would have been but for the kindly influence of Jupiter. The next sentence identifies the ἀτακτῆματα as secret intrigues which will not be found out. In *Syll* 519 (see under ἀτακτέω), where four sets of ἐφηβοὶ and their σωφρονισταί get their meed of praise and garlands, εὐτ' ἀκτους αὐτοῖς παρέχουσι replaces the verb in one place out of three. BGU IV. 1056¹³ (B.C. 13) διδόντες τὸν μὲν τόκον κατὰ μῆνα εὐτάκτως, "regularly": so 1156¹⁴ (B.C. 15).

ἄτεκνος.

P Lond 23¹³ (B.C. 158-7) (= I. p. 38) διὰ τὸ ἀτεκνὸν με εἶναι. The word is common in connexion with dispositions of property, etc., e. g. P Oxy II. 249^{10f}. (A.D. 80) τοῦ ὁμογενήσου μου ἀδελφοῦ Ποπλίου . . . μ[ε]τηλλαχότος ἀτέκνου, P Amh II. 72³ (A.D. 246) ἀτέκνου καὶ ἀδιαθέτου "childless and intestate." P Strass I. 29³³ (A.D. 282), *al.* Cf. also BGU II. 648¹⁵ (A.D. 164 or 196) ἐπεὶ καὶ ἀτεκν[ός] εἰμι καὶ οὐδὲ ἑμαυτῆι ἀπαρκεῖν δύναμαι.

ἀτενίζω.

For this characteristically Lukan word cf. the Leiden occult papyrus W^{xvi}. 8 f. εἰσελθόντος δὲ τοῦ θεοῦ μὴ ἐνατενίζε τῇ ὄψει, ἀλλὰ τῆς (l. τοῖς) ποσὶ. The intensive meaning, which underlies the NT usage, comes out in the description of Thecla's rapt attention to Paul's teaching—ἀτενίζουσα ὡς πρὸς εὐφρασίαν (*Acta Pauli* viii.).

ἄτερο.

For this (originally) poetic word which is found in the Grk Bible only 2 Macc 12¹⁵, Lk 22⁸ and ³⁵, cf. *Priene* 109¹⁰⁶ (c. B.C. 120) ἄτερ ὀψωνίου, "without salary." It occurs in P Oxy VI. 936¹⁸ (iii/A.D., a rather uneducated letter) ὁ ἡπητήης λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιον ἄτερ Ἰούστου, "the cobbler says that he will not give up either the money or the cloak without Justus" (*Edd.*). Cf. also P Leid Wⁱⁱ. 12 (*Apocrypha Moïsis*) ἄτερ γὰρ τούτων (the *ω* corrected from *ο*) ὁ ἐὸς (l. θεός) οὐκ ἐπακούσεται. To the references in the Lexicons may be added Vettius Valens pp. 136⁹, 271⁹, 341³, and Cleanthes *hymn. Orph.* 68, 8.

ἀτιμάζω.

P Petr II. 4 (6)^{15f}. (B.C. 255-4) δι' ὄνον (l. διόνον) γὰρ ἔστιν ἐν ὄχλῳ ἀτιμάζεσθαι, "for it is a dreadful thing to be insulted before a crowd" (*Ed.*). Cf. *OGIS* 383¹¹⁰ (i/B.C.)

καθωσιωμένον τε ἡρώων ἀτιμασθεὶς νόμος ἀνειλάτους ἔχει πονιάς, *Syll* 891^{2f}. (ii/A.D.—pagan, but with phrases from LXX) ἐπικατάρατος ὅστις μὴ φείδοιτο . . . τοῦδε τοῦ ἔργου (a tomb and statue) . . . ἀλλὰ ἀτειμάσει ἢ μεταθήσει ἄρους ἐξ ὄρων (Dittenberger *epitaphs* ἐξ ὄρων ἄρουσων) κτλ., BGU IV. 1024^{vii}.²⁸ (iv/v A.D.) πωλοῦσα [αὐτὴν πρὸς] ἀτιμάζουσαν τιμήν (of a girl sold to shame). The connotation of the last ex. survives in MG1, to “seduce” a girl.

ἀτιμία.

P Giss I. 40ⁱⁱ.⁶, an edict announcing an amnesty of Caracalla A.D. 212, μετὰ τ[ὸ] π[λ]ηρωθῆναι τὸ τοῦ χρ[ὸ]νου διάστημα οὐκ ὀνειδισθήσεται ἡ τῆς ἀτιμ[ε]ίας παρασημε[ί]ωσις. The word is found in a hitherto unknown fragment, perhaps of Euripides, published in P Par p. 86—

οὐκ ἦν ἄρ' οὐθὲν πῆμ' ἐλευθέραν δάκνον
ψυχὴν ὁμοίως ἀνδρός, ὡς ἀτιμία.

(But Euripides did not write οὐθὲν !)

ἄτιμος.

Its old technical meaning, familiar in Attic law—cf., for example, *Roberts-Gardner* no. 32^{A.55}, dated B.C. 377, ὑπαρχέτω μ[ὲν] αὐτῷ ἀτίμῳ εἶναι καὶ [τὰ] χρ[ὴ]μα[τα] αὐτοῦ δημόσια ἔστω—is seen in *OGIS* 333⁸²⁹ (ii/B.C.) εἶναι αὐτοὺς κα[ὶ] αὐτὰς ἀτίμους τε καὶ τὰ ἐκατέρων ὑπάρχοντα τῆς πόλεως: in 527^b ἀτιμ[ο]ν δὲ εἶναι the context seems to require the meaning of “contrary to law,” though the editor admits that this cannot be found in the word itself. In the Acts of the martyrdom of Christina, PSI 27⁷ (v/A.D.) the Saint is described as addressing Urbanus as βάρος πάσ[η]ς ἀνομίας ἔχων καὶ ἀτιμ[ο]ν σπέρματος. It is MG1.

ἀτιμώω.

In a fragmentary Decree of the Senate and People, *Roberts-Gardner* p. 69 ff., prescribing the conditions upon which Selymbria, after its capture in B.C. 409–8 by Alcibiades, was restored to the Athenian alliance, provision is made that disfranchised persons should be restored to their privileges—¹⁰ εἴ τις ἠτιμώτω, ἔντιμον εἶναι].

ἀτίμεις.

The long British Museum magical papyrus, P Lond 121⁶³⁹ and 743 (iii/A.D.) (= I. pp. 104, 108), shows this word twice—περιένεγκον τὸ δακ[τ]ύλιον ἐπὶ τῆς ἀτίμεις τοῦ λιβιάνου) and περὶ τὴν ἀτιμία. Cf. *Syll* 804¹⁹ (ii/A.D. 2—Epidaurus) θυμιατήριον ἀτιμίζω.

ἀτομος.

With ἐν ἀτόμῳ (1 Cor 15⁵²) cf. Symm. Isai 54⁸ ἐν ἀτόμῳ ὄργης, where the LXX has ἐν μικρῷ θυμῷ. This will suffice to make Paul's dependence for the word on Plato and Aristotle less assured than it might have been.

ἀτοπος.

From its original meaning “out of place,” “unbecoming,” ἀτοπος came to be used especially in Plato of what was “marvellous,” “odd” (e.g. *Legg.* i. 646 B τοῦ θαυμ-σοῦ τε καὶ ἀτόπου), and from this the transition was easy in later Grk to the ethical meaning of “improper,” “unrighteous,” e.g. Philo *Legg. Alleg.* iii. 17 παρ' ὃ καὶ ἀτοπος λέγεται εἶναι ὁ φαῦλος ἀτοπον δὲ ἐστὶ κακὸν δύσθετον. It

is in this sense that the word is always used in the LXX and in the NT (except Ac 28⁶—and even there it = κακόν), and the usage can be freely illustrated from the Κοινή. Thus in the early P Petr II. 19 (1a)^{8f}. (iii/B.C.) a prisoner asserts “in the name of God and of fair play” (οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος) that he has said nothing ἀτοπον, ὅπερ καὶ ἀληθινὸν ἐστὶ, and in *ib.* III. 43 (3)^{17f}. (iii/B.C.) precautions are taken against certain discontented labourers ἕνα μὲν ἀτοπ[ὸν] τι πράξωσιν. Similarly *Chrest.* I. 23⁸¹² (c. A.D. 117) παραφυλάξετε εἰς τὸ μηδὲν ἀτοπον ὑπ' αὐτῶν πραχθῆναι. In BGU III. 757²¹ (A.D. 12) ἕτερα ἀτοπα are attributed to some marauders who had pulled to pieces a farmer's sheaves of wheat, and thrown them to the pigs; and the parents of the prodigal (P Flor I. 99¹⁰—see s. v. ἀσωτία) announce that they are giving publicity to his misdeeds μήποτε ἐ[π]ηρέασμι ἡμεῖν ἢ ἕτερο[ν] ἢ (ᾗ omit) ἀτοπὸν τι πράξη[ι], “lest he should insult us, or do anything else amiss.” P Flor II. 177¹⁶ (A.D. 257) ἀτοπον γάρ ἐστιν αὐτοῖς ὠνεῖσθαι is less clear. The subst. ἀτόπημα is found P Tebt II. 303¹¹ (A.D. 176–80) περὶ ὧν εἰς ἡμᾶς διεπράξατο ἀτοπημάτων, “concerning the outrages which he committed against us” (Edd.): cf. P Lips I. 39⁷ (A.D. 390) καὶ μ[η]κέτι κατὰ μηδενὸς ἀτόπημα διαπράξασθαι. A curious use of the adverb (if the restoration is correct) occurs in the Acts of Christina, where the saint is represented as addressing Urbanus, after having looked up into heaven καὶ [ἀ]τόπως γελάσασα (PSI 27⁷, v/A.D.); perhaps “with a strange” or “forced laugh.” It may be added that in *CR* xvii. p. 265 οὐκ ἀτόπως is cited from Thucydides (vii. 30²) with the meaning “not badly”—“an uncommon use,” the writer adds.

αὐγάζω.

Nägeli (p. 25) translates this verb by “see, see clearly” in the Pauline passage 2 Cor 4⁴ εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, holding that there is no reason why this old poetic sense (*Soph. Ph.* 217) should not have passed into the Κοινή. It should be noticed that in the LXX (Lev 13²⁸ a1) the word has the wholly different meaning of “appear white or bright.” For the compd. διαυγάζω see the horoscope P Lond 130⁷⁰ (i/ii A.D.) (= I. p. 135) διηγάζεν.

αὐγή.

The choice of this word as a proper name in Egypt is witnessed by *Preisigke* 1995, 1999, 2003, 2006, 2008, from a set of sepulchral inscr. of Alexandria. This is a better warrant of vernacular use than the fulsome laudation with which the Cyzicenes greeted the first acts of Gaius (A.D. 37), *Syll* 365³, ἐπεὶ ὁ νέος Ἥλιος Γάιος (κτλ.) συναναλάμψαι ταῖς ἰδίαις αὐγαῖς καὶ τὰς δορυφόρους τῆς ἡγεμονίας ἠθέλησεν βασιλέας, i. e. surrounded himself with satellites in the shape of vassal kings restored to thrones from which Tiberius expelled them (Dittenberger). Αὐγή is the MG1 for “dawn,” and probably superseded the irregular noun ἔως very early in the Κοινή history: Ac 20¹¹ ἄχρι αὐγῆς is thus good vernacular. So P Leid W^{x1}.³⁵ ἐφάνη φῶς, αὐγή (cf. *iv.* 39). Cf. also the dimin. αὐγούλα in MG1, as in the Klepht ballad (Abbott, *Songs* p. 26)—

Κ' ἐκεῖ πρὸς τὰ χαράγματα, κ' ἐκεῖ πρὸς τὴν αὐγούλα,

And there, towards daybreak, towards early morn.

Αὔγουστος

is usually replaced by the translation Σεβαστός: it is well to remember that the title meant a great deal more than "august," being connected essentially with the apotheosis of the Emperor. Since Σεβαστός enters into the style of every Emperor till Constantine (when in the papyri Αὔγουστος significantly replaces it), the original Latin word could be retained in an early writer (see *per contra* exx. from iv/A.D. below) as the personal name of Octavian: so Lk 2¹ against Ac 25^{21, 25}. The spelling Ἄγουστων in ΝC*Δ represents a genuine Hellenistic pronunciation (see *Proleg.* p. 47); but in the case of this Latin word it is probably (so Prof. Thumb) conditioned by the influence of vulgar Latin: cf. Ital. *agosto*. Ἄ[γ]ούστων occurs in P Lond 407²¹ (A.D. 346) (= II. p. 274), which is roughly coeval with Ν: the Edd. note it is thus spelt in many of the papyri of the period. So P Oxy I. 41³ (iii/iv A.D.) Ἄγουστοὶ κύριοι, BGU IV. 1049¹ (A.D. 342), P Goodsp Cairo 12^{1, 11} (A.D. 340) τῶν τὰ πάντα νικόντων Σεβαστῶν ἡμῶν Ἄγουστων, ib. 15⁵ (A.D. 362) Ἄ[γ]ούστου. The tendency arose in Greek centuries earlier—Mayer *Gr.* p. 114 cites Γλακίου from P Par 41⁶ (B.C. 158), and σατοῦ and the like appear in Ptolemaic times.

αὐθάδης.

In P Amh II. 78^{13 f.} (A.D. 184) it seems certain that we should read μ[ου] πλεονεκτὶ ἄνθρωπος αὐθάδης (not ἀσθενής). A few lines lower we find τοιαύτης οἴψῃ αὐθαδίας ἐν αὐτῷ οὔσης οὐ δυνάμενος [ἐν]καρτερεῖν, "his audacity having reached this pitch I can endure no longer" (Edd.). According to Crönert *Mem. Herc.*, p. 32, the form αὐθαδία, which in Attic is confined to the poets, "linguae pedestris auctoribus sine dubio reddenda est." Its vernacular character may be further established by P Tebt I. 16¹⁰ (B.C. 114) αὐθαδία χρώμενοι "persisting in their violent behaviour" (Edd.), *Syll* 893²⁷ (ii/A.D.) καὶ τοὺς ὑβρίσαντας τοὺς ἥρωας (the *Di Manes*) τῶν τέκνων ἡμῶν καὶ ἐμὲ καὶ τὸν ἄνδρα μου II. καὶ ἐπιμένοντας τῇ αὐθαδία, CP Herm 1³ (no context), BGU III. 747^{ii. 11} (A.D. 139) μέχρι αὐθαδίας ἐπι[χ]ειροῦσιν φθάνειν, ib. IV. 1187²¹ (i/B.C.) τῆς δὲ περὶ ἑαυτὰς βίαι καὶ αὐθεδία [συ]νχρησάμενοι, P Gen I. 31⁹ (A.D. 145-6) τῇ αὐτῇ αὐθαδία χρώμενος. The subst. is not found in the NT, but see LXX Isai 24⁸, Didache 5¹. The adverb is quotable from P Tebt II. 331⁷ (c. A.D. 131) ἐπιήλο[ν] αὐθάδως εἰς ἦν ἔχω ἐν τῇ κώμῃ οἰκίαν, P Grenf I. 47¹⁰ (A.D. 148) ἐπιγνοῦς αὐθάδως τεθε[ρ]ίσθαι ὑπ[ὲρ] Ὄρου κτλ., P Ryl II. 133¹⁶ (A.D. 33) αὐθάδως κατέσπασεν ἀπὸ μέρους "ventured to pull it partly down" (Edd.), P Lond 358¹² (c. A.D. 150) (= II. p. 172) αὐθάδως ἀναστραφέντων, and P Oxy X. 1242^{iii. 44} (iii/A.D.—a semi-literary piece), where Trajan says to an anti-Semite advocate, "Ἴδε, δευτέρου σοι λέγω, Ἐρμαίσκε, αὐθάδως ἀποκρέιντ πεποιθῶς τῷ σεαυτοῦ γένει.

αὐθαίρετος.

In *OGIS* 583⁹ (i/A.D.) a certain Adrastus is praised as δωρεάν καὶ αὐθαίρετος γυμνασιάρχος, i.e. he had provided oil at his own expense for the combatants, and exercised the office voluntarily (see the editor's note); cf. also the late P Par 21¹⁵ (A.D. 616) αὐθαίρετῷ βουλῆσει καὶ ἀδόλῳ συνειδήσει. For the adverb see *Magi* 163^{15 f.} πᾶσάν τε

λειτουργίαν . . . τελέσαντος τῇ πατρίδι αὐθαίρετως, and the common technical phrase ἐκουσῶς καὶ αὐθαίρετως, as P Lond 280⁷ (A.D. 55) (= II. p. 193), BGU II. 581⁹ (A.D. 133), P Lips I. 17⁹ (A.D. 377), P Giss I. 56⁹ (vi/A.D.), *al.*: the phrase may also be expressed adjectivally, as with γνώμη in P Oxy X. 1280⁵ (iv/A.D.).

αὐθεντέω.

The history of this word has been satisfactorily cleared up by P. Kretschmer, in *Glotta* iii. (1912), p. 289 ff. He shows that αὐθέντης "murderer" is by hap'ology for αὐτοθέντης from θείνω, while αὐθέντης "master" (as in literary MGr) is from αὐ-έντης (cf. συνέντης: συνεργός in Hesychius, root *sen* "accomplish," *ánw*). The astonishing sense-development described in Grimm may accordingly disappear. So likewise may his description of the verb as a "bibl. and ecl. word," after the evidence (given below) that the adj. αὐθεντικός is very well established in the vernacular. "Biblical"—which in this case means that the word occurs *once* in the NT (1 Tim 2¹²)—seems intended to hint what ἀπαξ εἰρημένον in a "profane" writer would not convey. We may refer to Nageli, p. 49, for evidence which encourages us to find the verb's *provenance* in the popular vocabulary. The Atticist Thomas Magister, p. 18, S, warns his pupil to use αὐτοδικεῖν because αὐθεντέω was vulgar (κοινότερον): so Moeris, p. 58—αὐτοδικῆν (i.—εἶν) Ἀπτικοί, αὐθέντην (i.—εἶν) Ἑλληνας. The use in 1 Tim 2¹² comes quite naturally out of the word "master, autocrat." Cf. P Leid W^{vi. 46} ὁ ἀρχάγγελος τῶν ὑπὸ τὸν κόσμον, αὐθέντα ἤλιε. For the adj. cf. *ib.* vi. 46, P Oxy II. 260²⁰ (A.D. 59), a document signed by the assistant of the strategus to give it legal sanction—Θε[ω]ν Ὀνωφρίος ὑπηρέτης ἐπηκολ[οῦ]θη[σ]α τῆς [αὐ]θεντικ[ῆ] χιρ[ογρ]α(φία), "I, Theon, son of O., assistant, have checked this authentic bond" (Edd.): so *ib.* IV. 719^{20, 33} (A.D. 193). In BGU I. 326^{ii. 23} (ii/A.D.) a scribe declares the ἀντίγραφον before him to be σύμφωνον τῇ αὐθεντικῇ διαθήκῃ: cf. Wilcken *Ostr.* 1010 (Roman) ὁμο[λογοῦ]μεν ἔχιν τὴν αὐθεντικὴν ἀποχὴν ἀχύρου), P Hamb I. 18^{ii. 6} (A.D. 222) αὐθεντικῶν ἐπιστολ(ῶν) καὶ βιβλ(ιδίων) ὑποκεκολλημένων), P Giss I. 34⁴ (A.D. 265-6) τὰ αὐθεντικ[ά], and P Lond 985¹⁸ (iv/A.D.) (= III. p. 229) ἔδρα τὸ ἕσον κ(αὶ) ἔχω τὴν αὐθεντικὴν ἀποχὴν παρ' ἑμαυτῶ. The subst. is found P Lips I. 33^{ii. 6, 7, 28} (A.D. 368), BGU II. 669¹⁸ (Byz.) ἰδίᾳ αὐθεντία ὄργανον ἔστησεν εἰ[s] τὸν αὐτὸν λάκκον. For αὐθεντίω, "take in hand," see *Chrest.* I. ii, p. 160. The noun produces ultimately the common MGr ἀφέντης (*Effendi*) "Mr."

αὐλή.

A Cairo papyrus (iii/B.C.), *Chrest.* I. 224^{b. 11}, has ἀπογεγράμμεθα τὴν [ύ]πάρχουσα (i.—αν) ἡμῖν οἰκίαν [καὶ] αὐλὴν καὶ ἄλλο [ο]ἴκημα. P Lond 45¹⁵ (B.C. 160-59) (= I. p. 36) has a complaint against marauders who had not only sacked a house, but had appropriated to their own uses τὴν προσούσαν αὐλὴν καὶ τὸν τῆς οἰκίας τόπον ψιλόν. These will serve as good specimens of the normal use in the papyri, where the word is extremely common, denoting the "court" attached to a house: cf. BGU I. 275^{6 f.} (A.D. 215) αὐλῇ προσκυρούση οἰκία μου. It could be used for "lumber": see the ostracon from Syene, *Archiv* v. p. 179, no. 34⁶ τὸ ξύλον τῷ [μυρ]ικιον τὸ ἐν τῇ αὐλῇ. Note that

οἶκος could include both: P Fay 31¹⁶ (c. A.D. 129) πέμπτον μέρος ἅλης τῆς οἰκίας καὶ αὐλῆς καὶ τοῦ ὄλου οἴκου "the fifth part of the whole house and court and of the whole tenement." So far as we have observed, there is nothing in the Κοινή to support the contention that in the NT αὐλή ever means the house itself: see Meyer on Mt 26³. The plural is used of "guest-chambers," as in the interesting P Tebt I. 33³ (B.C. 112) (= *Selections*, p. 28) where, amongst the preparations for a Roman visitor, we read—φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων αἶ τε αὐλαὶ κατασκευασ[θ]ή-σ[ο]νται.

Like the Latin *aula* and our own *court*, the word readily comes to denote a Royal *entourage*, e.g. P Par 49¹⁷ (B.C. 164-58) (= Witkowski², p. 70) δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐλῇ εἶναι, "since he has a brother at Court": *OGIS* 735⁴ (ii/B.C.) τῶν περὶ αὐλὴν δια[δόχων], referring to certain officials attached to the court of Ptolemy Philometor; Vettius, p. 89¹⁵, ἐν βασιλικαῖς αὐλαῖς: so also *Priessike* 1568 (B.C. 146-17) πρῶτοι φίλοι καὶ χιλίαρχοι καὶ ἄλλοι οἱ περὶ αὐλὴν. When, therefore, Suidas defined αὐλή as ἡ τοῦ βασιλέως οἰκία, he was not far out, though αὐλή seemingly cannot mean an ordinary house. BGU IV. 1098¹ (c. B.C. 17) τῷ δεῖν] τῶι ἐπὶ τοῦ ἐν τῇ αὐλῇ κριτηρίου presents a court sitting in the αὐλή, as against Mk 14⁶⁸, where the αὐλή is clearly outside the room where the Sanhedrists were in session. *Syll* 102²⁸ (B.C. 290-87) ἐν τῇ αὐλῇ τοῦ ἱεροῦ (*al.*) illustrates Ps 84^{2, 10} (LXX 83^{a, 11}): cf. also *ib.* 734⁸⁴ (Cos), where it is forbidden ἀποθήκη χρᾶσθαι τῇ αὐλῇ τῇ ἐν τῶι ἱερῶι μηδ' ἐν τῶι περιπάτῳ[ι, ἀ] μὴ πόλεμος ἦ. In MGr = "court."

αὐλητής

is found in P Ilib I. 54⁸ (c. B.C. 245) where the writer gives instructions regarding a forthcoming festival—ἀπό- [σ]τειλον . . . τὸν αὐλητὴν Πετωῦν ἔχοντ[α] τοὺς τε Φρυγίους αὐλ[ο]ύς καὶ τοὺς λοιπούς. So in P Oxy X. 1275⁹ (iii/A.D.), where ὁ προσιτώς συμφωνίας αὐλητῶν καὶ μουσικῶν is engaged with his "company" (συμφωνία) for a five days' village festival. The festival for which the flute-player is wanted is more unmistakably secular in the fragmentary *menu*, P Giss I. 93¹⁴. Generally he belongs to the apparatus of religion. So apparently in *Cagnat* IV. 135⁴ (B.C. 46—a revision of *Syll* 348), recording the prayer of Σωτηρίδης Γάλλος—a priest of the Magna Mater at Cyzicus—on behalf of his "partner" (σύμβιος) M. Stlaccius, an αὐλητής, who had been taken captive in a military expedition and sold. *Syll* 612¹⁸ (B.C. 24) gives us an αὐλητής in a list of functionaries connected with the temple of Zeus at Olympia: Dittenberger tells us this was the vernacular for σπονδαῦλης, a title found always in ii/A.D. An αὐλητής τραγικός is mentioned in *OGIS* 51 (iii/B.C.) amongst the ἀδελφοί who formed the "synod" of the priest Zopyrus for ceremonial purposes. In *Magn* 98⁴⁵ the στεφανηφόρος has to provide αὐλητὴν συριστὴν κιθαριστὴν for a festival of Zeus Sospolis; while *ib.* 237 is illustrated by an interesting sketch showing the *triclinitium* ἱερῶν αὐλητρίδων καὶ ἀκροβατῶν attached to the temple of Archegetis of Chalchis. In the fragment of an uncanonical Gospel, composed before A.D. 200, reference is made to the washing of the outside skin ὅπερ [κα.] αἰ πόρνα καὶ α[ι] αὐλητρίδες μυρ[ί]ξου[σιν κ]αὶ λούουσιν κτλ. (P Oxy V. 840³⁵ ff.).

αὐλιζομαι.

OGIS 730⁷ (iii/B.C.) ὥστε αὐλις[ασθα]ι [αὐτόθι ἐν ἡ]μ[ε]- ραις δυσ(ν). We may note Didache 11⁸, where it is laid down that a wayfaring apostle, on leaving any house where he has been entertained, is to take nothing with him except bread ζῶς οὐ αὐλισθῆ, "until he reach his (next night's) lodging": cf. the expressive use in LXX Ps 29⁸ τὸ ἐσπέρας αὐλισθήσεται κλαυθμός, "weeping may come in to lodge (like a passing stranger) at even." In *Priessike* 1579, a bracelet of Byzantine date, we find LXX Ps 90¹ as an amulet, with αὐλισθήσεται: there are no variants except of spelling.

αὐλόζ.

See the first citation *s.v.* αὐλητής. In BGU IV. 1125 ὑπαυλισμός is a flute accompaniment.

On a possible connexion of αὐλός with Heb זָרָה "bore," "pierce," and then "pipe," see Lewy *Fremdwörter*, p. 165f. But Lithuanian and Slavonic words given in Boisacq *s.v.* are much closer; and there is ξυναλος, "ravine," to be reckoned with.

αὐξάνω.

According to Maysner, *Gr.* p. 465, the form αὐξάνω, which is found in the LXX (Gen 35¹¹, Sir 43⁸) and NT, occurs in the Ptolemaic papyri only in P Leid Bⁱⁱ 8 (ii/B.C.) μάλλον αὐξάνεσθαι ἀκολουθῶς τῇ τῶν προγόνων [προαιρέσει]: elsewhere, as in the Attic inscriptions up to Imperial times (Meisterhans *Gr.* p. 176), we find only αὔξω. The latter, contrary to general NT usage (as Eph 2²¹, Col 2¹⁹) is transitive in such passages as *Michel* 551⁷ (the Canopus decree, B.C. 238) τὰς τιμὰς τῶν θεῶν] ἐπὶ πλείον αὔξοντες, *Cagnat* IV. 247³⁵ (Stratonicea, c. B.C. 150) ἐπὶ πλείον αὔξειν τ[ὴν] φιλίαν, and *Magn* 33⁷ αὔξοντες τὴν πρὸς τοὺς θεοὺς εὐσέβειαν, *ib.* 50²⁸ ἐπὶ πλείον αὔξω, after a hiatus. So, at a later time, the fuller form: P Ryl II. 77³⁶ (A.D. 192) τῆς πόλ(εως) αὐξάνει[ν] τὰ πράγματα. The same is implied in the use of the mid. in *Syll* 891¹⁸ μηδὲ οἶκος αὔξειτο—a pagan curse which quotes the LXX. For the intrans. usage cf. Aristeas 208 θεωρῶν, ὡς ἐν πολλῷ χρόνῳ καὶ κακοπαθείαις μεγίσταις αὔξει τε καὶ γεννάται τὸ τῶν ἀνθρώπων γένος. Of the moon, P Leid Wⁱⁱ 21. In MGr αὐξαίνω.

αὔξισις.

Chrest. I. 70¹² (an inscr. of B.C. 57-c) τούτου πρὸς αὔξεισιν ἀγομένω, of a temple for which the priests ask the privilege of ἀσυλία.

αὐριον.

P Par 47¹⁸ f. (c. B.C. 153) (= *Selections*, p. 23) ὁ στρατηγὸς ἀναβαίν' αὐριον εἰς τὸ Σαραπῆν, P Tebt I. 37²³ ff. (B.C. 73) εἰδὼν δὲ ἀμελήσης ἀναγκασθῆσομαι ἐγὼ ἐ[λθεῖν] αὐριο[ν], and BGU I. 38²¹ (i/A.D.) where a boy writes to his father that he goes daily to a certain seller of barley-beer (ζυθόπωλις) who daily says σήμερον αὔρι[ε]ν (-ειν for -ιον, as often), "to-day, to-morrow (you shall get it)," but never gives it. The full phrase, which is contracted in Mt 6³¹, Ac 4³, is seen in BGU I. 286¹⁰ (A.D. 306) ἀπὸ τῆς αὐριον ἡμέρας, and Wunsch *AF* 3¹⁸ (Imperial) ἐν τῇ αὐριον ἡμέρα. It appears without ἡμέρα in P Flor II. 118⁵ (A.D. 254) μετὰ τὴν α., P Tebt II. 417⁷ and 419² (iii/A.D.) ἐν τῇ α., BGU II. 511¹³

(c. A.D. 200) εἰς αὐ[ρ]ιον (or εἰς τῆν α.), etc. Maysen *Gr.* p. 200, quotes P Tebt I. 119¹⁷ (B.C. 105-1) τὸ ἐφαύρι[ο]ν for ἐφ' αὐριον as proof of the living character of the strong aspirate: here the analogy of ἐφ' ἡμέραν is an obvious influence. Note also the formula of invitation to dinner, as P Oxy III. 524³ α[ὐριον], ἦτις ἐστὶν λ, *ib.* I. 110³ (also ii/A.D.) αὐριον ἦτις ἐστὶν ιε, *ib.* 111³ (iii/A.D.) αὐριον, ἦτις ἐστὶν πέμπτη: so *ib.* VII. 1025¹⁶ (late iii/A.D.), where an actor and a Homeric reciter are engaged to come for a festival "on the birthday of Cronus the most great god," τῶν θεωριῶν ἅμ' αὐ[ρ]ιον ἦτις ἐστὶν ἰ ἀγομ[έν]ων. It is MG.

αὐστηρός.

The epithet of Lk 19²¹ is poorly rendered by the word we have borrowed. It obviously means "strict, exacting," a man who expects to get blood out of a stone. This sense is well seen in P Tebt II. 315¹⁹ (ii/A.D.), in which the writer warns his friend, who was evidently connected with the temple finance, to see that his books were in good order, in view of the visit of a government inspector, ὁ γὰρ ἀνθρώπος λέγειν ἐστὶν αὐστηρός, "a regular martinet." Cf. BGU I. 140¹⁷ ff., the copy of a military letter or diploma of the time of Hadrian, in which, with reference to certain regulations affecting his soldiers, the Emperor rejoices that he is able to interpret in a milder manner (φιλανθρωπότερον) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθέν. In the curious rhetorical exercise (?) P Oxy III. 471²² ff. (ii/A.D.) we find τί οὖν ὁ κατηφής σὺ καὶ ὑπεραύ[σ]τηρος οὐκ ἐκώλυνες; "why then did not you with your modesty and extreme austerity stop him?" (Edd.). Here (as the context shows) a rigorous Puritanism is sarcastically attributed to a high Roman official, whose scandalous relations with a favourite ill became a *vir gravis*: this is nearer to the English *austere*. Four centuries earlier, it describes "rough" country, *OGIS* 165⁵⁷ αὐστηροῖς τόποις παρορίοις τῆς Αἰθιοπίας. So in a metrical epitaph from Cos (i/b.c.), *Kaibel* 201⁵ γυμνάδος αὐστηρὸν διετὴ πόνον ἐκτέλεσαντα, of "exacting" physical work. We may add that the connotation of the adj. in its later sense is very well given by the combination in Vettius Valens, p. 75¹¹, where a particular conjunction of Venus and Saturn produces αὐστηροῦς ἀγέλαστους ἐπισκύνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους: the sequel however admits vice, but of a gloomy and bizarre type.

αὐτάρκεια

occurs in P Oxy IV. 720¹⁰ (A.D. 137) τὴν δὲ αὐτάρκϊαν κόπρον περιστερῶν, "guano, the necessary amount," P Flor II. 122¹¹ (A.D. 253-4) παρέχει τῶ[ψώνιον] κατ' αὐτάρκϊαν, *ib.* 242⁹ (same date) ἵνα δυνηθῆς ἔχειν τὴν αὐτάρκϊαν ἔστ' ἂν τὰ σὰ ἐν ἐτοίμῳ γένηται. It is thus only concrete, "a sufficiency": see next article. Vettius Valens (p. 289⁵²) has the noun, apparently with the meaning "a competence."

αὐτάρκης.

We have several quotations, but only in the simple sense of "enough." Thus P Oxy IV. 729¹⁹ (A.D. 137) τὸν αὐτάρκη κέραμον, "a sufficient number of jars," P Lond 1166⁶ (A.D. 42) (= III., p. 104) τὰ αὐτάρκη καύματα for a bath house, P Flor I. 25¹² (ii/A.D.) χ[ορηγού]ντος τὰ αὐτάρκη σπέρματα,

P Strass I. 22²² f. (iii/A.D.) ἡ [δ]ὲ ἑνιαυτοῦ νομὴ αὐτάρκης ἐστίν, "the tenure of one year is sufficient," P Lond 948¹¹ (A.D. 236) παρεχόμενος ὁ κυβερνήτης τοὺς αὐτάρκεις ναύτας, "the full number of men," *ib.* 1171 *verso*⁶ (A.D. 42) τὰ αὐτάρκεια ἐπιδήτεια (so Wilcken—for αὐτάρκεια ἐπιτήδεια) (severally = III., p. 220, 107), P Lips I. 29¹² (A.D. 295) αὐτάρκης γὰρ καὶ ὑπ' αὐ[τῆ]ς ἔπαθον: this is for αὐταρκες (or αὐτάρκη)—"I have suffered enough from her," etc. So in the adverb BGU II. 665¹¹⁻¹⁸ (i/A.D.) ἡτοιμάσθη αὐτῆ πάντα [π]ρὸς [τ]ὴν λοχ[ε]ίαν αὐταρκῶς, P Flor II. 247¹¹ (A.D. 256) αὐταρκῶς δὲ ἔχεις ἀπάξ ἐπιστέλλον κτλ., "it will be sufficient if you . . ." The participle of the derived verb is given in BGU IV. 1122¹⁸ (Aug.) τὰ αὐταρκ(ού)ντα.

The record lends some emphasis to the Pauline use of the word in the philosophic sense of "self-sufficient, contented." For all his essentially popular vocabulary, on which Nägeli rightly lays stress, Paul could use the technical words of thinkers in their own way (cf. Nägeli's summing up, p. 41 f., and Milligan, *Documents*, p. 56 f.). We have to go to literary sources for parallels to Phil 4¹¹ and Sir 40¹⁸: Kennedy *EGT* on Phil 4¹¹ well quotes Plato *Rep* 369 b οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδεής, "we are not individually independent, but have many wants" (Davies and Vaughan). In Marcus Aurelius (1¹⁶) τὸ αὐταρκες ἐν παντί is mentioned as a characteristic of Antoninus Pius.

αὐτοκατάκοιτος

is, for all we know to the contrary, a genuine new coinage in Tit 3¹¹. It is built on a model which any writer or speaker was free to use at will.

αὐτόματος.

CPHerm 119 *verso* i.16 (Gallienus) . . . αὐτόματοι καὶ [. . .], unfortunately in hiatus. Vettius Valens twice uses the adverb with προβιβάζω (or its passive), "advancing of its own accord." With the use of this word in Mk 4²³, Abbott (*Joh. Voc.* p. 54) compares Philo's description of Isaac the self-taught (αὐτομαθῆς) i. 571-2 ἔστι δὲ καὶ τρίτος ὅρος τοῦ αὐτομαθοῦς τὸ ἀναβαίνειν αὐτόματον (that which cometh up of itself). Cf. also Wisd 17⁹, where with reference to the plague of darkness it is said that no power of the fire or the stars could give the Egyptians light, διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης, "but there appeared to them the glimmering of a fire self-kindled, full of fear." On Jn 16²⁷ αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, Field remarks (*Notes*, p. 104) that αὐτός is here = αὐτόματος *ultra*, *me non commendante*, and cites Callim. *H. Apoll.* 6 αὐτοῖς νῦν κατοχῆς ἀνακλίνεσθε, where the Scholiast has αὐτόματοι.

αὐτόπτης.

In P Oxy VIII. 1154⁹ (late i/A.D.) a man, who was perhaps absent on military service, writes to his sister not to be anxious, αὐτόπτης γὰρ εἰμι τῶν τόπων καὶ οὐκ εἰμι ξέν[ο]ς τῶν ἐνθάδε, "for I am personally acquainted with these places and am not a stranger here" (Edd.). Note Vettius Valens, p. 260²⁰, ἐγὼ δὲ οὐ λόγῳ καλῶ χρησάμενος, πολλὰ δὲ καμῶν καὶ παθῶν αὐτόπτης γενόμενος τῶν πραγμάτων δοκιμάσας συνέγραψα. The spell for procuring the visible appearance of the god invoked is introduced in the magical P Lond 122⁸ (iv/A.D.) (=I. p. 119) by the words ἐὰν θέλῃς

καὶ αυτοψίαν αὐτὸν ἐκάλεσε, the evident intention being to correct αυτοψαν into the passive verbal αυτοπτον. Cf. also *ib.* 121³¹⁹ (iii/A.D.) (= I. p. 94), and the derived adj. αὐτοπτικός in the same papyrus in a spell for raising one's own "double,"³³⁵ αὐτοπτική ἐὰν βούλης σεαυτὸν [ἴ]δειν. For the subst. cf. P Tebt II. 286²⁰ (A.D. 121-38) ἐ[κ] τῆς αὐ[το]ψ[ι]ας ἦν ἐγὼ ἐπέιδον "my own personal observation" (Edd.), P Amh II. 142¹² (iv/A.D.) γενόμενοι ἐπὶ τὴν αὐτοψίαν καὶ ἀναμετρήσαντες τὸν κλῆρον, P Oxy X. 1272¹⁹ (A.D. 144) ἀξίω ἐὰν δόξῃ σοι παραγενέσθαι ἐπὶ τὴν αὐτοψίαν, "come for a personal inspection" (Edd.), and P Leid W^{xvi}. 38.

αὐτός.

The weakening of the old distinction between αὐτός ὁ and ὁ αὐτός, especially in Luke, is noted in *Proleg.* p. 91, and paralleled from Hellenistic. We may add (cf. *Einleitung* p. 145 f.) *Syll* 807¹ (ii/A.D.) αὐταῖς ταῖς ἡμέραις, where Dittenberger remarks "expectaveris ταῖς αὐταῖς," *OGIS* 383¹⁴ (Antiochus of Commagene, i/B.C.) τὴν αὐτὴν τε κρίσιν, for which Ditt. desiderates ταύτην τὴν κρίσιν, P Hib I. 39⁸ (B.C. 265) αὐτὸς Ὄρος "the said H.," P Lille I. 23⁸ (B.C. 221) οὐ μ[ισ]θωτῆς Ἡρώδης] ὁ αὐτός "ce même H.," P Oxy VI. 892⁸ (A.D. 338) τῆς αὐτῆς πόλεως, *ib.* VIII. 1119⁹ (A.D. 254) τοῦ αὐτοῦ ἀμφοδογραμμάτως "the said a.": all these seem to be practically identical, with αὐτός differing little from ἐκείνος. The combination αὐτὸ τοῦτο may be illustrated by P Grenf I. 1¹⁴ (literary, ii/B.C.) "for this reason" (Ed.) as in 2 Pet 1⁵, P Ryl II. 77⁹ (A.D. 192) καὶ αὐτὰ ταῦτα ἀσφαλίσομαι "I will certify these very facts" (Edd.), P Oxy VIII. 1119¹¹ (see above) ὑπὲρ τοῦ μη καὶ τὸν νυνεὶ φύλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα [. . .

For the phrase ἐπὶ τὸ αὐτό = "together," as apparently in Lk 17³⁵, see P Tebt I. 14²⁰ (B.C. 114), where the "total" value of certain property is one talent of copper—ἀξίας ἐπὶ τὸ αὐτὸ χα(λκοῦ) (ταλάντου) ἄ: cf. II. 319⁹ (A.D. 248) ἐπὶ τὸ αὐτὸ (ἄρονται) ἰε, "a total of 15 arourae," 336¹⁰ (c. A.D. 190), *al.* This arithmetical use may be applied in Ac 2⁴⁷, if we may render "was daily heaping up the total of . . ." Κατὰ τὸ αὐτό with the same meaning, as in Ac 14¹, may be illustrated from the early marriage contract P Eleph 1⁵ (B.C. 311-10) (= *Selectio*ns p. 2) εἶναι δὲ ἡμᾶς κατὰ ταυτό, "and that we should live together." In P Eleph 2⁶ (B.C. 285-4) κατὰ ταυτὰ = "in the same way." Vettius Valens, p. 57²⁸, uses τὸ δ' αὐτό to express the same meaning (ὡσαύτως).

On the redundant use of unemphatic αὐτός (in oblique cases) see *Proleg.* p. 84 f. We might add that possessive αὐτοῦ (like ἐμοῦ, etc.) becomes emphatic when placed between art. and noun: e.g. BGU IV. 1095³⁶ (c. B.C. 17) ἄνευ τῆς αὐτοῦ γυν[ά]μης, and so *ib.* 1126¹² (B.C. 8). On the extent to which αὐτός (in oblique cases again) may have enlarged its functions at the expense of ἑαυτοῦ see next article. In MGr it is the personal pronoun "he" etc., or means "this."

αὐτοῦ.

How far this form is to be recognized in the sense of ἑαυτοῦ has been much debated: see the older literature in Grimm-Thayer. It is not *a priori* likely to be common. Meisterhans, *Gr.* p. 154, estimates that between B.C. 300 and 30 ἑαυτοῦ outnumbers αὐτοῦ in Attica by 100:7. But

Mayser, *Gr.* p. 305, makes αὐτοῦ three times as common as ἑαυτοῦ in iii/B.C. papyri (that is, those published before 1906, therefore excluding P Hib and many other Ptolemaic documents): in ii/B.C. the proportion is reversed, and in i/B.C. ἑαυτοῦ stands alone. Mayser's analysis of the documents—official, private letters, inscriptions, etc.—may also be noted. The fact emerges very clearly that both σαυτοῦ and αὐτοῦ have a certain place during the earlier Ptolemaic period, αὐτοῦ being certified by syntactical necessity or by ἀφ', μεθ' etc., preceding. That in Egypt αὐτοῦ passed out of use is seen from later papyri: Moulton *Einleitung*, p. 139, mentions P Tebt II. 303⁷ (A.D. 176-80) τῶν 5 δι' αὐτῶν ἱερέων ("independent"—Edd.) as the only quotable instance up to date (1910). "Outside Egypt, however, instances are not altogether wanting. Thus *Syll* 371¹⁵ (Magnesia, i/A.D.) ὑφ' αὐτοῦ (see however Nachmanson, p. 84), 567⁶ (Lindos, ii/A.D.) μηδὲν αὐτοῖς δεῖνὸν συνειδόμενα. Dieterich, *Untersuch.* p. 46, gives some inscriptional exx. of the vulgar αὐτοῦ (see *op. cit.* p. 78, and above p. 69 [= *Proleg.* p. 47], which show the occasional survival of forms without ε." It may be added that some nine exx. of αὐτοῦ appear in the index of *Priene*, against about three times as many of ἑαυτοῦ. A good instance may be cited from *Kaibel* 716⁵, the epitaph of a young man (Rome), φίλους ὑπὲρ αὐτὸν ἐτίμα. The progressive weakening of *h* would make the clearer form preferable. It is further suggested that the existence of αὐτοῦ in LXX (*Thackeray Gr.* p. 190), though far less common than ἑαυτοῦ, might help to produce occasional revivals of the obsolete form. We certainly cannot do violence to the sense by forcing αὐτοῦ into places where a reflexive is needed: it would be less objectionable to read ἑαυτοῦ, assuming αὐτοῦ due to some would-be Atticist scribe. See further Kennedy's note, *EGT* III. p. 464, which sums up in favour of a minimum admittance of αὐτοῦ.

αὐτόφωρος.

BGU II. 372¹¹ (A.D. 154) (= *Chrest.* I. 19) το[ῦ]ς λημφθέντας ἐπ' αὐτ[ο]φ[ώ]ρῳ κακοῦργους.

αὐτόχειρ

is warranted in literature: we have not noticed it in our sources, except Vettius Valens. He uses it absolutely, p. 126²¹, = "suicides," and so 127¹⁹: it may have the same sense p. 39³³.

αὐχέω.

For αὐχέω construed with an acc. in Jas 3⁵ Hort *aa l.* compares Aristid. i. 103 μόνους δ' ὑμῖν ὑπάρχει καθαρὰν εὐγενεῖαν τε καὶ πολιτείαν αὐχῆσαι, and translates "hath great things whereof to boast," or shortly "great are its boasts" (*i. e.* the concrete subjects for boasting, αὐχήματα, not the boastings, αὐχῆσεις). Vettius has the verb with ἐπὶ τινι, p. 241⁹ ὅτε οἱ πρὸ ἡμῶν ἐπὶ τούτῳ ἤχουν καὶ ἑμακαρίζοντο. It has a personal accus. in *Kaibel* 567³ (ii/A.D.) αὐχῶ σώφρονα . . . Σεβήραν and similarly *ib.* 822⁵ (ii/iii A.D.) Κεκροπίνην αὐχέι πόλιν (cf. 932⁷—iii/A.D.): in the passive, *ib.* 192¹ (Rom. age, Thera) οὐμόνον [ἡ]ύχουμένη Λακεδαίμονος ἐκ βασιλῆων. A Theban epitaph (iv/A.D.), *ib.* 489¹, has the very phrase of Jas 3⁵, ὄν μεγάλ' αὐ[χ]ήσασα πατρὶς Θή[β]η ποτ' ἔτω[. . . : *Kaibel* reads ἐφώλπει, remarking that digamma survived long in Boeotia (but surely not into iv/A.D.,

even in poetry!). It is unfortunate that the opening words are lost. The record shows that the verb lived on mostly in the language of poetry.

αὐχμηρός.

We can quote only verse parallels for this word of 2 Peter (cf. Apoc Petr 6). *Kaibel* 548, a pretty epitaph on a boy of 16 (Nemausus in Gaul—Nismes) begins after Latin dedication—

Ἄνθεα πολλά γένοιτο νεοδητῶ ἐπὶ τύμβῳ,
μὴ βάτος αὐχμηρή, μὴ κακὸν αἰγίπυρον.

The epithet will imply “dark,” “funereal” colour.

The combination quoted by Grimm from Aristotle recurs in *Kaibel* 431³ (Antioch, not before ii/A.D.)—

κείμαι ἐς [αὐ]χμηροὺς καὶ ἀλαμπέας Ἄιδος εὐνάς.

ἀφαιρέω.

This very common verb is found with the simple gen. in P Hib I. 63¹⁶ (c. B.C. 265) τοῦτων ἀφελε, “deduct from this”: cf. Rev 22¹⁹ with ἀπό added. *Passim* in the same sense in P Lond 265 (= II. p. 257), a mathematical papyrus of i/A.D. For the more general sense of “carry off,” “take away,” cf. P Petr III. 53 (j)¹⁵ ὥστε ἀφελῆσθαι ἡμῶν βία[ι τὸ κτήμα], P Magd 6⁶ (B.C. 221) ἀφείλοντο (a garment), *ib.* 42⁵ (B.C. 221) τό τε περιτραχηλίδιον ἐκ καθορμίων λιθινῶν ἀφειλετό μ[οι], and so in P Lond 41¹⁹ and ¹⁶ (B.C. 161) (= I. p. 28), one of the papyri dealing with the grievances of the Serapeum Twins—ἀφελῖν α[ὐ]τῶν τοὺς ἄρτους and ἀφίλεσαν τοὺς αὐτῶν διδύμων ἄρτους. It has an extreme meaning in *IosPE* i. 22²¹, ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρέθη, by death. In BGU I. 74⁸ (ii/A.D.) καὶ γὰρ ἂν ἄλογον εἶη ὀπίσω μὲν υ[] ἀφαιρεῖσθε, we are apparently to understand ἀφαιρεῖσθε “you might be robbed.” It may be noted that the middle could be used for the meaning “rob,” as BGU III. 759¹⁵ (A.D. 125) ἀφελ[θ]μενοί μοι χιτῶνα, etc. We need only add the occurrence of the word in the vi/A.D. Christian amulet edited by Wilcken in *Archiv* i. p. 431 ff. (cf. *Selections*, p. 132 ff.) where the prayer occurs,¹² πᾶσαν δὲ νόσον καὶ πᾶσαν μαλακίαν ἀφελε ἀπ’ ἐμοῦ, ὅπως ὑγιανῶ, “take away from me all manner of disease and all manner of sickness that I may be in health.”

ἀφανής.

P Gen I. 28¹⁶ (A.D. 136) ἀφανῆς ἐγένετο: similarly P Grenf II. 61¹⁶, P Lond 342⁹ (= II. p. 174), BGU I. 163⁶, *ib.* II. 467¹⁶ (all ii/A.D.). *Syll* 923¹⁶ (late iii/B.C.) τὰ μὲν ἐμφανέα . . . τῶν δὲ ἀφανέων κτλ. (Aetolia—in dialect). *ib.* 544² (Aug.) ἀφανούς γεγενημένου τοῦ πα[ρ]ατεχί[σ]ματος, 89¹⁵ (καὶ εἰη ἀφανῆ τὰ κτήματα αὐτοῦ, 89¹¹ (iv/iii B.C.) ἀνόνητα αὐτῶ γένοιτο καὶ ἄχωρα καὶ ἀμοιρα καὶ ἀφανῆ αὐτῶ [ἄ]παντα γένοιτο.

ἀφανίζω.

For the ordinary sense cf. (e. g.) BGU I. 38¹² πάντα ἡφάνισται. For the later meaning “disfigure,” “destroy,” cf. P Oxy IX. 1220²⁰ (iii/A.D.) οὐδὲν ἡφάνισεν ὁ ἵπποποτάμις, “the hippopotamus has destroyed nothing,” P Ryl II. 152¹⁴ (A.D. 42) κατενέμησαν καὶ κατέφαγαν καὶ τοῖς ὄλοις ἡφάνισαν “overran, cropped, and utterly destroyed [my pasturage]” (Edd.), and P Lond 413¹⁴ f. (c. A.D. 346)

(= II. p. 302) a request for nets since the gazelles were “spoiling” the writer’s crops—ἐπιδή τὰ δορκάδι[α] ἀφανίζουσιν τὸ (τὰ) σπόρμα. A near parallel to Mt 6¹⁶ is afforded by the Christian hymn P Amh I. 2³ (iv/A.D.) Γάμον ἤλυθες βασιλῆος, Γάμον . . . : . . . ἵνα μὴ σ’ ἀφανίσῃς “Thou hast come to the marriage of the King, the marriage . . . that thou mayst not disfigure thy face.” In a fragment of a Gnostic Gospel of early iv/A.D., P Oxy VIII. 1081²⁵ ff., the Saviour in answer to the disciples’ question, “How then can we find faith?” is represented as replying διελθο[ύ]σιν ἐκ τῶν] ἀφανῶν κα[ὶ] εἰ[ς] τῶ] φῶ]ς τῶν φαινο[μέ]νων, “if ye pass from the things that are hidden,” etc. (Ed.)

In *Kaibel* 376⁸ (Aezani, ii/A.D.) the verb is used of the “defacing” of a relief, ὅστις νεκρῶν πρόσωψιν ἀφανίσει τέκνον: cf. *ib.* 531² (Thrace) μου τὸ κάλλος ἡφάνισ[ε]ν (presumably Death is the subject). In 492³ (Thebes, i/B.C. or A.D.) Fortune ἡφάνισε a young athlete. A British Museum papyrus printed in *Archiv* vi. p. 102 (A.D. 114–5) has (l. 7) μετεδωκέν μοι . . . τὰ ἐν αὐτῇ (sc. the record office) βιβλία ἀφαν[ι]ζέσθαι, τὰ δὲ πλείστα καὶ ἀνεύρετα εἶναι: the present tense suits best the meaning “are being ruined.”

ἀφανισμός.

Vettius Valens p. 53⁷ ὅπως τε οἱ ἀφανισμοὶ (sc. fetus) καὶ τὰ ἐκτρώματα γίνονται.

ἄφαντος.

This poetic word, which reappears in the later prose writers (e. g. Diod. Sic. iv. 65. 9), is found in the NT only in Lk 24³¹ ἄφαντος ἐγένετο ἀπ’ αὐτῶν. The addition of a complement such as ἀπ’ αὐτῶν is not in accordance with the usual Greek usage of the word, and is explained by Pischari (*Essai sur le Grec de la LXX*, p. 204 ff.) as a Hebraism. This would presumably mean that Luke imitated the occasional LXX ἀφανίζειν or -εσθαι ἀπό, but used the Hellenistic ἀφαντος γενέσθαι instead of the verb: clearly this combination was thoroughly vernacular prose by this time—it survives in MGr.

ἀφεδρών.

This rare word is found in *OGIS* 483²²⁰ f. (ii/B.C.) in the same sense as in Mt 15¹⁷, Mk 7¹⁹, the only two occurrences of the word in Biblical Greek—Cod.D substitutes ὄχετον in Mk. In LXX Lev 12² ἡ ἀφεδρος is used in another connexion.

ἀφειδία.

For the adj. see *OGIS* 383¹⁴² (i/B.C.) ἐπιθύσεις ἀφειδείς λιβανωτοῦ καὶ ἀρωμάτων, and the fine epitaph of a Sergius, martyred under Galerius, *Kaibel* 1064 (Justinian), referring to the ἀφειδέες ἀγῶνες of the Empress. The adv. is found P Tebt I. 24⁷⁶ (B.C. 117) ἀφει[δ]ῶς, *Syll* 342²⁹ (c. B.C. 48) ἀφειδῶς ἐαυτὸ[ν] ἐπιδ[ι]δοῦς. For the verb see *OGIS* 640¹² (iii/A.D.) οὐκ ὄλιγων ἀφειδήσαντα χρημάτων.

ἀφελότης.

Vettius Valens dispels Grimm-Thayer’s aspersions once more: see p. 240¹⁶, the cultured man ῥαδίως ἀλίσκεται ὡς ἄπειρος τῶν παθῶν ὑπ’ ἀφελότητος καὶ ἀδιοικησίας προ-δεδομένος, “betrayed by simplicity and lack of practical capacity.” So p. 153³⁰, if Kroll’s conjecture is sound, οὐ

φθόνω φερόμενοι οὐδὲ ἀφελότητι. So here is one writer neither "biblical" nor "ecclesiastical" who agrees with Luke in preferring this abstract to ἀφέλεια, which however he uses once, p. 42³⁴ εἰς ἄ. τὸν τρόπον ἐμφαίνοντες. The astrologer may further be quoted for the adverb ἀφελῶς, p. 168²³ πολλά δὲ ἄ. πιστεύσας ἀπόλεσεν, again confirming the colour of unworlly simplicity which appears in Ac 2¹⁶. The same adverb may be quoted from an inscr., *IosPE* i. 22²⁴, ἐαυτὸν ἄ. τῇ πατρὶδι εἰς ἅπαντα ἐπεδίδου, as well as in Hellenistic literature. Thus Preuschen (*HZNT* ad Ac 2¹⁶) cites Athenaeus, *Deipnos*. X. 419^d (II. 412¹⁶ Kaibel) ἐστιαθεὶς ἀφελῶς καὶ μουσικῶς, where "simple" meals are contrasted with τὰ πολυτελεῆ δεῖπνα. Add *Kaibel* 727¹⁴ (Christian?) εἰκοστὸν δὲ βίωσασαν ἀφελῶς ἐνιαυτὸν: the same epitaph speaks of a ψυχὴν ἀφελή.

ἀφεις.

In Egypt ἀφεις τοῦ ὕδατος was apparently a technical expression for the "release" of the water from the sluices or canals for the purpose of irrigation, e.g. P Petr II. 13(2)^{12 ff.} (B.C. 258-3) ἵνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφέσεως, "in order that they (*sc.* bridges) may be finished before the letting loose of the water" (Ed.), *ib.* III. 39¹², and 44 *verso* ii. 39^{f.} τ[ὼν κατ]ὰ Πτολεμαίδα ἀ[φ]έσεων ἠνώεζαμεν β θύ[ρας]. In this sense the noun may be concrete, meaning apparently a "channel" or "sluice": P Oxy VI. 918^v-20 (ii/A.D.) ἀπηλ(ιώτων) ὁδ(σ) δημοσ(α) ἐν ἧ ἀφεις λιθίνη. Hence, as Deissmann has shown (*BS* p. 98 ff.), the increased vividness for the Egyptians of the pictures in Joel 1²⁰, Lam 3⁴⁷ through the use of ἀφεις by the LXX translators. The word is similarly employed to denote the official "release" of the harvest after the taxes had been paid, in order that the cultivators might then use it for their own purposes, as P Petr II. 2(1)^{9 f.} (B.C. 260-59) τῆς μ]ισθώσεως διαγορευούσης κομίσασθαι [αὐτὸ]ν τ[ὰ] ἐκφόρια ὅταν ἡ ἀφεις δοθῇ, P Amh II. 43⁹ (B.C. 173) ὅταν ἡ ἀφεις τῶν πωρίνων καρπῶν γένηται, "whenever the release of the wheat crops takes place" (Edd.: see their note *ad l.* and cf. *Archiv* iv. p. 60). The editors regard it as very doubtful whether the difficult phrase γῆ ἐν ἀφέσει, P Tebt I. 537^{a1} (B.C. 118), is to be explained in the same way, and in their note on P Tebt II. 325^b they suggest "in reduction," or "on reduced terms" as a possible rendering. Mahaffy (P Petr III. p. 35) translates the same phrase in P Par 63¹⁷⁷ (B.C. 165) by "privileged land." A nearer approach to the Pauline use for "forgiveness" is afforded by the occurrence of the word in inscriptions for remission from debt or punishment, e.g. *Michel* 1340^b.7 (Cnidus, ii/B.C.) τὰς τε ἀφεις τοῦ ταλάντου ὃ φαν[τι] ἀφείσθαι Καλύμνιοι ὑπὸ Παντομάχου, *Syll* 2261⁶⁶ (Olbia on the Euxine, iii/B.C.) τοῖς μὲν ἀφέσεις ἐποίησατο τῶν χρημάτων (and exacted no interest from other debtors), *Magn* 93(c)^{14 ff.} τὰ γὰρ ὀφειλόμενα κατὰ τ]ῆν καταδίκην τῆς καθηκούσης τετευχέαι ἐξαγωγῆς ἤτοι εἰσ[πραχ]είσης τ]ῆς καταδίκης ἡ ἀφέσεως γενομένης: see also *CIG* 2058^b.70 (Olbia, ii/i B.C.), 2335⁶ (Delos, time of Pompey) (Nägeli, p. 56). With a *gen. pers.* it denotes the "release" of prisoners or captives, as Lk 4¹⁸, *Syll* 197²¹ (B.C. 284-3) ὅσοι δ]ὲ αἰχμάλωτοι ἐγένοντο, ἐμφάνισας τῷ βα[σιλεὶ καὶ] λαβῶν αὐτοῖς ἀφε[σ]ιν κτλ., or "release" from some public duty, as P Oxy VII. 1020⁶ (A.D. 198-201) ὃ ἡγούμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικ[ήσει].

In P Tebt II. 404¹ (late iii/A.D.) what seems to be the heading of a set of accounts runs Δόγο[ς] ἀφέσεως στατήρων πλ.: the editors render "expenditure (?)." It should also be noted that the word was a *term. techn.* in astrology: see index to Vettius, p. 377. Thus p. 225¹⁶ χρῆ ταῖς λοιπαῖς τῶν ἀστέρων ἀφέσει καὶ μαρτυρίαις καὶ ἀκτινοβολίαις προσέχειν. See also Abbott *Joh. Voc.* p. 178 f., with a correction in *Fourfold Gospel*, p. 59.

ἀφή.

For the special sense of "kindling" see P Tebt I. SS^{12 f.} (B.C. 115-4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφῶν, "for sacrifices and for the kindling of lamps" (cf. *λυχναψία*, BGU II. 362ⁱ.1, 12, etc.); and for the meaning "sand" or "dust" as a technical term of the arena see *Syll* 804¹¹ (? ii/A.D.) ἀφή πηλώσασθαι (with the editor's note). It is, however, a wholly different connexion with wrestling that is associated with the NT meaning of the word. Dean Robinson (on Eph 4¹⁶) has shown how from the ἀφή ἀφκτος with which the wrestler fastened on his opponent ἀφή came to be used of the union of the Democritean atoms, and further of a band or ligament in ancient physiology. Hence in the Pauline usage, the thought is not so much of "touch" as of "fastening"—the whole body is compacted διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας "by every ligament of the whole apparatus" (Eph 4¹⁶), which in Col 2¹⁹ is expanded into διὰ τῶν ἀφῶν καὶ συνδέσμων "by the ligaments and sinews." A mysterious ἔπαφος occurs in the new Median parchment, P Saif Khan 1^a 26 (B.C. 88): the assignee of a vineyard is to be fined ἐάν . . . ὀλιγωρήσῃ τὴν ἀμπελον καὶ μὴ ποιήσῃ αὐτὴν ἔπαφον. Can this mean "properly tied up"—the branches being tied to the poles or trees on which they are trained? The adj. will thus be formed from ἐπὶ ἀφαῖς "depending on fastenings"—a formation well paralleled in Hellenistic.

ἀφθορασία.

An interesting example of this word occurs in the fragment of the Gnostic Gospel from the beginning of iv/A.D., P Oxy VIII. 1081^{4 ff.}, where in contrast to the perishing of everything born of corruption (ἀπὸ φθοράς) we find τὸ δὲ γε[γ]νόμενον ἀπὸ ἀφ[θ]αρσίας [οὐκ ἀπο]γίν[εται] ἀλλ[ὰ] μ[ὲν] ἐν[ε] ἀφ[θαρ]τον ὡς ἀπὸ ἀφ[θ]αρσίας γεγονός. It is also quoted from Epicurus (60³) τὴν μετὰ ἀφθορασίας μακαριότητα: see Linde, p. 43, where other literary parallels are noted.

ἄφθορος.

As an antithesis to "mortal," the term is well seen in *Syll* 365¹⁰ (c. A.D. 37) θεῶν δὲ χάριτες τοῦτ' διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ὧ ἡ νυκτὸς ἥλιος καὶ (for ἡ) τὸ ἀφθαρτον θνητῆς φύσεως. *OGIS* 569²⁴ (A.D. 312) ὑπὲρ τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, with reference to the Imperial rule. The adj. occurs *ter* in the magic papyrus P Lond 121 (iii/A.D.) (= I. p. 83 ff.): see also P Leid Wxx.37 οὐρανὸν μέγαν ἀένανον ἀφθαρτον. Cf. *s. v.* ἀφθορασία. The record hardly proves a vernacular currency.

ἀφθορία.

The adj. from which this abstract is formed occurs in the formula of contract with a wet-nurse, who is to feed the

child τῶι ἰδίῳι ἀπ' ἧς γάλακτι καθαρῶι καὶ ἀφθόρῳι, BGU IV. 1107⁷ (B.C. 13): so 1106¹¹ (suppl.), 1108⁷, 1109⁷ (all Aug., from Alexandria). For ἀφθորος = "chaste" see the magic papyri P Lond 463⁷⁶ (iv/A.D.) (= I. p. 77) ὑπὸ παιδὸς ἀφθόρου, and *ib.* 121⁸⁴⁸ (iii/A.D.) (= I. p. 101) where similarly the vision is granted to a boy who is ἀφθορος καθαρός: cf. for the same meaning Justin *Apol.* i. 15⁶, and *Dialog.* 100 (p. 327c.) παρθένος γὰρ οὕσα Ἐβα καὶ ἀφθορος (cited by Dibelius on Tit 2⁷ in *HZNT*). Between I Pet 2² and our papyri, we should think of freedom from "taint"—the spiritual milk has gathered no microbes!

ἀφίημι.

Some abnormal NT forms of this very "irregular" verb may be illustrated: cf. Moulton, *Einleitung*, p. 82f. The unaugmented aor. pass. ἀφέθησαν in Rom 4⁷ (from Ps 31¹) where \aleph has ἀφέθησαν) is matched by *OGIS* 435⁹ (ii/B.C.) ἀφέθη; but BGU IV. 1022⁹ (A.D. 196) ἀφθεθημεν (*i.e.* ἀφέθη). 'Αφέωνται is to be compared with the imper. ἀφέωσθω in *Michel* 585¹⁴ (Arcadian ?iii/B.C.), as well as with the Herodotean ἀνέωται: see *Proleg.* p. 38 n. Against this note imper. ἀφέισθω in CP Herm 119 verso^{iii.14} (Gallienus). The pres. ἀφέις in Rev 2²⁰ and Ex 32³² is best taken as a regular contraction of ἀφέις, from ἀφίω (not a contract verb), which is the normal conjugation into which the -μι verb tends here to merge itself: evidence for ἀφέιω seems to be wanting. The assumption of an ἀφέω, formed by proportion from ἀφήσω, is insufficiently supported by the barbarous Silco inscr., *OGIS* 201¹³ (vi/A.D.). The MGr is ἀφήνω, with aor. ἀφησα and ἀφήκα

Proleg. p. 175, may be referred to for the quasi-auxiliary use of ἄφες, MGr ἄς. We may quote P Amh II. 37¹⁰ (B.C. 172) ἄφες αὐτὸν χαίρειν, P Hib I. 41⁶ (c. B.C. 261) ἄφ[ε]ς αὐτὸν εἰσαγαγῖν "allow him to collect" (Edd.); but P Oxy III. 413¹⁸⁴ ἄφες ἐγὼ αὐτὴν θρηνήσω (literary, i/A.D.). The Latin *sine, sinite videmus* in Mt 27⁴⁰ and Mk 15³⁶ severally, may well mean "Let us see," as Pallis renders it (*ἄς δοῦμε*) in both cases, only differing in the speakers. The verb has not yet become a mere auxiliary: it may still be rendered "allow me to," etc. For the same use in another part of the verb cf. P Oxy VII. 1067⁶ (iii/A.D.) ἀφήκες αὐτὸν μὴ κηδεῖσαι αὐτόν, "you have allowed his burial to be neglected" (Ed.). So, with infin. again, in P Par 47¹⁴ (c. B.C. 153) (= Witkowski², p. 89) ὅτι περάσεται ὁ δραπέ[της] μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἰναί.

The uses of ἀφίημι start from the etymological sense "throw" seen in the cognate *abicio*. Thus in *Syll* 356²⁶ (B.C. 6) ἀφέιναί τὴν γάστραν = "let the pot drop." From this primitive physical meaning may be derived the common meaning "leave, let go." So with dat. (as in Mt 5⁴⁰) P Tebt II. 421⁹ (iii/A.D.) θέλις αὐτὸν ἀφέιναί τῃ θυγατρὶ σ[ου] ἄφες "if you wish to let your daughter have it, do so" (Edd.). P Grenf I. 26⁶ (B.C. 113) τὴν δὲ ἡμιολίαν ἀφήκε, "waived the extra 50%," will serve as an ex. of the use seen in Mt 18²⁷, which leads to the general idea of "forgiveness." Similarly in *OGIS* 90¹² (Rosetta stone—B.C. 196) εἰς τέλος ἀφήκεν, of the "total remission" of certain taxes. (See for the NT usage of the word in this sense Brooke *Joh. Ep.* p. 20f.) Not far from this is the use seen in P Oxy IV. 744¹⁰ (B.C. 1) (= *Selections*, p. 33) ἐὰν . . . τέκης,

PART I.

ἐὰν ἦν ἄρσενον ἄφες, ἐὰν ἦν θῆλεα ἐκβαλε, "if it is a boy, let it be; if a girl, expose it." "To let alone" may mean "neglect" or "leave undone," as BGU III. 775¹⁶ (ii/A.D.) τὰ ἦδη πρόλημα ἄφες ἄρχης ἂν γένομε ἐκὶ καὶ συνάρωμεν λόγον "leave the preparations (?) till I get there and we can confer together," or again as in P Lond 144¹⁴ (? i/A.D.) (= II. p. 253) μὴ ἀφείναι με ἐπὶ ξένης ἀδιαφορηθῆναι, "not to leave me to be neglected in a strange land." It has an explanatory clause in a letter of Hadrian's age, P Oxy X. 1293¹⁶ μὴ θελήσῃ τις ἀφείναι μέρος μὴ ἐνέγκας, "lest one of them should want to leave part behind and not bring it" (Edd.). BGU III. S14 (iii/A.D.), a very ungrammatical complaint from a son to his mother, three times shows the verb meaning "abandon, desert," with an irregular dative object: ¹⁶ ἀφ[η]-κ[έ] [ε]ς [μοι οὐ] τως μηδὲν ἔχων (for ἔχοντι), ¹⁶ ἀφήκης [μοι οὐ] τ[ω]ς ψς κῶν (for κωνί), ²⁷ μὴ ἀφήσις μοι οὕτος. So in the "Erotic Fragment," P Grenf I. 1¹⁶ (literary, ii/B.C.) κῶριε, μὴ μ' ἀφήης—an appeal from a forsaken girl to her lover. P Lille 29^{ii.33} (iii/B.C.) ἀφέισθα[ι τῆς κατα]δίκης will illustrate its use with a gen. of "releasing from": so P Oxy VIII. 1119¹⁷ (A.D. 254) ἡμέεις οἱ κράτιστοι οὐ μόνον ἀφίεται [ἡμᾶς πασῶν παρ' ἄλλων ἀρχῶν]—the suppl. seems sure. P Petr II. 13 (19)^{7f.} (middle of iii/B.C.) (= Witkowski *Ep.* 2, p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόσιαι [τοῦ] ἀφθεθῆναι σε διὰ τέλους, "above all things, then, make every effort to be finally relieved of your duties" (Ed.). Witkowski (*in loc.*) says ἀφίεναί is "vox sollemnis de missione militum." It may be that a similar "formal" dismissal or sending away of the multitudes is to be found in Mt 13³⁶ Mk 4³⁶; but it may just as well mean simply "let go," as in ordinary colloquial speech. The equivalence of the Latin *mittere* is seen in the compound, P Ryl II. 126¹⁴ (A.D. 28-9) ἐπαφέις τὰ ἐατοῦ πρόβατα καὶ βοῦκα κτήνη εἰς ἃ ἐργαζῶ . . . ἐδάφ[η] "let his sheep and cattle into . . . fields which I cultivate" (Ed.): cf. "liquidis immisi fontibus apros" in Vergil (*Ecl.* 2⁶⁹). Finally, for the use of ἀφίεναί with a predicative adj. placed with the object, cf. P Fay 112¹³ (A.D. 99) ἀθέρις (sc. -στον) αὐτὸν ἔως σήμερον ἀφίκας, "up to to-day you have left it unharvested" (Edd.), P Oxy III. 494⁵ (A.D. 156) ἐλευθέρα ἀφίημι . . . δοῦλά μου σώματα, of manumission under a will.

ἀφικνέομαι.

BGU II. 614²⁰ (A.D. 217) εἰς τοὺς τόπο[υ]ς ἀφικέσθαι . . . and I. 2⁷; P Giss I. 34⁷ (A.D. 265-6) εἰστω μέντοι, ὅτι ἐὰν μὴ ἀφίκηται σὺν τῇ [. . .] Α προσκύνημα from El-Kab in Egypt, *Preisigke* 158, has 'Ανδρόμαχος Μακεδῶν ἀφίκετο πρὸς 'Αμενώθην χρηστὸν θεόν—he records his immediate cure: so *ib.* 1049 (Abydos) Πειθαγόρας Πειθαγόρου δτ' ἀφίκετο ἐπὶ σωτηρίαί, *ib.* 1052, *al.* It is almost a technical word in describing these "pilgrimages" to sacred places. So in verse, *Kaibel* 981⁹, from the island of Philae (i/A.D.):—

Νῆσον ἔ[π]ι Αἰγύπτ[ο]ιο πέρας, περικαλλέα, σεμνήν
Ἴσιδος, Αἰθίοπων πρόσθεν, ἀφιζάμενοι
ἐδομέν ἐν Νεῖλωι ποταμῶι νέας ἄκνυπορούσας.

In ordinary use it is hardly known, and in NT it only appears metaphorically, in Rom 16¹⁹. In *Preisigke* 1052 (Abydos) Κλαίνετος ἐπὶ σωτηρίαί 'Ρόδων ἀφίκετο, it seems as if the meaning is "arrived from Rhodes," involving a reanimation of the ἀπό in a new sense (instead of the perfectivizing force): cf. the problem of ἀφίξις below.

ἀφιλάγαθος.

In P Oxy I. 33^{ii.13} (ii/A.D.) (= *Chrest* I. 20) a certain Aῤῥίανος charges the Emperor Marcus Aurelius (?) with τυραννία ἀφιλοκαγαθία ἀπαιδία (presumably ἀπαιδευσία), after extolling his deified father as φιλόσοφος, ἀφιλάργυρος, and φιλάγαθος. Vettius Valens has the negative of a similar compound ἀφιλόκαλος, also found in Plutarch. Nägeli (p. 52) cites from an inscr. of ii/iii A.D. (Tanais) the strengthened compound παραφιλάγαθος.

ἀφιλόργυρος.

For this word, which according to Grimm-Thayer is found "only in the NT" (?), see (in addition to Didache 15¹) the quotation from P Oxy I. 33 s.v. ἀφιλάγαθος. Add *Private* 137⁵ (probably ii/B.C.); also *Syll* 732²⁵ (Athens, B.C. 36-5), 325¹⁷ (Istropolis, i/B.C.), both of which have the adverb ἀφιλαργύρος. Cf. Nägeli, p. 31, Deissmann *LAE*, p. 81 f.

ἄφιξις.

One early citation may be made from P Petr II. 13 (18A)⁶ (B.C. 258-3) ἵνα ἀναχωσθῆι καὶ ὀμαλισθῆι πρὸς [τῆ]ν τοῦ βασιλέως ἄφιξιν, where the word certainly means *arrival* (the reference is to the filling up and levelling of some excavated place in view of a visit from King Ptolemy II.): so also in Aristaeus (ed. Wendland) 173 ὡς δὲ παρεγενήθημεν εἰς Ἀλεξάνδρειαν, προσηγγέλι τῷ βασιλεῖ περὶ τῆς ἀφίξεως ἡμῶν, and *Magu* 17¹¹ ὡς δὲ περὶ ὀδοιχόνθ' ἔτη μετὰ τὴν ἀφιξιν ἐφά[νησαν οἱ λευκοὶ] κόρακες, and as late as iv/A.D. in P Lips I. 64⁸⁵ πρὸς (l. πρὸ) τῆς ἀφίξεως τοῦ δικαστηρίου and ⁴⁷, and in the Christian letter P Oxy VI. 939^{26ff.} (= *Selections*, p. 130) παραμυθοῦ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]ὴν ἀφιξιν, "we comfort her by hourly expecting your arrival" (Edd.). But Josephus *Ant.* ii. 18 fin., μὴ προδιλόωντες τῷ πατρὶ τὴν ἐκεῖσε ἀφιξιν—not included among Grimm's citations—can hardly mean anything but "departure," or at least "journey": Whiston renders "removal." It must be admitted that Jos. uses the word also for "arrival," as *Apion* i. 18 (127), 25 (223) and 27 (275). See *Proleg.* p. 26 n¹ on the question of Ac 20²⁹.

ἀφίστημι.

The transitive tenses recur in formulae upon contracts of sale, etc.: the vendor is to "repel" any claimant or trespasser. Thus BGU IV. 1127¹⁹ (B.C. 18) καὶ πάντα τὸν ἐπελευσόμενον ἢ ἐμπορησόμενον αὐτὸν Ἄ. ἀφίστάσιν παραχρή[μα τοῖς ἰδίοις δαπανή]μασιν. Generally it is ἀποστήσειν, as P. M. Meyer notes on P Giss I. 51²⁰, where is a list of instances. Cf. P Lond 3²⁷ (B.C. 146 or 135) (= I., p. 46) εἰ δὲ μὴ ἀποστήσω, ἀποστήσω ἐπάναγκον, "if I do not repel him, I will do so under compulsion" (Ed.). In P Par 59² (B.C. 160) (= Witkowski², p. 75) τὸν λόγον τῶν χαλκῶν (sc. λαβέ) ἀπέστηκα (δραχμᾶς) ἢ ἀργυρίου (δραχμᾶς) Δσξ, Grenfell-Hunt-Smyly and Wilcken suspect a mistake for ἀπέσχηκα: Witkowski objects that ἀπέχω would have been enough, and would render "solutum accepti." But ἀπέσχηκα is quite common. Witkowski shows that even in Homer ἀφίσταμαι could mean "solvo pecuniam debitam." It also means "renounce a claim to" or "give up occupation of," etc., c. *gen. rei*, with or without ἀπό: thus in P Grenf II. 28^{3ff.} (B.C. 103) ἀφίσταται Σεννήσις . . . ἀπὸ τῆς ἰωνημένης ὑπ' αὐτῆς παρὰ Πετεαρσεμῆως . . .

(τετάρτην) μερίδα ἀμπελῶ(νος) συνφύτου, the meaning seems to be that Sennesis "renounces" all claim to a piece of land she had sold to Petearsentheus (but see the introduction to P Lips I. 1, and Wilcken in *Archiv* iv. p. 456). For a similar use of the middle cf. *OGIS* 763⁴⁶ (ii/B.C.) πειράσομαι καὶ νῦν τῆς τοιαύτης προθέσεως μὴ ἀφίστασθαι, and *Magu* 53⁶³ οὐθενὸς ἀποστήσεται τῶν ἀνηκόντων τῆι πόλει, *al.* For various uses of the intrans. active, cf. P Grenf II. 77⁹ (iii/iv A.D.) ἀλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "you unfeelingly went off without taking your brother's body," but only (as appears later) his effects, P Lond 1209¹² (B.C. 89) (= III. p. 20) ὧτα ἀφεστηκότα, "ears standing out (from the head)," P Giss I. 9³ τοῦ ἀνδρός μου . . . ἀποστάν[ο]ς εἰς Ὅασιν ἐμπορίας χάριν, BGU I. 159⁴ (A.D. 216) ἀπέστ[η]ν τῆς κόμης, *OGIS* 654² (i/B.C.) τὴν Θηβαίδα [ἀ]ποστάσαν . . . νικήσας, BGU III. 920³¹ (A.D. 180) οὐκ ἐξόντος μοι ἀποστήτην τῆς μισ[θ]ώσεως (cf. I Tim 4¹), P Rein 7¹⁸ (B.C. 141?) ἐμπλεκείς τέ μοι οὐκ [ἀ]πέστη εἰ μὴ ἠνάγκασε κτλ., "only left me after he had forced me to sign," etc. This last use, with which may be compared Lk 13²⁷, etc., is seen in an incantation of the great Paris magical papyrus, 574²⁴⁴ (iii/A.D.) (= *Selections*, p. 114) ἔξελθε δαίμων, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι(να), ἄρτι ἄρτι ἤδη.

ἀφοβῶς.

P Tebt I. 24⁷¹ (B.C. 117). P Ryl II. 62¹⁷ (iii/A.D.) (a literary effort) ἄ. καὶ πεπαρησιασμένως (*i. e.* πεπαρρ.)

ἀφοροῶ.

With ἀφορᾶν εἰς = "look away from [other things] to" in Heb 12², Abbott (*Joh. Voc.* p. 28) aptly compares Epict. ii. 19, 29 εἰς τὸν θεὸν ἀφορώντας ἐν παντὶ καὶ μικρῶ καὶ μεγάλῳ, and iii. 24, 16 where Epictetus says of Herakles' attitude to Zeus—πρὸς ἐκείνον ἀφορῶν ἐπραττεν ἃ ἐπραττεν. On the form ἀφίδω (Phil 2²³ Ἰ AB* D* FG 33) see *Proleg.* p. 44: in spite of Thackeray's note (*Gr.* p. 124 f.—which see for further exx.) we cannot allow the long-lost digamma any influence in determining this Hellenistic type—see Brugmann-Thumb p. 143, and further under ἔτος. In this word at any rate the levelling of ἀπιδεῖν to ἀφορᾶν is a certain explanation.

ἀφορίζω.

BGU III. 915^{15,24} (A.D. 49-50) τὰς ἀφωρισθείσας ὑπ' Ἐρμαίου (sc. ἀρούρας), *ib.* IV. 1060³³ (B.C. 14) τὸν ἀφωρικόν(τα) τὸ ἔδαφος, in a technical sense: cf. much earlier *OGIS* 620 (iv/B.C.) ἀφορῖσαι αὐτῷ τέμενος. Similarly in Rev L ἡ ἀφωρισμένη was the part of the Libyan nome, the produce of which was reserved for Alexandria: see the editor's note, p. 169. For the word, as in Mt 13⁴⁹, we may add a citation from the *Pelagia-Legenden*, p. 66, μὴ με ἀφορῖσης ἀπὸ τοῦ οὐρανοῦ σου θυσιαστηρίου. In *Kaibel* 2.44³, an epitaph from near Cyzicus, written in a conventional Doric, τᾶ κάλλος ἀφώρισε Κύπρις ἐν ἀστοῖς means "set apart" as incomparable.

ἀφορμή.

This Pauline word is well established in the vernacular with meanings varying from "incitement" or "prompting" (P Oxy II. 237^{ii.21}, A.D. 186, ἐκ μη[τ]ρὸς ἀφορμῆς) to the

more ordinary "occasion" or "opportunity." Thus the edict of an Eparch of Egypt, P Oxy I. 34^{iii.12ff} (A.D. 127) runs τοῦ[ς] διὰ ἀπειθίαν κ[αί] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ε]ν τεμωρήσονται (see under ἀπειθεία). So in Caracalla's edict (A.D. 215), P Giss I. 40^{vii.11} ἵνα μ[ὴ] π[α]ρ' αὐτοῖς ἡ δειλίας αἰτία ἢ παρὰ τοῖ[ς] κακοθέσιν ἐπιρ[ε]σίας ἀφορμὴ ὑπολειφθῆ. The last clause recalls Rom 7^a, and other passages where ἀφορμὴ and ἀμαρτία are brought together. (Ζητεῖν ἀφορμὴν is a Western reading in Lk 11⁵⁴). See also BGU II. 615⁸ (ii/A.D.) ἀφορμὴν εὐρών (i. εὐρούσα) — a daughter "finds an opportunity" to write to her father, *ib.* 632²¹ (ii/A.D.) καὶ ἄγω διὰ πᾶσαν ἀφορμὴν ο[ὐ]χ ὀκνῶ σοι γράψαι περὶ τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, "and on every opportunity I do not delay to write you regarding the health of myself and of mine," *ib.* III. 923²² (i/ii A.D.) καλῶς οὖν ποιήσεις, ἐὰν εἴρῃς ἀφορμὴ[ν] διαγραφάμενος κτλ., P Strass I. 22^{20f} (iii/A.D.) ἔχοντός τινος ἀφορμὴν κἄν βραχίαν δικαίαν κατοχῆς, "if any one has a just occasion of possession for however brief a period," and from the inscriptions *Prène* 105¹² (c. B.C. 9) δ[ι]φέλος εὐτυχεστέρα[ς] λάβου] ἀφορμᾶς, and ¹⁶ ἵνα ἀφορμὴ γένοιτο τῆς εἰς τὸν Σεβαστὸν τεμῆς. The more literal sense of the word is seen in the iv/A.D. letter P Amh II. 143^{14ff}. μὴ θελήσης οὖν, κύριε, μῖνε (= μείναι) ἐκτὸς ἡμῶν αὐρίον διὰ τὴν ἀφορμὴν τοῦ ὕδατος εἶνα δυνηθῶμεν ποτίσαι τ[ὸ]ν μέγαν κλήρον, "so please, sir, do not stay away from us to-morrow, because of the flow of water, so that we may be able to irrigate the large holding" (Edd.). It is common in Vettius, esp. with πράξεως ἢ πραγμάτων: thus p. 238² περὶ τὰς πράξεις καὶ βιωτικὰς ἀφορμᾶς. An apparently new verb ἀφορμάζεται is found in the late P Lond IV. 1360⁷ (A.D. 710), in the sense of "make excuses" (Ed.). In MGr the noun means "occasion, cause."

ἀφρός.

The adj. ἀφρόνεντι, as an epithet of the sea, occurs in a late hymn to Isis, *Kaibel* 1028⁷⁴. For the medical writers' use of ἀφρός (Lk 9³⁹) see Hobart's plentiful evidence, *Med. Language of St Luke*, p. 17 f. The word is MGr.

ἄφρων.

P Fay 124¹² (ii/A.D.) πάντῳ γὰρ μοι δοκεῖς ἀφρων τις εἶ[ναι], "indeed you appear to me to be quite mad" (Edd.) — a remonstrance addressed to a man who was defrauding his mother of some allowance. The adj. occurs in the literary P Grenf I. 1¹⁹ (ii/B.C.) ἐὰν δ' ἐνὶ προσκαθεῖ μόνον, ἀφρων ἔσει: see note.

ἀφροπνῶω.

Plummer on Lk 8²³ says the use = "fall asleep" is "medical and late": unfortunately he gives no evidence of the former (nor does Hobart mention it), but the citation from Heliodorus is to be noted. Lobeck *Phryg.* p. 224 gives others. The transference of an ἀπό compound from the end of an action to the beginning of it is seen also in ἀφίξις (q. v.): in neither case is Luke likely to have started the change of meaning, but our evidence is still scantier here than there.

ἀφροστερέω.

P Flor I. 3¹⁷ (A.D. 301) ἐὰν δὲ ἀφροστερή[σ]ωσι καὶ μὴ παραστήσωμε[ν] ἡμεῖς αὐτ[ο]ν τὸν [ὑπὲρ] αὐτῶν λόγον ὑπο-

PARU I

μ[ε]ν[ο]ῦμεν, "but if they fail, or if we do not make the arrangement, we hold ourselves responsible." A similar phrase is found *ib.* 34¹¹ (A.D. 342), P Lips I. 54¹¹ (c. A.D. 376), *ib.* 56¹⁹ (A.D. 398), and PSI 86¹⁴ (A.D. 367-75). P Lond 1166¹³ (A.D. 42) (= III. p. 105) ἐὰν δὲ ἀφροστερῆ τὸ βαλανεῖον κα[ὶ] μ[α]σσι, of a bath insufficiently warmed, gives us the word from the NT epoch itself.

ἄφρωνος.

In *Syll* 802⁴¹ (iii/B.C., from the Asclepium of Epidauros) one of the eures effected is that of a παῖς ἄφρωνος. For its application to a dumb idol in I Cor 12², cf. *Kaibel* 402¹, from Sebastopolis in Galatia, where the marble pillar is made to say Γαῖά με τίκεν (i. τίκτεν) ἄφρωνο[ν]: now through the inscription it speaks. The word is MGr.

ἀχάριστος.

In *Syll* 226¹⁵⁹ (Olbia, on Euxine—iii/B.C.) the verb ἀχαριστέιν occurs in the normal sense: see also BGU IV. 1026^{xvii.16} (iv/v A.D. magical) τοὺς δὲ ἀπαλλαγέντος (i. -ας) καὶ ἀχαριστήσαντα[ς]. In P Grenf I. 52¹² (iii/A.D.) ἀχάριστον = "antidote" "id est sine gratia," as a Latin writer in Grenfell's note explains it, assigning a reason. A poem dated A.D. 94 (*Kaibel* 618, Rome) is inscribed on the tomb of its precocious author, a boy of eleven: it has the line σπείρων εἰς ἀχάριστα μάτην θ' ὑπὸ κυφὸν ἀροτρον ταῦρον ὑποξείζας. Vettius also may be cited for adj. and verb, and the abstract ἀχαριστία.

ἀχρειοποίητος.

This negative of a well-warranted word is said by Grimm to exist neither in profane authors nor in LXX. Its appearance, therefore, at once in Mark and in Paul is—*valeret quantum*—support for the inference that a genuine Logion about a "house not made with hands" underlies the perversion of Mk 14³⁹, and is quoted by Paul (and Heb 9^{11.21}): it would be probably a coinage for the occasion in the earliest source.

ἀχρεῖος.

With Lk 17¹⁰ may be compared the fragmentary P Par 685⁴ ἀχρεῖους δούλους: see also P Magd 29⁶ (B.C. 217) τόπ[ον] ὄντα καὶ μοι ἀχρεῖους καὶ στενὸν ἐπὶ μήκος δέδωκεν. The one occurrence of the adj. in NT may quite possibly be a mistaken gloss: the Lewis Syriac presumes simply δούλοι ἔσμεν, a very plausible reading.

Herwerden cites the abnormal feminine ἀχρεία from *IG Sept* 303¹⁰ (iii/B.C.) φιάλην . . . ἀχρεία.

ἀχρεῖω.

In *OGIS* 573¹⁶, a Cilician inser of i/A.D., it is forbidden ἡγε ἀπαλείψαι ἢ ἡγε ἀχρεῶσαι ἢ ἡγε μετᾶραι the inscriptions and votive offerings of an adjoining temple. The verb occurs in a quotation of Vettius, p. 290¹, where a king says ὁ τοιοῦτος . . . ἀτεκνος τῶν ἀναγκαίων στερηθήσεται καὶ πάντα ἀχρεῶσας τρόπον ἐπαίτου ζήσεται.

ἄχρηστος.

P Tebt I. 74^{30.70}, 75^{58.88} (both ii/B.C.) of "unproductive" land. So in C¹ Herm 7^{iii.6} (ii/A.D.), but *hiat contextus*.

It describes a pig in P Flor II. 127¹⁴ (A.D. 256) ἀλλὰ καλὸν πάλιν ἔστω, μὴ ὡς πρῶην καὶ λεπτόν καὶ ἄχρηστον. *Ib.* 185⁷ (A.D. 254) κατεαγμένα καὶ ἄχρηστα, of panniers, and P Oxy X. 1346 (ii/A.D.?) ἄχρηστος [γ]έγωναι (i. γέγονε), of a garment. *Cagnat* IV. 293¹⁴ (Pergamon, B.C. 127-6) κατεφθαρμένον . . . καὶ] . . . γεγονὸς ἀχρησ[τον, of a gymnasium. The moral sense of the word comes out in P Oxy VII. 1070^{69 ff.} (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]ῦ [Ἡρ]αίειδι τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι ἀχρήστου οὐσης αὐτῆς, "do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Herais, who is unworthy" (Ed.). The resemblance to Philem¹¹ is obvious. Vettius (p. 62⁷) speaks of ἀχρηστα βρέφη.

ἄχρι, ἄχρισ.

No example of ἄχρις has yet been produced from the Ptolemaic papyri. In the Roman period both forms are found, their usage being apparently determined as a rule by the same considerations of euphony as in the NT. For ἄχρι οὐ cf. P Oxy I. 104¹⁸ (a will, A.D. 96) ἄχρι οὐ ἐκπληρώσωσι ἀργυρίου δραχμαὶ τριακόσσιαι, BGU I. 19^{1.5} (A.D. 135) ἄχρι οὐ γράψω τῷ κρατίστῳ ἡγεμόνι and P Oxy III. 507³⁰ (A.D. 169) ἄχρι οὐ ἀποδώ σοι τὸ κεφάλαιον, etc. Without οὐ, cf. P Oxy III. 491⁸ (A.D. 126) οὐδ' ἄλλως καταχρηματίζην ἄχρι ἐκάτερος αὐτῶν πληρώσει ἔτη εἴκοσι πέντε, *ib.* IX. 1215 (ii/iii A.D.) (please come to me) ἄχρι τὰ πράγματα κατασταλή (illit. letter). For ἄχρις ἂν cf. BGU III. 830¹³ (i/A.D.) ἄχρις ἂν σοι ἔλθω, *al.* "Ἄχρι of manner is illustrated by *Ostr* 1129⁶ (A.D. 207) ἄχρι τοῦ ὄψωνίου, P Tebt II. 301²¹ (A.D. 190) ἔσχον τούτου [τὸ εἶ]σον ἄχρι ἐξετάσεως, "I have received a copy of this for investigation" (Edd.). With the phrase ἄχρι τοῦ νῦν in Rom S²², Phil 1⁶, cf. EGU I. 256⁹ (time of Antoninus Pius) μέχρ[ι] τ[οῦ] νῦν :

ἄχρι is only an *ablaut* variant of μέχρι—see Brugmann-Thumb, p. 631.

ἄχυρον.

A few citations suffice for this very common word, which survives in MGr. One shows that "bricks without straw" were as abnormal in the Ptolemaic period as in the days of the Exodus: P Petr II. 14 (2)¹² (as amended III. p. 139) shows directions ἐς τὰ ἄχυρα πρὸς τὴν πλινθοκίαν. So in *Syll* 587⁷³ (B.C. 329-8, Attica) ἀχύρων σάκοι εἰς τὴν οἰκοδομίαν τοῦ τείχους: Ditt. cites another Attic inscr. which mentions πηλὸς ἡχυρωμένος. This use of chaff was accordingly not limited to Egypt. The practice exemplified typically in the Ptolemaic ostrakon, *Ostr* 1168—λό(γος) ἀχύρου, an account for fuel εἰς τὰς καμίνους, and in BGU III. 760⁹ (ii/A.D.) ἄ. τὰ καὶ χωροῦντα ἐς ὑπόκαυσιν τοῦ με[γά]λου γυμ(νασίου), P Fay *Ostr* 21 (A.D. 306) ἀχύρου καυσίμου σάκ(κον) ἄ—reminds us that (brickmaking apart) feeding the fire was the *normal use* of the "chaff." The stern theology of earlier days may have glossed the Baptist's words with Prov 16⁴:

ἀψευδής.

P Lond 121^{670 f.} (magic, iii/A.D.) (= I. p. 102) ἐπὶ τῷ ἀχράντῳ φωτὶ ὀχοῦμενος ἀψευδής. The adverb is restored in BGU II. 432^{ii.1} (A.D. 190) λεγομένο[ἀψ]ευδῶς πρὸς κτλ: cf. also the late P Lond IV. 1343⁸ (A.D. 709) ἀψευδῶς καὶ ἄσυμπαθῶς. The passive adj. occurs in *Preisigke* 1070 (a προσκύνημα from Abydos) . . . καὶ ἀψευστον καὶ δι' ὅλης οἰκουμένης μαρτυρούμενον οὐράνιον θεὸν [Βηθσάν] ἐδέισα[μεν, and P Leid W^{xvii.42} ὁ ἔχον τὴν ἀψευστον ἀλήθειαν.

ἄψυχος.

P Lond 121^{441 f.} (magic, iii/A.D.) (= I. p. 98) ἡσύχαζον ἀψύχοις τροφαῖς χρώμενος. It is MGr, = "lifeless."

B

Βάαλ—βαίνω

Βάαλ.

Τῆ Βάαλ in Rom 11⁴ is paralleled in LXX four times outside Prophets and Apocrypha, where it is feminine without variant: correct thus the note in *Proleg.*³, p. 59, where see also a reference to the usual explanation (Dillmann's).

Βαβυλών.

P Iand 15^{iii 5} (iv/A.D.) has Βαβ[υ]λ[ω]ν[α] in a fragmentary context. See also P Flor II. 278^{ii. 8} (ii/A.D.), a letter addressed στρατ[η]γῶν Ἀραβία(ς), where he is instructed καμήλους οὓς προσέ[τα]ξεν ἄρρενας καὶ ῥωμαλείους, δυναμένους ταῖς πορείαις ὑπηρετεῖν, ἢ αὐτὸς ἀγαγεῖ ἢ διὰ τινος τῶν σὼν πέμψον εἰς Βαβυλώνα.

βαδίζω.

For this common LXX verb reference may be made to P Par 51³ (B.C. 160) (= *Selections*, p. 19) ὤμ[η]ν βατ(= διζέιν με [ἀπ]ὸ λειβὸς ἕως ἀ[π]ηλιώτων, "I dreamt that I was going from West to East," P Lips I. 104²⁹ (c. B.C. 96-5) (= Witkowski², p. 118) εἰκῆ ἐφ' ἀλλαχῆ βαδίζετε, P Oxy IV. 743²⁹ (B.C. 2) τὸ βαδίσαι εἰς Τακόνα, and P SI I. 95⁹ (iii/A.D.) κἂν σε δῆ (i. δέη) βαδίσαι εἰς . . . The subst. is found P Grenf II. 14 (b)² (B.C. 264 or 227) ὄνου βαδιστὰς πέντε. In P Flor III. 376²³ (iii/A.D.) ὑπὸ τοὺς βαδιστὰς [. . . has the note "sc. ὄνου": that the noun is really understood, and not latent in the hiatus, is shown by the word βαδιστηλάτας above (l. 13)—cf. P Tebt I. 262 (late ii/B.C.), P SI II. 205⁷ (A.D. 295). A donkey was apparently regarded as "what will go," which is not a unanimously accorded estimate: does βαδιστής as epithet of ὄνου suggest that the verb connoted a kind of gait seen typically in a donkey? See also the editor's note on P Kyl II. 236⁸ (A.D. 256).

βαθμός.

The thought of a "vantage ground, a 'standing' (RV) a little, as it were, above the common level," which Hort (*Christian Ecclesia*, p. 202) suggests for this word in 1 Tim 3¹⁹, may be illustrated from the Mytilene inscription *IG II. 243*¹⁶ τοῖς τὰς ἀξίας βαμοῖς ἀνελόγησε, "er wurde durch sein Verhalten dem Ehrenamte gerecht" (Nägeli, p. 26). See also R. M. Pope *Exp T* xxi. p. 112 ff. The word is found in the mystery religions, e.g. Reitzenstein *Poimandres* 13⁹, p. 343. ὁ βαθμὸς οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. Immisch in *Philologus* xvii. (N. F.) p. 33 n.¹ cites βαθμός as a technical expression in philosophy, denoting a step towards the goal, and compares Olympiodorus *Proleg. (Comm. in Aristotelem Graeca* XII. I), ed. Busse, p. 9³¹, and *ib. Scholia in Platōnis Phaedonem*, ed Finckh, p. 3¹⁶.

The rule which the grammarians lay down that βαθμός is the Ionic form of the Attic βασμός (so Lob. *Phryg.* p. 324)

is not borne out by the evidence of the inscriptions: see Thumb *Hellen.* p. 73.

βάθος.

The literal meaning is illustrated by P Fay 110⁸ (A.D. 94) σκάψον ἐπὶ βάθος, "dig a deep trench": cf. BGU II. 647^{13, 25} (A.D. 130) ἐπὶ βάθους, *ib.* IV. 1122¹⁶ (B.C. 14) . . .] ἔχον τὸ καθήκον βάθος, of the setting of plants in trenches in a garden—cf. Mk 4⁵. The ordinary use in connexion with πλάτος is seen, e.g., in measurements for excavations in the construction of a canal, P Giss I. 42 (A.D. 117) *passim*, as ⁵ βο(ρρά) ἐχόμε(να) σχοι(νία) δ ξύλ(α) ρκ[η], πλάτος γ, βάθ(ος) ε, ν(αύβια) ξδ. Herwerden *Lex. s.v.* cites *Papiers du Louvre* (ed. Letronne) 64 (ii/B.C.) μή σ' ἐπὶ βάθος (= παντελὺς ?) τοῦτο πεποηκέναι. The astrological use of β. to denote the space below the horizon out of which the stars rise (e.g. Dieterich *Mithrasliturgie*, p. 8⁵, ἐγὼ εἰμι σύμπανος ὑμῖν ἀστήρ καὶ ἐκ τοῦ βάθους ἀναλάμπων) may throw some light on Rom 8³⁹ (see Lietzmann in *HZNT ad loc.*). For the true "Greek" character of the Pauline phraseology in Rom 11³³ ὃ βάθος πλοῦτου κτλ., see Norden *Agnostos Theos*, p. 243 f.

βαθύνω.

For this verb = "go deep," as in Lk 6⁴⁸, we can only point to Philo I. 248, 15 (cited in Sophocles *Lex. s.v.*): see Radermacher *Gr.* p. 19, for other solitary instances of transitive verbs used intransitively.

βαθύς.

For β. associated with time (class.), as in Lk 24¹, cf. P Lips I. 40^{ii. 10} (iv/v A.D.) ὀψὲ πάνυ βαθ[ε]ίας ἐσπέρας. So in the fragment of an epithalamium (iv/A.D.), P Kyl I. 17⁶—

ὁμοφροσύνην δ' ὀπάσσει[ε]
ἦδη που θεὸς ἄμμι καὶ αὐτίκα τέκνα γενέ[σ]θαι
καὶ πα[τ]ρων παῖδας καὶ ἐς βαθύ γῆρας ἰκέσθ[αι].

It is applied to colour in P Lond S99⁴ (ii/A.D.) (= III. p. 208) τὸ οὖν βαθύτερον (sc. πορφύριον) πεποιήται εἰς τὸ σπανοῦ (?) καὶ τὸ ὀξύτερον εἰς τ[ὸ] ἀλλ[ο]. The comparative βαθύτερον is also found P Petr III. 43 (2) *rectōv.*¹² (B.C. 245) (p. 121). Note a new compound, recalling the combination in Lk 6⁴⁸, P Hal I. 1^{ii. 83} (iii/B.C.), where a πολιτικός νόμος is headed φυτ[εύ]σως καὶ οἰκοδομ[ίας] καὶ β[αθ]υρο[γ]ής.

βαίνω.

The simplex of this old verb, whose compounds are ubiquitous, has perhaps not quite disappeared from use, though not to be found in NT. Its present appears in Dt 28³⁶, its perfect in Wisd (*bis*) and 3 Macc: cf. BGU IV.

1192¹⁰ (i/B.C.), where τῶν [μ]έν β[αι]νόν[των] τὴν ἀπα[ίτησιν] is read by Schubart, who regards the supplement as "unvermeidlich." Less noteworthy is its appearance in a long builder's specification for a temple at Lebadea, *Syll* 540¹⁶³ (B.C. 175-1) βεβηκότας (sc. τοὺς λίθους) ὄλους ἀσχάστους, ἀνε[γκλή]τους κτλ.

βαίον.

This word, apparently of Egyptian origin, which is found in Bibl. Grk only in 1 Macc 13⁵¹, Jn 12¹³, occurs in the late P Flor I. 37³ (v/vi A.D.) δικαίω βαίω, of a palm branch used as a measuring rod. βαία is quoted in P Tebt II. p. 69 from a text edited by Wessely; and βαίων occurs in P Leid V^{ii.17}, but with βαίς as nom. in preceding line. The form βαίον is presumed by the compounds βαιοφορεῖν and βαιοφορία: see P Tebt II. 294¹⁰ (application for the purchase of a priestly office—A.D. 146), where the writer promises "to carry the β." and perform all the other needful offices, also 295¹¹ (A.D. 126-38) and 599 (ii/A.D.). For the form βαίς see P Lond 131 *recto*³⁵¹ (A.D. 78-9) (= I. p. 181) βαίς, P Oxy IX.1211⁸ (ii/A.D.) βαίς χλωράς ις (cf. P Leid W^{vi.50}—ii/iii A.D.—λαβὼν βαῖν χλωράν), and BGU II. 362 (A.D. 215) *ter* in the phrase ὑπὸ δένδρα καὶ βαίς: Wilcken *Chrest.* I. p. 128 prints β[αίς]—ought it to be acc. pl. βαίς? In view of the above evidence the word makes yet another deduction from the fast vanishing list of "bibl. and eccl." words in Grimm.

βάλλω.

That the verb does not necessarily imply *casting* or *thrusting* with some degree of violence is clear already from the NT itself; and there are vernacular parallels to negative the assumption of "Jewish Greek." Thus in BGU II. 597⁴ (A.D. 75) ἵνα βάλη τὸν μόσχον πρὸ τῶν προβάτων the verb does not suggest a violent "flinging" of the helpless calf before the ferocious beasts afterwards named. Cf. P Oxy VII. 1069²⁶ (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βάλεωσαν, "let them put good measure into it" with reference to the making of a tunic, and *ib.* VI. 934⁹ (iii/A.D.) μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον, "do not fail therefore to throw the manure on the land" (Edd.); cf. P Fay 118²¹ (A.D. 110) βάλλωι ἐξ ἀρούρας εἰς τὴν Ψενιδόφριν, "I am manuring six arourae at Psenophris" (Edd.). For a similar absolute usage see *Syll* 522⁷ (iii/B.C.) θύειν δὲ τὸμ μὲν βοῦν βεβληκότα. τὴν δὲ οἶν βεβληκ[υ]ϊαν, of animals that have "cast" their first teeth. A very curious absolute use occurs in *Syll* 389¹¹ (A.D. 129), where the Ephesians honour Hadrian as διδόντα τῇ θεῷ τῶν κληρονομῶν καὶ βεβληκότων τὰ δίκαια: Dittenberger tentatively suggests that it may be a rendering of *bona caduca*, property without an heir. P Lond 1177⁴⁰ (A.D. 113) (= III. p. 182) αἱ πλεῖσθ βληθείσαι [?] sc. ὕδατος χορηγίαί βαλανείου Σενηραίου will illustrate Mt 9²⁷ and other places where β. is used of liquids. With the phrase of Mt 5²⁵ etc. cf. P Tebt II. 567 (A.D. 53-4) εἰς δεσμευτήριον βληθήσεται. P Flor II. 148¹¹ (A.D. 266-7) τὰ δὲ τεμνόμενα φυτὰ εὐθέως εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῆ. "be put in water that they may not wither," is a further instance of the unemphatic use. The intransitive βάλλειν, in NT found only in Ac 27¹⁴, occurs in a much milder sense in Epict. ii. 20. 10 βαλὼν κάθευδε καὶ τὰ τοῦ σκώληκος ποίει, "lie down and sleep and play the part of the worm," *ib.* iv. 10. 29 τί οὖν οὐ

ρέγκω βαλῶν; and Enoch 18⁶ ὄρη εἰς νότον βάλλοντα, (mis)quoted by Radermacher *Gr.* p. 18. For the aor. indic. ἐβλήθη used of present time in Jn 15⁶ cf. *Proleg.* pp. 134, 247, and Abbott *Joh. Gr.* p. 327. On βεβληῖσθαι, used of sick persons, as Mt 8¹⁴, Lk 16²⁹, see Field *Notes*, pp. 7, 70.

βάλλω is the only verb to form a gerundive in NT, and that only once (Lk 5³⁸ βλητέον): the gerundive in -τέος is rare, though not unknown, in papyri, and is generally found in formulae, so that we should hardly credit it to popular speech.

βαπτίζω.

As late as iv/A.D. the word is used in a magic papyrus, P Lond 46⁶⁹ (= I. p. 67) of a "submerged" boat—ἀπὸ νεναυαγκ(ότος) πλοίου ἀπὸ πάκτωνος βεβαπτισμένου. Lucian *Timon* 44 makes the Misanthrope threaten ὄθειν καὶ ἐπὶ κεφαλῇ βαπτίζοντα. So in a fragment of Epictetus (Stobaeus no. 47—Schenkl p. 474), quoted by D. S. Sharp, *Epictetus and the NT*, p. 66, ὡσπερ οὐκ ἂν ἐβούλου ἐν νηὶ μεγάλη καὶ γλαφυρᾷ καὶ πολυχρῶσῳ πλέων βαπτίζεσθαι. With its use to express ceremonial ablution—as Lk 11³⁸ and the new Gospel-fragment P Oxy V. 840¹⁵ μ[η]τε μὴ τῶν μαθητῶν σου τοὺς πόδας βαπτισθέντων—we may compare another magic papyrus P Lond 121⁴¹¹ (iii/A.D.) (= I. p. 98) λουσάμενος καὶ βαπτισάμενος. Our earliest quotation is from P Par 47³³ (c. B.C. 153) (= *Selections*, p. 22) κὰν ἰδῆς ὅτι μέλλομεν σωθῆναι, τότε βαπτίζόμεθα. The translation of the letter, which is very illiterate, is by no means clear, but βαπτίζόμεθα must mean "flooded," or overwhelmed with calamities. That the word was already in use in this metaphorical sense (cf. Diod. i. 73. 6), even among uneducated people, strikingly illustrates our Lord's speaking of His Passion as a "baptism" (Mk 10³⁸).

βάπτισμα.

The word is restored by the editor in the new fragment of an uncanonical Gospel, P Oxy X.1224, Fr. 2 *verso* i. 4 (iv/A.D.) τί β[ά]πτισμα καινὸν κηρύσσειν (sc. φασίν) "what is the new baptism that they say thou dost preach?"—where for β. κηρύσσειν he compares Mk 1⁴, and for the likelihood of questions concerning a "new baptism," Jn 4¹⁴. That the noun is "peculiar to NT and eccl. writ." (Grimm) is of course natural: the new use to which the verb was put as a *term. techn.* demanded a corresponding noun. The same may be said of βαπτισμός and βαπτιστής, which only occur certainly in Josephus's account of John the Baptist: see further *s.v.* βαπτισμός.

βαπτισμός.

Grimm's statement that "among prof. writ. Josephus alone (*Antt.* xviii. 5. 2) uses the word, and of John's baptism" is traversed by the ordinary text of Plutarch's *Moralia*: see the *De Superstitione* 3, p. 166 A, where he names among superstitions πηλώσεις καταβορβορώσεις βαπτισμούς, ρίψεις ἐπὶ πρόσωπον, αἰσχράς προκαλίσεις, ἀλλοκότους προσκυνήσεις. But, unfortunately, the word is only Bentley's emendation for σαββατισμούς, according to Bernadakis' apparatus—was the change necessary?

As distinguished from βάπτισμα in which the result is included, βαπτισμός is the act of immersion (Blass *Gr.* p. 62);

and hence in Heb 6² Chase (*Confirmation in the Apost. Age*, p. 44 f.) understands διδαχὴ βαπτισμῶν as = “the teaching about acts of washing,” the exposition of the truths and spiritual principles embodied and expressed in the baptism of this disciple and of that.”

βάπτο.

In P Tebt II. 287³ (A.D. 161–9) the fullers and dyers of the Arsinoite nome appeal against a tax that had been imposed upon their trades—οἱ μὲν εἰ[σι] γναφεῖς οἱ δὲ βαφεῖς τῆν ἔργασίαν, δίδονται δὲ ὑπὲρ τέλους κτλ. For the τέλος βαφῶν see also *Ostr* 700, 1068 (both ii/A.D.), and 1516 (ii/B.C.). In P Par 52¹⁰, 53⁵ (B.C. 163–2) βαπτά = “coloured garments”: cf. P Oxy X. 1293²⁴ (A.D. 117–38) εἰς βαφὴν ἐρ[ί]θια, “wool to be dyed.” A late instance of the verb in this sense may be cited from P Iand 17⁷ (vi/vii A.D.).

The verb is restored by the editors in the uncanonical Gospel fragment, P Oxy V. 840⁴³ ἐγὼ δὲ καὶ οἱ [μαθηταὶ] μου οὐς λέγεις μὴ βεβα[πτισθαι] βεβά[μμεθα] ἐν ὕδασι ζωῆς αἰωνίου: cf. Epict. ii. 9. 20 ὅταν δ’ ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἤρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος, where βεβαμμένου seems to refer to baptism and ἤρημένου to circumcision (see Sharp *Epictetus and the NT*, p. 134 f.).

βάρβαρος.

For the contrast with Ἕλληνας see *OGIS* 765¹⁶ (iii/B.C.) αὐτὸς δὲ ἀντετά[ξ]ατο πρὸς τοὺς βαρβάρους ἀ[τ]μ[ι]ζόντας τε ἡμᾶς] . . . καὶ εἰς τοὺς Ἕλληνας [παρανομούντας], cf. 15, 19, 21, 32; *ib.* 763¹⁰ (letter of Eumenes II., ii/B.C.) ἀναδείξας ἑμαυτὸν εὐεργέτην τῶν Ἑλλήνων πολλοὺς μὲν καὶ μεγάλους ἀγάτας ὑπέστην πρὸς τοῖς βαρβάρους—apparently the Galatae, see Dittenberger’s note, and for a similar reference *Μαζν* 46¹⁰. *Barber* is used in the same way by Egyptians to denote non-Egyptian peoples. In P Lond 410⁶ (c. A.D. 346) (= II. p. 298) a mother beseeches Abinnaeus to release from service her son—ἀπήλθεν οὖν μετὰ τὸν βάρβαρον. P Par 10⁹ (B.C. 145) tells of a Syrian slave ἐστιγμένος τὸν δεξιὸν καρπὸν γράμμασι βαρβαρικοῖς, presumably Syrian. The more ethical sense of the word (as Ezra 21³¹⁽³⁸⁾) may be illustrated from Aristaeas 122 τὸ τραχὺ καὶ βάρβαρον τῆς διανοίας.

βαρέω.

The verb is only found in perf. pass. in LXX, and only twice (Exod 7¹⁴, 2 Mace 13⁹): see Thackeray *Gr.* i. p. 261. Similarly in NT we have only the passive, but the present and aorist are used. The record fits its early history, for βεβαρημένος is the oldest form after the Homeric βεβαρηώς; and Hippocrates is the first to use βαρέεται. See Anz *Subsidia*, p. 266 ff. Instances of the active are late in appearing. Anz quotes Lucian’s censure on βαρεῖν for βαρύνειν, and mentions *CIG* 5853¹⁶ (A.D. 174) ἵνα μὴ τὴν πόλιν βαρώμεν. MGr has βαρῶ, “strike,” as well as βαρεῖομαι, “be weary of” (Thumb *Handbook*, p. 321).

The use of the verb in the papyri tallies with this record. Thus P Tebt II. 327²⁵ (late ii/A.D.), γυνὴ οὐσα ἀβοήθητος πο[λλο]ῖς ἔτει βεβαρημένη, “a defenceless woman weighted with many years” (Edd.), P Oxy VI. 939²³ (iv/A.D.) ἡνίκα ἐβαρεῖτο τῇ νόσῳ. It becomes a formula in

a group of documents relating to taxation. P Giss I.42¹¹ (A.D. 118) αὐτοὶ τε βεβαρημένοι πολλῶν χρόνῳ δημοσίους [. . .]. *ib.* 6⁷ (A.D. 117) αὐτὸς δὲ βαροῦμαι τῷ ἐκφορίῳ: so *ib.* 6^{11,10}, two documents in *Archiv* v. p. 245 f., and another in P RyI II. 96⁸, all with the same phraseology, and dated about the same time. Similarly P Brem 73⁵ (in *Christ.* I. p. 277) (c. A.D. 117) ὅπως μὴ βαρηθῶσιν ἡ παραπραχθῶσιν οἱ ἐγχώριοι ἢ σοκοφανηθῶσιν, *Syll* 418⁸⁵ (A.D. 238) εἰὰν βαρούμεθα (needlessly emended -ώμεθα), φευξόμεθα ἀπὸ τῶν οἰκείων (query οἰκ(εἰῶν?)) καὶ μεγίστην ζημίαν τὸ ταμεῖον περιβληθήσεται, *ib.* 422³ (iv/A.D.) ὁ νομίζων βαρισθαι δέει τοῦ δικαστοῦ. These illustrate the use in I Tim 5¹⁶: cf. also *CIG* 5853¹⁵ (= *OGIS* 595¹⁵) as above. Other examples of the verb from the inscriptions are *Kaibel* 335⁴ θνήσκω δ’ οὐχὶ ν[όσ]ω βεβαρημένος, 608⁶ (ii/iii A.D.) κείτε δ[ὲ] γῆρα βεβαρη[μ]ενος. In *Anth. Pal.* vii. 290 we have πυμάτω βεβαρημένου ὕπνω: cf. Mt 26⁴², Lk 9³². The curious list of prognostications to be drawn from involuntary twitchings, P RyI I. 281^{64 ff.} (iv/A.D.), has σφυρὸν εὐάνυμον ἐὰν ἀλῆται ἐν κρῖσει βαρη[θ]εῖς ἔσται καὶ ἐκφεύξεται, “if the left ankle quiver he will be burdened with a trial, and will be acquitted” (Ed.). This metaphorical usage, as in 2 Cor 1⁸, 5⁴, may be further illustrated from P Oxy III. 525³ (early ii/A.D.) where, with reference to a voyage he was undertaking, the writer complains—καθ’ ἐκάστην ἡμέραν βαροῦμαι δι’ αὐτὸν καὶ λείαν τῷ πράγματι καταξύομαι, “every day I am burdened on account of it and I am extremely worn out with the matter” (Edd.). Further instances of the active are P Oxy VIII. 1150² (late iii/A.D.) ἵνα μὴ βαρήσω αὐτῷ ὀψωνίου, “that I may not trouble him about provisions” (Ed.), and the late *ib.* I. 126⁶ (A.D. 572), where one Stephanus undertakes βαρεῖσαι τὸ ἐμὸν ὄνομα, “to burden herself,” with certain imposts hitherto paid by her father. See also *ib.* X. 1224 Fr. 2 *recto*^{11,2} (uncanonical Gospel—iv/A.D.) με ἐβάρησεν, “overcame me,” where the editor suggests φόβος or λύπη as a possible subject, as well as ὕπνος (cf. the citation from the *Anth. Pal.* above).

Βαρύβασις.

As against the popular etymology given in Ac 4³⁶, Deissmann has shown on the evidence of certain inscriptions that this proper name is Graecized from the Semitic 𐤁𐤁𐤁𐤁 = “Son of Nebo”: see *BS* pp. 187 ff., 307 ff., *ZNTW* vii. (1906) p. 91 f. This derivation has been accepted by Dalman *Words*, p. 40 f., and G. B. Gray *ExpT* x. p. 233 f.

βάρος.

BGU I. 159^{3 ff.} (A.D. 216) (= *Christ.* I. p. 486) μετὰ δὲ ταῦτα ἀναδο[θέντος] μου εἰς δη[μοσ]τ[ικ]ῆν λειτουργίαν βαρυτάτην οὐσαν ἀπέστ[η]ν τῆς κώμης οὐ δυνόμενος ὑποστῆναι τὸ βάρος τῆς λειτουργίας is a good example of the ordinary use of this noun with the corresponding adjective: cf. P Oxy VII. 1062¹⁴ (ii/A.D.) εἰ δὲ τοῦτό σοι βάρος φέρει, “if it is troublesome” (Ed.). A “burden” of oppression is referred to in *Syll* 418⁸⁷ (A.D. 238) ἐπεὶ οὖν οὐκέτι δυνάμεθα φέρειν τὰ βάρη, and one of taxation in P Giss I. 7¹³ (A.D. 117) ἐπεὶ οὖν ὁ κύριος ἡμῶν Ἀδριανὸς . . . ἐκούφισεν τῶν ἐγχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος, ἀξιώ τοιούτου ὄντος τοῦ βάρους κτλ. It denotes responsibility in *ib.* 19¹⁸ (ii/A.D.) ἀλλὰ ὡς [καὶ ὁ] ἐμβάδε στρατηγὸς τοῖς ἀρχοῦσι ἐπιτ[ε]θησι τὸ βάρος, καὶ σὺ τὸ αὐτὸ ποίει. In reference to moral

faults (cf. Gal 6²), see the Acts of the martyrdom of Christina, PSI 27⁷ (v/A.D.) (as amended p. xi) βάρος πάσης ὀργῆς καὶ ἀτίμ[ο]ν σπέρματος. The word is found in the astrologer Vettius Valens, p. 292⁸ ἐν συνοχαῖς καὶ βάρεσι γίνονται ἢ τραυμάτων περιπλοκαίς: in the Index βάρος is rendered *molestia*.

βαρύνη.

The replacement of this classical verb by βαρέω was progressive, as is seen in the fact that βαρύνη is common in LXX, but never occurs in the NT according to WH, except in its compound καταβαρύνη: the vernacular record of βαρέω (*q.v.*) makes this very clear. For the older word cf. P Tebt I. 23⁶ (c. B.C. 119 or 114) καθ' ὑπερβολὴν (cf. 2 Cor 1⁸) βεβαρυμένοι, "excessively vexed" (Edd.), P Oxy II. 298²⁸ (i/A.D.) περὶ Ἑρμοδώρου γράφε[ι]ς μοι λίαν αὐτὸν βαρύνουμαι, "you write to me about Hermodorus that I am too severe with him" (Edd.), and OGIS 669⁹ (i/A.D.) μὴ βαρυνόμενην καιναῖς καὶ ἀδίκαις εἰσπράξεσι, *ib.*¹⁸ ἵνα δὲ μηδαμῶθεν βαρύνῃ τὰς πρὸς ἀλλήλους συναλλαγὰς.

βαρύς.

See the first reference *s.v.* βάρος and cf. P Tebt I. 52¹¹ (c. B.C. 114) δι (ἢ διὰ τό) με ἐν βαρυ[τ]ερα ἀρρωστία κίσι[θαι], "since I am seriously ill" (Edd.). In P Goodsp Cairo 15¹⁵ (A.D. 362) β. = "pregnant"—τὴν μὲν Τάησιν βαρέαν οὖσαν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρυσεν (= -αν) τὸ βρέφος, "to Taesis who was pregnant they occasioned by their violence the miscarriage of her child" (Ed.): see *Archiv* iii. p. 116 on the passage. For the adverb see P Lond 42²⁹ (B.C. 168) (= I. p. 31) ἢ μήτηρ σου τυγχάνει βαρέως ἔχουσα.

βασανίζω.

P Oxy VI. 903¹⁰ (iv/A.D.) βασανιζόμενοι οὖν εἶπαν, "they under torture said"—of slaves. Cf. *Andollent* 1^a.²⁷ (Cnidus tablet) μεγάλας βασάνους βασανιζόμενα, and the imprecatory tablet 35⁶ μετὰ κυνῶν βασανίσαι in Bliss and Macalister, *Excavations in Palestine* (1902), p. 176. The verb also occurs *ter* in PSI I. 28, a magic tablet of iii/iv A.D.: another late instance is P Lips Inv 244⁶ (in *Chrest.* II. p. 81) (A.D. 462) καὶ παρε[κ]λήθην καὶ ἐκλείσθην εἰς [τ]ὴν δη[μο]σ[τ]αν] εἰ[ρ]κτ[ή]ν τῶν χρεῶν ἕνεκα καὶ πολλὰ[. . .]ον, ὅπερ ἀπηγορ[ε]ῖμ[ε]νον τοῖς νόμοις, ἐβασανίσθην. A compound may be quoted from BGU IV. 1141¹⁷ (B.C. 14), where ἐγὼ οὖν ἡρώτασα οὖν τὸν γέροντα is corrected above to ἐγβασανίσας οὖν ἡρώτων κατ' ἴδιαν. The curious imprecation in Wünsch *AF* no. 4 (iii/A.D.), where various infernal powers are invoked to prevent a rival's winning a horserace, has (v.⁵⁵) βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοῶσιν τί π[ο]ιώσιν.

βάσανος.

The original sense of "touchstone," "test," appears in P Oxy I. 58²⁵ (A.D. 288), where provision is made that only such persons are appointed to certain offices as are in a position to stand the test—οἱ καὶ βασάνοις ὑποκείσονται. In P Leid W^{vii}.²⁶ ff. (ii/iii A.D.) λέγε· Κλυτί μοι, ὁ χρηστός ἐν βαζάνοις, βοήθησον ἐν ἀνάγκαις, ἐλεήμων ἐν ὥραις βιαλός (*i.e.* -αις), πολοῖ (*i.e.* -ὸν) δυνάμενος ἐν κόσμῳ, ὁ κτίσας τὴν ἀναγκή (καὶ) τιμωρίαν, καὶ τὴν βάσανον, Leemans renders *exploratio*. For the derived sense, reference may be made

to the fragment of a legal code of iii/B.C., P Lille I. 291²², where the judges are empowered to employ "torture" in the case of slaves giving evidence, should it be found necessary—τῶν δὲ δούλων τῶν μαρτυρησάντων, οἱ δικασταὶ τὴν βάσανον ἐκ τῶν σωματῶν ποιέσθωσαν, παρόντων τῶν ἀντιδικῶν, ἐὰμ μὴ ἐκ τῶν τιθέντων δικαιωμάτων δύνωνται κρίνειν. So in a rescript of Augustus, *Syll* 356¹² (B.C. 6) ἐξετάσαι προστάξας . . . διὰ βασάνων = *quaerere tormentis*, of slaves after the murder of their master. See also the new uncanonical Gospel, P Oxy V. 840⁶ κόλασιν ὑπομένουσιν καὶ πολ[λ]ὴν βάσανον, where the editors strangely remark that this use of β., as relating to punishment in the next world, is not found in NT; but cf. Lk 16^{23, 28}. Vettius Valens, p. 182¹⁹, has the phrase ψυχικὰς βασάνους: cf. p. 201³² ἐπὶ βασάνῳ καὶ ζημίᾳ καὶ κινδύνῳ, and p. 211²⁸ ὀδονηρὰν ἐπάγρυνον βάσανον.

βασιλεία.

As *kingship* or *sovranty* in the abstract is necessarily the root meaning of this word, it is easy to see how the passage into the concrete could either be on the lines of our *dominion* (cf. "our Sovereign and his dominions"), or follow the outward and visible *sign of royalty*. All these three meanings are fully illustrated from the inscriptions by Dittenberger in the Index to *OGIS*, e.g. (1) 331⁴⁰ (ii/B.C.) ἡ ἔπει τῆς ἐκείνου βασιλείας, (2) 248¹⁵ (ii/B.C.) μέχρι τῶν ὀρίων τῆς ἰδίας βασιλείας, and (3) 90⁴³ (Rosetta Stone, B.C. 196) τὰς τοῦ βασιλέως χρυσᾶς βασιλείας δέκα. It is possible that some passages in the NT might gain in force if this last meaning "a sign of royalty" were substituted for "royalty" in the abstract—one might compare the line taken by the Revisers with *ἐξουσία* in 1 Cor 11¹⁰. But it may be doubted whether the change can be made very plausible in any case.

For β. in its original sense we may cite from the papyrus P Par 61⁶ (B.C. 156) πάντας τοὺς ὑπὸ τὴν βασιλείαν δικαιοδοτεῖσθαι, P Tor I. 1^{vii}.¹⁴ (B.C. 114) τῶν μεγίστων βασιλέων ἀπολελυκῶτων τοὺς ὑπὸ τὴν βασιλείαν πάντας αἰτιῶν πασῶν. For the sense "reign" see P Oxy X. 1257⁷ (iii/A.D.) ἐπὶ τοῦ (ἔτους) ἄ ἔτους τῆς εὐτυχιστάτης ταύτης βασιλείας. Deissmann *BS*, p. 361 f., compares with τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος (2 Pet 1¹⁴) the phrase ἐπὶ τῆς τῶν κυρίων Ῥωμαίων αἰωνίου ἀρχῆς in the decree of Stratonicea (*CIG* II. no. 2715a, b).

βασιλείοζ.

Syll 226⁴⁵ (iii/B.C.) πρᾶθέντος τε τοῦ στόλου εἰς βασιλεία, the palace of the satrap Saitaphemes. Dittenberger quotes Boeckh as arguing from the absence of the article that β. was here almost a proper name, as in Herod. iv. 20: 1), however is not convinced that the reference is to the same place. P Petr II. 23 (2)¹ shows βασιλείοζ qualifying γραμματεῖς, instead of the regular βασιλικός. In the magic papyrus P Lond 46⁴³ (iv/A.D.) (= I. p. 79) βασιλιον is used with a symbol which the editor understands as = "sceptre": cf. Wisd 5¹⁶ τὸ βασιλιον τῆς εὐπρεπείας, "the crown of royal dignity."

βασιλεύς.

In a letter written not later than B.C. 334 the title of βασιλεύς is adopted by Alexander the Great (*Priene* 1), and it was a favourite designation of his successors in the Syrian

and Egyptian monarchies. In this way it became familiar to the Jews of the Dispersion: and when found in the Septuagint as the translation of their vernacular title would be "instinct with present meaning and full of absorbing associations," as Hicks (*CR* i. p. 7) has pointed out. In the NT it was transferred to the Roman Emperor (1 Tim 2², 1 Pet 2^{13, 17}) in accordance with common usage, as borne out by the inscriptions, e.g. *IG* III. 12^{13, 17} (time of Hadrian), *CIG* II. 2721¹¹ (time of the Antonines), and the other examples cited by Magie, p. 62. Similarly Deissmann (*LAE*, p. 367 f.) brings forward evidence to show that the full title βασιλεύς βασιλέων (as Rev 17¹⁴, 19¹⁸) was again "in very early Eastern history a decoration of actual great monarchs and also a divine title." The former has of course as its most obvious example the title of the Persian Kings, as at Behistan—*χρῆγαθία χρῆγαθιγᾶνām*: cf. the verbal phrase in the next article. For the latter, cf. the occult document P Leid W^{xiv}.⁸ (ii/iii A.D.) ἐπικαλοῦμαι σε, βασιλεῦ βασιλέων, τύραννε τυράνων, ἔνδοξο ἔνδοξοτάτων, δαίμων δαιμόνων, ἄλκιμε ἀλκιμωτάτων, ἄγιε ἄγιων. The similarity and at the same time contrast in the Christian usage would thus be full of significance to the Early Church, as in the case of the title κύριος (*q.v.*). On *OGIS* 35¹ (iii/B.C.) βασιλισσαν Φιλωτέραν βασιλέως Πτολεμαίου (*sc.* II, Philadelphus), Dittenberger (p. 648) contests Strack's attempt to claim βασιλεύς as well as βασιλίσα as a term applicable to non-regnant members of a royal family: he notes that there is all the difference between βασιλεύς and its feminine. Wilcken *Archiv* iii. p. 319 supports him, and notes inscriptions where βασιλεύς is promptly dropped when a mere H.R.H. is named after the king and his consort. He also commends Dittenberger's remark that Augustus and Augusta had the same difference after Domitian's time.

βασιλεύς.

A good example of the ingressive aorist is afforded by the new Azriaphon as restored by the editors—P Oxy IV. 654⁸ θαμ]βηθείς βασιλεύσει κα[ι βασιλείσας ἀναπα]ήσεται, "astonished he shall reach the Kingdom, and having reached the Kingdom he shall rest": see *Proleg.* p. 130. The verb is used to render the Persian title (see under βασιλεύς) in P Sa'id Khan I (a)¹ (B.C. 88) βασιλεύοντος βασιλέων Ἀρσάκου: I (b)¹ and 2¹ (B.C. 22-1) have the same formula. CP Herm 125^{ii, 3} (A.D. 260-8) διατριβοντός σο[υ] ἐπὶ τῆς βασιλευούσης[ς] Ῥώμης supplies an illustration for Rev 18⁷. For the relation of the Pauline conception of "the saint as king" (Rom 5¹⁷, 2 Tim 2¹²) to the Greek philosophic ideal, see Ramsay *Teaching*, p. 157 ff.

βασιλικός

is exceedingly common, but we may note P Petr III. 31⁵ (B.C. 240) πορευομένων ἐπὶ τῆς βασιλικῆς ὁδοῦ as coeval with the almost identical phrase of the LXX in Num 20¹⁷. This phrase at a later time was used to render *vía regalis*, a Roman road built by the Emperor: see Ramsay *CRE*, p. 32 ff., where a Latin inser. from Pisidia brings the original back to the time of Augustus. The adj. is applied to the revenue in P Petr III. 26¹⁵ ὁ πράκτωρ ὁ ἐπὶ τῶν βασιλικῶν προσόδων τεταγμένος, "the officer appointed to collect the royal revenues": *Chrest.* I. 198¹⁹ (B.C. 240) τῷ ἐμ Βουβάστω βασιλικῶι θησαυρῶι. In a papyrus of

the latter half of ii/A.D., edited by Comparetti in *Mé. Nicole*, p. 57 ff., we find iv. 18 βασιλικῶ Ὀξυρυγγίτου. The editor remarks (p. 67) that in the absence of the Strategus his functions were fulfilled by his deputy, the βασιλικὸς γραμματεὺς. So P Oxy IX. 1219¹⁵ (iii/A.D.) Ἀπ[ί]ωνα τὸν τοῦ Προσωπείου βασιλικόν, "A. the basilicogrammateus of the Prosopite nome" (Ed.): the addressee, another Apion, held the same office in the Letopolite nome—cf. I. 20 βασιλικῶ γραμματεῖ. If we might apply the Egyptian analogy, we might assume that γραμματεὺς should similarly be supplied in Jn 4⁶; but the τις raises a difficulty. For the full title cf. *Chrest.* I. 224 (iii/B.C.), where a man registers his house πρὸς Καλλικράτην τὸν οἰκονόμον καὶ Ἰμοῖθην τὸν βασιλικὸν γραμματέα, etc. In *Chrest.* I. 308, an ostracron of ii/B.C., a certain Psenchous, apparently a clerk in the office of the royal οἰκονόμος, pays 2000 dr. into the bank ἀπὸ τμητῆς ὀθονίων βασιλικῶν τοῦ λα (ἔτους): linen was a royal monopoly. There was in the imperial period a β. τραπεζίτης, as at Heptacomia in P Giss I. 59^{iii, 18} (A.D. 118-9). We need not illustrate such a word more fully, but we might quote *Syll* 846³¹. (B.C. 107-6) ἐπὶ ταῖσδε ἀπέδοτο Δαμῆας ὁ παρὰ τοῦ βασιλέως Ἀττάλου ὁ ἐπὶ τῶν ἔργων τῶν βασιλικῶν Ἀρτεμιδῶραν τὰν βασιλικῶν παιδίσκαν τῷ Ἀπόλλωνι τῷ Πυθίωι for freedom. On νόμος βασιλικός in Jas 2⁸ Deissmann refers to an inscription at Pergamum containing the law of astynomy—τὸν βασιλικὸν νόμον ἐκ τῶν ἰδίων ἀνέθηκεν, "he set up the royal law out of his own means." This designation of the law as "royal," because made by one of the kings of Pergamum, points, he thinks, to a similar reference in the first place to the *origin* of the law in the James passage (see *LAE*, p. 367, n.⁸). Grimm notes that the phrase is applied to τὸ ὀρθόν in Plato.

Βασιλίσα.

This characteristic Κοινή form was borrowed by Attic from B.C. 307 down: see Meisterhans *Gr.* p. 101, and cf. Thumb *Dial.* p. 380. The suffix was probably of Macedonian origin, and therefore not Greek at all (Brugmann-Thumb *Gr.* p. 214, where references are given to literature on the subject: add Glaser, *De ratione*, p. 18). It was the regular term for the wife of the ruling sovereign: see, e.g. P Petr I. 19²³ (B.C. 225) βασιλιά Πτολεμαίου . . . καὶ βασιλισσαν Βερενίκην, P Eleph 23¹⁰ (B.C. 223) ὀγγύ βασιλιά Πτολεμαίου . . . καὶ βασιλισσαν Βερενίκην, P Par 38¹ (B.C. 160) βασιλιέ Πτολεμαῖω καὶ βασιλίση [Κλειο]πάτρῃ τῇ ἀδελφῇ, and P Grenf II. 15^{i, 1} (B.C. 139). In *Syll* we find it in 183⁸ (end of iv/B.C.) of the wife of Demetrius Poliorcetes, and in five inscr. of iii/B.C. In *OGIS* 35¹ (B.C. 285-47) βασιλισσαν Φιλωτέραν, the title is given to the unmarried sister of King Ptolemy II, a proof, according to Wilcken (*Archiv* ii. p. 541), that amongst the Ptolemies the title was from the beginning purely titular. A similar inscription from Schedia (east of Alexandria), belonging to the reign of Ptolemy III., has the further interest that it contains the earliest known reference to a Jewish proseucha in Upper Egypt—ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσης Βερενίκης ἀδελφῆς καὶ γυναικὸς καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι: see *Archiv* ii. p. 541 with Wilcken's note. It should be noted, however, that προσευχὴν here may simply = "prayer," answering to the heathen τὸ προσκύνημα

βάσις.

The word is common in the inscriptions for the "base" of a statue, e.g. *OGIS* 705⁶ (ii/A.D.) τὸν ἀνδριάντα σὺν τῇ βάσει ἀνέθηκε, *Magn* 92^{b, 17} τὸ δὲ ψήφισμα τόδε ἀναγραφῆναι εἰς τὴν βάσιν τῆς εἰκόνης τῆς Ἀ[πο]λλοφάνου. See also P Lond 755 *verso*⁶ (iv/A.D.) (= III. p. 222) β[ά]σις καὶ κεφαλίδες, "base mouldings and capitals" of pillars, P Grenf I. 14¹⁵ (B.C. 150 or 139) βάσιν λυχνί(ου), *Syll* 540¹⁰³ (B.C. 175-1) ἐργάται (sc. a builder contracting for a temple) τῶν λίθων πάντων τὰς βάσεις ὄρθας, ἀστραβεῖς, ἀρραγεῖς κτλ, *ib*¹⁰¹ τῶν λίθων πάντων τοὺς ἄρμους καὶ τ[ὰς β]άσεις, 588¹⁶⁷ (c. B.C. 180) λαμπὰς χαλκῆ ἐπὶ βάσεως, etc. The medical use of β. = "foot" in Ac 3⁷ is illustrated by Hobart, *Medical Language of St Luke*, p. 34f. It may have this meaning in the great magical papyrus, P Lond 121⁵¹⁶ (iii/A.D.) (= I. p. 101) παρίστω σοι τοῖς δυσὶ βάσεσιν σκιαθι. Its geometrical meaning, as the "base" of a triangle, appears with fragmentary context in P Brit Mus 372⁸⁰ (ii/A.D.), printed in P Tebt II. p. 339 ff., a land survey.

βασκαῖνω.

The popular belief in the power of the evil eye (cf. Deut 28⁵⁴, Sir 14^{6, 6}), underlying the Pauline metaphor in Gal 3¹, is well illustrated by the common formulas in closing greetings, e.g. P Oxy II. 292¹² (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ὑγιάνειν (= -αίνειν) σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "but above all I pray that you may be in health unharmed by the evil eye and faring prosperously," *ib*. VI. 930²³ (ii/iii A.D.) ἀσπάζονται σε πολλὰ αἱ ἀδελφαί σου καὶ τὰ ἀβάσκαντα παιδιά Θεωνίδου, and similarly P Fay 126¹⁰, P Lips I. 108⁹ (both ii/iii A.D.). Cf. the opening salutation in BGU III. 811⁴ (between A.D. 98 and 103) πρῶ (i. e. πρὸ) μὲν πάντων ἀναγκαῖον δι' ἐπιστολῆ[s] σε ἀσπασεσθαι καὶ τὰ ἀβάσκαντα [δ]ιοῦ[ν]αι. For the subst. βασκανία (as *Wisd* 4³²) cf. the new compound προβασκανία in the vi/A.D. Christian amulet edited by Wilcken *Archiv* i. p. 431 ff. (= *Selections*, p. 132 ff.)—7 ff. ὅπως διώξῃς ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, "that thou mayst drive from me thy servant the demon of witchcraft." The adj. βάσκανος is found in Vettius Valens, pp. 2², 358⁵, and in *IosPE* i. 22³¹ (Minns, p. 644) ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρηθη. The relation of the word to the certainly identical Lat. *fascinum* is accounted for by the consideration that a word of magic was likely to be borrowed by Greek from Thracian or Illyrian, where original *bh* (Lat. *f*) passed into *b*: see Walde *Lat. etym. Wörterbuch*, s.v.

βαστάζω.

The meaning *lift* occurs in P Ryl II. 81⁶ (c. A.D. 104), where the θύραι of sluices (apparently) ἐφ' ὅσον οἱ κατασπορεύς ἤθελον ἐβαστάχθησαν, "as much as the inspectors of sowing wished" (Edd.). *Carry*, in the figurative sense = *endure*, appears in a formula about taxation, as P Brem⁹ (A.D. 117) (= *Chrest.* I. p. 415) ἐπεὶ οὖν αὐταὶ οὐ βαστάζουσι τοσοῦτο τέλοςμα: so in P Ryl II. 96⁶ and the other contemporary papers named in the introduction there. Note here Epict. i. 3. 2 οὐδὲς σου τὴν ὀφρὴν βαστάσει, "will endure your check" (!) (Hort says this is "the only

known passage at all approaching" Rev 2².) Nearer the literal sense, and illustrating distantly Ac 9¹⁵, is P Oxy X. 1242¹⁷, an interesting document of early iii/A.D., where Trajan is said to have granted an audience to rival Greek and Jewish emissaries from Alexandria, ἕκαστοι βαστάζοντες τοὺς ἰδίους θεούς. To the same heading may be referred its use in Gal 6¹⁷, for which Deissmann (*BS*, p. 352 ff.) refers to a bilingual (Demotic and Greek) papyrus of iii/A.D. now in the Leiden Museum. The papyrus contains a spell in which the words occur βαστάζω τὴν ταφήν τοῦ Ὀσίρειως . . . ἐάν μοι ὁ δεῖνα κόπους παράσχη, προσ(τ)ρέψω αὐτὴν αὐτῷ, "I carry the corpse of Osiris . . . should so-and-so trouble me, I shall use it against him." Just, that is, as the βαστάζειν of a particular amulet associated with the god acts as a charm against the κόπους παρέχειν of an adversary, so the Apostle finds himself protected against similar attacks by "bearing" the στίγματα Ἰησοῦ. From *carry* is developed *carry away*, which is the commonest meaning. Thus *Cagnat* IV. 446, an inser. of Roman age, where the Pergamene demos honour C. Julius Maximus σημειῶι ἀβαστάκτωι, "ornatus insigni 'quod tolli non poterat,' fortasse purpura perpetua" (Edd.). So very often in papyri. P Fay 122⁸ (c. A.D. 100) ἐά[σ]ιας αὐτὸν βαστάξει ἀρτάβας εἰκοσι ὀκτώ, "allowing him to carry off 28 artabae." P Ryl II. 168¹¹ (A.D. 120) βαστάζεις ἐκ τῆς κοινῆς ἄλωι πάντα, "you shall carry it all from the common threshing-floor" (Edd.); cf. P Thead 5¹² (A.D. 338). Similarly P Oxy III. 507²⁹ (A.D. 169) ὄνπερ χόρτον οὐκ ἐξέσται μοι βαστάξει οὐδὲ πωλεῖν οὐδὲ ὑποτίθεσθαι, "it shall not be lawful for me to remove or sell or pledge this hay" (Edd.), *ib*. 522⁴ (ii/A.D.) φορέτρο(ν) (πυροῦ) (ἀρταβῶν) ρῶα βασταχθ(ε)ισῶν, "carriage of 171 artabae of wheat transported" (Edd.). With personal object, P Amh II. 77²² (A.D. 139) ἀμφότεροι βία βαστ[ά]ξαντές με εἰσηνεγκαν εἰς τὸ λογ[ι]στήριον τοῦ ἐπιτρόπου τῶν οὐσιῶν, "taking me up by force they together carried me to the counting-house of the superintendent of the domains" (Edd.). This is of course capable of meaning, in contrast to the use named later, a perfectly legitimate action: cf. P Iand 9¹³ (ii/A.D.) σ[ὺ] ὄνν βαστάξει (sc. αὐ) λυτὸν δ ἄν ἐτιο[ν] ἦ] τῆς κρίσεως, "tu autem tolle porro, quaevacuaque causa est iudicii" (Edd.). The firmly established vernacular use determines the meaning of Mt 3¹¹ as "whose sandals I am not worthy to *take off*": the phrase is an excellent example of Mt's skilful abbreviation, for one word fully expresses all that Mk 1⁷ tells us in four. Citations multiply for the meaning "pilfer," as in Jn 12⁶, especially in papyri of ii/A.D.—P Tebt II. 330⁷ (ii/A.D.) εὔρον τὴν οἰκίαν μου σεσυλημένην τε καὶ πάντα τὰ ἔνδον ἀποκεείμενα βεβασταγμ[ε]να, *ib*. 331¹¹ (c. A.D. 131) ἐβ[ά]σταξαν ὅσα κιθῶνα καὶ ἐμ[ά]τιον λευκά: both petitions to the strategus complaining of robbery. Similarly P Oxy I. 69⁴ (A.D. 190), BGU I. 46¹⁰ (A.D. 193), *ib*. 157⁶ (ii/iii A.D.), etc. In MGr the verb has added a new intransitive meaning, "wait, hold out": see Thumb *Handbook*, p. 322, Abbott *Sougs*, p. 261. The flexion of the verb differs curiously in the papyri and in NT. In the former the guttural forms, ἐβάσταξα, etc., prevail almost without variant, as will be seen from our quotations, and from the list in the editor's note to P Hamb I. 10¹³. In MGr the aorist is ἐβάσταξα. It will be noticed that our citations are later than NT: the verb does not seem to have entered the

vernacular in Egypt during the Ptolemaic period. In that case the late guttural flexion would be an analogy product (cf. the double forms from ἀρπάξω, etc.), confined at first to a limited area. Except in Rev 2² βαστάξαι P 1 38 81, ἐβάσταξας Jn 20¹⁵ W, and Lk 11⁴⁶ δυσβάστακτα, the NT has only the dental forms, as in older Greek from Homer down. We can only support these in Egyptian vernacular from BGU I. 195³² (A.D. 161) ἐβάσ[τ]ασεν, P Leid W^{1:22} (ii/iii A.D.) βαστάσας, and P Flor I. 59⁷ (iii/A.D.) ἐβάστασεν.

βάτος (1)

in the sense of "bush" is feminine in Lk 20³⁷, Ac 7³⁵, but masculine in Mk 12²⁶ in accordance with the LXX usage (Exod 3^{2ff.}, Deut 33¹⁶), which Thackeray (*Gr.* i. p. 145) describes as apparently "vulgar and Hellenistic." See, however, Moeris p. 99, who regards ἦ β. as ἑλληνικῶς, and ὁ β. as ἀπτικῶς. The only passage we can cite, P Lond 121⁴⁶⁰ (iii/A.D.) (= I. p. 99) θῆς ὑπὲρ βάτον, throws no light on the gender: since the context is a φίλτρον κάλλιστον, in which kind of literature "meaning is no great matter," βάτον may as well be a Hebrew measure as a bramble-bush. H. A. A. Kennedy (*Sources of NT Greek*, p. 78) includes βάτος in a list of Biblical words for which Aristophanes is practically the only earlier authority. But we must remember Homer (*Od.* 24²³⁰). Kaibel has two epitaphs from Italy of the imperial age: 546⁶ οὐ βάτος, οὐ τριβόλοι τὸν ἐμὸν τάφον ἀμφὶς ἔχουσιν, and 548² ἄνθεα πολλὰ γένοιτο νεομήτην ἐπὶ τύμβῳ, μὴ βάτος αὐχμηρή, μὴ κακὸν αἰγίπυρον.

βάτος (2)

This Hebrew loanword (בָּט) is rather strangely transliterated βάδος in Hesychius, who implies that this was commoner than βάτος: perhaps the fact that δ was now generally spirantised (like *th* in *bathe*) made it seem nearer than τ to the Hebrew letter. See Tischendorf on Lk 16⁶: to δLX, which spell with δ, must now be added W.

βατσοχος.

The γλώττα βατράχου forms an ingredient in the 4th century magical charm P Lond 46²⁹⁴ (iv/A.D.) (= I. p. 74). The Ionic form βάρρακος appears twice in *ib.* 124^{21 f.} (iv/v A.D.) (= I. p. 122), and survives in MGr βάρρακας.

βαττολογέω.

In D this word is βλαττολογέω, the form of which suggests an approximation towards the Latin *blatero*—[query cf. provincial English *blether*, with same meaning, both starting from **mlatero*]. The Latin text (*d*) has not the word, so that if Latin influence is recognizable here it must lie somewhere in the complex history of the Bezan text itself. Βαττολογέω may be by haplogy for βατταλογέω, in which some connexion may be suspected with Βάπταλος on the one side, the nickname of Demosthenes, and Aramaic *lūtāl* ("leer, nichtig," says Wellhausen on Mt 6⁷) on the other. Whether Greek or Aramaic, or neither, is the borrower, we must not stay to ask. If the great orator was thus nicknamed because of the torrent of words at his command, which made envious rivals call him "the gabbler, it will fit his case better than the highly im-

probable "stammering" connexion, and will suit the ἐν τῇ πολυλογίᾳ by which the verb is explained in Mt 6⁷. (See Holden on Plutarch's *Demosthenes*, ch. iv.)

βδέλλιον,

which figures twice in the Pentateuch according to Aquila, Symmachus and Theodotion, appears doubtfully in P Oxy VIII. 1142³ (late iii/A.D.), where Hunt conjectures it for βρελλιον because in Galen as in the papyrus it stands next to δυνξ: he renders "sweet gum (?) . . . onyx-shell." The form βδέλλη occurs in P Lond 121⁴³¹ (iii/A.D.) (= I. p. 98) ζύρνα βδέλλης.

βδέλυγμα

is "a bibl. and eccl. word" in Grimm, and we are not able to challenge its right to a place in this greatly reduced category. But it is almost as much a part of the verb as βδελυκτός, which likewise has independent status on Grimm's page. The verb having appealed to the LXX translators as an excellent rendering of צִפְּרִי and other Hebrew verbs, it was inevitable that when a derived noun was wanted the regular formation should have been adopted or coined. Probably any Greek writer who wanted to express the idea of τὸ ἐβδελυμένον would have done the same without hesitation.

βδελύσσομαι.

Phrynichus (ed. Lobeck), p. 226, extols this word as Attic as compared with the vulgar σικχαίνομαι (MGr σικχαίνομαι), but it is by no means confined to Attic writers, as Nageli (p. 15) has pointed out: cf. Thumb *Hellen.* p. 80. *Pelagia-Legenden*, p. 9⁹ μὴ βδελύξῃ με τὴν βερρυπυμένην ἀλλὰ καθαρόν με ἐν τῇ κολυμβήθρᾳ τοῦ ἁγιάσματος.

βέβαιος.

Deissmann (*BS*, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legally guaranteed security adds to their occurrence in the NT. Thus with the use of this adjective in Rom 4¹⁶, 2 Cor 1⁷, we may compare P Amh II. 85²⁴ (A.D. 78) where, in an application for a lease, provision is made that if no objection is raised "the lease may remain guaranteed to us for the period of five years without change"—μῆνη ἡμῖν ἢ μισθωσις βεβαία ἐπὶ τὸν πενταετ[ῆ] χρόνον ἀμεστέτους (*l. -ois*). P Strass I. 22²³ (iii/A.D.) ἔχειν τ[ὸ] βέβαιον τοὺς κατασχόντας, "that those who have obtained possession may be secured in it," P Oxy IX. 1200²⁹ (A.D. 266) εἶτε καὶ παρέξομαι σοὶ βέβαια διὰ παντὸς ἀπὸ πάντων πάση βεβαιώσει, "and I will further guarantee the property always against all claims with every guarantee" (Ed.), BGU IV. 1116²⁴ (B.C. 13) ποιούντος δὲ αὐτοῦ ἕκαστα ἀκολ(ούθως) καὶ τῆ(ν) Ἀνω(νίαν) Φιλη(μάτιον) βεβαίαν αὐτῷ παρέχουσα τῆ(ν) μίσθω(σιν), *ib.* 1127¹⁶ (B.C. 18) παρέχεσθαι τὴν παραχώρησιν βεβαίαν. So from *inscr.* OGIS 669²⁵ (i/A.D.) ὦν βεβαίαν δεῖ τὴν πρωτοπραξίαν φυλάσσειν. It will be noticed that ἔχω and παρέχομαι tend to associate with the adjective: cf. Heb 3¹⁴, 6¹⁹, 2 Pet 1¹⁹. We need not multiply citations for a common word, unless we should give an instance with the negative: P Tor I. 1¹¹⁻¹⁰ (B.C. 116) (= *Christ.* II. p. 32) αἰσθομένη ὡς οὐθέν εἶχεν βέβαιον.

βεβαιώω.

The verb is very common in the juristic sense noted under βεβαιός: see e.g. P Petr III. 74(a)⁸ βεβαιώσω σοι, "I shall give you a guarantee," P Amh II. 95¹⁰ (A.D. 109) εἰάν δὲ ἐπέλωθ[ω ἢ μὴ β]εβαίωσω, ἢ τ' ἔφο[δος] [ἀκυρος] ἐστ[ω], "if I make a claim or fail to guarantee the sale, the claim shall be invalid" (Edd.), P Fay 92¹⁸ (A.D. 126) βεβαιώσιν πά[σ]η βεβαιώσει, "will guarantee the sale with every guarantee." Note also the recurrent formula in which a vendor promises βεβαιοῦν καὶ πάντα τὸν ἐπελευσόμενον ἀποστήσειν παραχρήμα τοῖς ἰδίοις δαπανήμασιν: so BGU IV. 1131²⁵ (B.C. 13) etc. Hence it is that Paul, associating β. with another legal term ἀρραβών (see *s.v.*), the guaranteeing the delivery of something of which the earnest has already been paid, can describe the relation of God to believers in 2 Cor 1²¹ f.: Deissmann *BS*, p. 230, quotes BGU II. 446¹⁸ (A.D. 158-9) (= *Christ.* II. p. 295) στερικεῖσθαι (i.e. στερίσκεσθαι) αὐτὸν τοῦ ἀραβώνος, ἔτι δὲ καὶ βεβαιώσιν (fut. inf.) αὐτὴν Σωτηρίαν τὰ κατὰ τ[αὐτὴν τὴν ὁμολογίαν πάση βεβαιώσει. For the possibly weaker sense of "accomplish," "fulfil" in Rom 15⁸ Rouffiac (p. 48) cites *Prione* 123⁸, where a magistrate, having promised on entering on office to make a distribution of beef, ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενίοις θεοῖς τὴν θυσίαν, "fulfilled his promise by making a sacrifice to the gods (and distributing the flesh to those entered on the list)." Cf. BGU IV. 1073¹³ (A.D. 275) (= *Christ.* II. p. 219) καὶ κατὰ τὰ εἰθισμένα προσκυνήσαντες τὰ θεῖα (i. θεῖα) ἔτι μάλλον ταῦτα αὐτῶ ἐβεβαίωσαμεν. Another instance of a less technical use is in P Oxy VIII. 1119¹⁷ (A.D. 254) διαδεξάμενοι τὴν βασιλείαν τὴν ὑπάρχου[σ]αν ἡμῖν καὶ ἐν τούτου ἄδιαν ἐ[β]εβαίωσαν πολλάκις, "[Hadrian's] successors on the throne often confirmed our immunity in this respect" (Edd.).

βεβαιώσις.

To the use of this word in P Fay 92¹⁹ already cited *s.v.* βεβαιώω we may add P Giss I. 51¹⁰ (A.D. 202) βέβαιον διὰ [παντὸς ἀπὸ πάντων πάσ]η βεβαιώσει, PSI I. 79¹⁷ (A.D. 216-7) βεβαιώσω σοι τὴν πρῶσιν πάση βεβαιώσει. For πάση βεβαιώσει καὶ ἀπὸ δημοσίων as denoting that the object sold is guaranteed as owing nothing to the fiscal authorities, see BGU I. 153²³ (A.D. 152). Deissmann *BS*, p. 104 ff., has an interesting exposition showing how the technical term εἰς βεβαιώσιν, the antithesis of εἰς ἀθέτησιν, was adopted by the LXX from legal phraseology in Lev 25²³, not to render ΠΛΩΣ exactly, but to give the general sense, "the ground belongs to Yahweh—therefore it may not be sold *absolutely*," by a legally defined sale. So again in Heb 6¹⁶ "for a legal guarantee." He cites P Par 62¹¹ 8 (ii/B.C.) . . .]τοι εἰς τὴν βεβαιώσιν ὑποθήκας [. . .], and shows that it survived even till A.D. 600. The forensic flavour of the word is noted as still discernible in Phil 1⁷—"this defence before the court will be at the same time an *evictio* or *convictio* of the Gospel." The papyri discovered since Deissmann's pioneer work has published support with numerous examples his thesis that the word must always be read with the technical sense in mind. It is worth noting that Vettius Valens, p. 2²⁸, has ἀγαθὸν βεβαιώσιν next to εἰσποίησιν and in close company with other legal terms, as well as more general ones. The subst. βεβαιωτής is common in such conjunctions as

P Amh II. 51²⁸ (sale of a house—B.C. 88) προπωλητῆς καὶ βεβαιωτή[ς] τῶν κατὰ τὴν ὄνην ταύτην πάντων Πετεῆσις ὁ ἀποδόμενος, "the negotiator and guarantor of the sale in all respects is the vendor Peteesis" (Edd.). For the form βεβαιώτρια see Mayer *Gr.* p. 444.

βέβηλος.

Syll 2²⁵ (ii/A.D.) χώραν [σ]καπανεύειν βέβηλον ἐπέ[τ]ασσες—the famous 'Gadatas' inscr., translated from a rescript of Darius I. The derived verb is of late formation, no earlier authority than LXX being quotable. The adj. was an old *term. techn.* of religion, and not a word of the vernacular: the LXX translators needed it, and may well have equipped it with a regularly formed verb.

βελόνη.

This medical term for the needle used in surgical operations (see Hobart, *Medical Language of St Luke*, p. 61) is substituted by Luke for ῥάφης in Lk 18²⁵, but does not occur elsewhere in Bibl. Grk. See for its more general use the magic papyrus P Lond 121⁴⁴² (iii/A.D.) (= I. p. 98) χαλκῶ βελόνη ἀκεφάλω. MGr βελόνι.

βέλος.

For this NT ἄπ. εἶρ. (Eph 6¹⁶) cf. *IG* VII. 115⁸ βέλος πικρὸν ἐνήκε πλευραῖς. The word is claimed by van Herwerden as Ionic and poetic: one occurrence in Plato and one in Xenophon (the pioneer of the Κοινή) are the only classical prose citations in LS⁸. From inscr. we may quote *Syll* 221¹⁰ (B.C. 247-23) βέλη καὶ καταπάλα[ς], *ib.* 522³⁷ (iii/B.C.) καταπάλην . . . καὶ βέλη τριακόσια, *ib.* 803⁶⁷ (iii/B.C.) where it refers to a spear just mentioned. The first two passages suggest a special sense rather than the general: cf. Polybius xi. 11. 3 ζεύγη πλήθος ὀργάνων καὶ βελῶν κομίζοντα καταπελτικῶν. The catapult would naturally be used if missiles wrapped with blazing tow were to be hurled, and this would suit τὰ βέλη τὰ πεπυρωμένα in Eph *loc.* A late letter, PSI III. 238⁹ (vi/vii A.D.), mentions one Zenobius as a maker of munitions, βελοποιός.

βελτίων.

For the elative comparative in Acts 10²⁸ D βέλτιον ἐφίστασθε cf. *Magn* 105⁹⁸ (ii/A.D.) βέλτιον ὑπελάβομεν γράψαι ὑμῖν. See also P Tebt I. 27⁸⁰ (B.C. 113) αἰεὶ δὲ τινος ἐπὶ τὸ βέλτιον προσεπινοούμενον, "by the continual invention of further improvements" (Edd.), and P Oxy VIII. 1148² (a question to the oracle—i/A.D.) εἰ [?] εἰ introducing direct question, as in NT] βελτεῖόν ἐστιν κτλ. A locution with β. may be noted from BGU IV. 1086¹¹ 2 (A.D. 160 or 183 or 215) τὴν δὲ πο[λ]ειτίαν ἐπὶ τὸ βέλτιον καὶ εὐτ[υ]χιέστερον . . . Note also P Leid W^{xviii} 19 (ii/iii A.D.) βέλτιον δὲ ποιεῖ εἰάν κτλ.—this is ordinary comparative. For the superlative, which happens not to occur in NT, cf. P Magd 29⁶ (B.C. 117) ἐγλεξάμενος τὸν βελτίστον τόπον καὶ ἐξώτατον, P Fay 12⁶ (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βελτ[ι]στοῦ ἀναστρέφόμενων, "of the less reputable class" (Edd.), P RyI II. 156¹⁹ (i/A.D.) . . .] ἀπὸ τοῦ βελτίστον γενημένω, *Syll* 278⁷ (ii/B.C.) οἱ οὐκ ἀπὸ τοῦ βελτίστον εἰσθότες ἀναστρέφονται: the phrase looks like a cant term for the masses current among the classes. Deissmann *BS*, p. 93,

says that (οὐκ) ἀπὸ τοῦ β. in 2 Macc¹14²⁰ ["came not of good," RV] can be paralleled with "many examples" in the Inscr. and in Dionys. Hal. and Plutarch. It may be noted further that we have ἀγροικότερον ἐσχηκότα in the preceding clause, which suggests that here Judas Maccabaeus is observing Nicanor's "boorish" rudeness towards him, οὐκ ἄ. τ. β. having the same nuance as in the papyri and inscr. just quoted. The survival of an old use of βέλτιστε in address may be observed in BGU IV. 1140⁸ (B.C. 4), where ἡγεμῶ(ν) βέλτιστε is corrected into μέγιστε, probably because the former was too familiar, as its use in Plato would suggest. The rare form βέλτατα is found P Petr II. 9(3)⁷ (B.C. 241-39) τὰ [β]έλτατα πληρώματα. The verb βελτιῶ occurs in the vi/A.D. P Lond 1044²² (= Π. p. 255) φιλοκαλεῖν καὶ βελτιοῦν: cf. Syll 418⁵ (A.D. 238) ἐν τοῖς εὐτυχεστάτοις σοῦ καιροῖς κατοικεῖσθαι καὶ βελτιοῦσθαι τὰς κώμας.

Βερνίζη.

This form, for the more usual Βερνίκη, is read by Wilcken (*Aid. et Corr.* p. xi) in P Petr III. 14⁷ (B.C. 230) μητρ[ὸς] θεῶν Βερνίκης. Maysen *Gr.* p. 146 compares also Βερνικῶ(ν) in P Tebt I. 120¹⁰² (B.C. 97 or 64). Add P Tebt II. 407¹⁴ (A.D. 199) Βερνίκη Διδύμου γυναῖκι μου χαίρειν, and for the full form *Preisigke* 307 (Ptolemaic) βασιλισ[σ]α Βερνίκη, *ib.* 438 (do.) Δίβου Διονυσίου Νελεὺς καὶ Βερνίκη ἡ γυνή, P Grenf I. 24³ (B.C. 146-17) Βερνεϊκής εὐεργετ[ί]σος. The shortened form is a good example of a phonetic principle working in Κοινή Greek, discovered by Kretschmer, by which an unaccented vowel tends to fall out after a liquid or nasal if the same vowel occurred in the neighbouring syllable (σκόρδον for σκόροδον, etc.).

βῆμα.

The collocation βῆμα ποδός (Ac 7⁵, from Dt 2⁵) is found in *Preisigke* 4284²¹ (A.D. 207) οὐλ(ῆ) βῆματι ποδός δεξιού: this of course is not a measure as in Ac *l.c.* but literal. On Syll 763² Ἀπατούριος Διοδώρου Μιλήσιος τὰ βήματα ἀνήθηκεν Ἰσιδι Δικαιοσύνη Dittenberger notes that two footprints are carved in the stone, as in other monuments intended to commemorate the safe accomplishment of a journey to the shrine. Most commonly in inscr. β. = *basis*: so Syll 583⁸ (? i/A.D.) καὶ ἔστιν αὐτὸς ὁ θεὸς ἐπὶ βήματος μαρμαρίνου καὶ ἡ παρακειμένη τῷ θεῷ τράπεζα λίθου Λεσβίου, of Apollo: the image of Artemis is ἐπὶ παραστάδι μυλίνῃ, and that of Men ἐπὶ βάσει μαρμαρίνῃ. So *OGIS* 219³⁰ (iii/B.C.) ἐπὶ βήματος τοῦ λευκοῦ λίθου, *ib.* 299¹⁵ (ii/B.C.) ἐπιγράψαι ἐπὶ τοῦ βήματος, *Magn* 92a¹² (ii/A.D.) εἰς τὸ βῆμα [τῆς εἰκ]όνοσ. In the papyri it is very common in the official sense "tribunal, judgement-seat," as in NT. P Oxy I. 37^{1,3} (A.D. 49) (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [Π]ισοῦρι[ς] πρὸς Σαραεῖν, "in court, Pesouris versus Saraeus," P Tebt II. 316¹¹ (A.D. 99) τὸν ἀπὸ βήματος χρηματισμόν, "the deed issued by the court," P Oxy II. 237^{v.13} (A.D. 186) πρὸ βήματος ἐσιώπησεν, and similarly P Amh II. 80⁷ (A.D. 232-3); P Strass I. 5² (A.D. 262) etc. In P Lond 358¹⁹ (i. A.D. 150) (= II. p. 172) we have ἐπὶ τῷ ἱερώτατον τοῦ ἡγεμόνος βῆμα with reference to the Praefect's court, and in BGU II. 613¹⁹ (time of Antoninus Pius) ἀξιώ προσκυνῶν τὸ ἱερώτατον βῆμα τῷ [blank follows], and so elsewhere. A unique phrase in P Grenf II. 151⁶ (B.C. 139) ἐφ' ἱερώ[ν] Πτολεμαίου σωτήρος . . . καὶ τοῦ βῆμα[τος Διο?]νήσου,

PART II.

"priest of the βῆμα of Dionysus?" (Edd.), is noted as perhaps applicable by translation from demotic, as in other divergences here from ordinary formulae. In the Christian fragment P Kyl I. 11⁷ (v/vi A.D.) β. is used of the "terrible judgement-seat of Christ our God"—πρὸς τῷ [φοβε]ρῷ βῆματι Χ[ριστο]ῦ τοῦ θεοῦ ἡμῶ(ν): cf. *Pelagia-Legend* (ed. Usener) p. 6⁶ ἐνώπιον τοῦ [φρικτοῦ καὶ] φοβεροῦ βῆματός σου.

βία.

A few examples will suffice of this common word—P Petr III. 53 (ii/B.C.) πρὸς βίαν ἔχεται, "he is forcibly detained" (Edd.), P Par 382⁸ (B.C. 162) περὶ δὲ ἧς πεπονήτα βίας (cf. P Amh II. 35¹⁴—B.C. 132), *ib.* 15¹³ (B.C. 120) καὶ τῇ περὶ ἐαυτοῦ βία χρώμενοι, P Oxy VIII. 1120¹¹ (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής, *ib.* 20 ὡς ἐν παντὶ σθένει βίαν με σχείν, "so that I am subjected to unmitigated violence" (Ed.), P Strass I. 5⁹ (A.D. 262) πέπονθεν βίαν παρ[ὸ] πάντας τοὺς νόμου[ς], *ib.* 1⁸ εἰ τι πρὸ[ς] βίαν ἐλήμφθη, and P Giss I. 34¹² (A.D. 265 G) βίαν οὐ τι[μ]ήν τυχοῦσαν ἐρ[γ]άσασθαι. Μετὰ βίας, as in Ac 5²⁶, occurs in P Tebt I. 5⁷ (B.C. 118), *Syll* 356³¹ (B.C. 6), in the latter case associated with ὕβρεωσ and applied to burglars. Note also P Tebt II. 434² (A.D. 104) τῆς βίας αὐτῶν δεομένης τῆς τοῦ κρατίστου ἡγεμόνος δικαιοδορίας, P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, *Christ.* I. 461¹² (iii/A.D. *init.*) βίαν [π]αθῶν [. . . ὑπὸ] Μάρκου κτλ. It is rather curious that in NT βία is restricted to Ac.

βιάζομαι.

The verb is common, and its compounds ἀπο-, κατα- and εἰσ- can be quoted; but there seems little that promises decisive help for the difficult Logion of Mt 11¹² = Lk 16¹⁶. That in the former βιάζεται can be passive, as all the ancient versions assume, may be illustrated by such evidence as P Oxy II. 294¹⁶ (A.D. 22) ἐγὼ δὲ βιάζομαι ὑπὸ φίλω[ν]. Cf. βιάζομαι ταδε in Sophocles (*Ant.* 66), "I am forced to it." In the same direction tend the passages quotable for a transitive use of the middle. So P Giss I. 19¹³ (ii/A.D.), if rightly supplemented, ἀ[γ]υστος ἐκοιμῶν [ἔως ὁ] π[α]τήρ μου εἰσελθὼν ἐβιάσατό [με, "made me take food"; P Amh II. 35¹⁷ (B.C. 132) βιασάμενος αὐτοῦς ἐπὶ τῆς ἄλω, "compelled them to go to the threshing-floor" (Edd.), P Lond 1171 *verso* (i. A.D. 42) βεβιασμένος τινά, P Magd 27⁴ (B.C. 218) βιάζεται με πλίνθον προσ[ἄ]γων καὶ θεμέλιον σκάπτων ὥστε οἰκοδομεῖν. The middle can however be used absolutely, = *come forward violently or enter by force*. Deissmann (*BS*, p. 258) supports this by *Syll* 633⁹ (imperial period), where in the epigraphic regulations for the sanctuary of Men Tyrannus it is laid down—ἐὰν δὲ τις βιάσθαι, ἀπρόσδεκτος ἢ θυσία παρὰ τοῦ θεοῦ. It must be admitted that Deissmann's second translation above is as preferable for this inscr. as the first is for Mt *l.c.* if the verb must be middle: one who supports either of these renderings would still have to illustrate the application of the verb to something abstract or impersonal. There are many other citations available for the absolute use. Putting first those where no εἰς follows, we have *Syll* 418²⁴ (A.D. 238) ἐπεὶ δὲ κατὰ καιροῦ εἰς ὕβριν (?) προχωρεῖν τὴν καὶ βιάζεσθαι (= *use violence*) ἤρξαντο, *ib.* 893⁴ (ii/A.D.) εἰ τις παρὰ τὴν βούλησιν Πυθίδος βιασάμενος (= *by force*)

ἀνοίξει τὴν καμάραν, *JHS* xxxiv, p. 1 ff. (inserr. from Lyeia), no. 43⁵ ὁ βιασάμενος of one who has forcibly entered a tomb (cf. 45⁶ εἰ δὲ τις ἐκβιάσθηται). (From literature may be added Demosthenes *Callicl.* 17 (p. 1276) κὰν βιάσθηται ποτε, ἀποφράττειν ἅπαντες καὶ παροικοδομεῖν εἰώθαμεν, "when it [the flood water] forces its way.") So in the papyri P Magd I 127 (B.C. 221) περὶ δὲ τοῦ βεβιασμένου[αὐ]τοῦ κατασπαρκέναι, "quant à la contrainte imposée par eux pour les semences" (Edd.), P Tebt I. 6²¹ (B.C. 140-39) τινὰς δὲ καὶ βιαζόμεν[ου]ς, "some who even take forcible possession" (Edd.), P Flor III. 382²¹ (A.D. 222-3) ἐπὶ οὖν ὁ πραγματικός ἐπὶ τῶν τόπων εἰσχέει βιάσασθαι, and PSI II. 120⁵⁰ (? iv/A.D.) εὐμετάβολος γὰρ ὁ θεός. πείσαι ζῆτει, μὴ βιάσασθαι ὃ μὲν γὰρ βιασάμενος ἐχθρός, ὁ δὲ πείσας σοφός. This last, however, implies an object. D. S. Sharp, *Epictetus and the NT*, p. 67, cites a good parallel from Epict. iv. 7. 20 f.: ἀποκλεισμός ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζομένοις. διὰ τί οὖν οὐ βιάσομαι; "those who (try to) force their way in," as he rightly renders. This meaning of forcible entry is more precisely expressed with εἰς, or by the compound, as is seen from Grimm's illustrations of Lk *l.c.*, and by P Tor I. 1^{3.2} (B.C. 116) (= *Chrest.* II. p. 39) εἵπαμεν ταῖς μὲν Ἑρμῆαι μὴ εἰσβιάζεσθαι τοῖς δὲ περὶ τὸν Ὄρον κρατεῖν, P Leid G¹⁸ (i/B.C.) μη[θ]ενὶ ἐξείναι εἰσβιάζεσθαι εἰς αὐτή[ν], BGU III. 1004^{1.11} (iii/B.C.) ἀφ' οὗ χρόνου εἰσβεβιάσται. It is at least clear that Luke's Legion can be naturally rendered "everyone is entering it violently." It may be added that β. in the middle may be followed by an infn. Thus in Arrian's account of Alexander's death we find βιάσασθαι ἰδεῖν. Similarly in P Ryl I. 24¹¹ (Homeric scholia—i/A.D.) ἐἴαν τὰ ἑαυτοῦ [ἀπολιπῶν] ἄρματα . . . [ἐφ' ἑτέρων ἐπι]βήναι βιάζηται. With the transitive exx. above will go the *acc. et inf.* constr. in *Michel* 1010³³ (i/B.C. *init.*) βιασαμένων δὲ αὐτὸν τῶν τεχνιτῶν πάλιν τὸ τέταρτον ὑπομείναι ἐπιμελητήν.

βίαιος.

BGU I. 45¹⁰ (A.D. 203) ἀνὴρ βίαιος ὑπάρχων μὴ λειτουργῶν, τῇ βία αὐτοῦ ἐπῆλθεν αὐτῷ. P Leid W^{vii.27} (ii/iii A.D.) ἐλεήμων ἐν ὤραις βίαιος (for -αις, or -οις). *Cagnat* IV. 351³¹ has ἔργου βίαιου in a fragmentary context, in a rescript of Hadrian at Pegasus. The adj. occurs several times in Vettius Valens, who also has the compound βιαιοθάνατος, and derivatives -τέω and -σία. For the adverb, which is commoner, see P Par I 4²² ἐνοικοῦσιν βιαίως of those who "forcibly" take possession of a house, and cf. BGU II. 467⁹ (ii/A.D.) βιαίως ἀπέσπασεν [τ]οὺς καμή[λο]υς *ib.* 648⁹ (A.D. 164 or 196) (= *Chrest.* I. p. 423) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους; and *OGIS* 606¹⁰ (iii/A.D.) εἰάν τις ὑμῖν ἐπιδημήσῃ βιαίως στρατιώτης. The comparative βιαίωτερον is found P Lond 301¹⁸ (B.C. 116-11) (= II. p. 14) βιαίωτερον ἐμβατ[ε]ύ[σ]α[ι]ς εἰς τὸ δη[λούμε]ον ἔδαφος.

βιβλίον.

This is very much the commonest form in the family, and was the regular word for "book," "writing" in the Κοινή. It never meant a *little* writing: cf. P Ryl II. 382 (early ii/A.D.) μεγάλα βυβλία. The diminutive was supplied by βυβλάριον, as P Lille I. 7⁷ (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βυβλάρια τινα, and βιβλίδιον. In *Archiv* v. pp. 262 ff, 441,

Wileken shows that this latter word was the ordinary term for "petition" till the end of the third century: see e. g. P Oxy VII. 1032⁴ (A.D. 162) οὐ ἐπέδομεν Οὐλοουσι[ω] Μ]ακιακῶ τῷ ἡγεμονεύσαντι βιβλίδιον . . . ἀντίγραφον, "copy of the petition which we presented to Volusius Maecianus, ex-praefect," P Tebt II. 293⁸ (c. A.D. 187) πρὸς τὸ ἐπιδοθῆν σοι βιβλίδιον ὑπὸ Μ., "with regard to the petition presented to you by M.," P Oxy I. 79¹¹ (a notice of death—A.D. 181-92) (= *Selections*, p. 89) διὸ ἐπιδιδωμ[ὲ] τ[ὸ] βιβλίδιον ἀξίων ταγήναι αὐτὸν ἐν τῇ τῶν τετελευτηκότων τάξει, "I therefore present this petition and ask that he be enrolled in the roll of the dead," and P Grenf II. 61¹⁹ (A.D. 194-8) ὅθεν ἐπιδιδωμ[ὲ] κ[α] ἀξίω ἐν καταχωρισμῷ γενέσθαι τοῦτο βιβλίδιον. From the beginning of the fourth century βιβλίον or λιβελλος as a rule displaced βιβλίδιον in this connexion, e. g. P Oxy I. 86¹⁶ (A.D. 338) τοῦτον χάριν τὸ βιβλίον ἐπιδιδωμ[ὲ] ἀξίων τοῦτον μετ[α]πεμ[φ]θῆναι, a petition that a certain man who had failed in a public duty should be sent for, *ib.* VI. 900¹⁴ (A.D. 322) ἐκ τοῦτου ἠπίχθη τὰ βιβλία ἐπιδιδούμαι, "I therefore hasten to present this petition" (Edd.) Naturally the bulk of our citations refer to state papers of various kinds, or petitions sent in to a public official. The distinction between *book* and *paper* easily vanishes when it is only a question of a question of the roll of greater or smaller length: the βιβλίον ἀποστασίον of Mt 19⁷ (see *s.v.* ἀποστάσιον) is a document comparable with the petitions. For *papers* cf. P Petr II. 10 (2)⁹ (iii/B.C.) θείς τὰ βυβλία ἐξήλθον: the writer is a scribe who says he went to the Treasury office to render his account, and it seems natural to assume this to be referred to, though the editor renders "books." P Ryl II. 83⁴ (A.D. 138-61) πρὸς παράληψιν καὶ καταγωγῆν βιβλίων, "to receive and forward the accounts" (Edd.). P Tebt II. 315¹⁷ (ii/A.D.) εἰάν μὲν οὖν σχολὴν ἀγῆς γράψας [σ]ον τὰ βιβλία ἀνελθε πρὸς ἐμέ, "so if you have time write up your books and come to me"—a finance inspector, who is a martinet (αὐστηρός), is immediately expected. The word need not be further illustrated, but we may note the combination in P Oxy VIII. 1153¹ (i/A.D.) ἐκομισάμην διὰ Ἑρακλάτος τὰς κίστας [σύν] τοῖς βιβλίοις, "the boxes with the books" (Ed.). For the spelling, βυβ. or βιβ., see Moulton *Gram.* II. § 35. The dissimilated form βιβλίον—contrast the converse ἡμῶν—greatly predominates in papyri: for βυ. cf. P Petr. II. 10 (2)⁹ and P Ryl II. 382, cited above, also BGU IV. 1096⁷ (i/ii A.D.), 1148³⁵ (B.C. 13), 1152²⁴ (B.C. 22). In *inscr.* naturally there is more variation: for βυ. cf. *Michel* 1001^{viii.32} (c. B.C. 200), for βυ. *Syll* 653¹² (B.C. 91)—both Doric, and cf. Meisterhans *Gr.* § 13.4 (p. 28) for the Attic record. The Ptolemaic papyri show more divergence than those dated A.D. See Mayer *Gr.* p. 102, Crönert *Mem. Herc.* p. 21 f., Dziatzko *Untersuchungen über ausgewählte Kapitel des antiken Buchwesens* (1900), and Maidhof *Zur Begriffsbestimmung der Koine*, p. 303 ff. Amongst interesting compounds found in the papyri may be mentioned βιβλιομαχέω (P Oxy I. 68³¹ (A.D. 131) εἰάν βιβλιομαχῆ[σ]ῃ, "if he presents counter-statements"), βιβλιοφύλαξ (P Fay 31³ (c. A.D. 129) βιβλ[ιοφύλαξ] ἐγκτήσεω[ν], "keepers of the property registers"), and βυβλιαφόρος (P Hal I. 7⁶ (B.C. 232) ἐλπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἔφοδον ἐκπέπει[κα]ς, "unless you have spoken to the letter-carrier and the controller").

βίβλος.

Nägeli (p. 19) well draws attention to the connotation of sacredness and veneration which always attaches to βίβλος in its rare occurrences. He quotes Lucian, and two papyri, the first of these referring to "old, wise, that is Chaldaean books," P Par 19¹ (A.D. 138) σκεψάμενος ἀπὸ πολλῶν βίβλων ὡς παρεδόθη ἡμῖν ἀπὸ σοφῶν ἀρχαίων, τούτεστι Χαλδαϊκῶν, and the other to a citation in a mathematical treatise from a book of Hermes, P Oxy III. 470⁴ (iii/A.D.) βίβλος λέγει κτλ. According to Thackeray (*Arist.* p. 55 n. 1) what seems to be the earliest use of ἡ βίβλος for a collection of sacred writings is to be found in Aristeas 316. In the NT β. is either Scripture (Mk 12²⁶), or the Book of Life (Phil 4⁹), or magical writings regarded as highly potent (Ac 19¹⁹), or again a royal pedigree record (Mt 1¹). In accordance with this is the inscription *OGIS* 56⁷⁰ (B.C. 239) ὦν καὶ τὰ ἀντίγραφα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους: cf P Oxy VI. 886² (iii/A.D.) and P Leid W vii. 19, viii. 22 (ii/iii A.D.), both occult or magical. As distinguished from χάριτος, the single sheet of papyrus for writing purposes, βίβλος was the roll, made up of χάριται glued together (Dziatzko *Das antike Buchwesen*, p. 48), while in contrast to βιβλίον and βιβλίδιον it implies a literary work, see the passages cited above (P Par 19¹, P Oxy III. 470⁴), and the interesting P Tebt II. 291⁴³ (A.D. 162) where a candidate for the priesthood gave proof of his knowledge of hieratic and Egyptian writing by reading from a hieratic book produced by the sacred scribes—τοῦ ἐπίστασθαι [ἐ]ρατικά [καὶ] Αἰγύπτια γράμ[μα]τα ἃ ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βιβλον ἱερατικῆς. It may be added that βίβλος can still mean the papyrus plant, as P Tebt II. 308⁷ (A.D. 174) τιμὴν βίβλου μυριάδων δύο, "the price of 20,000 papyrus stalks," and in the case of the adjective BGU II. 544⁴ (ii/A.D.) ζυγείδας βιβλίνας.

For the spelling see the refl. under βιβλίον, the derivative in which dissimilation produced the change of υ to ι. Βίβλος, being a decidedly rarer word, naturally yielded to the influence of βιβλίον, and then reactions between the two produced the variations which affect them both and their derivatives.

βιβρώσκω.

The perfect of this verb, which in the NT is confined to Jn 6¹³ (τοῖς βεβρωκόσιν), occurs in medical receipts P Ryl I. 29 (a)⁴⁹ (ii/A.D.) βεβ[ρω]μένους καθούσ. Cf. the verbal adj. in PSI I. 64²¹ (? i/B.C.) μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς, and in *OGIS* 629¹⁵⁹ (A.D. 137). For compounds see P Petr II. 4 (S)⁵ (B.C. 255-4) καταβεβρωκέαι, P Grenf II. 36¹⁵ (B.C. 95) ἠκούσαμεν τὸν μῦν καταβεβρωκέαι τὸν σπόρον, "we hear that mice have eaten up the crop" (Edd.), and P Par 6²¹ (i/B.C.) περιβρωθέντα, "devoured in part." On its record in classical Greek and LXX see Anz *Subsidia*, p. 268. Grimm's grave record of an "unused present βρώσκω whence pf. βέβρωκα" stands among many philological freaks in a fine work.

βίκος.

For the LXX βίκος "jar" (Jer 19^{1,10}), which is first found in Herodotus, we may quote, in addition to the papyrus examples in Maysen *G.* p. 40, P Iib I. 49⁸ (c. B.C. 257)

ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους, P Hal I. 7⁵ (B.C. 232) εἰς [ξέ]νια φολίνας καὶ ἐμβάλων εἰς βίκους δὸς καὶ ταῦτα παρακομίσαι ἡμῖν, and from a much later date P Lond 239¹² (c. A.D. 346) (=II. p. 295) χεννώ(ν) βίκους β, "two jars of quails." The word had apparently some vogue in Egypt, but it was very rarely found elsewhere.

βίος.

For β. = the *period* or *duration* of life, cf. P Petr II 13(19)⁴ (c. B.C. 252) (= Witkowski, *Epp.*² p. 18) σοῦ προστατήσα[ι τὸν] ἐ[π]λοιοπον βίον, "to take care of you for the rest of your life," P Magd 18⁷ (B.C. 221) εἰς τὸ [λοι]πὸν τοῦ βίου, P Par 39⁴ (B.C. 161) μετ[η]λλαχότος τοῦ πατρὸς τὸν βίον, P Tebt I. 43¹² (B.C. 118) τετευχότος [τ]ῆς παρ' ἡμῶν εἰς ἅπαντα τὸν βίον ἀντιλήψεως, P Oxy III. 473⁷ (A.D. 138-60) τὴν τοῦ λοιποῦ βίου φιλοτιμίαν, CP Herm I. 7^{ii.4} (ii/A.D.?) ἀ[σ]υνεξέωστος διὰ βίου, "for life," P Ryl I. 28¹⁵³ (iv/A.D.) if the right calf quiver, ἐξ ἀπροδοκίτου προσλήμψεται τι κατὰ τὸν βίον, "the person will unexpectedly acquire something in his life" (Ed.—but could it mean "something affecting his livelihood"?), P Fay 19⁴ (the so-called letter of the dying Hadrian) οὔτε ἀπ[ροσ]-δοκίτω[ς οὔτε ἀνοή]τως ἀπαλλάσσομαι τοῦ βίου, P Magd 8¹⁰ (B.C. 218) ὅπως ἀπαγ[γέλλω τὴν . . .] κατ'άλυσιν τοῦ βίου (cf. l. 5), and P Oxy VIII. 1121¹² (A.D. 295) πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσάμενης ἀδιθέτου.

For the common meaning *livelihood*, cf. *Syll* 342⁴⁰ (c. B.C. 48) δαπάναις χρωμέ[ε]νος ταῖς ἐκ τοῦ βίου, "ex sua re familiari" (Ed.), *ib.* 325³³ (i/B.C.) τῶν ἰδίων ἀπὸ τοῦ βίου [δ]απαν[η]μάτων, *OGIS* 194²⁰ (B.C. 51-47) τὸν γὰρ ἑαυτοῦ βίον ὀλοσχ[ερ]ῶς ἀν[έ]θετο τοῖς χρῆσθαι βουλομένοις, P Leid W xiv. 39 (ii/iii A.D.) αὔξησον μου τὸν βίον (καὶ) ἐν πολλοῖς ἀγαθοῖς, P Cairo Preis 2¹³ (A.D. 362) ἐμοῦ οὖν ἀποδημήσας (sc. -αντος) εἰς τὸ ἴδιον ἔργον, ὅπως εὐρῶ ἐξυπερετήσαι (sc. -υπηρ-) τὸν βίον.

The thought of *manner* of life, which underlies NT usage in 1 Tim 2², 2 Tim 2⁴, appears in a ii/B.C. inscription from Egina (*OGIS* 329⁸), in which a certain Kleon is praised for the εὐταξία which he displayed both in public and private life—ἀπόδειξιν πεποιημένου τῆς π[ρα]γματικῆς καὶ τῆς κατὰ τὸν βίον εὐταξίας. So BGU IV. 1098³⁴ (c. B.C. 20), where a wife is bound τηρεῖν τὰ πρὸς τὸν ἄνδρα καὶ τὸν κοινὸν βίον δίκαια. In *ib.* I. 251⁵ (A.D. 81), another marriage contract, the husband undertakes to provide τὰ δέοντ[α πάντα καὶ τὸν] ἱματισμὸν καὶ τὰ ἄλλα, ὅσα καθήκει γυναικὶ γαμετῆ κατὰ τὴν δύναμιν τοῦ βί[ου], and *ib.* II. 372^{ii.2} (A.D. 154) ἀνδράσι πονηρῶν κ[α]λ[ῶ] ληστ[ρ]ικῶν βί[ου] ποιουμένων. With this last may be compared *IG* VII. 396¹⁵ διενέγκας σεμνὸν τε καὶ ἡσύχιον βίον παρ' ὄλον τὸν τῆς ζωῆς αὐτοῦ χρόνον, in which, in accordance with classical usage βίος, not ζωή, is the ethical word. For the exchange of the relative position of the two words in the NT and early Christian writings, see *sc.* ζωή.

βιόω.

P Lips I. 119 verso^{ii.6} (A.D. 274) περὶ τὸ ὀρθῶς καὶ ἀ[ξ]ηλοπραγμόνως τῶν ὑπαρξάντων ἀγαθῶν ἐμφορονέινους βιοῦν, P Flor I. 57³ (A.D. 223-5) (a rescript of Pertinax) τοῖς ἐβ[δομ]ήκοντα ἔτη βεβιωκόσι γέρας ἀλιτουρησίας [is granted as an old age pension] (cf. the contemporary P Flor III. 382^{55f.}, *Syll* 536¹⁸ (ii/B.C.—a manumission "sale" to

Apollo, in dialect) εἰ γ[ν]ῆν ποιήσαιο Δαμαρχίς Θεοδώρας βιώσας, during the lifetime of Th. (her mistress). The aor. is abundant in epitaphs, as *Preisigke* 776 (A.D. 259) Ἰερακίαινα . . . βιώσασα ἔτη ἧ καὶ μην(ῶν) τριῶν, 1190 (Christian) Ταῖσαι ἐβίωσεν εἴκοσι ὀκτώ, γίνονται (ἔτη) κῆ. So in the "letter of Hadrian," P Fay 19¹² τεσσαράκοντα βιώσας ἔτη. For this 1st aor. in -σα see Thackeray *Gr.* i. p. 233 f. An interesting example of this verb is afforded by Musonius (ed. Hense) p. 89¹⁶ f. ὥστε καὶ τὸν ἄνθρωπον εἰκὸς οὐχ ὅταν ἐν ἡδονῇ βιοί, τότε κατὰ φύσιν βιοῦν, ἀλλ' ὅταν ἐν ἀρετῇ.

βίωσις.

No example of this word in profane sources is as yet forthcoming. With its use in Sirach *Prolog.* 10, διὰ τῆς ἐννόμου βιώσεως as a summary of the practical aim of teachers of the law, we may compare a Jewish inscription of A.D. 60-80 in Ramsay *C. and B.* ii. p. 650. οὐστυνας κ[α]ὶ ἡ συναγωγὴ ἐτέμνησεν ὄπλω ἐπιχρύσω διὰ τε τὴν ἐνάρετον αὐτῶν [β]ίωσιν καὶ τὴν π[ρ]ὸς τὴν συναγωγὴν εὐνοίαν τε καὶ σπουδῆν. For the poetic βίωσις, see the sepulchral inscription of B.C. 145-16 in *Archiv* i. p. 220¹¹ ὡ γένωμην εὖνοῦς βίωτον διάγουσ' ἄμα, 221²⁰ σαυτὸν μὴ τρύχειν μνησάμενον βίωτου.

βιωτικὸς.

P Tebt I. 52⁹ (c. B.C. 114) has ἕτερα βιωτικὰ σύμβολα, "other business documents," a good illustration of the NT passages (1k 21³⁴, 1 Cor 6³⁴). Still better is P Ryl II. 125¹¹ (A.D. 28-9) καὶ ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ι]κῶν χάριν, "when I had left home on business concerning my livelihood" (Edd.). E. Rohde, *Zum griech. Roman.* p. 38f. (*Kleine Schriften* II.) has a note on the phrase βιωτικὰ διηγήσεις, "stories of ordinary life," with other phrases from literary Kouή employing the word. It occurs often in Vettius Valens.

βλαβερός.

P Goodsp Cairo 2¹ 6 (a medical fragment—ii/A.D.) οἱ τῶν ὥρων ἡμᾶς ἀποξενούντες ὡς βλαβερώτερον, "who warn us against ripe fruits as being very harmful" (Ed.). *Syll* 220¹⁴ (iii/B.C.) τὴν πᾶσαν πρόνοιαν ἐποιεῖτο τοῦ μηθὲν βλαβερὸν γίνεσθαι πε[ρ]ὶ τὴν χώραν. The noun βλάβος may be cited from P Ryl II. 126¹⁹ (A.D. 28-9) ἐξ οὗ βλάβος μοι ἐπηκλούθησεν) οὐκ ὀλίγων, P Oxy X. 1282¹⁰ (A.D. 83) τό τε βλάβος καὶ ἐπίτευμον, "the damages and a fine", BGU II. 538¹⁷ (A.D. 100) βλάβος μηδὲν ποιῶν, and in the common formula τὰ τε βλάβη καὶ δαπανήματα, e.g. BGU III. 1001¹³ (B.C. 56-5). Note the uncontracted plur. in P Tor II. 13¹⁴ (B.C. 137), in this formula. Mayer (*Gr.* p. 287) quotes many other instances of the neuter, which he says stands alone in Ptolemaic times, except for P Par 15³⁷ (B.C. 120) εἰς βλάβας: add P Amh II. 33¹⁹ (c. B.C. 157) ἐπὶ βλάβη τῶν προσόδιον. So from later papyri, P Oxy III. 488¹⁹ (ii/iii A.D.) οὐκ ὀλίγην βλάβην ὑποφέρει με, BGU I. 72¹² (A.D. 191) οὐ χολικὴν βλάβην ἐπεκολούθησεν. Moeris (p. 103) makes βλάβος Attic, and βλάβη (which has driven its rival out by the end of iv/A.D.) Hellenistic. A literary quotation for the latter may be

added from PSI II. 126²⁰ (? iv/A.D.—a collection of maxims) ἀμύνου τὸν ἐ[χθ]ρὸν ἀνευ τῆς σεαυτοῦ βλάβη[ς]. A glance at LS will dispose of the Atticist's contention.

βλάττω.

For personal injury we may note such passages as P Lips I. 2⁶ (A.D. 99) ὀφθαλμὸν δεξιὸν βεβλαμμένος, P Grenf I. 33¹³ (c. B.C. 102) ἐβλαμμένος ὀφθαλμοῦ ἀμφοτέρους, P Flor I. 57⁶³ (A.D. 223-5) τοὺς ὀφθαλμοὺς ἐβλάβην (= III. 382), also perhaps *ib.* III. 302⁷ (A.D. 151) βεβλαμ(ένος) τὸν ὀφθαλμὸν δεξιόν. It is curious that it should be thus specialised for injury to the eyes. The verb is common for "damage" in a legal sense. Thus P Petr III. 26⁸ ἀποτεσσάτω ὁ κύριος πῶι βλαφθέντι τὸ βλάβος ὃ ἂν καταβλάβη, "the owner shall pay to the injured person the amount of damage done." BGU IV. 1057²³ (A.D. 13) (= *Christ.* II. p. 401) ἐκτίειν αὐτοῦς ὃ ἐὰνπραχθῇ ἢ βλαβῆ, P Oxy II. 286¹¹ (A.D. 82), ἐκτείσειν ὃ ἐὰνπραχθῶμεν ἢ βλαβῶμεν τούτων χάριν, "paying us in full any loss or damage which we might incur in connexion with the transaction" (Edd.), *ib.* I. 44⁸ (late i/A.D.) ὡς ἰκανὰ βλαπτομένων, "on the plea that they had incurred sufficient loss already" (Edd.). More general sense appears in P Flor II. 151¹¹ (A.D. 267) μὴ ἐπ' αὐτοῦς στρατιώτης ἀποσταλῆ, καὶ ἄλλως ἐφόδιον βλαβῶσιν, "lose their wages" (?). It describes the material damage done by a riot in CP Herm I. 119 *recto*¹⁴ (A.D. 260-8), ἀφ' ὧν οὐδὲν περιγίνεσθαι τῷ πολιτικῷ λόγῳ διὰ τὸ ἐξ ὀλοκλήρου βεβλάβηαι ἐν τοῖς πρόσθεν συμβεβηκόσι κατὰ τῆ[ν] πό[λ]ειν ἀπευκαίους τ[α]ρ[α]χῶσι.

βλαστάνω.

For the transitive use of β. (as Jas 5¹⁸) see Aristas 250, αἱ (sc. χάριτες) βλαστάνουσιν εὐνοίαν. The subst. βλάστημα (as Sir 50¹²) is found in P Lond 131 *recto*¹⁹⁵ (A.D. 78-9) (-I. p. 175) τὰ περισσὰ βλαστήματα, and for βλαστολόγω = "pick off young shoots," see *ib.*⁵⁰⁷. See also *IGI* VII. 496³ βλαστήματα καλῶν τέκνων.

βλάστος.

For this proper name, as Acts 12²⁰, cf. *Michel* 1224 (Cyzius, ii/B.C.) Αἰνείας Βλαστοῦ (so Michel accents).

βλάσφημος.

The more special sense of irreverence towards God which β. and its derivatives have acquired, though not inherent in the word itself (cf. Jas 2⁷, 2 Pet 2¹¹), may be illustrated from Vettius Valens p. 44¹ εἰς θεοὺς βλασφημοῦσιν ἢ ἐπίορκοι καὶ ἄθιοι καθίστανται, 58¹² εἰς τὰ θεῖα βλασφημοῦντες, 67²⁰ πολλὰ βλασφημήσει θεοῦς (for construction cf. 4 Kings 19^{6, 22}). Thumb (*Hellen.* p. 178) remarks on the word as a genuine piece of "Biblical Greek," that is a word which has acquired a technical meaning in association with Jewish and Christian religion. The etymology which seems to suit best its original meaning of "injurious speaking"—βλάψ, the reduced form of βλάβος, and φη-μι—is not without phonetic difficulties: see Brugmann-Thumb *Gr.* p. 117f. (where it is accepted with some hesitation), and for an alternative (Brugmann's) Boisacq *Leu.* s.v.

βλέμμα.

For the subjective sense "look" which Mayor finds in this word in 2 Pet 2⁸ cf. P Oxy III. 471⁶⁰ (ii A.D.) ἐώρακε δὲ καὶ [βλ]έμμα ἀναίσχυντον καὶ διαπομπὰς ἀναίσχύντου (= οὐς) ἑραστών, "each saw the shameless look and shameless goings to and fro of the lovers" (Edd.).

βλέπω.

The papyri have added a perfect to the paradigm of this verb: it proves to have been βέβλοφα (P Lond 42²¹—B.C. 168) (= Witkowski², p. 63) (see under ἐμβλέπω). It is hard to believe that a form so correct historically, and so distant from any obvious analogy, can be anything but a genuine survival, even if it does meet us only in a woman's letter from Ptolemaic Egypt. If this inference is justifiable, the word has a moral for the argument from silence. Βλέπω has primarily the physical sense, as distinguished from ὀρῶ (cf. our cognate *care*): this is well seen in ἀναβλέπω = *recover sight*. Usage bears this out. Thus P Par 44⁶ (B.C. 153) (= Witkowski², p. 83) has βλέπω Μενέδημον κατατρέχοντά με coming after ἐγὼ γὰρ ἐνύπνια ὀρῶ πονηρά. So in P Hal I. 84 (B.C. 232) a man is incapacitated—διὰ τὸ μὴ βλέπειν τὰς νύκτας, and in P Oxy I. 39⁹ (A.D. 52) ὀλίγον βλέπων = "shortsighted." An interesting instance of the word is afforded by P Giss I. 17¹⁰ (time of Hadrian) where a slave writes to her master ἀπονησκόμεν ὅτι οὐ βλέπομέν σε καθ' ἡμέραν (cf. I Cor 15³¹). Closely parallel with phraseology in Gospel healings of the blind is one of the cases from the Asclepieum, *Syll* 502¹⁷ (Epidaurus, (iii)/B.C.): the blind man sleeping in the temple saw a vision (ὄψις) of the god opening his eyelids and pouring in a φάρμακον—when day broke βλῆσπον ἀμφοῖν ἐξήλθε. P Oxy II. 295³³ (i A.D.) ὁ Ἄνουβῆς αὐ[τὸν] οὐχ ἠδέως [β]λέπει "A. looks upon him with no friendly eye," may serve as a transition to the more metaphorical use of βλέπω, as in P Oxy II. 259²² (A.D. 23) βλέπε με πῶς με ἡ μήτηρ ἡμῶν [ἐ]σφαξε χάριν τοῦ χειρογράφου, P Lond 964⁹ (ii/iii A.D.) (= III. p. 212) βλέπε μὴ ἐπιλάθῃ οὐδέν, and P Oxy IX. 1220²² (iii/A.D.) οὐδὲν βλέπω φαύλου παρ' ἐμοί. "I see nothing bad in my behaviour" (Edd.). The meaning "beware," implied in some of these passages, is extended to a personal reflexive object in BGU IV. 1079²⁴ (A.D. 41) (= *Selections*, p. 40) ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων, "like everybody else, you too must beware of the Jews," which is a rather neat confutation of those who would detect "Hebraism" in Mk 8¹² and the like. For the geographical sense, the "aspect" of a building, etc. (as Ac 27¹², cf. P Leid W¹⁻⁶ (ii/iii A.D.), ἔστω δὲ ἡ θύρα πρὸς δυσμὰς βλέπουσα, PSI III. 175¹⁴ (A.D. 462) συμπόσιον βλέπον ἐπὶ νότον, etc. Finally, for β. virtually = εὐρίσκω as in Rom 7²³ (cf. v. 21), see P Fay 111¹⁶ (A.D. 95-6) ὡς ἂν βλέπῃς [τ]ὴν τιμὴν παντὸς ἀγόρασον, "however you find the price, be sure to buy" (Edd.).

βοάω.

The manifestation of strong *feeling*, which is the distinguishing note of this verb, comes out well in a fragmentary petition written under much excitement, P Oxy IV. 717⁹ (late (i)/B.C.) ἐγὼ οὖν ἐβῶν καὶ ἔκραζον, cf. 12, 13, 14. See also P Oxy I. 41¹⁰ (iii/iv A.D.) ὁ δῆμος ἐβόησεν—the account of a popular

demonstration. For similar acclamations in the inscriptions we may cite *Syll* 607¹⁵ (iii/iv A.D.) ἐβ(όησαν) οἱ σύνεδροι. "Παμφίλω καλὴ ἡ (εἰσ)ῆγησις. οὕτω γενέσθω," and the compound ἐξεβόησαν in *ib.* 737^{13, 24} (ii/iii A.D.).

βοήθεια.

The word is perpetually recurring at the end of petitions. P Par 35³⁸ (B.C. 163) τούτου δὲ γενομένου ἔσομαι τετευχῶς τῆς παρ' ὑμῶν βοηθείας, BGU I. 226²¹ (A.D. 99) πρὸς τὸ τυχῖν με τῆς ἀπὸ σοῦ βοηθείας. *ib.* 340²⁷ (A.D. 148-9) ἀναγκῆς ἐπὶ τὴν σὴν βοήθειαν κατέφυγον, P Gen I. 6¹⁰ (A.D. 146) ἵνα δυνηθῶ ἐκ τῆς σῆς βοηθείας κομίσασθαι τὸ ἴδιον, and P Oxy X. 1272²² (A.D. 144) ἵνα δυνηθῶ τῇ σῇ βοηθείᾳ ἀνευρεῖν τὰ ἡμέτερα. A slightly different technical meaning is found in a restoration by Mitteis of P Oxy VII. 1020⁵ (A.D. 198-201) εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]ήθειαν, "if you can claim the assistance due to immature age," = *aetatis auxilium*, for which the code of Justinian is quoted (Ed.). More ordinary, though still in a petition, is BGU IV. 1201¹² (A.D. 2) καὶ ἡμῶν ἀνακράξαντες (for -άντων) εἰς τὴν κώμην πρὸς βοήθειαν. On the phrase βοηθείαι ἐχρῶντο in Ac 27¹⁷ see a note by Nestle in *ZNTW* viii. p. 75 f., where for β. — "supports" he quotes Philo *De Josepho* § 33 (ed. Cohn = II. 46 M.) ὡσπερ γὰρ κυβερνήτης ταῖς τῶν πνευμάτων μεταβολαῖς συµμεταβάλλει τὰς πρὸς εὐπλοῖαν βοηθείας = "verwendeten Stützen." For the interchange of o and oo in this and similar words, see *Mayser Gr.* p. 110.

βοηθῶ.

Like the noun, the verb is ubiquitous in the formula of petitions, e.g. P Par 22¹⁴ (petition of the Serapeum Twins) ὅπως ὦμεν δι' ὑμᾶς βεβοηθημένοι, P Fay 11²⁴ (c. B.C. 115) τούτων δὲ γενομένων ἔσομαι βεβοηθημέν[ος], P Giss I. 8¹⁵ (A.D. 119) ἡ ὦ [β]εβοηθημένος, BGU II. 454²⁰ (A.D. 193) καὶ ὦμεν ὑπ[ὸ] σοῦ βεβοηθημένοι. For its general use cf. P Giss I. 66⁵ (early ii/A.D.) ἃ [ἐ]βεβοηθήκεις αὐτῶι, P Tebt II. 286⁴ (A.D. 121-38) κ[α]ὶ π[ρ]ῶν σοι ἀπεφνηάμην ὅτι τὸ ἐπ[ί]κριμά μου βοηθεῖ [σ]οι. "that my edict was of service to you" (Edd.). P Floi II. 150¹⁰ (A.D. 267) πλείονα (sc. βοῖδια) ἔξει βοηθεῖν σε (note case), P Oxy X. 1348 (late iii/A.D.) οὐ γὰρ ἐβοήθησας ἡμῖν ὡς εἰδὼς τὰ [ν]ῆμματα. Ahd from inscr. *Syll* 329¹¹ (B.C. 86), where the Ephesian demos, ἐσχικῶς καιρὸν πρὸς τὸ βοηθεῖν τοῖς κοινοῖς πράγμασιν, declares war on Mithradates. For divine help cf. *Trisagite* 158 Ἀνδρόμαχος Μακεδῶν ἀφίκετο πρὸς Ἀμενώθην χρῆσθαι θεὸν μ[ι]θσοῦ ἐργαζόμενος καὶ ἐμαλακίσθη καὶ ὁ θεὸς αὐτῶι ἐβοήθησε αὐθημερῇ, P Leid W^{vii. 24} (ii/iii A.D.) κλυτὸ μοι, ὁ χρηστός ἐν βαζάνοις, βοήθησον ἐν ἀνάγκαις. These prepare for its use in Christian papyri: P Fay 136⁸ (a letter, iv/A.D.) εἰδότες ὅτι ἔχετε με ἰς ὄσ' ἂν πάσχετε, θεοῦ βοηθοῦντος, P Oxy VII. 105⁸ (a prayer, iv/v A.D.) ὁ θεὸς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου, *ib.* VIII. 1152⁴ (amulet, v/vi A.D.) Ἰησοῦ Χριστέ, βοήθῃ ἡμῖν καὶ τούτῳ οἴκῳ. Inscriptional instances of βοιηθῶ are given in *G. Meyer Gr.* p. 93: see Brugmann-Thumb *Gr.* p. 54. The verb starts from the military sense, so common in Greek historians: Homeric βοηθός, from which it comes, "succurrit (θεός) ad clamorem (βοή)." Βοηθός was made afresh from the verb.

βοηθός.

The word is very frequent in the ostraca for the "assistants" of the *πράκτορες* or "tax-gatherers," see Wilcken *Ostr.* i. p. 618, and for a similar use in the papyri the editors' note to P Fay 34³ (A.D. 161) *βοηθοὶς γεωργῶν κώμης Πολυδευκείας*, where they translate "assistants in connexion with taxes upon cultivators at the village of Polydeucia." For a description of the Praefect as *ὁ τοῦ νομοῦ βοηθός*, "helper of the district," see P Giss I. 46¹¹ (time of Hadrian) *ἀξιούμην σε τὸν τοῦ νομοῦ βοηθὸν διακοῦσαι ἡμῶν*, and cf. P Oxy III. 488²³ (ii/iii A.D.) *προσφεύγω σοι τῷ κυρίῳ καὶ πάντων βοηθῷ*. For the word in its widest connotation it is sufficient to cite P Oxy IV. 743²⁰ (B.C. 2) *εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πρᾶγμα, βοηθὸν αὐτοῦ γ[εν]έσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοὺς φίλαια*, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and P Lond 410⁸ (c. A.D. 346) (= II. p. 298) *μετὰ τὸν θεὸν οὐδὲν (i. οὐδένα) ἔχομεν ἡμῆς βοηθόν*, "after (i. e. except) God, we have none to help us" (Ed.); also from ii/B.C., P Leid E²⁶ *δεόμεθά σου μετ' ἰκετείας, καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος, καὶ ἐν τούτοις βοηθὸν γενόμενον προσκαλέσασθαι κατλ.* (For the spelling see on *βοηθῶ ad fin.*)

βόθυνος.

BGU IV. 1122¹⁷ (B.C. 14) *ἐπὶ τοῦ βοθύνου τὸ φυτόν*. The word is also supplied by the editor in P Hal I. 1⁹⁷ (middle iii/B.C.) *ἐάν δὲ τάφρον ὀρύσσηι ἢ [βόθυνον ὀρ]ύσσηι*.

βολίζω.

The adj. *βόλιμος* is found *quater* in *Syll* 140 (B.C. 353-2), meaning "leaden": see Dittenberger on l.²⁹ and Boisacq s.v. *μόλυβδος*. Thackeray (*Gr.* i. p. 106) notes *μόλιμος* and *βόλιβον* from MSS of LXX, which may illustrate the survival of some of the widely divergent forms current in earlier Greek dialects. The name of "lead" is supposed to have been borrowed very early (before Homer), perhaps from Iberians in Spain: cf. reff. in Walde *Lat. Etym.* 2 s.v. *plumbum*. It is at least possible that *βολίς* in the sense *plummet* (acc. to Homeric scholia) may be really "the lead," with form affected by *βολή* etc. from *βάλλω*. However this may be, the verb *βολίζω* "sound" is very instructive as a *ἀπ. εἶρ.* in Ac 27²⁸: eleven centuries later, the Homeric scholar Eustathius uses it as familiar from ancient Greek, and he does not mention Luke or hint that he remembered what for us happens to be the solitary example of the word: see the quotations from Eustathius in Wetstein *ad loc.* It is sufficiently obvious that Luke did not coin the word, and its history may help less obvious cases elsewhere.

βόρβορος.

For this word which is found in *Bibl. Grk* only in Jerem 45⁶ and 2 Pet 2²², cf. *Apoc. Petr.* 8 *καὶ λίμνη τις ἦν μεγάλη πεπληρωμένη βορβόρου φλεγόμενου*, also *Acta Thomae* (ed. Bonnet) 53 *εἶδον βόρβορον . . . καὶ ψυχὰς ἐκεῖ κυλιόμενας*. Both the noun and the corresponding verb occur in the *Pelagia-Legenden*, p. 621^{ff.} (ed. Usener): *ἐλθοῦσα περιστερὰ μελάνη καὶ βεβορβορωμένη περιπέτατό μοι, καὶ τὴν δυσωδίαν τοῦ βορβόρου αὐτῆς οὐκ ἠδυνάμην φέρειν*. See also Wendland in *Sitzb. Berl. Akad.* 1898, p. 788 ff.,

"Ein Wort des Heraklit im Neuen Testament," with reference to 2 Pet 2²².

βορροῖς.

The contracted form, which is found in the two NT occurrences of this word (Lk 13²⁹, Rev 21¹²), is almost universal in the Ptolemaic papyri, e. g. P Lille I. 1 *recto*⁴ (B.C. 259-8) *ἀπὸ νότου εἰς βορρᾶν*, P Petr I. 21¹¹ and 18 (B.C. 237) *ἀπὸ δὲ βορρᾶ*, P Par 15¹⁶ (B.C. 120) *ἀπὸ βορρᾶ τοῦ δρόμου τοῦ [ἀ]γοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς Ἡρας*, and other examples in Maysen *Gr.* p. 252; but P Ilib I. 27⁵⁹ (a calendar, B.C. 301-240) *βοραὶ πνεύσονται ὀρνυθία*, "the north winds which bring the birds are blowing." P Leid W^{xix}. 24 has *βορας*, some five centuries later, but it is always rare. Cf. Job 267, Sir 43¹⁷. 20. *Priene* 99¹⁹ (c. B.C. 100) has *τῆς στοᾶς τοῦ βορέου*: cf. *Syll* 552⁷⁰ (latter half of ii/A.D.) *εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορείως*—with corresponding adjective. From inser. cf. *OGIS* 176⁶⁸ (ii/i B.C.) *ἐπὶ βορρᾶν*, *ib.* 178¹⁰ (ii/i B.C.) *ἐπὶ βορᾶν*, *Michel* 1357⁹ (B.C. 300-299) *βορρᾶθεν*. The adj. *βορινός* occurs in P Oxy I. 43 *verso*¹. 10 (after A.D. 295) *ρύμηι τῇ βορινῇ* ἔκκλησία "North Church St," *ib.* III. 498⁸ (ii/A.D.), *at.*; but in *ib.* VIII. 1112²² (A.D. 188) *βορ[ι]νοῖς* implies *pp.* and so P Ryl II. 157¹² (A.D. 135). Thumb, *Hellen.* pp. 56, 65, notes that *βορρᾶς* is a Dorism in the *Κοινή*.

βόσκω.

The verb is used in connexion with *πρόβατα* in P Magd 61⁴ (B.C. 221) *τά τε πρόβατα βεβοσκηκότας*, P Tebt II. 298⁵³ (A.D. 107-8) *προβ[ά]τα βοσκ[ο]μένων*, P Thead 57² (A.D. 317) *βόσκοντος αὐτοῦ τὰ π[ρ]όβατα*, and with a herd of swine, as in Mk 5¹¹, in the illiterate BGU III. 757¹⁰ (A.D. 12) *ἂ βόσκουσιν ὑκά κτήνημ*. Cf. *Syll* 531³⁶ (iii/A.D.) *πρόβατα [δὲ μὴ ἐξ]έστω ἐπιβό[σ]κε[ι]ν ἐ[ι]ς τὸ τέμενος μηδενί*, on pain of confiscation to the god—see the editor's note. A derived noun occurs in P Lond 219 *recto* (an account for food—ii/B.C.) (= II. p. 2) *ἰδῶ βοσκῶ*. It is frequently found as a termination, e. g. *ἱερακοβοσκός* (P Petr III. 99⁵, *ιβιοβοσκός* (*ib.* 58(e)ⁱ) (both iii/B.C.): see Maysen *Gr.* p. 471.

βοτάνη

is common in the magic papyri, e. g. P Lond 46¹⁹⁹ (iv/A.D.) (= I. p. 71) *κυνοκεφάλ(ον) βοτ(άνη)*—a herb mentioned by Pliny (*N.H.* xxx. 2) as employed for magical purposes (Ed.). In P Amh II. 91¹² (A.D. 159) *κατασπορὰς βοτανισμούς* is rendered by the editors "sowing and weeding." For *βοτανισμός* see also BGU I. 197¹⁷ (A.D. 17), *ib.* II. 526¹⁹. 34 (A.D. 86).

βότρως.

BGU IV. 1118¹⁴ (B.C. 22) *σταφυλῆς βότρως ὀδοήκοντα*. Similarly P Lips I. 30⁴ (iii/A.D.). A subst. *βοτρεῖς*, hitherto unknown to the lexicons, occurs in a list of persons employed by certain village officials, P Lond II. 189⁵⁸ (ii/A.D.) (= II. p. 157)—was he a "grape-picker"? The note in Moeris (p. 105), *βότρως, μακρόν, Ἀττικῶς βραχύ, Ἑλληνικῶς*, makes this word—presumably representing its class—an instance of the tendency to shorten vowels: incidentally it tells us that quantities were not yet levelled as in MGr.

βουλευτής.

Apart from Mk 15⁴¹; Lk 23⁵⁰, where both writers had Gentile readers in view, neither βουλευτής nor βουλή seems to have been used by Jews as a technical term in connexion with their Sanhedrin, although Hicks (*CR* i. p. 43) refers to Josephus *B.J.* ii. 17. 1 οἱ τε ἄρχοντες καὶ οἱ βουλευταί, and *Antt.* xx. 1. 2 (in an edict of Claudius) Ἱεροσολυμιτῶν ἄρχουσι βουλή δῆμα Ἰουδαίων παντὶ ἔθνει. As illustrating the use of βουλευτής in Egypt it may be noted that in P Lond 348⁴ (c. A.D. 205) (= II. p. 215) a certain Heron is described as βουλευτής of Arsinoe, and an ἐκ-κοσμητής (κεκοσμητικῶς). A century later a letter is addressed by one Eudaimon γυμνασιάρχῆσας βουλ(ε)τής of Oxyrhynchus to two colleagues, ἀμφοτέρους συνδικόους βουλευταῖς τῆς [λαμπρο]τ(άτης) Ὁξυρυγχ[ι]τῶν πόλεως, *Chrest.* II. 196^{2ff.} (A.D. 307—Mitteis, not here alone, misprints “v. Chr.”). An inscr. of A.D. 214–5, *OGIS* 209⁴, found at a place beyond Philae, gives the title to a ἱερέως γόμου (see s.v.). The editor observes that it must refer to some Greek community, and suggests Ptolemais: he quotes *CIG* 5000^{ii.3}, where the brother of the subject of this inscr. is called βουλευτής, ἄρξας Πτολεμαίων—see the note for other passages. In P Fay 37² (iii/A.D.) an order is issued for the arrest of Emes, who has been “accused by Aurelius Nilus councillor” (ἐγκαλούμενον ὑπὸ Αὐρηλίου Νείλου βουλευτοῦ): cf. P Fay 85³ (A.D. 247) with the editors’ note. [The *crux* of P Grenf II. 63^{1.9} (? middle ii/A.D.) βουλ(ε)τής σιτολόγων is now solved by the correct reading, βοηθ(ός) σιτολόγων: see Wilcken *Archiv* iii. p. 124.] In *OGIS* 56 (Canopus Decree of Ptolemy III, B.C. 239) we read of the βουλευταὶ ἱερεῖς ἐν Αἰγύπτῳ, whom Dittenberger (n. 51) describes as “collegium quod de rebus cuiusque delubri administrandis consultabat.” See also Hohlwein *L’Égypte Romaine*, p. 133 f, and the index to *OGIS*.

βουλεύω.

For the verb in its general sense followed by an infinitive, as in Ac 5³⁸ ND, cf. P Tebt I. 58²⁸ (B.C. 111) βεβουλευμένα ἐκσπᾶσαι τὸ ἐπιδοδομένον ὑπόμνη(μα), “we have determined to abstract the memorandum” (Edd.), P Fay 116⁹ (A.D. 104) ἐπὶ βουλεύωμαι [εἰς] πόλιν ἀπελθὶν χάριν [τοῦ] μικροῦ, “as I am intending to go to the city on account of the little one” (Edd.), P Leid W^{ii.44} (ii/iii A.D.) βουλευομένον (= cv) δὲ τὸ τρίτον τρίτον (om.) κακῶσσε (*l.* καχῶσαι), “volente vero tertium cachiñari” (Ed.). The active (as in Isai 23⁸) was perhaps obsolete: BGU IV. 1097⁸ has been emended—see συμβουλεύω. The verb is absolute in the oldest dated Greek papyrus, P Eleph 1⁵ (a marriage contract, B.C. 311–0) (= *Selections*, p. 2)—the couple are to live ὅπου ἂν δοκῆ ἄριστον εἶναι βουλευομένους κοινῆ βουλή. It is used of a judge conferring with his assessors in *Chrest.* II. 37^{21c.19} (ii/A.D.) Εὐδα[λ]μων βουλευσάμενος σὺν τοῖς παροῦ[σ]ι εἶπεν κτλ. Note for the subst. P Fay 20² (iii/iv A.D.) ὅθεν μοι παρέστη τὸ βούλεμα τοῦτο, “wherefore I have formed this intention” (Edd.).

βουλή.

The word βουλή is always used both in the LXX and the NT = “counsel,” and never in its technical sense of “council.” For this latter usage in Egypt reference may be made to Hohlwein *L’Égypte Romaine*, p. 134 ff., and to

the editor’s note to P Lond 405¹³ (c. A.D. 346) (= II. p. 295). The description of a man as θεῶν βουλαῖος, “counsellor of the gods” in *CIG* 1167 (see LS s.v. βουλαῖος) may be compared with the reference in Diod. ii. 31 f. to the 30 stars which the Chaldaeans distinguished as θεοὶ βουλαῖοι (*Archiv* i. p. 499). For the ordinary sense of “counsel” it will be enough to quote P Eleph 1⁶ (see above under βουλεύω). See Bishop E. L. Hicks’s note in *CR* i. p. 43.

βούλημα

is used with reference to the contents of a will in P Lond 1716²⁰ (iii/A.D.) (= II. p. 176) τὸ ἐνεγεγραμμένον βούλημα: cf. in a similar connexion BGU I. 361^{ii.23} (A.D. 184) ἵνα τὸ βούλημα αὐτοῦ φανερόν γένηται. P Tebt II. 407⁹ (? A.D. 199) τὸ δ[ε] βούλημα τοῦτο ἐάν μὴ φυλάξῃς—the property is to go to the Serapeum at Alexandria if the daughter of the writer does not observe his wish that certain slaves should be set free. *Syll* 366¹² (c. A.D. 38) ἐκείνου τῆς ἐπιθυμίας βουλήμασιν is a collocation rather like τῆν εὐδοκίαν τοῦ θελήματος αὐτοῦ, Eph 1⁵.

For βούλησις see P Tebt I. 43³⁵ (B.C. 118) ὅς ἀκόλουθος ὢν τῆ[ι] ὑμετέρα βουλήσει προνοεῖται κτλ., “who in accordance with your wishes takes care etc.,” *OGIS* 353¹⁷⁶ (Antiochus of Commagene—mid./B.C.) οὐς ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κατὰ δαιμόνιον βούλησιν ἀνέθηκα. *Syll* 893² (ii/A.D.) as cited under βιάζομαι, and the late P Amh II. 144¹¹ (v/A.D.) θεοῦ βουλήσει, “God willing.”

βούλομαι.

The Ptolemaic papyri show this word as freely as the late papyri, and Blass’s opinion that the word was “adopted from the literary language” (*Gr.* p. 38, repeated in Blass-Debrunner, p. 40) becomes more and more difficult to support. If the word was literary, the NT writers were not the first to popularize it. The word is common in such recurring phrases as γινώσκεις σε βούλομαι, βούλομαι μισθώσασθαι. The thought of “purpose, intention, not mere will, but will with premeditation” (Hort on Jas 4⁴), which frequently underlies its usage, comes out P Oxy X. 1263⁸ (A.D. 128–9) βούλομαι πρώτως . . . χρήσασθαι τῆ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[ν]η, “I wish to begin . . . to practise the trade of a river-worker” (Edd.): cf. *ib.* 1267¹⁰ (A.D. 209). See also the important official decree, P Lond 904³⁰ (A.D. 104) (= III. p. 125) as revised *Chrest.* I. p. 236, βούλομαι πάντα[ς] τ[ο]ὺς εὐ[λ]γογον δο[κ]οῦν[τα]ς[ς] ἔχειν τοῦ ἐνθάδε ἐπιμένειν [αἰ]τίαν ἀπογράφεσθ[αι] κτλ., and BGU I. 248¹¹ (ii/A.D.) θεῶν δὲ βουλομένων. In P Oxy II. 244³ (A.D. 23) a slave named Cerinthus begins a petition with βουλομένος μεταγαγεῖν. Other instances of βούλομαι, in phraseology not influenced by formulae, are P Lille I. 16⁵ (iii/B.C.) ἔφη . . . σοὶ τε οὐ βούλεισθαι διαφέρεισθαι περὶ τούτου, “et qu’il ne voulait pas entrer en désaccord l’adessus avec toi” (Edd.); P Flor I. 67² (A.D. 210) ἐβουλόμην μὲν οὖν εἰ οἶόν τε ἦν εὐθὺς ἐξορμήσαι, followed by ἀλλὰ with clause explaining the hindrance—similarly in *ib.* II. 156² (iii/A.D.); *ib.* II. 126⁸ (A.D. 254) ἐπεὶ ἄριστον αὐτοῖς βούλομαι ἀποστellaίαι εἰς Βερνεκίδα, and PSI III. 236³⁶ (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὐ βούλει ἡδέως ἔχοντι. In BGU II. 646⁷ (A.D. 193) βούλομαι replaces the normal εἶχομαι in the opening greeting, ἐρῶσθε (= -αι) ὑμᾶς βούλομαι. Two instances of the form βούλει may be cited,

P Tebt II. 408¹⁶ (A.D. 3) καὶ σὺ δὲ περὶ ὧν βούλει[ε] γράφε, P Giss I. 47¹⁸ (Hadrian) εἰ δὲ βούλει αὐτὸ ἀγορασθῆναι (δραχμῶν) μ. Reference may be made for the use in classical times to *Syll* 569⁵ φηνάτῳ ὁ θέλων, on which Dittenberger remarks that ὁ θέλων replaces the Attic ὁ βουόμενος in Paros (as here), Thasos, Phocis and other districts. But of course the fact that "he who is willing" and "he who is minded" may be used interchangeably in a particular formula, does not prove that the two verbs are synonyms. A literary citation may be added from the collection of maxims in PSI II. 120³⁸ (? iv/A.D.) μικρὰ βούλου δοῦναι ἢ τὰ ἄλλα ἐγγύησασθαι.

In P Par 48¹⁰ (B.C. 153) ἤκαμεν εἰς τὸ Σαραπτεῖον βολάμενοι συνμῖξαι σοι, the form βολάμενοι is treated as an aorist by Witkowski², p. 92, who compares P Amh II. 93³ (A.D. 181) βόλομαι μισθώσασθαι παρὰ σοῦ κτλ., and in *Addenda*, p. 141, P Par 63¹²¹ (B.C. 165) κατὰ τῶν δυναμένων μὲν, μὴ βολαμένων δέ: see also Mayser *Gr.* p. 369. The instance from P Amh II. 93 is a serious impediment to Witkowski's view. But Ionic had the form in βολ. in v/iv B.C. See the inscr. from the shrine of Amphiaras at Oropus, *GDI* 5339²¹ (= *Syll* 589) θύειν δὲ ἐξείν (*i.e.* ἐξείναι) ἅπαν ὅτι ἂν βόληται ἕκαστος: for proof see C. D. Buck *Greek Dialects*, p. 173, where an Eretrian inscr. is quoted for βολόμενον. Thumb, *Dial.* p. 273, explains it as a different present stem: the fact that it existed both in Ionic and in Arcadian-Cyprian (*ib.* p. 304) might account for its leaving traces in the Κοινή, and forming a new aorist.

βουνός.

This word, which is quoted in Lk 3⁵, 23³⁰ from the LXX = "hill," "eminence," is thought by Mayser *Gr.* p. 8, to have entered the Κοινή through Doric influence. Hatzidakis (*Eintl.* p. 157) quotes Phrynichus (p. 355), who says it was Sicilian, and not intelligible in Athens in the time of Philemon. But could not the Athenians of the late fourth century read Herodotus? (He seems to imply that the word came from Cyrene—see iv. 199 with Blakesley's Excursus. With claimants almost as numerous as those for Homer's birth, we can sympathize with Thumb's scepticism, *Hellen.* p. 224. But Herodotus, if rightly understood, is a much better witness than Phrynichus.) The literary Κοινή had the word in common use before Polybius, who uses it and βουνώδης. It is found in a Ptolemaic papyrus of ii/B.C. in *Archiv* i. p. 64²⁵, ἀπηλιώτοῦ βουνοῖ τῆς κώμης, in BGU IV. 1129¹⁴ (B.C. 13) ἀπηλιώ(τη) βουνός, and *bis* in P Amh II. 68²⁹ (late i/A.D.) again marking locality. A village called Βουνοὶ Κλεοπάτρας appears in P Flor I. 64²⁷ (iv/A.D. *init.*) and by supplement in 50³² (A.D. 268). The word is common in inscr., e. g. *Priene* 37¹⁶⁹ (ii/B.C.) εἰς τὸν ἀπεναντὶ βουνὸν τὸν λεπρὸν ἐθήκαμεν ὄρον: cf. *ib.* 168, 42^{10,51,65}, (after B.C. 133). The diminutive βουνίον occurs *bis* in this last inscr.: cf. *Magn* 122 (*d*)^{12f} (iv/B.C.). See also P Flor I. 58¹² (iii/A.D.) βουνὸν σείτου—presumably a "heap," but context is imperfect. Both βουνός and its diminutive survive in MGr, βουνός and βουνί.

βοῦς.

Except in acc. pl., the inflexions are the same as in Attic, e. g. τῆν βοῦν P Par 58⁴ (ii/B.C.) (= Witkowski², p. 80),

βοῦς P Fay 62⁴ (A.D. 134), βόες, βοῶν, βοῦσι in Mayser *Gr.* p. 268. For acc. pl. βόας, as in Jn 2^{14f}, see P Oxy IV. 729¹⁶ (A.D. 137), P Gen I. 48³² (A.D. 346); but in Ptolemaic times βοῦς survives in P Petr II. 32 (2b)³ (iii/B.C.). The originally Aeolic dat. βόεσι is found *OGIS* 200¹⁵ (iv/A.D.) θρύψαντες αὐτοῦς βόεσιν: it may have been kept alive by poetry. In Ptolemaic papyri the word generally means *cow*: Mayser gives "βοῦς (ἡ)" without citing any cases of ὁ β., though some are indeterminate. The word is quite rare in NT, as in post-Ptolemaic papyri, and has lost any differentia it once had. As with other words of irregular flexion, diminutives (such as βοῦδιον, βοῖδιον) and synonyms encroached upon it. MGr has βοῦδι (βόδι or βόιδι). For φόρος βοῶν, the tax levied on those who kept bulls or cows, see Wileken *Ostr.* i. p. 352, and on βουκόλος as a priestly title, as in P Lond 41⁷ (B.C. 161) (= I. p. 27) ὁ βουκόλος τοῦ Ὀσοράπτι, see Otto *Priester* i. p. 110. Βουκόλος is found in its ordinary sense of "herdsman" in P Flor III. 321^{14f} (iii/A.D.)

βραβεῖον.

For β. = "prize," as in I Cor 9²⁴, Phil 3¹⁴, see *Priene* 118⁸ (i/B.C.) τοῖς νικήσασιν ὡς ἀσφαλίστατα πρὸς πάντα τὸν χρόνον γεννηθῆναι τὰ βραβεία, *CIG* 3674 (A.D. 166) τιμηθεὶς χρυσίῳ βραβεῖω. The word is used by Vettius Valens p. 174²¹ κἀκείνοις τὸ βραβεῖον ἀποπέμειν, and similarly p. 288⁸. [An instance of βραβεία appears in BGU IV. 1027^{xxvii-18} (iv/A.D.) in a fragmentary context: but Wileken's revision, *Chrest.* I. p. 502, shows that the word is βράβεία = *bravia*.] Nageli, p. 37, cites Menander and late poets, with some inscr. of ii/iii A.D., and the Paris *Zauberpapyrus* 662.

βραβεῖω.

The "applied and general sense" which Field (*Notes*, p. 196) finds in this word is confirmed by P Par 63⁷⁰ (B.C. 165) λόγῳ τινὶ ταῦτα βραβεύθησθαι. "that these things are administered reasonably," *ib.* 161 βραβευθῆ κατὰ τὸ βέλτιον (*i.e.* βέλτιον), "be administered in the best way" (Mahaffy), P Leid B i. 22 (B.C. 164) τὸ θεῖον βραβεύσας, *Michel* 163¹¹ (B.C. 148-7) πάντα καλῶς καὶ πρεπόντως βραβεύσας. So in a Magnesian inscription (also ii/B.C.), *Syll* 929³² τῶι μὲν ἀκριβεῖ τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἄβουλόμεθα, where the law court and not the stadium is the scene of action. In P Oxy VII. 1050¹¹ however (ii/iii A.D.—an account for games) βραβευταῖς = "umpires." Vettius Valens has the verb twice, p. 354¹⁵ and p. 358²², of the sun or the period of time which "determines" astronomical data. We may endorse accordingly the KV rendering of Wisd 10¹² ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, "over his sore conflict she watched as judge," and Lightfoot's insistence on the element of *award* or *decision* in a conflict between two impulses, in the remarkable phrase of Col 3¹⁵: whether the figure of the games is present we need not argue. A new literary citation reinforces this, from the Menander fragment in PSI II. 126⁰—

λοιπὸν τοῦνομα

[το]ῦμόν φράσαι, τίς εἰμι πάντων κυρία
τούτων βραβεῖσαι καὶ διαίχθαι, Τύχη.

βραδύνω.

The intrans. use of this verb, which alone is found in the NT, may be illustrated from P Oxy I. 118³⁷ (late iii/A.D.) ἐπὶ οὖν βραδύνουσι, "since they are delaying," and OGIS 515⁵³ (A.D. 209-11) καὶ διὰ τοῦτο καὶ ἡ εὐπορία ἢ πρὸς τοὺς κυρίους αὐτοκράτορας τῶν φόρων βραδύνει. So in a papyrus of the second half of ii/A.D., edited by Comparetti in *Mélanges Nicole*, p. 59 (col. ii. 11) ὡς ἂν βραδύνῃς καὶ ὑστερήσῃ ταῦτα τὰ [κτῆνη] τῆς πορείας, οὐκ ἀγνοεῖς οὐδ' αὐτὸς ζημίαν σε ὑποπέ[επτειν μέλ]λοντα, "if you delay, and these animals are late for the expedition, you yourself know you will get into trouble." (The document is given again in P Flor II. p. 258.) In the Christian letter, P Gen I. 51¹², ἐβράδυνεν is without clear context, but certainly means "he delayed." In MGr βραδυνάξει or βραδύνει = "it is late," "evening draws on."

βραδυνπλοέω.

This ἀπ.έρ. of Ac 27⁷, cited by Grimm only from Artemidorus (ii/A.D.), is the subject of a note by W. Montgomery in *EA* VIII. ix. p. 357. He suggests that it is a technical term, "to slow-sail," meaning to work to windward by tacking. Though found earliest in the "H₇-document," it is quite certainly no coinage of the author. In Artemidorus it is not technical, but only denotes a slow voyage.

βραδύς.

The adverb is common in signatures with reference to those who were unskilled in writing—e.g. BGU II. 543¹⁷ (B.C. 27) ἔγραψεν ὑπὲρ αὐτοῦ Ζήνων Ζήνωνος ἀξιωθείς διὰ τὸ βραδύτερα αὐτὸν γράφειν, P Fay 97²⁷ (A.D. 78) ἔγραψεν ὑπὲρ [αὐτ]οῦ βραδέω(s) γράφοντος, BGU I. 69¹⁹ (A.D. 120) (= *Chrest.* II. 142) ἔ[γ]ραψα ὑπὲρ αὐ[τ]οῦ ἐρωτηθῆς διὰ τὸ βρα[δ]ύτερα αὐτὸν γράφειν, αὐτοῦ γράφοντος [τὸ ὄ]νομα, and P Lond 1164 (b)²¹ (A.D. 212) (= III. p. 167) ἔγραψα ὑπὲρ αὐτοῦ τὸ σῶμα τῆς ὑπογραφῆς, αὐτοῦ ὑστερ[ο]ν ὑπογράφοντος βραδέως—upon which follow the painful uncials of Philantinous Demetrias. So the Ptolemaic *Ostr.* 1027⁹ διὰ τὸ βραδύτερα αὐτὸν γρά[φειν]. Outside this special use, in OGIS 502¹⁷ (ii/A.D.) we have τοῦ βράδειον ἀπολαῦσαι τὴν πόλιν τῆς προσκούσης προσόδου. The positive adv. occurs in P Oxy VIII. 1088⁵⁰ (i/A.D.—a medical receipt) βρα[δέως] πινέτω μετὰ γλυκέως ἢ μελιτρός, "to be drunk slowly with raisin wine or honey" (Ed.). It is curious that we cannot illustrate the adj. from our sources, while the adv. is so common. *Syll* 221¹² (latter part of iii/B.C.) has εἰς τε τοὺς μισθοὺς [τοῖς] βραδέσιν, "eis qui non in tempore veniebant" (Ed.). MGr βραδεία and (neut.) βράδυν = "evening": cf. βραδύνω *ad fin.*

βραδυντής.

For β., which in Bibl. Grk is confined to 2 Pet 3⁹, we can only cite Vettius Valens, p. 289²⁴ ἀνακρίσεις καὶ βραδυντήτες καὶ ἀναλάματα καὶ φθόνοι. Weiststein has good parallels from literary Κοινή.

βραχίων.

P Oxy III. 490¹² (a will—A.D. 124) οὐλή βραχείονι δεξιῶ: similarly P Amh II. 112⁸ (A.D. 128), P Kyl H. 179⁶ A.D. 127), etc. In *Syll* 615³² (iii/ii B.C.) τῶι ἱερέϊ τοῦ

ταύρου δίδονται γλῶσσα καὶ βραχίων, it means a "shoulder" of meat, and so of a ram in l.⁸

βραχύς.

The adjective is used of stature in P Tebt I. 32²² (? B.C. 145) ἔστιν διὲ ὡς (ἐτῶν) κβ βραχύς μελίχρ(ως) κλαστός, "he is about 22 years of age, short, fair, curly-haired" (Edd.): cf. P Petr I. 13 (2)¹⁰, 14²² (both B.C. 237), etc. In P Oxy IV. 705⁷⁷ (A.D. 203-2) we have ἐπίδοσιν [τινα] βραχείαν. "a trifling benefaction," and in the epigram PSI I. 171¹ (? iii/A.D.) the editor understands οὐ βραχύν ἄνδρα as a man "not of small account" in view of the ἐπισημη[ότατον] which follows. In CPHerm 711¹⁸ (? ii/iii A.D.) ἀλλὰ ἐσκορπισμένοι ἐν τῷ χωρίῳ βραχίαι μύσαι, it is applied to "small plumtrees," and in Vettius Valens, p. 78²⁶ to a "small" army or town. So P Lille I. 1 *verso*¹³ (B.C. 259-8) εἰς ὃ ἔσται βραχὺ τὸ ἀνάλωμα. For β. of time cf. P Par 511¹⁷ (B.C. 160) (= *Selections*, p. 20) ἔτι βραχὺ ἔχω . . . , "I have still for a little while . . ." P Fay 204 (ii/iii A.D.) ὁ βίος βραχύ[ς], and P Strass I. 22²¹ (iii/A.D.) ἀφορμὴν κἂν βραχείαν δικαίαν κατοχῆς. The phrase διὰ βραχέων, as in Heb 13²², occurs in P Strass I. 41⁸ (A.D. 250) διὰ βραχέων σε διδάξω: cf. also BGU III. 1011¹¹ (ii/B.C.) ὡς βραχύτατα γράφειν. That "short," in a document or a sermon, is a relative term, is rather amusingly shown at the end of a very long petition, P Flor III. 290²⁶ (vi/A.D.) . . . ἡγείσθω δὲ τῶν βραχέων μου γραμμάτων ἢ ἐποφειλομένη ὑμῖν ἐξ [ἐμοῦ?] προσκύνησις καὶ ὁ ἀσπασμός μου ὡς οὐ χάρτης χωρεῖ δέσποτα.

For an example of the irregular comparative, see the astronomical papyrus P Par 115¹, written about ii/B.C., where we have καθ' ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ, τὴν δὲ νύκτα μακροτέραν. Doubtless, as Blass assumes, the original author in iv/B.C. wrote βραχυτάτην and μακροτάτην, and this makes the scribe's alteration two centuries later all the more significant: see *Proleg.* p. 78. On the "barbarism" βραχύν found in Asia Minor, and its witness to local pronunciation, see Thumb *Hellen.* p. 139.

βρέξω.

BGU IV. 1104²⁴ (time of Augustus) ἐατῆς τὸ βρέφος ἐκτίθεσθαι, P Oxy VII. 1069²² (iii/A.D.) εἰν γὰρ τέκη ἡ Ταμοὺν ἀνάγκασον αὐτὴν τὸ βρέφος φειλοποιήσε (ἢ φιλοποιήσαι), *ib.* XI. 1209¹⁶ (A.D. 251-3) ἀρρενικὸ βρέφει, "male nursing child," P Lond 951 *verso*³ (late iii/A.D.) (= III. p. 213) εἰ θέλ[εις, τ]ὸ βρέφος ἔχετω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτ[ρέ]πω τῇ θυγατρὶ μου θηλάζειν, a letter from a father-in-law or mother-in-law with reference to the nursing of a new-born child. In the magic papyrus P Lond 122¹ (iv/A.D.) (= I. p. 116) Hermes is invoked—ἔλθε μοι κύριε Ἐρμῆ ὡς τὰ βρέφη εἰς τὰς κοιλίας τῶν γυναικῶν.

βρέζω.

The verb is very common in connexion with the irrigation of land owing to the inundation of the Nile, e.g. P Lille I. 26⁸ (iii/B.C.) ἡ κώμη ἔρημος διὰ τὸ πλείω χρόνον μὴ βεβρέχθαι, "the village is deserted because for a long time there has been no inundation there," *Chrest.* I. 341⁶ (c. A.D. 120) τῶν . . . βρεχέντων πεδίων καὶ τῶν [δ]υναμένων αὐλακισθῆναι, "irrigated and ready for the plough," P Tebt I. 24²¹ (B.C. 117) κατὰ τὰ προσαγγέλματα τῆς βεβρεγμένης, "in the matter of the reports of the irrigated land," P Lips

I. 105¹⁰ (i/ii A.D.) μόγις τὸν τῆς βεβρεγμένης ἀπήρτισα, "I have with difficulty completed the account of the irrigated land," P Giss I. 60^v.¹² (ii/A.D.) ἐξ ὧν ἐβρέχθησαν τῷ β̄ (ἔτει) Ἄδρια[νοῦ κτλ. The old and regular strong aor. pass. was ἐβράχην: this new formation illustrates the extension of the verb's use. Add from inscr. *OGIS* 669⁵⁷ (i/A.D.) τῆς οὐσης ἀναβάσεως καὶ τῆς βεβρεγμένης γῆς. From ἄβροχος (cf. below under βροχή) comes a verb ἄβροχέω "to miss irrigation," as BGU I. 139¹⁵ (A.D. 201-2) ἡβροχικνίας πρὸς τὸ ἑνεστὸς δέκατον ἔτος. MGr βρέχω (ἐβράχκα. ἐβρέχτηκα —both aor. pass. have survived) = "wet, dip, (cause to) rain" (Thumb *Handb.*).

βρονη.

Of this common Greek word we can quote no instance from the papyri: derivatives like βρονηταγωγός and βρονηκεραυνοπάτωρ are cited by van Herwerden from the great Paris magic papyrus, as well as the two derived verbs. Βρονη occurs in the magic papyri P Lond 46¹⁵¹ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτω(ν) καὶ βρονητῶν, and 121²⁶⁶ (iii/A.D.) (= I. p. 96) ὁ αἰὼν ὁ βρονητῶν, and βρονητάζω in the last-mentioned papyrus I. 235 (= I. p. 92), and in 122⁹² (iv/A.D.) (= I. p. 119). In Phrygian inscr. βρονητῶν θεός is a standing title of the sky-god: cf. *Iuppiter Tonans* at Rome. Βρονητῶ is still "to thunder" in MGr. Vettius Valens has βρονητοπούς and βρονητώδης.

βροχη.

The evidence already adduced under βρέχω is in itself sufficient to throw suspicion on Thayer's (p. 694) classing this amongst "Biblical" words, and as a matter of fact we can now cite many instances of βροχη from profane sources. Thus from Ptolemaic times comes P Petr III. 43 (2) *recto*ⁱⁱ.¹³ (B.C. 245) πρὸς τὴν βροχην τῆς τῶν κλη[ρονη]κῶν ἰππέων γῆς, and almost contemporary with the NT passage (Mt 7²⁵.²⁷) is P Oxy II. 280⁸ (A.D. 88-9) a lease of land εἰς ἑτη τέσσαρα βροχὰς τέσσαρες. From this it would appear, as the editors point out, that if there was no βροχη the year was not to count as one of the four years; and they compare the clause frequently found in leases, εἰάν δέ τις τοῖς ἑξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μεμισθωμένῳ (e.g. P. Oxy I. 101²⁵, A.D. 142). See also *Archiv* iv. p. 177, and for a notification of ἄβροchia BGU I. 139 (A.D. 202) (= *Christ.* I. 225). For βροχη in another sense see P Tebt II. 401²⁷ (early i/A.D.), where in the accounts of a beer-seller there is an item βροχῆς (ἀράβαι) β̄, which seems to be part of the brewing process. In MGr βροχη is "rain," βροχερός "rainy."

βροχος.

In P Oxy I. 51¹⁶ (A.D. 173) a public physician, who had been ordered to examine into the cause of a death, reports that he had found the body ἀπηρτημένον βρόχω, "hanged by a noose." The verb is found in the iv/A.D. *Acts of John*, P Oxy VI. 850⁶ ἐνοοῦν[τα] β[ρ]οχῆσαι ἑαυτόν, "one who was intending to hang himself."

βροχημός.

Thayer seems to have overlooked the citation from Eupolis (v/B.C.) given in LS³, so that his oldest profane citation is later than LXX, and has moreover a different sense, "biting."

He does not however include it in his list of "Biblical" words, so that no harm is done by the oversight.

βρω.

To the ordinary citations for this NT ἄπ. εἶρ. (Jas 3¹¹) may be added its occurrence *quinquies* in the recently discovered poems of Bacchylides, e.g. III. 15 f. βρῦε μὲν ἱερά βουθύτοις ἑορταῖς, βρῦνοι φιλοξενίας ἀγνια, "the temples are rife with festal sacrifice of oxen, the streets with hospitable feasting" (Jebb). Herwerden *Lex. s.v.* cites also Timotheus *Pers.* 221 βρῦων ἀνθεσιν ἦβας.

βρωμα

in MGr = "rubbish, stench, dirt" (Thumb, *Handb.*). Pallis, in his *Notes*, p. 14, proposes to recognize this word—which would be a variant of βρωμος, whence we get *bromine*—in Mk 7¹⁹. His rendering, "which thing (or circumstance) clears away all impurities," ignores the true reading καθαρίζων: it would be better to take the latter as agreeing with ἀφεδρώνα, by the lapse of concord so common in Rev (*Proleg.* p. 9). But the RV supplies a much more satisfactory sense, though the new proposal is ingenious.

βρωσιμος

is found in a love-spell, P Lond 124¹¹ (iv/v A.D.) (= I. p. 121) καὶ βρωσιμον [λ]αβών. Cf. *Syll* 289³⁸ τὰ δέ κρέα τ[ᾶ] βρώσ[ι]μα (?).

βρωσις.

P Lond 122³⁹ (A.D. 121) (= III. p. 139) χόρτο(ν) εἰς μὲν βρώσ[ι]ν] προβάτ(ων), "fodder for the pasturing of sheep": so P Lips I. 118¹⁵ (A.D. 160-1).

βρωίζω.

The figurative use in 1 Tim 6⁹ may be illustrated by *Syll* 324⁷ (i/B.C.) συνεχέσι πολέμοις καταβυθισθ[ε]ῖ[σαν] τὴν πόλιν. See also Alciphron I. 16. 1 (= Schepers, p. 19) τὸ νῆφον ἐν ἐμοὶ συνεχὸς ὑπὸ τοῦ πάθους βυθίζεται (cited by Dibelius *HZN* ad 1 Tim 6⁹).

βρωός.

P Oxy VI. 883¹⁰ (iii/A.D.) (= *Selections*, p. 111) ἐπικαλοῦ μέ[ν] (?) τὸν (ἥλιον) κέ τοὺς ἐν βυθῷ θεοὺς πάντας, "call upon the sun and all the gods in the deep"—in a magic formula. From the same kind of literature we may cite P Leid W x. 23 (ii/iii A.D.) ἀναπνεύσας γὰρ πωππύσει ἐκ τοῦ βηθοῦ, "respirans enim poppysium edit ex profundo," and xxv. 28 ἐν τῷ βυθῷ τὴν δύναμιν ἔχουσαν ἐμοί, "in profundo potentiam habentem mihi" (Ed.). The word was prominent in Valentinian speculation, and it is not surprising that it should figure in magic papyri, which breathe a kindred air.

βυρσεύς.

P Fay 121¹⁵ (c. A.D. 100) τοῦ κυρτοῦ βυρσεύς, "the hunch-backed tanner." From βύρσα, "hide," on the analogy of the gen. βύρσης, we find an acc. βύρσην, as P Petr II. introd. p. 37 (d)⁷: see Maysen *Gr.* p. 12, and cf. *Proleg.* p. 48. P Oxy VII. 1057³ (A.D. 362) has ἀπό τμηθῆς βύρσας, where analogy has worked the other way. In P Petr II. 32 (1) a βυρσοδέψης, "tanner," is also described as a σκυτεύς, "cobblel": cf. the editor's note and Wilcken *Ostr.* i. p. 294.

βύσσινος.

The manufacture of this famous material (τὰ βύσσινα, with or without ὀθόνια) seems to have been a Government monopoly in Egypt, and it was carried on under the direction of the priests in the temples, which were hives of industry as well as of devotion. The output of these early ecclesiastics ranged from lawn to beer, as we see from P Eleph 27a³³ (B.C. 225-4) with the editor's note and P Lond 1177⁵¹ (A.D. 113) (= III. p. 182). See also for the linen monopoly Wilcken *Ostr.* i. p. 266 ff. and Dittenberger's note to *OGIS* 90¹⁷ (the Rosetta Stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων ἀπέλυσεν τὰ δύο μέρη.

βύσσοσ.

For this Hellenized Semitic word see P Gen I. 36¹⁹ (A.D. 170) (= *Chrest.* I. 85) βύσσου στολίσματος πήχεις δέκα, and cf. P Tebt II. 313²⁰ (A.D. 210-1), 59S (A.D. 176-91).

βωμός,

originally "platform," like its kin βῆμα, has been specialized as a ἱερὸς βωμός, "altar," from Homer down. It is

common in the papyri and inscriptions. One or two instances must suffice. Thus in the curious P Petr II. p. [28], Fr. 4¹² (B.C. 241) it appears that the inhabitants of certain houses in Crocodilopolis built up the doors of their houses and set altars against them to avoid having Crown officials billeted on them—ἴσαύτως δὲ καὶ ἐνωικοδομηκότας τὰς θύρας τῶν οἰκιῶν βωμοὺς προσωικοδομήκασιν, τοῦτο δὲ πεποιήκασιν πρὸς τὸ μὴ ἐπισταθμεύεσθαι. Cf. also the phrase ἔξω ἱεροῦ βωμοῦ with reference to being outside the "protection" of a temple and altar, e.g. P Tebt I. 210⁷ (B.C. 107) (= *Chrest.* I. 327), P Oxy IV. 785 (c. A.D. 1), *ib.* X. 1258⁸ (A.D. 45). In P Grenf II. 111²¹ (v/vi A.D.) βωμὸς χαλκ(οῦς) ᾧ is mentioned in an inventory of church property. For the φόρος βωμῶν paid by the priests see Wilcken *Ostr.* i. p. 352 f.

Reference may be made to the inscr. Ζεὺς Βωμός, found on or near an altar erected before a Greek temple in Central Syria. According to L. R. Farnell (*Year's Work in Classical Studies*, 1909, p. 61) this "frank identification of the god with the altar" probably arises from Syrian rather than Hellenic thought. But there was Hellenic thought also: see the account of the whole matter in A. B. Cook, *Zeus*, i. p. 519 f.

Γ

γάλα—Γαλλίων

γάλα.

For this word we may cite the interesting inscription discovered at Adule on the African coast of the Red Sea, in which the conquests of Ptolemy III in the Eastern Provinces, including Babylon and Persia, are recounted—*OGIS* 54²² (2nd half of iii/B.C.) **καὶ ἀναζητήσας ὅσα ὑπὸ τῶν Περσῶν ἱερὰ ἐξ Αἰγύπτου ἐξήχθη καὶ ἀνακομίσας μετὰ τῆς ἄλλης γάλας τῆς ἀπὸ τῶν τόπων εἰς Αἴγυπτον δυνάμεις ἀπέστειλεν.** See further Mahaffy *The Empire of the Ptolemies*, p. 199 f. The statement that the nom., borrowed in Greek in iv/B.C., was a Persian word for the King's treasury, depends on Curtius (see Grimm): the Middle Persian *ganj* has the required meaning, and can be shown to descend from the same original, as Dr Louis H. Gray tells us. *Ganj* was the heavenly treasure-house where merits were stored against the Judgement: see Moulton *Early Zoroastrianism*, pp. 162, 382.

Γάλα.

According to Lewy *Fremdwörter* p. 94, in Hellenistic Greek foreign proper names are only found with γ = γ', when this represents the Arabic ḡ: thus Γάλα = 𐤒𐤍 'Aḡā.

γαζοφνλάκιον.

In *OGIS* 225¹⁶ (iii/B.C.) provision is made that the price of a certain piece of ground should be paid **εἰς τὸ κατὰ στρατείαν γαζοφνλάκ[ι]ον**, "into the military treasury."

Γάιος.

The name was common in the Greek world, but, in connexion with Paul's Macedonian friend Gaius (Ac 19²⁹), we may recall that it occurs in the list of politarchs at Thessalonica (*CIG* II. 1967). It is also found in a memorial inscription in the same town—Γάιος Ἰούλιος Σεκοῦνδος Πρίμφ τῷ ἰδίῳ τέκνῳ μνήμης χάριν (*Duchesne* No. 78)—but here of course we have a Roman, and the name is as distinctive as John in English. See further Milligan *Thess.* p. 134; and for the occurrence of the name in a Phrygian inscription at Iconium of A.D. 150–250. cf. Ramsay *Recent Discoveries*, p. 72. Since Grimm and many other writers mention a Roman name "Caius," it may be well to refer to the third founder of Gonville's College at Cambridge as probably the earliest person to bear this title. On the late Anatolian stone, *Calder* 436, we find Γαιω, which Prof. Calder remarks must be for Γαίω, υ being now equivalent to ι: this shows that Γάιος was trisyllabic. We do not find Γεος in Greek, any more than *Gaeus* in Latin: the *ai* remained a true diphthong. WH are wrong therefore in accenting Γαίος.

γάλα.

P Oxy IV. 736⁴⁸ (c. A.D. 1) γάλακτος παιδ(ῶν) (ἡμιωβέλιον), "milk for the children $\frac{1}{2}$ ob.," in a private account; *ib.* IX. 1211¹⁰ (ii/A.D.) ἔλεον, μέλι, γάλα, articles for a sacrifice; *Syll* 804¹⁵ (? ii/A.D.) γάλα μετὰ μέλιτος προλαβεῖν (= "edere," Dittenberger); BGU IV. 1055¹⁷ (B.C. 13) σταμμὸν ὀκτοκαίδεκα κοτυρῶν (= κοτυλῶν) γάλακτος βοῆου (= βοείου) ἀρεστοῦ, to be a daily allowance; *ib.* 1109⁶ (B.C. 5) συνχωρεῖ . . . παρασχέσθαι τὴν δούλην αὐ[τ]οῦ Χρωτάρι(ν) τροφεύουσαν καὶ θηλάζουσαν τῷ ἰδίῳ αὐτῆς γάλακτι καθαρῷ καὶ ἀφθῶρι—the last a sample of numerous contracts with nurses. In connexion with the use of γάλα in 1 Pet 2², it may be mentioned that Reitzenstein (*Die hell. Mysterienreligionen*, pp. 84, 157) shows that milk plays a prominent part in the mystery-cults. He quotes Sallust *περὶ θεῶν* 4, where milk, the new birth, and crowns are all mentioned together—ἐορτὴν ἄγομεν διὰ ταῦτα . . . ἐπὶ τούτοις γάλακτος τροφή, ὡς ἀναγεννωμένων· ἐφ' οἷς ἰλαρείαι καὶ στέφανοι καὶ πρὸς τοὺς θεοὺς οἶον ἐπάνοδος. For the compounds γαλακτοφόρος, -ία, and -εῖω, see P Lond 3²² (B.C. 146 or 135) (= I. p. 46). BGU I. 297¹⁴ (A.D. 50), and P Tebt II. 399 (ii/A.D.). The word is MGr.

Γαλατία.

The proximity of Γαλατίαν to Δαλματίαν in 2 Tim 4¹⁰ in itself suggests that by the former we are to understand European Gaul (cf. Γαλλίαν NC); and this is confirmed by the famous *Monumentum Ancyranum* (*Res Gestae D. Augusti*, ed.² Mommsen, p. lxxxv, 124) ἐξ Ἰσπανίας καὶ Γαλατίας καὶ παρὰ Δαλματῶν: see Zahn *Intv.* ii. p. 25 f. The inscriptional and literary evidence as to the meaning of *Galatia* in other NT passages may be left to the monographs on this burning question.

γαλήνη.

The adj. is found *OGIS* 519¹¹ (iii/A.D.) πάντων . . . ἤρεμον καὶ γαληνὸν τὸν βίον δια[γόντων]. In the late papyri γαληνότης is common as an honorific title, e.g. P Oxy VII. 1042⁷ (A.D. 578) μετὰ τὴν δευτέραν ὑπατίαν τῆς αὐτῶν γαληνότη(ος), "after the second consulship of his [?their] serenity." (Ed.).

Γαλλίωρ.

See Deissmann's *St. Paul*, App. I., where, following Ramsay (*Exp.* VII. vii. p. 467 ff.), it is shown on the evidence of a Delphic inscription, published by Bourguet *De verbis Delphicis*, 1905, p. 63 f., that Gallio entered on his pro-consulship in the summer of A.D. 51, and a fixed point is thus secured for determining the chronology of Paul's life. The name occurs P Ryl II. 155¹² (A.D. 138–61).

γαμβρός.

For this word, which does not occur in the NT, but is common in the LXX, see P Giss I. 13¹⁰ (beginning of ii/A.D.), BGU III. 895⁹ (ii/A.D.), P Fay 127¹¹ (ii/iii A.D.) τοῖς γαμβροῖς (*l. γαμβροῖς*) τῆς ἀδελφῆς σου, "for the sons-in-law of your sister." The fem. γαμβρά is found BGU III. 827⁹, and P Lond 403²⁴ (A.D. 346) (= II. p. 276). On the verbs γαμβρεύομαι and ἐπιγαμβρεύομαι, see Anz, pp. 376, 378. In MGr γαμπρός = "son-in-law," "bridegroom."

γαμέω.

The verb is used in its ordinary classical sense of "take to wife" in a will of B.C. 285-4, P Eleph 2⁸, where provision is made in the event of certain of the testator's sons' marrying and being divorced—γαμάντων δὲ καὶ καταχωρισθέντων—the property will belong jointly to all his sons. Cf. for the same absolute use a question addressed by a man to the Oracle of Zeus-Helios-Sarapis, P Oxy IX. 1213⁴ (ii/A.D.) ἀξιό Μένανδρος [εἰ] δέδοται μοι γαμήσαι, "M. asks, is it granted me to marry?" (Ed.). So P Flor III. 332²⁴ (ii/A.D.) ἐπεὶ δὲ νῦν Νίλος ὁ υἱὸς αὐτῆς γαμῆν μέλλει, and with object, *Andollent* 78 μήποτ' αὐτὸν γῆμα ἄλλην γυναῖκα. The use of γαμῆσθαι to denote the bride's part in a wedding has rather fallen out of use in Hellenistic, but it not infrequently survives in the legal language of marriage-contracts, e.g. P Oxy III. 496⁵ (A.D. 127) ἡ [τῆς] γαμομένης μάμη Θεῖς κτλ., *ib.* VI. 905¹⁰ (A.D. 170) (= *Selections*, p. 86) καὶ ὁ γαμῶν ἐπιχορηγέτω τῇ γαμομένη τὰ δέοντα, and even P Lips I. 41¹¹ (about the end of iv/A.D.) where, with reference to the bridal gifts, the bridegroom, after the marriage has been completed, is described as οὐ τὰ ἑαυτοῦ ἐπικομιζόμενος μόνον, ἀλλὰ καὶ [τῆς] γῆμαμένης: see further *Proleg.* p. 159. For the passive, cf. P Oxy N. 1266¹⁶ (A.D. 98) τὴν δὲ τοῦ υἱοῦ μητέρα Θερούουθου γεγαμησθαι μοι τῷ β (ἔτει) Δομτιανοῦ, P Grenf II. 76¹¹ (deed of separation—A.D. 305-6) ἀλλ' ἐξείναι αὐτῇ ἀποστή[ναι καὶ] γαμηθῆναι ὡς ἂν βουληθῆ. Γαμετή, "wife," is common—P Tebt I. 104¹⁷ (B.C. 92) ὅσα προσήκει γυναῖκι γαμετή, PSI I. 64³ (? i/B.C.) συνοικ[ήσουσά σοι ὡς] γνησι[αία] γαμετή, P Oxy IV. 795⁴ (A.D. 81-96) γ[α]μετήν φερίην προσφερομένην δακτύλιον] χρυσοῦν τεταρτῶ[ν], and *OGIS* 206⁹ Ἀκύλα . . . εὐξάμενος ῥώσιν καὶ τέκνοις καὶ γαμετή. This noun and σύμβιος have considerably trenched on the ground of the less explicit γυνή.

γαμίζω.

No instances of this verb have as yet been quoted outside the NT, and it is therefore not possible to determine how far the rule of Apollonius *De Constr.* p. 280, II (ed. Bekker) ἐστὶ γὰρ τὸ μὲν "γαμῶ," γάμου μεταλαμβάνω τὸ δὲ "γαμίζω," γάμου τινὶ μεταδίδωμι applies. It may be noted, however, that many verbs in -ίζω are found used in the same way as verbs in -έω (e.g. ἀπολογίζω, ἀπολογέω; cf. Hatzidakis *Gr.* p. 395), and that consequently in I Cor 7²⁸ γαμίζω may = "marry" and not "give in marriage." For this rendering see further *ad l.* Lietzmann in *HZNT*, and J. Weiss in Meyer's *Kommentar*⁹.

γάμος.

P Tebt I. 104, a marriage contract of B.C. 92, is docketed on the verso—ὄμο(λογία) γάμου. For συγγραφή γάμου, see

P Oxy IV. 713¹² (A.D. 97) πεποιήνται πρὸς ἀλλήλους τοῦ γάμου συγγραφήν, and cf. P Amh II. 78¹⁰ (A.D. 184) τῇ συγγενίδι μου . . . πρὸς γάμον συνελθ[ώ]ν, "being married to my kinswoman" (Edd.) The word is very common in connexion with the wedding festivities, e.g. P Oxy I. 111² (iii/A.D.) ἐρωτᾷ σε Ἡραῖς δειπνήσαι εἰς γάμους τέκνων αὐτῆς, *ib.* VI. 927² (iii/A.D.) καλῶ σοι Ἔρωσ εἰς γάμους, P Flor III. 332²² (ii/A.D.) τοῖς γάμοις σου, "on the occasion of your marriage." Cf. the use of the singular in Gen 29²², I Macc 10⁵⁸, and Mt 22⁸ compared with ², where Field (*Notes*, p. 16) finds no difference between sing. and plur. For the phrase γάμους ποιεῖν (Mt 22²) cf. *Michel* 1001 ii. ¹⁹ (the Will of Epicteta, in the Doric of Thera—c. B.C. 200) μηδὲ χρῆσαι τὸ μουσεῖον μηθενί, εἴ κα μή τις τῶν ἐξ Ἐπιτελείας γάμον ποιῆ.

On the distinction between Egyptian, Greek, and Greek-Egyptian marriages in Egypt, and on the γάμος ἀγραφος as a provisional union in contrast to the fully constituted γάμος ἐγγραφος, see Hohlwein, *L'Égypte Romaine*, p. 138 ff. Cf. also *Archiv* iii. pp. 70 f., 507; iv. pp. 264 f., 474 f.

γάο.

For the *ascensive* force of καὶ γάρ, as in Rom 11¹, cf. P Passalacqua⁹ (iii/B.C.) (= Witkowski², p. 54) φρόντισον οὖν, ὅπως μὴ ἀδικηθῆι ὁ ἄνθρωπος : καὶ γάρ ὁ πατὴρ αὐτοῦ ἐστὶν ἐνταῦθα περὶ II., where Letronne (P¹ Par p. 401) renders, "aie soin qu'il ne soit fait aucun tort à cet homme; car, de plus, son père est employé ici auprès de P." In P Oxy IV. 743²² (B.C. 2) καὶ γάρ ἐγὼ ὄλος διαπον[ο]ίμαι εἰ Ἐλενος χαλκοῦς ἀπόλει[σ]εν, "I am quite upset at Helenos' loss of the money" (Edd.), the same phrase seems to do little more than introduce a new subject. In P Flor III. 367⁶ (iii/A.D.) καὶ γάρ καὶ πολλὰκις μου ἐπιστειλιαντός σοι κτλ., the locution introduces the ground of a complaint just conveyed in the mention of the addressee's ἀπάθρωποι ἐπιστολαί. The ordinary uses of γάρ need not be illustrated, unless we give one example of the γάρ beginning an exposition of a matter just announced, where our idiom omits: thus P Rein 7⁷ (? B.C. 141) ἡνάγκασμαι τὴν ἐφ' ὑμᾶς καταφυγῆν π[οι]ήσασθαι ὑμᾶ τυχῶ βοηθείας. Τοῦ γάρ κτλ. (the statement of grievance follows).

γαστήρ.

The phrase ἐν γαστρὶ ἔχειν (cf. MGr ἐγγαστρονόμοι), found in Herodotus, and the medical writers from Hippocrates down (see Hobart, p. 92), may be quoted from P RyI II. 68¹³ (B.C. 89), where one woman complains of another who ξ[πληξέν] με . . . ἐγ γαστρ[ῆ] ἔχουσαν πεντάμηνον. It is used of a sow, P Magd 4⁶ (iii/B.C.), and P Flor II. 130³ (A.D. 257) καταπι[ανθ]είσαν ἢν ἔχουσαν καὶ ξ[ν] γαστρί. Cf. *Syll* 802⁸ (iii/B.C.) πένθ' ἔτη ὡς ἐκύησε ἐγ γαστ[ρ]ῆ Κλεῶ βάρος,¹⁴ ἔγκυος δὲ γενομένη ἐγ γαστρί ἐφόρει τρία ἔτη. In Vettius Valens, p. 193³³ we have ἐὰν κατὰ γαστρός ἔχη. For the common compound γαστροκνήμιον = "calf of the leg," see BGU III. 975¹¹ (A.D. 45) (= *Selections*, p. 42) οὐλή καστροκνημῖω (*l. γαστρο*).

γε.

A good example of the emphasis imparted by this particle is afforded by P Lond 42¹³ (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πάν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμῆν, καὶ

δοκοῦσα ν[ῦ]γ [γ]ε σοῦ παραγενομένου τεύξεσθαι τιος ἀναψυχῆς, "having come to the last extremity because of the high price of corn, and thinking that now at last on your return I should obtain some relief." The same document, I. 23, illustrates the μήτιγε of I Cor 6³—μή ὅτι γε τοσοῦτου χρόνου ἐπιγεγονότος, "not to speak of so much time having gone by" (see *Proleg.* p. 240). For the combination εἰ δὲ μή γε cf. P Oxy VIII. 1159⁶ (latē iii/A.D.) εἰ δὲ μή γε, σύνταξαι αὐτῷ ὅτι ἐλεύσεται μέχρι ἱε Φαμενώθ, "otherwise, arrange with him that he shall come by the 13th Phamenoth" (Ed.), *Chrest.* I. 167²⁵ (B.C. 131) προνοήθητι ὡς μάλιστα μὲν συμπληρωθήσεται τὰ τοῦ παρελθόντος ἔτους κεφ[ά]λαια, εἰ δὲ μή γε, οὐκ ἐλάσσω τῶν κξ̄ (ταλάντων), "if possible, . . . but if not, at any rate . . .", *Cagnat* IV. 833 (Hierapolis, after ii/A.D.) οὐδενὶ δὲ ἐτέρῳ ἐξέσται κηδευθῆναι· εἰ δὲ μή γε. ὁ ἐπιχειρήσας δώσει τῷ ἱερωτάτῳ ταμεῖω δηνάρια μύρια—the editor needlessly extrudes γε. On εἰ γε, καίτοι γε, μενοῦν γε, etc., see these combinations in their places below.

γένενα.

This Hellenized form, derived from the Heb. גֵּנָה by dropping the *m*, is one of those "specific Jewish ideas" (Thumb *Hellen.* p. 118) which naturally we cannot illustrate from our sources. We may cite *Orac. Sib.* I. 103 εἰς γέενα μαλεροῦ λάβρου πυρὸς ἀκαμάτου: the spelling here demanded by the metre is found in Mk 9⁴⁷ D, *ib.* 4⁵ E al.

γείτων.

BGU III. 830²¹ (i/A.D.) ἐπὶ γὰρ καὶ γείτων αὐτοῦ εἰμ[ί]ζι, P Oxy X. 1272¹⁴ (A.D. 144) ὑπόνοιαν οὖν κατὰ [τ]ῶν γειτόνων μου, "having some suspicion against my neighbours" (Edd.). The adj. is very common in descriptions of locality, e. g. P Par 5^{1.6} (B.C. 114) τὸν εἰς Τάγην οἶκον . . . οὗ γείτονες· νότου οἰκία Ἀρπαήσιος, βορρᾶ φιλοὶ τόποι κτλ., P Oxy I. 99⁷ (A.D. 55) γείτονες τῆς ὀλη[ς] οἰκίας, νότου] καὶ ἀπηλιώτο[ν] δημόσιοι ῥύμαι, X. 1276⁸ (A.D. 249) τῆς δὲ ὀλης γείτονες νότου ῥύμη τυφλή, "the adjacent areas of the whole are on the south a blind street" (Edd.). Γεινία and γεινιῶν are used in a similar way—P Tebt I. 14¹⁰ (B.C. 114) γεινίας, "adjoining areas," *ib.* 105¹⁹ (B.C. 103) πλὴν τῆς γεινιῶσης τῆι Θεῶνιος, "except that which adjoins the land of Theōnis," P Sa'id Khan 2^{3.6} (B.C. 22) ὄρια καὶ γεινιῶν ἀπὸ τῶν ἀνατολῶν κτλ. This noun may = "neighbourhood," as in P Flor III. 319⁵ (A.D. 132-7) οἱ ἐν γινιῶ μου ὄντες. See also *Syll* 929³⁸ (ii/B.C.) for a verb γειτονέω. In MGr γείτονας = "neighbour."

γελῶ.

Syll 802⁷⁰ (iii/B.C.) τὸν δὲ θεὸν γελάσαντα φά[μ]εν νιν παυσεῖν (τᾶς νόσου), P Oxy III. 471⁸⁸ (ii/A.D.) γελῶτα πολὺν καὶ ἀνεμένον . . . γελᾶν, "laughed long and freely" (Edd.). If we desiderate proof that the ancients laughed with the same articulation as ourselves, we may refer to P Leid W si.³⁰ (ii/iii A.D.) εἰπὼν ἐκρότησε γ̄, κ(α)λέγλασεν ὁ θεὸς ἐπιτάκις, χα, χα, χα, χα, χα, χα, χα, χα. γελάσαντος δὲ αὐτοῦ ἐγεννήθησαν θεοὶ Ἱ, ὅτινες τὰ πάντα περιέχουσιν. A Lycian epitaph may be quoted from Ormerod and Robinson's insert. in *JHS* xxxiv. p. 1 ff.: no. 26²⁰ παῖζε γελα παροδείτα, βλεπων ὅτι καὶ σὲ θανεῖν δεῖ—it is the analogue of the

commonplace quoted in I Cor 15⁵². For the fut. act., as in Lk 6²¹ (cf. Job 29²⁴, 4 Macc 5²⁸), see *Proleg.* p. 154. MGr has γελῶ.

γέλως.

In the invitation to the celebration of Hadrian's accession the people are summoned to sacrifice γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες (P Giss I. 3^{6 ff.}). In his note the editor suggests that γέλωσι may refer to the "Festzug (πομπή)" which was customary on such occasions, and refers to *Klio* vii. p. 285 ff. In MGr γέλοια (plur.) = "laughter." See another instance cited under γελῶ (P Oxy 471): add BGU IV. 1141¹⁴ (B.C. 14) καὶ γράψας αὐτῷ ὑβρίσαι με πρὸς γελῶτά μοι τοῦτο ἔγραψας.

γεμίζω.

The verb is used of loading a ship with grain in P Magd II 11¹⁴ (B.C. 221) συντάξαι Εὐφράνορι . . . γεμίσαι τὸ πλοῖον ἐκ (cf. Rev 8⁵) τῶν καθ' αὐτὸν τόπων τὴν ταχίστην. In I. 11 of the same papyrus we have the pass. γεμίζηται used absolutely, and similarly on the *verso* περὶ τοῦ [γεμι]σθῆναι αὐτοῦ τοῦ πλοῖου] cf. Mk 4³⁷, Lk 14²³. Other examples of the verb are P Fay 117¹⁴ (A.D. 108) πάντα τὰ κτήνη γεμίξι (i. γεμίξε) βάκανον, "load all the animals with cabbage," *ib.* 118²³ (A.D. 110), P Tebt II. 419¹⁷ (iii/A.D.) γέμισον χόρτου, "load (the ass) with hay," P Flor II. 184¹⁵ (iii/A.D.) γεμίσας τὰ ἐκκενωθέντα τότε σιτάρια, and 17 τοὺς τέσσαρες σάκκους γεμίσαι, P Rein 53¹ (iii/iv A.D.) τὰ ἀποσταλέντα καμῆλια γέμισον (see below) οἴνου. For the constr. with acc. and gen., as in this last instance and others (cf. Mk 15²⁶ etc.), see also *OGIS* 383¹⁴⁶ (i/B.C.) τριπείσας μὲν ἱερὰς πρεπούσης βοῖνης γεμίξων. In MGr γεμίξω is construed with double accusative. The curious form γέμισον (P Rein 53 *l.c.*) is explained by P Flor II. 184¹⁸ (iii/A.D.) γόμισον, and other passages where this alternative γομῶ occurs: γέμισον is a compromise. Note the negated verbal in P Sa'id Khan I b.³⁴ (B.C. 88) στέμφ[υ]λα ἀγέμισ[τ]α.

γέμιω.

P Lond 122⁹¹ (magic, iv/A.D.) (= I. p. 119) πρὸς γέμι. See also the early Christian inscription *IMe* I. 1238 ἐπὶ γέμι τὸ θηκίον τοῦτο, "since this tomb is full." For the construction with the acc., as in Rev 17³, cf. the MGr γέμω χρήματα, "I am full of possessions."

γενεά.

The collective sense of this word—involved in its historic relation to γένος—is normal throughout, and survives in MGr γενεά = "race, lineage." Thus it denotes a family, without individual reference: P Oxy I. 104¹¹ (a will—A.D. 95) τῆς τούτου γενεάς, "his issue" (should he himself predecease)—similarly P SI III. 240³ (ii/A.D.) . . . ἐκά[σ]του αὐτῶν γενεάς, in a will—*ib.* IV. 713¹⁰¹ (A.D. 97) τῆ ἐξ ἀλλήλων γενεᾶ, "their joint issue," P Hal I. 121⁷ (iii/B.C.) ἄλλον δ' ὄρκον μηδένα ἐξέστω ὀμνῆναι μη[δ]ὲ ὄρκ[ι]ζειν μηδὲ γενεὰν παρίστασθαι. "no one may swear by any other oath [than Zeus, Hera and Poseidon], nor offer it, nor may he bring forward his family," *i.e.* to swear by them: see note, p. 121. *Syll* 856^{16, 18} (ii/B.C.) ὁμοίως δὲ καὶ εἰ γε[ν]εάν ποιήσαιο, of a manumitted slave, ἐλευθέρᾳ ἔστ[ω] καὶ ἀνέφαπτος ἂ γ[ε]νεά. *Cagnat* IV.

915⁴ (i/A.D.) καὶ [αὐ]το[ι] καὶ γενεαὶ [α]ὐτῶ[ν]. The abstract sense appears in P Tebt II. 312⁶ (A.D. 123-4) ἱερεὺς ἀπολύσιμος ἀπὸ τ[ῆ]ς [.] δ γενεάς, "exempted priest of the [.]4th generation."

γενεαλογία.

The plural is found along with μῦθοι (as in 1 Tim 1⁴) in Polyb. ix. 2. 1 περὶ τὰς γενεαλογίας καὶ μύθους, where the reference is to the stories of the births of the demigod founders of states. Hence Hort (*Jud. Christianity*, p. 135 ff.) understands the word in the Pastorals not of the Gnostic groupings of *aeons* in genealogical relationships, but of "all the early tales adherent, as it were, to the births of founders," etc.

γενέσια.

The distinction between τὰ γενέσια, the commemoration of the dead, and τὰ γενέθλια, the birthday feast of a living man, disappears in late Greek (cf. Lob. *Phryg.* p. 103, Rutherford *NZ*, p. 184); and in the papyri τὰ γενέσια is always birthday feast. Thus P Fay 114²⁰ (A.D. 100) τὴν εἰκθύν (i. εἰχθύν) πέμισις (i. πέμψεις) τῆι κδ εἰ (i. ἦ) κῆ εἰς τὰ γενέσια Γεμέλλης, "send the fish on the 24th or 25th for Gemella's birthday feast," for which other dainties are ordered in *ib.* 119²⁰ ff. P Fay 115³, a year later, says that pigs are going to be sacrificed on the birthday feast (εἰς τὰ γενέσια) of Sabinus. Cf. BGU I. 1⁹ (iii/A.D.) an account of various outlays connected with the γενεσ[ί]ους τῶν [θεῶ]ν Σεβαστῶν, and *Preisighe* 1525 (A.D. 131—dedication of a statue) γενέσια Ἀδριανοῦ β ἡ πόλις. So for the birthdays of private persons BGU I. 333² (iii/iv A.D.) (= *Christ.* I. 489) πάντως ποιήσατε, εἴαν ἦ δυνατό[ν], κ[α]τατελεῖν ὑμᾶς εἰς τὰ γενέσια τοῦ υἱοῦ ἡ[μῶ]ν Σαραπίωνος. So in accounts of expenditure, as P Oxy IV. 736⁵ (c. A.D. 1) γενεσίους Τρυφάτος στεφάνων (ὄβολοι δύο), P Giss I. 31⁶ (ii/A.D.) γενεσίους Διογενίδ(ος) δ. For γενέθλια used in the same sense we may cite P Oxy III. 494²⁴ (A.D. 156) εἰς εὐωχίαν αὐτῶν ἣν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῆ γενέθλιᾶ μου, "for a feast which they shall celebrate at my tomb on my birthday every year" (Edd.), BGU I. 149¹⁵ (ii/iii A.D.) γε[νε]θλίαις Σοκνοπαίου θεοῦ μεγάλου μεγάλου, P Oxy I. 112⁴ (iii/iv A.D.) τοῖς γενέθλοις τοῦ θεοῦ, *ib.* VIII. 1144⁴ (ii/iii A.D.), etc. From the inscriptions note *OGIS* 90¹⁶ (the Rosetta Stone—B.C. 196) ἐν ἧ τὰ γενέθλια τοῦ βασιλέως ἀγεται, *ib.* 111⁴⁹ (after B.C. 163) τὴν γενέθλιον ἡμέραν τὴν Βοή[θ]ου, and *Priene* 105²² (c. B.C. 9) τὴν τοῦ θηοτάτου Καίσαρος[ς] γενέθλιον. In the last inscription, l. 40, if the restoration can be trusted, we have the remarkable statement ἦρξεν δὲ τῶι κόσμωι τῶν δι' αὐτὸν εὐαγγελίω[ν] ἢ γενέθλιος τοῦ θεοῦ, "but the birthday of the god [the Emperor Augustus] was for the world the beginning of tidings of joy on his account": cf. Deissmann *LAE*, p. 371.

For ἡ γενέσιος (sc. ἡμέρα) see *OGIS* 583¹⁵ (i/A.D.) τῆι γενεσίω. *Cagnat* IV. 353^{6,4,13} (ii/A.D.), of a monthly celebration, γενεσίω Σεβαστοῦ, and ἐν ἡμῶν γενεσίω. Similarly *Michel* 544¹⁰ (B.C. 114) ἐποιήσατο δὲ καὶ γε[νε]θλίαις τοῖς παισὶν καὶ παιδευταῖς, of a hospitable Phrygian gymnasiarch. Both these adjectives are replaced by the noun in Gen 40²⁰, where the birthday of Pharaoh is ἡμέρα γενέσεως. We find in P Cairo Preis 31²³ (A.D. 139-40) the compound, παιδίδιου πρωτογενεσίους.

γένεσις.

For γ. = "birth, nativity," as in Lk 1¹⁴, cf. *Priene* 105⁴⁹ (c. B.C. 9—see s.v. γενέσια) τὸ ἀπὸ τῆς ἐκείνου γ[ενέ]σεως ἀρχεν τῷ βίω τὸν χρόνον, *Kaibel* 314²¹ οὐδ' οὕτως μοι γένεσις δεινὴ πλησθεῖσ' ἐκορέσθη—the sense appears to be "nativity" (astrological). Other examples are P Lond 98 *recto*²⁰ (a horoscope—i/ii A.D.) (= I. p. 132) οἰκ[ι]δοεσπότης τῆς γενέσεως, a common phrase in nativities, and *Ostr* 1601 (a notice of birth or for a horoscope—A.D. 114) γένεσις παιδίου ἀρσενικοῦ ἕ[ξ] ἔτει Τραιανοῦ Καίσαρος τοῦ κυρίου. In the pre-Christian inscriptions of the Aegean Sea the phrase κατὰ γένεσιν is frequent in contrast to καθ' υἰοθεσίαν: see e.g. *Syll* 905, and cf. Deissmann *BS* p. 239. In P. Oxy I. 120⁸, a philosophic letter of iv/A.D., the word is used in the more general sense of "existence," "life"—μετρίων γὰρ καὶ δυστυχῶν γένεσιν αἰχοντες (i. ἐχ-) οὐδὲ οὕτω αἰαυτοῖς προσάχομεν (i. ἑαυτοῖς προσέχομεν), "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Not very different is P Leid W *xiv*. 15 (ii/iii A.D.) καὶ μνηεῖσθω (i. -εἴσθω) μοι τὰ τῆς γενεσείω[ς] μου, "quae genituram meam spectant" (Ed.).

γενετή.

For ἐκ γενετής in Jn 9¹, see the numerous examples, with special references to blindness, in Wetstein *ad l.*, and add Philostratus *Epist.* 51 μακρῶν τῶν ἐκ γενετῆς τυφλῶν (cited by Bauer *HZNT ad l.*). Vettius Valens, p. 292²⁶ ἐπὶ τῶν ἐκ γενετῆς διαστολῶν.

γένημα.

The spelling γένημα, "fruits of the earth," shown in the best MSS in Mt 26²⁹, Mk 14²⁵, etc., is now abundantly attested from the papyri, e.g. P Oxy I. 88⁷ (A.D. 179) πυροῦ γενήματος, *ib.* IV. 729³⁶ (A.D. 137) οἰνικοῦ γενήματος, *ib.* VIII. 1141⁶ (iii/A.D.), X. 1262¹⁶ (A.D. 197) *al.*, and the numerous examples in Deissmann *BS* pp. 110, 184, *Mayer Gr.* p. 214. Add from the inscriptions *CIG* 4757⁶² (Egypt, A.D. 68), 4474¹⁹ (Syria, iii/A.D.), and *OGIS* 262⁹ (Syria, iii/A.D.) σὺν τοῖς τοῦ ἐνεστάτου ἔτους γενήμασιν.

On the phrase on ostraca of the imperial period γενήματα τοῦ δεινός ἔτους, referring to the duty payable on the harvest of the preceding year, see Wilcken *Ostr.* i. p. 214: hence the word γενηματογραφεῖν, "confiscate by the government," see *Archiv* i. p. 148. Note also P Kyl II. 154²² (A.D. 66) γενήματα καὶ ἐπιγενήματα, "produce and surplus produce" (Edd.).

The history of this word, unknown to LS, and unsuspected except as a blunder of NT uncials, is peculiarly instructive. Against HR, who regard the totally distinct words γέννημα and γένημα as mere variants of spelling, Thackeray (*Gr.* i. p. 118) shows that γένν. (from γεννάω) is in LXX animal, and γένν. vegetable, as in NT. The hundreds of instances quotable from Egypt must not close our eyes to the apparent absence of attestation elsewhere, except in Syria, which accounts for its appearance in NT. We may however reasonably conjecture that in Polybius when γεννήματα = "vegetable produce" we should drop the second ν. This is confirmed by the strictures of Phrynichus (Lobeck, p. 286): γεννήματα· πολλαχού ἀκούω τὴν λέξιν τιθεμένην ἐπὶ τῶν καρπῶν. ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ

δόκιμον οὔσαν. He would have them say καρπούς ξηρούς καὶ ὑγρούς. Polybius then either used γένημα, or adopted a new meaning for γέννημα which was reacted upon by the other word. In PSI III. 196^{2,3}, 197^{2,3} (both vi/vii A.D.) we find *vv*.

γεννάω.

P Fay 28⁹ (A.D. 150-1) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμῖν . . . υἱόν: the same formula in BGU I. 111¹² (ii/A.D.). P Gen I. 19¹⁴ (A.D. 148) μηδέ[π]ω μου γεννηθ(είσης), *ib.* 33¹¹ (A.D. 156) γεννηθέντα [τ]ῷ ἰς (ἔτει) Ἄντων[ίνου] Καίσαρος, *Syll* 406⁹ (A.D. 147) συνησθέντες μοι γεννηθέντος υἱοῦ (of civic congratulations sent to Antoninus), *C. and B.* ii. 590 (p. 656) Δούκιος γυν[αι]κί ἰδίᾳ σεμνοτάτῃ, γεννηθείσῃ ἔτους ρξα (= A.D. 77), BGU I. 132^{ii,5} (ii/A.D.) Ἦρων ἄλλος υἱός μη(τρός) τῆς α(ὑτῆς) γεννηθ(είς). The confusion of forms from γίνομαι and forms from γεννάω, which gave a start to the mixing of γένημα and γέννημα, produces in BGU I. 28¹⁶ (A.D. 183) and 110⁴⁴ (A.D. 138-9) the form γεννηθέντα: see Deissmann *BS* p. 184. With Mk 14²¹ cf. *OGIS* 45¹⁰ διὸ ἂν τις δικαίως ὑπολάβοι τοῦτο ἀτῶι ἀρχῆν τοῦ βίου καὶ τῆς ζωῆς γεγονέαι, ὃ ἐστὶν πέρασ καὶ ὄρος τοῦ μεταμέλσθαι, ὅτι γεγέννηται. In MGr γεννώ = "beget," "give birth to," and of birds "lay" (eggs). The derivative ἐπιγεννησις, P Gen I. 33¹⁵ (A.D. 156) *al.*, means a "birth subsequent to" (a census, etc.). For the noun γέννα, whence this verb is derived, cf. P Leid Wix. 47 (ii/iii A.D.) ὃ καλοῦσι Ἦρων γενναν, x.8 ἔστιν γὰρ γέννα κόσμου.

γέννημα.

See *s.v.* γένημα. So far as we have noticed, the word with *vv* does not occur at all in the papyri.

γέννησις

(in Mt 1¹⁸ LW, Lk 1¹⁴ one or two good MSS, incl. 33) may be quoted from P Leid Wxiii.2 (ii/iii A.D.), where a magic book περιέχει γέννησιν πνεύματος, πυρός καὶ σκότος (*v.* -ους), and *Syll* 737¹³⁰ (ii/A.D.) σπονδῆν ἀξίαν τῆς τάξεως, γάμου, γεννήσεως, Χοῶν, ἐφηβείας κτλ.: Dittenberger observes that boys were brought to the Χόες festival before their coming of age, so that the order of these last three items is one of time.

γένος

is common in the papyri with reference to a species or class of things. Thus P Fay 21¹⁰ (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ, "whether in kind or in money," with reference to payments, *ib.* 90¹¹ (A.D. 234) χ[ρῆ]σιν ἐγ γένι λαχανοσπέρμον ἀρτάβας τρ[ί]ς, "a loan in kind of three autabas of vegetable seed," P Oxy VIII. 1134¹⁸ (A.D. 421) περὶ ἄλλου τυνός ειδούς ἢ γένους, "of any other sort or kind." In P Grenf II. 44¹¹ (A.D. 101) the word occurs in connexion with the transport of "goods," and in P Oxy IV. 727²⁰ (A.D. 154) an agent is authorized γένη διαπωλήσοντα ἂ ἐάν διόν ἢ τῇ αὐτοῦ πίστει, "to sell off produce as may be needful on his own authority": cf. *ib.* I. 54¹⁶ (A.D. 201) εἰς τεμῆν γενῶν, "for the price of materials" for the repair of public buildings, and *ib.* 101¹⁶ (A.D. 142) where γένεσι = "crops." Similarly P Amh II. 91¹⁵ (A.D. 159) οἷς ἔλν

αἰράμαι γένεσι πλὴν κνήκου, "with any crops I choose except cneucus" (Edd.). In P Oxy IX. 1202²⁰ (A.D. 217) κατ' ἀκολουθείαν τῶν ἐτῶν καὶ τοῦ γένους, the word is used = "parentage": cf. BGU I. 140²⁶ (B.C. 119) τοῖς πρὸς [γ]ένους συγγενέσι, "to the legitimate parents." With γένος = "offspring," as in Ac 17²⁸, cf. *IG* XIV. 641 (Thurii) καὶ γὰρ ἐγὼν ὑμῶν γένος ὄλβιον εὐχομαι εἶμεν . . . Ὀλβιε καὶ μακαριστέ, θεὸς δ' ἔσῃ ἀντὶ βροτοῖο, and 638 γῆς παῖς εἰμὶ καὶ οὐρανοῦ ἀστερόεντος, αὐτὰρ ἐμοὶ γένος οὐράνιον (both cited by Norden *Agnostos Theos*, p. 194). Ac 4⁹ has a close parallel in P Tebt II. 291³⁶ (A.D. 162) ἀ[π]ε[δ]ε[υ]ξας σεαυτὸν γένους [δ]ντα ἱερατικοῦ. In *OGIS* 470⁹ (time of Augustus) a certain Theophron describes himself as priest διὰ γένου τῆς Ἀνατιθῆος Ἀρτέμιδος, "hereditary" priest. In *ib.* 513¹⁰ (iii/A.D.) γένους τῶν Ἐπι(λ)αιδῶν, and 635⁴ (Palmyra, A.D. 178-9) οἱ ἐγ γένους Ζαβδιβωλείων, it answers to *gens*, a tribe or clan. For the common τῷ γένει in descriptions, cf. *Syll* 852² (ii/B.C.) σῶμα ἀνδρείον ἂ ὄνομα Κύπριος τὸ γένος Κύπριον. In Vettius Valens, p. 86²⁸, εἰς γένος εἰσελθῶν is used of a manumitted slave: cf. p. 106¹¹.

Γερασηνός.

Cagnat IV. 374¹¹ (A.D. 102-5) Ἀντιοχέων τῶν [ἐπί τ]ῆς Χρυσσοράς, τῶν πρότερον Γερασηνῶν. Whether this Gerasa, which was in Arabia, could put in a claim to be connected distantly with the Gospel story, we do not discuss here.

γερουσία.

Bishop Hicks has shown (*CK* i. p. 43 f.) the important place occupied by the γερουσία in Ephesus and other Greek cities in Roman imperial times, and consequently how the term, and not βουλή, came to be applied to the Sanhedrin in Ac 5²¹. In *Syll* 740² (A.D. 212) ἔδοξεν τῇ ἱερᾷ γερουσίᾳ τοῦ Σωτήρος [Α]σκληπιοῦ κτλ, the editor remarks on the singular use of the word for a private sacred college: on *ib.* 882 (Cos—imperial time) τοῦ μνημείου τούτου ἡ γερουσία κήδεταί, he suggests the same connotation, and on *ib.* 737¹³² (ii/A.D.) he argues an application to the ἱερὰ γερουσία of Eleusis (see his ref.). These will suffice to show that a γερουσία concerned, like the Sanhedrin, with *res sacrae* was nothing unusual. The use of the word for lay senates of various kinds is of course abundant, and does not concern us: see *inter alia* Ramsay *C. and B.* ii. p. 438 ff., and Ferguson *Legal Terms common to the Macedonian Inscriptions and the NT* (Chicago, 1913), p. 30 ff. The two terms of Ac 5²¹ appear together in *Cagnat* IV. 836⁷ (Hierapolis, ? ii/A.D. or after) ἀποδώσει τῷ [σ]εμνοτάτῳ συνεδρίῳ γερουσίας δηνάρια χεῖλια (for violating a tomb).

γέρων.

OGIS 479¹¹ (ii/A.D. *init.*) ἱερεὺς τῆς τῶν γερόντων Ὀμονοίας. BGU IV. 1141⁹⁹ (B.C. 14) εἶπεν ὁ γέρον μ[ή] εἰδέναι αὐτὸν τὸ καθόλου περὶ τούτων μηδέν. P RyI II. 77³⁴ (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα, "imitate your father the lover of office, the brave old man": note that γέρων here plays the part of adj. to the poetical word φῶς—see the editors' note. CP Herm 100⁷ (fragment). The word is not very often met with, but its continued existence in the vernacular is attested by the MGr γέροντας (also γέρος), as well as derivatives like γερῶν (aor. ἐγέρασα) which show mixture with the kindred γῆρας.

γεύομαι.

For γ. with genitive, cf. the standing formula in the *libelli* of the Decian persecution (A.D. 250) τῶν ἱερῶν ἐγευσάμην, e. g. P Oxy IV. 658¹² (= *Selections*, p. 116). With the acc., as in Jn 2⁹ and in the LXX fairly often, it may be cited from *Preisigke* 1106 (Ptolemaic), where sundry officials καὶ οἱ συμπόσιον γεύομενοι join in a complimentary monument to their entertainer. See Abbott, *Joh. Gr.* p. 76 f.; and on the change of construction in Heb 6^{4f}. see Milligan *Documents*, p. 68. The verb is used absolutely (as in Ac 10¹⁰) in *Preisigke* 1944 (inscr. on a cup—Roman age) ἐκ τούτου ἐγευσάμην. The verbal occurs, negated, in P Giss I. 19¹² (ii/A.D.) ἀ[γ]ευστος ἐκοιμώμην, “I was going to bed without bite or sup.” The noun from a compound may be observed in a small undated fragment, CPI Herm 27 προσγεύσεως τ[. . . : ἀρτοκόπη appears just below. MGr has γεύομαι still, = “taste,” “eat.”

γεωργέω.

Agriculture being the principal industry in Egypt, this word and its cognates are very common in the papyri with reference to the cultivation both of private allotments and of the crown lands, for which rent was paid in kind. A good example of the former class is afforded by the letter in which a father remonstrates with a dilatory son for his neglect of their lot of land—τὸ κτήμα ἀγεωργητὸν ἐστίν· οὐδεὶς τῶν γεωργῶν ἠθέλησεν γεωργεῖν αὐτό. “the whole land is untilled: no tenant was willing to work it” (B¹U II. 530²⁰ ff. (i/A.D.) (= *Selections*, p. 61). For the latter we may cite P Lond 256 *recto* 2^f. (A.D. 11–5) (= II, p. 96), an order to deliver seed-corn δημοσίοις γεωργοῖς εἰς τὴν γεωργοῦσι βασιλική[ν] καὶ ἱερὰν καὶ ἐτέ[ρ]αν γῆν, and the interesting P Oxy VI. 899⁹ (A.D. 200) in which a woman claims on the ground of her sex to be released from the cultivation of various plots of Crown land, which, she states, as long as she had power she cultivated—ἐς ὅσον μὲν οὖν δύναμις μοι ὑπῆρχεν ταύτας ἐγεώργουν. If an instance of the passive is wanted (for Heb 6⁷), we may cite P Giss I. 4¹⁰ (A.D. 118)—Hadrian has appointed (στήσαντος) τῆ[ν] βασιλικήν) γῆν καὶ δημοσίαν καὶ οἰσιακὴν γῆν κα[τ]’ ἀξίαν ἐκάστης καὶ οὐκ ἐκ τοῦ παλαιοῦ π[ρο]στάγματος γεωργεῖσθαι, *Syll* 929⁸⁰ (B.C. 139?) κατὰ χώρας γεωργημένης τε καὶ γεωργηθησομένης, etc.

γεώργιον.

For γ. = “cultivated fields,” see P Tebt I. 72³⁷⁰ (a land survey—B.C. 114–3) καὶ παραγενομένου αὐτοῦ εἰς τὴν κώμην καὶ ἐπελθόντος ἐπὶ τὰ γεώργια εὔρεθῆναι τὸν σπόρον κακοφύη ὄντα καὶ τὰ γενήματα ἀθήριστα. In P Par 63⁴⁶ ff. (B.C. 165) τὴν ἐκ[τ]ε[ρ]εστάτην [ποι]ήσασθαι πρόνοιαν ὅπως ἐκάστους κατὰ δύναμιν μερ[ε]ύσῃ τὰ γεώργια, Mahaffy (P Petr III. p. 23) translates, “you should take the most earnest precautions that the field labour be divided to each in accordance with his capacity”: cf. P Lond 314¹² ff. (A.D. 149) (= II, p. 189) where in a proposal for a sub-lease the lessee undertakes all that is necessary for the proper cultivation of the land—ἐπιτελέσω τὰ γεωργικὰ ἔργα π[άν]τα ὅσα καθήκει, *ib.* 354²¹ (c. B.C. 10) (= II, p. 165) διὰ δὲ τοῦτο τῶν γεωργίων ἀφανίζομένων [. . . It should be noted that this last document is written in a very graceful literary hand, so that the word here figures in educated language. This

PART II.

is interesting from the fact that γεώργιον cannot be traced with certainty in literature before Strabo; Dittenberger hesitates as to the supplement in *Syll* 160⁹ (B.C. 323) τὴν ἀτέλει[α]ν . . . τῶν γεωργ[ι]ων, because “reliqua huius vocis testimonia multo inferioris aetatis sunt.” LS quote Theagenes (or Theogenes), who in a book on Aegina (Müller *Fragm. Hist. Graec.*, frag. 17) says the Aeginetans dumped εἰς τὰ γεώργια earth dug out of caves. Unfortunately the identity and date of this writer is very uncertain, so that he is not evidence. The abstract γεωργία is also common, e. g. P Oxy VIII. 1124¹⁶ (A.D. 26) τοῦ δ’ ἐγκαταλιπεῖν τὴν γε[ω]ργία[ν] . . . ἐπίτιμον, “the penalty for abandoning the cultivation” (Ed.), P Fay 123¹⁷ (c. A.D. 100) ἤχθην ἰς γεωργίαν, “I have been pressed in as a cultivator” (Edd.), P Lond 1231⁴ (A.D. 144) (= III, p. 108) παραιτούμενοι τὴν εἰς τὸ μ[ε]τ[ε]λλοῦν γεωργεῖαν ὦν γεωργοῦ[με]ν σὺν Ἀπολλωνίῳ . . . ἀρο[υ]ρῶν δέκα [ἐν]νέα καὶ . . . s, P Flor III. 370³ (A.D. 132) ὁμολογῶ ἔσασθαί σοι κοινῶς κατὰ τὸ ἡμῖσι μέρος γεωργίας τοῦ ἐνεστώτος ἑπτακαίδεκάτου (ἔτους).

γεωργός.

See s. v. γεωργέω for one or two citations of a ubiquitous word, enough to indicate some of the Egyptian farmer’s public burdens. We might add reference to a docket of papers in P Eleph, dated B.C. 223–2, relating to the insolvency of tenants who had found their task too heavy: in 15³ οἱ δ’ ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν (officials who make their report to a bank) ὑπόστασιν, an “undertaking” to take over these liabilities. That γεωργός was common outside Egypt may be illustrated by its appearance in *Syll* 510 (Ephesus, ii/B.C.) *quinquies*, 531⁴⁰ (Amorgos, iii/B.C.), 632⁴ (Athens, i/B.C.), 647²⁰ (Eleusis, c. B.C. 320), *OGIS* 519⁷ (Asia, c. A.D. 245). In MGr γεωργός = “peasant.”

γῆ.

The rare plural forms of this word which are found in the LXX may be illustrated from the Ptolemaic papyri of ii/B.C., e. g. BGU III. 993^{iii.10} (B.C. 128–7) γῶν τε καὶ οἰκῶν, P Tor I. 1^{ii.10} (B.C. 116) ἔνεκεν τοῦ καὶ τῶν γῶν μὴ μετεσχηκέναι αὐτῆν, P Tebt I. 6³¹ (B.C. 140–39) γᾶς τε καὶ ἔτερα: see Thackeray *Gr.* i. p. 143. In MGr, beside ἡ γῆ, we have the indeclinable ἡ γῆς, τῆς γῆς, etc.: see Thumb *Handbook*, p. 57. The familiar Biblical ἐπὶ γῆς appears in P Ryl II. 87⁸ (early iii/A.D.) ὁ αὐτὸς ὀριοδεκτης ἐπέδειξα ἐπὶ γῆς (restored from l.²), “I the said surveyor have verified it on the spot”: the editors suggest that ἐπὶ γῆς should be read in P Thead 54⁹ and 55⁶. It may be observed that γῆ in papyri is regularly “land” in small or moderate quantities, a sense never found in NT, where γῆ is always antithetic to sky or sea, or denotes a district or country. The LXX and papyri, in their use which makes a plural possible, can go back to Ionic of v/B.C.: cf. *Syll* 11³ γῆας καὶ οἰκίας, *ib.* 154⁴⁰ (a century later) δημόσιοι γῆαι. Of course the antithesis of Οὐρανός and Γαῖα is older still, as is that illustrated by the formula κατὰ γῆν καὶ κατὰ θάλασσαν.

γῆρας.

P Magd 18⁶ (B.C. 221) ἔχω [εἰς τὸ] γῆρας τὰ ἀνάγκαια. P Lond 43⁹ (ii/B.C.) (= I, p. 48) ξεῖς ἐφόδιον εἰς τὸ γῆρας,

a mother's optimistic assurance to her son who has just left school for a small post as teacher. P Flor III. 312⁵ (A.D. 92) ἀπαλυθῆναι τῶν λειτουργιῶν χχ (? such and such) διὰ γῆρας καὶ ἀσθένειαν. *Ib.* 352²⁶ (A.D. 222-3) πρὸ τοῦ γῆρας, ⁶⁵ ἢ διὰ τῆς σῆς φιλα[ν]θρωπίας ἀνάπαυσις τῷ γῆρα δρομένη. (The old gen. may be also quoted from a rescript of Nero, *OGIS* 475¹⁸ ἐπιμελίσθαι τοῦ σοῦ] γῆρας: so Gen 41²⁰). From iv/A.D. we have P Thead 19¹² ἤδη εἰς γῆρας ἄκρον ἐληλυθῆα, and P Oxy VI. 889¹⁸, where a petitioner begs to be let off some municipal burden in view of γῆρας καὶ τὴν τοῦ σώ[ματος] ἀσθένειαν. The compound γηρβοσκία occurs *ib.*¹⁹, and in IX. 1210⁵ (i/ii A.D.) ἐπιλελεγμένων ὑπὸ τῶν γονέων εἰς γηρβοσκίαν ἀφ' ὧν ἔχασαι υἰῶν, "men chosen by the parents from their sons to support them in old age" (Ed.). For the compound εὐγηρία see *OGIS* 168⁵⁵ (B.C. 181-16): the word is defined by Aristotle *Rhet.* I. 5. MGr has a derivative noun, γεράματα (plur.), with same meaning as γῆρας.

γηράσκω.

P Oxy VI. 904² (v/A.D.) ἢ τῆς ὑμετέρας δικαιοκρι[σί]ας καθαρότης πάντως κάμῃ ἐλέησει τὸν γεγηρακότα, "the purity of your righteous judgement will surely pity me, an old man" (Edd.). MGr γερῶ with aor. ἐγέρασα, the η unchanged in pronunciation, attests the verb's continuance.

γίνομαι.

The original meaning "to come into being," "be born," as in Jn 8⁵⁸, Gal 4⁴ *al.*, may be illustrated by P Flor III. 382³⁸ (A.D. 222-3) ὁ ἔξ ἐμ[σοῦ] γενόμενος υἱὸς [Μ]έλας ὀνόματι, ⁶¹ τοῦ μὴ ὄντος [μ]ηδὲ γενομένου[ν] μοι υἱοῦ. *Syll* 802⁹ (iii/B.C.) κόρον ἔτεκε, ὅς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τὰς κρίνας ἐλοῦσα—this precocious cleanliness is nothing very astonishing among the egregious wonders of the Asclepieum. So P Cattaoui v.¹⁶ (ii/A.D.) (= *Chrest.* II. p. 422) ὁ πραγνέστερος ποῦ σοι σ[τρα]τ[ε]υ[ο]μ[ε]ν ἔγενετο: This document contains a good instance of the use so common in NT, esp. in Ac, as v.²⁰ εἰς γέννηταί με ἀποδημῆν: cf. Mt 18¹³, etc. Cf. P Anh II. 135¹⁰ (early ii/A.D.) εἰς γέννηται ἡμᾶς μὴ ὑπογῶως ἀναπλεῖν, "if it should happen that we do not sail up suddenly" (Edd.), BGU III. 770¹⁵ (A.D. 174) εἰς γέννηται μὴ εὐτονηῖσαι αὐτόν: all these are mentioned in *Proleg.* p. 17. Add P Par 49²⁹ (B.C. 164-58) (= Witkowski², p. 71) γίνεται γὰρ ἐντραπήναι. Cf. MGr γίνεται νὰ c. subj. = "it is possible that . . ." For γ. with dat. as in Rom 7⁸, cf. P Petr II. 40 (b)⁷ (B.C. 277) ἐς ἐπακολουθήσει τῆι ἐγγύσει τοῦ γιναμένου σοι γλεῦκος, "who will see to the pouring out of the must which comes to you" (Ed.), P Lond 21²⁹ (B.C. 162) (= I. p. 13) σοὶ δὲ γίνατο εὐημερεῖν, *Ostr* 1530 (B.C. 120) ἀπέχω παρὰ σοῦ τὸ γινόμενόν μοι, "money due to me." With Ac 22¹⁷, 2 Cor 3⁷, we may compare P Petr II. 20^{iii.12} (B.C. 252) συνέβη ἐν ἐπισχίσσε[ι] γενέσθαι, and P Tebt II. 423¹⁴ (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). P Oxy II. 283¹¹ (A.D. 45) καὶ γενόμενος ἐν τῇ Μέμφει τῇ τε 'Ιουλία [Σ]εβαστῆ τοῦ ἐνεστῶτος μηνὸς Καισαρείου, "I reached Memphis on the day Julia Augusta, the 15th of the present month Caesareus" (Edd.); cf. *ib.* IV. 709⁷ (c. A.D. 50) ἐν Μένφει γενόμενος, where the phrase must be translated in the same way (see *Archiv* iv. p. 376). Cf. P Lond 96¹ (A.D. 254 or 261)

(= III. p. 210) γενοῦ πρὸς Ἄταιν τὸν ποιμένα καὶ δέξαι παρ' αὐτοῦ δραχμὰς διακοσίας, P Flor II. 180⁴⁵ (A.D. 253) εἰς γέννηται πρὸς σε Διόσκορος, *al.* Γίνομαι sometimes supplies an aorist f r εἰμί: ἐγενόμην is normally ingressive (= *became*), but has to serve on occasion for summary ("constative") aorist as well—cf. *Proleg.* p. 109. Thus P Flor III. 382⁶¹ (cited *ad init.*) might be translated "the son whom I neither have nor ever had," as well as "nor was ever born to me." Lk 13² is an instance of this summary use. It appears in a very common technical usage, by which γενόμενος, with the title of an official, etc., denotes "ex-": where the title forms a verb, the aor. (less often the perf.) partic. of this is used instead. Thus "ex-gymnasiarch" is γυμνασιάρχης. For the periphrasis cf. P Oxy I. 38¹¹ (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[α]ρῆλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Πασίωνος, "I accordingly brought an action before Pasion, who was ex-strategus of the nome." The idiom has wider applications, as in P Flor I. 99¹ (i/ii A.D.) (= *Selections*, p. 71) τῆς . . . γενομένης γυναικός, "his former wife." In *Cambridge Biblical Essays* (ed. Swete, 1909), p. 491, this was applied to the important statement of Papias about Mark, who, "having become the interpreter of Peter, wrote," etc. (Lightfoot): we see now that we should read, "having been"—his connexion with Peter was past. See Milligan *Documents*, p. 270. Not quite the same are BGU II. 362^{iii.20} (A.D. 215) (= *Chrest.* I. p. 126) τοῦ πρὸ ἐμοῦ γε[γ]ναμένου ἐπιμελητοῦ, "who was epimeletes before me," and P Oxy VIII. 1119⁶ (A.D. 254) ὁ τότε γενόμενος ἀμφοδογραμματεύς, "the then amphodogrammateus" (Ed.). In P Tebt II. 315²¹ (ii/A.D.) ἐγένετο γὰρ μου φίλος is rendered "as he has become my friend" (Edd.)—aor. of immediate past: in another context it could mean "he was (once) my friend." For γ. used practically as a passive to ποιῶ, as in Ac 19²⁶, cf. P Ky I. 231³ (A.D. 40) τ[σοῦ]ς ἄρτους καλῶς ποιήσεις εἰπῶ(ν) γενέσθαι, "kindly order the loaves to be made" (Edd.). There is an extremely common use of γίνεται (generally abbreviated) to denote the total of a column of figures, which "come to" so much: see e.g. the table of abbreviations P Lond III. p. 345, near the end, with *reff.* Among other special usages there is the Pauline μὴ γένοιτο, common in Epictetus (cf. D. S. Sharp *Epictetus and the NT*, pp. 6, 112), e.g. i. i. 13, τί αὖν; μὴ τι μικρά σοι φαίνεται ταῦτα; μὴ γένοιτο. Ἐγένον standing by itself as an answer to a question ("what can you say as to . . .?") in P Strass I. 22^{1.17} (iii/A.D.) looks at first rather like that which occurs in Rev 16¹⁷, 21⁶, but the reference is superficial. On the use of γέγονα aoristically, see *Proleg.* p. 145 f. Add there a typical instance from Diogenes Laert. *Proem.* § 5 παράγοσι καὶ Ὀρφέα τὸν Θράκια, λέγοντες φιλόσοφον γεγονέναι, καὶ εἶναι ἀρχαιότατον, "that he *was* a philosopher, and belongs to the earliest times"; also *Preisigke* 1854, "Ἀσελλος ὠδε γέγονα. This last is one of the 162 sightseers' scribbles on the walls of the tombs of the kings at Thebes: 34 of them add to their name the verb ἰστόρησα, ἀφικόμην, εἰθάμασα, or other aoristic expression of their feelings, and 9 more use ἤκω. When this one comes to "write him down" Asellus, his unique ὠδε γέγονα may be either compounded with ἤκω (perfect) ὠδε, as in no. 1868, or made virtually aoristic like the majority. There is little difference. In *Proleg.* p. 239 a further

instance of aoristic γέγονε is cited from *C. and B.* ii. p. 477, no. 343.

The loss of γ from the original form, here and in γινώσκω, is found in the Ionic from v/B.C., and in Attic inscr. from c. 300: see Brugmann-Thumb *Gr.* p. 126. It is the only Κοινή form—γίνομαι is MGr—but there are a few instances of γιν. in papyri due to the effort to write "correctly": see Mayser *Gr.* p. 164 f. As late as P Thead 13ⁱ.¹⁰ (A.D. 322—a *proeis verbal* from a law case) we find γιγνομένην. An aorist ἐγενάμην is sometimes found, as in *Ostr* 1616⁶ (B.C. 149-S or 138-7), and it is possible that this (classical) form may be responsible for the rather marked fondness for the spelling γένομαι in pres.: normally we may ignore altogether the difference of ει and ι. For γέγοναν (*Rom* 16⁷ NAB), cf. BGU II. 597¹⁹ (A.D. 75). *al.* See *Proleg.* p. 52, where however the illiteracy of this form is too confidently expressed. The aor. ἐγενήθη, to which the Atticists objected, was common in early Κοινή, but fell back after ii/B.C.—see Mayser *Gr.* p. 379.

γινώσκω.

For γ. followed by ὅτι, see P Par 47¹¹ (c. B.C. 153) (= *Selections*, p. 22) γίνωσκ (l. γίνωσκε) ὅτι πύρασται ὁ δραπέ(τ)ης μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵναί, "know that the runaway will try not to allow us to remain on the spot," *ib.* 49³³ (B.C. 164-58) γίνωσκε σαφῶς ὅτι, ἐὰν ἀναβῶ κάγῳ προσκυνῆσαι, πρὸς σε οὐ μ[ὴ] ἐπέλθω. In *ib.* 32⁵ (B.C. 162) γινώσκετε . . . μὴ ἐσχολα[κέν]αι με, we have the acc. and inf.: so *ib.* 44⁴ (B.C. 153) γίνωσκε με πεπορεύσθαι εἰς κτλ. For the common epistolary phrase γινώσκεν σε θέλω ὅτι, see P Oxy IV. 743²⁷ (B.C. 2) ὥστ' ἂν τοῦτό σε θέλω γινώσκεν, ὅτι ἐγὼ αὐτῷ διαστολὰς δεδώκειν, BGU II. 846⁵ (ii/A.D.) γινώσκεν σοι θέλω, ὅτι οὐχ [ἤλπ]ιζον, ὅτι ἀναβένεις εἰς τὴν μητρόπολιν, "I wish you to know that I had no hope that you would come up to the metropolis," *ib.* I. 27⁴ (ii/A.D.) γινώσκεν σε θέλω ὅτι εἰς γῆν ἐλήλυθα τῇ ἡ τοῦ Ἐπειφ μῆνος, "I wish you to know that I arrived at the 6th of the month Epeiph," P Grenf II. 73⁶ (late iii/A.D.), P Lond 417⁵ (c. A.D. 346) (= II. p. 299), P Giss I. 11⁴ (A.D. 118), P Lond 973⁶⁷ (iii/A.D.) (= III. p. 213), *al.* It will be noticed that the phrase does not come into regular use till early ii/A.D., which accounts for the NT showing a phrase (οὐ θέλω ὑμᾶς ἀγνοεῖν in Paul) with the same meaning but with form not yet crystallized.

On the progressive displacement of the old participial object clause after γινώσκεν and other verbs of "knowing," see *Proleg.* p. 229. To the instances of γινώσκεν with partic. add P Oxy VIII. 1118⁷ (i/ii A.D.) ὅπ[ω]ς . . . γεινώσκωσι ἐμβαδέουσιν[τά μ]ε εἰς τὰ ἴπ[ο]τεθειμένα καὶ καθέξον[τα κτλ. (other future participles), "that they may know that I shall enter on the mortgaged property," etc. (Ed.).

Grimm's "Hebraistic euphemism" in Mt 1²⁵ is rather surprising when chronicled in the same breath with "Grk writ. fr. the Alexandrian age down": coincidence of idiom between two entirely different languages is common enough. This use is found earliest in Menander: see this and other references in B. D. Durham, *Vocabulary of Menander* (Princeton, 1913), p. 51.

Some miscellaneous uses may be noted. P Tebt II. 279 (B.C. 231) a contract for the engagement of a nurse,

ends ἐγνώκεν Σποννήσις Ἄρου Φανήσει Νεχθύριος. The editors translate "made (?) between Sponnesis, daughter of Ilorus, and Phanesis, son of Nechthuris," but regard ἐγνώκεν as "very difficult." In the same collection, 289⁵ (A.D. 23), we find a strategus, in demanding from a subordinate a supplementary report of tax-payments, writing οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε εἰσω πρᾶτοντά τι "for I shall thus know whether I shall leave you in employment where you are" (Edd.). In the passive we may quote P Oxy X. 1252 *verso*³³ (A.D. 288-95) γνωσθέντα ὀφείλιν λοιπὸν μῆνα τῆς εὐθ[η]νιαρχείας, "from whom, it was ascertained, a month more of his superintendence of provision was due" (Edd.), P Giss I. 48⁹ (A.D. 202-3) ἐγνώσθη τὰ κατὰ χρόνους δοθέντα ἐπιθέματα . . . παραγράφη: we may suppose the writer was meaning to finish with a participle, and so did not insert ὅτι after ἐγνώσθη. The perfect passive appears in the (classical) sense "determined" in *Syll* 929⁸⁴ (B.C. 139?) ἐγνωσμένων τῶν καθόλου πραγμάτων ὑπὸ Ῥωμαίων.

For the forms of the verb, see *Proleg.* pp. 55, 193. The older Attic γινώσκω occurs fairly often in the new uncial W, and in Atticising documents among papyri and inscr., as does γίνομαι. For the aor. subj. γνοί, cf. P Oxy VI. 932⁸ (late ii/A.D.) ἵνα ἐπιγνοίς, *ib.* VII. 1062¹³¹. (ii/A.D.) ἵνα αὐτὴν ἀναγνοίς νήφων καὶ σαυτοῦ καταγνοίς, P Giss I. 79^{iii.8} (c. A.D. 117) ἵν' ἐπιγνοί σε σπουδά[σαι], and from new literature, P Oxy III. 413¹⁶⁰ (ii/A.D.—a mime) νῦν τοῦ γέροντι(ος) ἐνκρατῆς θέλω γενέσ(θαι) πρὶν τι τοῦτ(ων) ἐπιγνοί.

γλεῦκος.

For this NT ἄπ. εἶρ. (Ac 2¹³) cf. P Grenf II. 24¹² (B.C. 105) οἶνου γλεύκου, and from an earlier date P Petr II. 40⁽⁶⁾ (B.C. 277) ὅς ἐπακολούθησει τῇ ἐχχύσει τοῦ γινομένου σοι γλεύκου, "who will see to the pouring out of the must which comes to you" (Ed.). Preuschen (*HZNT ad loc.*), cites in illustration of the NT passage Lucian *Philops.* 39 ἦκα, νῆ τὸν Δία, ὥσπερ οἱ τοῦ γλεύκου πίνοντες, ἐμπεψυσημένος τὴν γαστέρα, ἐμέτον δέομενος. A late papyrus, Preisigke 4505²² (A.D. 606), has the combination οἶνου γλεύκου ἀδόλου, which occurs a few years earlier in P Flor I. 65⁸.

γλυκύς.

The neuter γλυκύ could denote some kind of sweet wine. Thus P Oxy II. 234^{ii.6} (ii/iii A.D.—medical prescriptions) λέανας διεις γλυκεῖ, "soften by diluting with raisin wine" (Edd.); cf. *ib.* VIII. 1142¹⁶ (late iii/A.D.) γλυκίον ροικόν. "pomegranate wine" (Ed.), and P Lond 239¹³ (c. A.D. 346) (= II. p. 298) γλυκοιδίων ὄμφακρά (see note). BGU IV. 1118¹⁶ (B.C. 22) and 1120¹⁵ (B.C. 5) have πρᾶσον γλυκέως. *ib.* II. 424⁴ (ii/iii A.D.) ἀλλὰ πάντοτε τὰ τῶν γυνέων γλυγυτέρα (= γλυκ.) ἐστίν. The rest of our papyrus citations are in superlative, which is very common as a term of affection. Thus P Oxy I. 33^{i.13} (late ii/A.D.) κλέος σοι ἐστίν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσαι, *ib.* VI. 907³ (A.D. 276) τέκνα μου γλυκύτατα, *ib.* 935²² (iii/A.D.) ἄσπασαι πολλὰ τὸν γλυκύτατον ἀδελφὸν Ἀρποκρατίωνα, P Giss I. 22⁵ (early ii/A.D.) εὐχόμεν . . . τὴν [γλυκυ]τάτην σου ὄψιν προσκυν[ή]σαι, and from the inscriptions *OGIS* 526⁴ τὴν γλυκυτάτην καὶ σεμνοτάτην σύνβιον μου. Ramsay

Luke, p. 374 f. refers to a Lycæonian inscription in which the application of the phrase *τὸν γλυκύτατον καὶ πάντων φίλον* to a bishop (ὁ μακάριος πάπας) points, he thinks, to an early Christian period when epithets were not so religious and stereotyped as later. He compares a Christian inscription of Rome (A.D. 238) in which a father describes his son who died at the age of seven as *γλυκύτερον φωτὸς καὶ ζῆς*, "dearer than light and life." *Γλυκὺς* survives in MGr, partly with change of flexion: see Thumb *Handb.* p. 70. There are also many derivatives noted in his glossary.

γλῶσσα.

Most of the occurrences of this noun, which retains both form and meaning in MGr, need no particular comment. P Oxy I. 138 (A.D. 183 or 215) *σαφε*, the monthly meat bill of a cook, tells us that "tongue" was a favourite article of diet; so also the numerous passages in inscr. where in the ritual of sacrifice the victim's tongue is mentioned as a special perquisite. The word figures prominently in magical documents. P Lond 124²¹ (iv/v A.D.) (= I. p. 122) *βάλλε εἰς αὐτὸ γλῶσσαν βαθράκου* shows the frog's tongue playing the same part as "tongue of dog" in the witches' spell in *Macbeth*: so also *ib.* 46⁶⁹⁴ (iv/A.D.) (= I. p. 74). There are many curses which "bind" the tongue of their object: thus *Syll* 808 (Corcyra) *Σιλανοῦ τὸν νόον καὶ τὰν γλῶσσαν τούτῃ καταγράφω*—Silanus himself and three witnesses who enabled him to win a suit are cursed with this leaden tablet in mind and tongue. So *ib.* 809 (Piræus, iv/iii B.C.) begins *Μικίωνα ἐγὼ ἔλαβον καὶ κατέδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν. καὶ εἴ τι μέλλει (ἢ μέλλει—a confusion with aor. opt.) ὑπὲρ Φίλωνος ῥήμα μοχθηρὸν φθηνεσθαι, ἢ γλῶσσα αὐτοῦ μόλυβδος γένοιτο. καὶ κέντ[η]σον αὐ[τ]οῦ τὴν γλῶσσαν*—the changes on these formulæ are rung in the rest of the document. Deissmann, *LAE*, p. 306 ff., refers to thirty of Wünsch's Attic *defixiones* where the tongue is "bound" or "cursed." He shows that this was supposed to produce dumbness, and interprets *Mk* 7²⁵ as release from what was believed to be a daemonic "binding."

Thumb, *Gr. Dial.* p. 22, points out that grammarians used *γλῶσσα* not only for "language" but also for "local peculiarities of speech": thus *Δωρῖς γὰρ διάλεκτος μία ὑφ' ἧν εἰσι γλῶσσαι πολλαί*, "sub-dialects." This leaves us free, if we choose, to reduce very considerably the abnormality of the "tongues," which need not always have been foreign languages as in *Ac* 2⁴ (cf. 6 ff.). We find it applied to a real foreign language in P Giss I. 99⁹ (B.C. 80-79) *ἕμνοι μὲν αἰ[δ]ονται[ι] γλώττη ξενική*: the *ττ* goes with *ταῖν στήλαιν* and other *recherché* archaisms to show that the piece is not tainted with vernacular!

The tongue of slander appears in P Lond 122²⁴ (iv/A.D.) (= I. p. 117) *διάσπασόν μου πάνδοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων καὶ βασκοσύνην πάσης καὶ γλωττῶν πονηρῶν*—Milton's "evil tongues."

γλωσσόκομον.

This out-of-the-way-looking word proves to be decidedly vernacular, and quite in place in Jn 12⁶, 13²⁹, where it is "money-box" (cf. RV marg.): its original meaning, as "receptacle" (*κομίζω*) for the "tongues" or mouthpieces of flutes, had been long forgotten, and influenced it only by

stamping on it generally the sense of small size and portability. Phrynichus, who mentions *γλώττας αὐλῶν* (Rutherford *VP*, p. 308), defines the word thus (*ib.* p. 181) *γλωττοκομῖον· ἐπὶ μόνου τοῦ τῶν αὐλητικῶν γλωττῶν ἀγγείου. ὕστερον δὲ καὶ εἰς ἑτέραν χρῆσιν κατεσκευάζετο, βιβλίων ἢ ἱματίων ἢ ὄνουσιν ἄλλον· καλοῦσι δ' αὐτὸ οἱ ἀμαθεῖς γλωσσόκομον.* This shorter form was perhaps really shortened from the Attic compound: we think of words like *ἀγάπη* from *ἀγάπησις*, *συνάντη* from *συνάντησις*, and *οικοδομή* from *οικοδομήμα*. In any case it spread while the dialects were still in full vigour, as is proved by its occurring twice in the long Doric inscr. from Thera, Epicteta's Will, *Michel* 1001^{viii} 25³¹ (c. B.C. 200): *τὸ γλωσσόκομον καὶ τὰ ἐν αὐτῷ βυβλία* are to be in charge of a *γραμματοφύλαξ*. From the papyri may be cited P RyI II. 127²⁵ (A.D. 29) *ἄς* (sc. 120 drachmæ) *εἶχον ἐν γλοσσοκόμῳ*, "in a casket" (Edd.). P Grenf I. 14³ (B.C. 150 or 139) *γλωσσόκομα γ*. These articles, together with two *κίσται* and a *βίκος ῥητήνης*, etc., were deposited in a temple. Two *θίβεις* (LXX Exod 28. 5, 6) appear in the list. Grenfell cites Hesychius *θίβη· πλεκτόν τι κιβωτοειδὲς ὡς γλωσσοκομῖον*. So P Tebt II. 414²¹ (ii/A.D.) *τὸ γλωσσόκομον τὸ μέγα*, "the big case" (Edd.), P Flor II. 167¹⁵ (iii/A.D.) *γλωσσοκόμων* in a rather broken context dealing with irrigation, "forse le incassature degli assi da far girare (προπάς) le macchine?" (Ed.), P Lond 122⁵⁵ (iv/A.D.) (= I. p. 118) *ποίησον . . . ἐκ τοῦ νώτου γλωσσόκομον καὶ ἐπίγραφε τὸ (ὄνομα) τοῦ Ἐρμοῦ εἰς χάρτην καὶ ἐπίθι εἰς τὸ γλωσσόκομον*, P Leid Wxxxiii. 30 (ii/iii A.D.) *βάλε αὐτὸ* (sc. a metal plate inscribed with ineffable words) *εἰς κλοσσοκομον καθαρῶν*, P Oxy III. 521¹² (ii/A.D.) where the word has no context to show its meaning. Add also BGU III. 824⁹ (A.D. 55-6) *γλοσσοκομῖον ἐπιδέδωκα Στοτοῆται*, and P Lond 191¹⁴ (A.D. 103-17) (= I. p. 265) *γλωσσοκομῖον*, where the Attic form revives: in neither of them is the nature of the vessel defined. Our instances have illustrated the descriptions of vernacular use in Phrynichus, and have disposed of "bag" as a rendering.

γναφεύς.

P Par 59¹⁰ (B.C. 160) *τῷ γναφεῖ*, P Oxy IV. 736³⁷ (c. A.D. 1) *τὸ περιδ[ι]πνο(ν) Ἄθη() γναφέω(s)*, "the funeral feast of Athe . . . the fuller" (Edd.), *ib.* III. 527³ (ii/iii A.D.) *περὶ Σερῆνου τοῦ γναφέω, αλ*. For the verb (MGr *γνάφω*) cf. P Oxy X. 1346 (?) *ii/A.D.* *ἐν τῇ(?) πόλει γέγραπται καὶ κακῶς ἐγνάφη*. On the fullers' tax, see Wilcken *Ostr.* i. p. 226 f.

γνήσιος.

The primary sense, "born in wedlock," is overshadowed by derived applications, but it survives in occasional formulæ: thus even P Flor II. 294¹² (iv/A.D.) (see p. ix.) has *καὶ γνησίων τέκνων σποσ[ο]ρῶ* in a marriage contract. In the earliest dated Greek papyrus, P Eleph 1³ (B.C. 311-10) (= *Selections*, p. 2), a marriage contract begins *λαμβάνει Ἡρακλείδης Δημητρίαν Κῶναιαν γυναῖκα γνησίαν*, "as his lawful wedded wife": cf. PSI I. 64⁴ (? i/B.C.) where a woman promises a man to live with him as long as he lives, *ὡς γνησ[ια] γαμετή*, and P Oxy X. 1267¹⁵ (A.D. 209) *τοῦ Ζωίλου γνήσιον υἱὸν Ὠρείωνα*, "Zoilus' legitimate son Horion." In P Amh II. 86¹⁵ (A.D. 78) we have *χωρῖς*

γνησίων δημοσίων, "apart from the legal public charges": cf. P. Oxy VII. 1031²¹ (A.D. 228) γνη[σ]ίοις τελείσασσι, P Lond 1157⁴ (? A.D. 197-8) (= III. p. 62) ἐστὶ δὲ ἀριθμῆσεως Φαῶφι εἰς Ἄθυρ γνησ(ίων), P Strass I. 213 (A.D. 217) ἐκτὸς τῶν σιτικῶν γνησίων. From this it is an easy transition to the sense of "suitable," "fitting," as in P Giss I. 47⁴ (Hadrian) ἐπὶ τῷ κατὰ τὰς [ε]ὐχὰς γνησία καὶ λείαν ἄξια εὐρήσθαι and ¹⁵ παραζῶ[ν]ιον γὰρ πρὸς τὸ παρὸν γνήσιον οὐχ εὐρήθῃ. Close to this lies its use for "genuine" as an epithet of φίλος or the like, as in Phil 4³: so BGU I. 86¹⁹ (A.D. 155) τὸν γνήσιον αὐτοῦ φίλον. Thus it becomes an epithet of affectionate appreciation: so P Oxy I. 48³² (A.D. 86) τοῦ μετῆλλαχότος αὐτῆς γνησίου ἀδελφοῦ. Cf. 1 Tim. 1² Τιμοθέε γνησίω τέκνω ἐν πίστει: in 2 Tim 1² ἀγαπητῷ is substituted for γνησίω. Cf. the use of the adverb, as in Phil 2²⁰, = "honestly, sincerely": so P Lond 130³ (i/ii A.D.) (= I. p. 133) γνησίως τε περ[ὶ] τὰ οὐράνια φιλοπονήσαντες, P Tebt II. 326³¹ (c. A.D. 266) προ[σ]τή-σεσθαι γνησίως τοῦ παιδίου, "will honourably protect the child" (Edd.), BGU I. 248²¹ (ii/A.D.) τὰ ἔργα τῶν ἀμπέλων ἰδίων γνησίως γενέσθω. Add from the inscriptions *Syll* 722⁴¹ (ii/B.C.) φανερά ἢ ἄ εὖνοια τοῖς γνησίως καὶ ἐνδῶξες τῶν καλλίστων ἐπιταδοματίων προεστακόσι, *Michel* 544²⁸ (B.C. 114) γνησίως στοιχῶν ἐν πᾶσιν τῇ αὐτοῦ κα[λοκ]άγαθίαι, and for the adj. *OGIS* 339⁷ (Sestos, c. B.C. 120) πρὸ πλείστου θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον καὶ ἐκτενές, which is a good illustration of 2 Cor 8⁸. Note also *Michel* 394¹⁸ (middle i/B.C.) γνησ[ί]ων ἔχοντι πρὸς πάντας φιλοστοργίαν, and *Syll* 365³⁵ (A.D. 37) οὐχ ὡς εἰς φίλην μόνον ἀλλὰ καὶ ὡς εἰς γνησίαν πατρίδα. It seems from the record that Lightfoot rather overdoes the consciousness of the word's ultimate origin when he paraphrases (on Phil 2²⁰) "i. e. as a birth-right, as an instinct derived from his spiritual parentage." It is by no means clear that γνήσιος was still felt to be normally the antithesis of νόθος, and most of its usages are wide of this.

γνώφος.

Vettius Valens, p. 145¹⁶, ἀστασία ἀνέμων γίνεται καὶ γνώφος. The use of ὁ γνώφος for the earlier and poetic ὁ δνόφος begins with Aristotle.

γνώμη.

P Lond 17⁴⁷ (B.C. 162) (= I. p. 11) μετὰ τῆς τῶν εἰθι-σμένων γνώμης. P Oxy X. 1280⁵ (iv/A.D.) ἔκουσ' ἃ καὶ ἀυθαίρετῳ γνώμη, "of my own free will." The phrase κατὰ γνώμην is common in opening greetings, e. g. P Petr II. 11(1)¹ (iii/B.C.) (= *Selections*, p. 7) καλῶς ποιεῖς εἰ ἔρρωσαι καὶ τὰ λοιπὰ σοι κατὰ γνώμην ἐστίν, "I am glad if you are in good health, and everything else is to your mind": cf. *ib.* III. 53(0)⁵, (γ)³. The phrase occurs in Wisd 7¹⁵—εἰπεῖν κατὰ γνώμην. With Philem¹⁴ χωρὶς δὲ τῆς σῆς γνώμης, "without your consent," cf. P Grenf II. 14(α)²⁰ (iii/B.C.) ἀνε τῆς σῆς γνώμης, and for similar phrases see P Tebt I. 63⁷ (B.C. 140-39), *ib.* 104²⁸ (B.C. 92), P Par 62^{iii.3} (ii/B.C.), BGU IV. 1051⁰ (a marriage contract—time of Augustus), and μετὰ γνώμης in P Oxy IV. 729⁴³ (A.D. 137). It = "consent" in P Flor I. 58⁸ (iii/A.D.), where a complainant declares he has been ousted from a holding δίχα παντὸς νόμου καὶ δί[χα] ἐξουσίας καὶ δίχα γνώμης ἐμῆς καὶ συνκαταθέσε[ω]ς. BGU IV. 1137¹² (B.C. 6) ἔδοξε κοινή

γνώμη = "carried unanimously." P Gen I. 54⁴ (iv/A.D.) οἶδας τὴν γνώμην μου ὅτι γν[ώ]μη ὅποια ἐστίν: for ὅτι ὅποια Nicole compares BGU II. 601¹⁰ (ii/A.D.) γράψον μοι . . . ὅτι τί ἔπραξας. For γνώμη = "purpose, decree" (as in 1 and 2 Esdras, Daniel, Rev 17¹⁷), see P Oxy I. 54¹² (A.D. 201) γνώμη τοῦ κοινοῦ τῶν ἀρχόντων, "in accordance with the decision of the council of the archons (Edd.), P Fay 20⁴ (an imperial edict—iii/iv A.D.) ὦν . . . τὴν γνώμην νῦν ἐμὴν ἐγὼ ποιούμαι, "whose policy I now make my own" (Edd.), and *Priene* 105³¹ (B.C. 9) ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλη[σ]ιν, γν[ώ]μη τοῦ ἀρχιερέως Ἀπολ[λ]ων[ί]ου κτλ. In MGR γνώμη = "meaning," "opinion."

γνωρίζω.

P Oxy VII. 1024¹⁸ (A.D. 129) ὄν καὶ γνωριεῖς ἰδίω κινδύνω, "whom you are to recognize at your own risk" (Ed.). P Hib I. 28⁶ (c. B.C. 265) ἴνα . . . κ[αί] γνωρίζηται ὑπὸ τῶν φρατόρων " (that he may) . . . be recognized by the members of the phratries" (Edd.). On P Oxy III. 496¹⁶ (A.D. 127), where the noun γνωστήρ occurs, the editors quote BGU II. 581¹⁴ (A.D. 133), where L. Octavius Longus γνωρίζει a person. "The γνωστήρ of a person was a witness of his or her identity." So P Oxy VI. 976 (A.D. 197) Παυλείνος . . γνωρίζω. The verb is found joined with θαυμάζω in a letter from the Emperor Claudius to a Gymnastic Club in A.D. 47, embodied in P Lond 1178²⁷ (A.D. 194) (= III. p. 216) τὴν πρὸς ἑμαυτὸν μὲν εὖνοιαν περὶ δὲ ὑμᾶς φιλανθρωπίαν ἐγνωρίσα μάλλον ἢ θεάμασα, and in another London papyrus it has definitely the meaning "make known," as in all its NT occurrences (even Phil 1²²), P Lond 232⁶ (c. A.D. 346) (= II. p. 296) γνωρίζω τῇ εὐγενίᾳ σου τὸ πρᾶγμα, P Tor I. 1^{v.11} (B.C. 116) (= *Christ.* II. p. 36) φανεράς τῆς κρίσεως γνωριστίης ἐκάστοις. The derived noun occurs in P Tebt II. 288³⁵ (A.D. 226) μηδεμίαν προφύσειν ὑμῖν ὑπολειπομένης ἐπὶ τῆς ἀπαιτήσεως ἔνεκεν γνωρισμοῦ, "no pretext with regard to the collection being left to you touching the identification (of the crops)" (Edd.). For the mystical use of the verb see *Poimandres* 10¹⁵ οὐ γὰρ ἀγνωεῖ τὸν ἄνθρωπον ὁ θεός, ἀλλὰ καὶ πάντῃ γνωρίζει καὶ θέλει γνωρίζεσθαι (Keitzenstein, p. 58 n⁴).

For the related adjective see P Fay 12²¹ (c. B.C. 103) ὑπὸ τῶν γνωρίμων, "by friends," and P Tebt II. 286⁶ (A.D. 121-38) Φιλωτέραν . . . ἐπὶ τῷ ἀ[ρίστω] ἔμοι γνωρίμην, "Philotera whose good character is well known to me" (Edd.), *Syll* 367¹⁰ (i/A.D.), 373²¹ (i/A.D.).

γνώσις.

An interesting example of this word in its more general sense is afforded by P Lond 130¹⁵ (i/ii A.D.) (= I. p. 133), where a horoscope is prefaced by a letter in which the writer urges his pupil to be attentive to the laws of the art which the ancient Egyptians had discovered and handed down—ἀπέλειπον τὴν περὶ αὐτῶν γνώσιν. P Hib I. 92¹³ (B.C. 263) ὡς γνώσεως περὶ τῆς δίκης is translated by the editors "until the decision of the suit." So in P Hal I. 1²⁵ (iii/B.C.) ὅταν ἡ γνώσις ἀναγνωσθῆ παρὰ δικαστῶν ἢ δια[κ]ητῶν ἢ κριτῶν, and several times in the correspondence of Abinaneus (iv/A.D.), as P Lond 234¹⁸ (c. B.C. 346) (= II. p. 287) ἀνερχθήσεται εἰς γνώσιν τοῦ αὐτοῦ κυρίου μου [δο]ύκος. In P Oxy X. 1253²⁰ (iv/A.D.), an official report of certain

military requisitions made at Oxyrhynchus by some officers, they render τῆς γνώσεως τῶν ὑφ' ἐκάστου παρασχεθέντων, "the account of what was provided by each" (Edd.). In a Christian letter of iv/A.D., P Oxy VI. 939⁴, the word has the additional connotation of "solicitous" knowledge, when a dependent writes to his master ὡς ἐν ἄλλοις πλείστοις νῦν ἔτι μᾶλλον ἢ πρὸς σὲ [τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη ἅπασιν ἔμιν, "as on many other occasions so now even more plainly than ever has the regard of the Lord God for you been revealed to us all" (Edd.).

Dibelius (*HZNT ad l.*) finds a technical meaning derived from Greek mysticism in the use of γνώσις in Phil 3⁹ διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, and quotes the Hermetic prayer from Pap. Mimaut (cited by Reitzenstein *Helleni t. Mysterienreligionen* p. 113 ff.), χάριν σοι οἶδαμεν, ὕψιστε· σῆ γὰρ χάριτι τοῦτο τὸ φῶς τῆς γνώσεως ἐλάβομεν . . . χαίρομεν ὅτι ἐν σώμασιν ἡμᾶς ὄντας ἀπέθλωσας τῆ σεαυτοῦ θέα. Deissmann, on the other hand, thinks that there is here no reference to speculative knowledge of Christ, but to personal and pneumatic acquaintance with Christ, and illustrates this meaning of the word from a i/A.D. decree of the Byzantines, *Latyschev* I. 47^{6 f.}, which boasts of a citizen of Ollbia that μέχρι τᾶς τῶν Σεβαστῶν γνώσεως προκό[ψ]αντος, "he had advanced to personal acquaintance with the Augusti (Augustus and Tiberius)": see *LAE*, p. 383 n.⁸. It may be added that Dieterich's conclusion, based on the use of γνώσις in the magic papyri, that "the 'Knowledge,' which also plays so large a part in Christian teaching, is specially due to Greek influence" (*Abraxas*, p. 134) is rejected by Norden *Agnostos Theos*, p. 96 n.¹.

γνώστης.

With the use of this word in Ac 26³ we may compare Deissmann's restoration in a papyrus letter preserved at Berlin, in which an Egyptian official calls for a procession to be arranged for the gods—ἐπεὶ γν[ώ]στ[η]ς ἐγενόμην τοῦ εὐαγγελ[ῶ]ν περὶ τοῦ ἀνηγορεύσθαι Καίσαρα (=Preisigke 421), "forasmuch as I have become aware of the tidings of joy concerning the proclaiming as Emperor" of C. Julius Verus Maximus: see *LAE*, p. 371. For γνώστης = "a surety" (Lat. *cognitor*), as in Plutarch, we may cite P Lips I. 106¹⁰ (A.D. 98) εἰάν οὖν ὁ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλίζεται σε κτλ. For the collateral noun γνωστήρ, which also answers to *cognitor*, see under γνωρίζω, and Wileken's note in *Archiv* iv. p. 442, where he reads P Flor I 57⁸⁰ (A.D. 223-5) γν[ω]στ[η]τε[ύ]μενος ὑπὸ ἀδελφοῦ Πανίσκου, and compares γνωστήρες in BGV IV. 1032^{11 ff.} The document is reprinted in P Flor III. 382. The verb γνωστεύω occurs I.⁸⁵ of the same document, and in P Hawara 69 *recto*⁸ (ii/iii A.D.) (in *Archiv* v. p. 383). The subst. γνωστεία in P Fay 65³ (ii/A.D.) apparently = "authorisation," "supervision."

γνωστός.

The late P Amh II. 145⁹ (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλλ[ή]λοισιν συνηθείας, "the knowledge of our intimacy," may be taken as confirming, so far as it goes, the ordinary LXX and NT usage of γν.—"known" rather than "knowable"—in Rom 1¹⁹. For the rare use of the word as applied to persons (Lk 2⁴⁴, 23⁴⁹, Jn 18^{15 1}) Abbott (*Fourfold Gospel*,

p. 362 ff.) prefers the strong rendering "familiar friend"; but see *contra* J. B. Mayor *Exp.* VIII. vii. p. 79 ff. W. M. Ramsay (*Athenaeum*, Sept. 7, 1912) cites a (iv/A.D.) inscription, Εὐδαίμων Γνωστοῦ υἱὸς τεκμορεύσας μετὰ τῶν ἰδίων θρεπτῶν Μηνί Ἀσκαρηῶ εὐχὴν, where Gnostos "the known" might be a reminiscence of 1 Cor 8².

γογγύζω.

This familiar LXX and NT word is fairly attested = "murmur" in the vernacular, as in P Petr II. 9(3)⁹ (B.C. 241-39) τὸ πλήρωμα γογγύζει φάμενοι ἀδικεῖσθαι, "the gang (of workmen) are murmuring, saying that they are being wronged." In the curious papyrus P Oxy I. 33^{iii 14} (late ii/A.D.), describing an interview between the Emperor (? Marcus Aurelius) and a rebel, a veteran present interposes with the remark, κύριε, κάθη, Ῥωμαῖοι γογγύζουσι, "Lord, while you are sitting in judgement, the Romans are murmuring." The verb is MGr. Thumb, *Hellen.* p. 215, discusses this and other alleged Ionic loans to the later Attic and the Κοινή: see under γογγυσμός.

γογγυσμός.

Phrynichus (see Rutherford *VP*, p. 463) says that this noun, like its verb, was not ἀδόκιμον but Ionic: it is quoted from Anaxandrides, a poet of the New Comedy.

γόης.

In P Hib I. 52¹⁸ (c. B.C. 245) we find Ὀρος Πινάτος ἱερεὺς γόητος, on which the editors remark that if γόητος is a genitive, then "we must suppose the existence of a deity called 'the Wizard'; if a nominative (of an unknown form), it is a very curious epithet to apply to a priest." A subst. γοητεία is found in Vettius Valens, p. 238²⁶.

Γόμορρα.

It may be noted that the words Sodoma, Gomorra were found scratched on the wall of a house in Pompeii. They can only be the work of a Jew, or a Christian, and show how fully alive he was to the nature of his surroundings. See Nestle *ZVT III* v. p. 167 f.

γόμος

is common of the cargo or freight of a ship as in Ac 21³, e.g. P Oxy I. 63⁶ (ii/iii A.D.) προνόησον σὺν πάσῃ σπουδῇ ἐνβαλέσθαι αὐτοῦ τὸν γόμον, "please to see that his freight is embarked with all despatch" (Edd), *ib.* IV. 708^{3 16} (A.D. 188) τοῦ καταχθέντος γόμου, "the cargo despatched." It may also be a term of quantity, a "load," as in *Ostr.* 1258 (A.D. 88) ἀπέχω παρὰ σοῦ γόμος (sc. -ον) ἀχύρου ἃ, *ib.* 1010⁵ (Roman) τὴν αὐθεντικὴν ἀποχὴν ἀχύρου γόμου ἐνός. *ib.* 1015⁴ (ii/iii A.D.) shows the plural: cf. P Fay 102 (c. A.D. 105), a series of farm accounts, in which we read of γόμοι and δράγμ(ατα) of wheat and barley. Another kind of merchandise figures in P Flor III. 369¹⁸ (A.D. 139 or 149) κ(αί) δώσο κατ' ἔτος ξύλων καθάρσεων γόμον ἓνα. An inscr. from Lower Egypt, beyond Philae, dated A.D. 214-5, *OGIS* 209², gives the title ἱερεὺς γόμου to a certain Apollonius Soter. Dittenberger's note cites about forty inscrs. for this title, and others where a προστάτης τοῦ γόμου accompanies this priest. He observes that, since γόμος always means a

ship's load, these inscriptions must refer to the *naves onerarias*: οἱ ἀπὸ τοῦ γόμου is in several inscr. a term for the whole of this service. In these the special ref. is to the boats carrying stone from the quarries.

The verb γομῶ is mentioned above under γεμίζω: for some instances see P Flor II. 129⁵ (A.D. 256) ὅπως γομώση τὰ ξύλα, P Oxy VI. 938⁶ (iii/iv A.D.), and P. Giss I. 54¹¹ (iv/v A.D.) πλοῖα παρήλθαν (λ-εν) γομώμενα.

γορεύς.

The following examples from the Oxyrhynchus papyri may serve to illustrate this common word—I. 75³¹ (A.D. 129) Διωγενίδαν . . . τετελευτηκέναι ἄτεκνον περιόντων τῶν γονέων, "that D. has died childless in her parents' lifetime." III. 478¹¹ (A.D. 132) ἐξ ἀμφ[ο]τέρων γονέων, VIII. 1121¹¹ (A.D. 295) οἰκ ἐπανασάμην τὰ πρέποντα γίνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.). From a much earlier period P Fleph 23¹² (B.C. 223-2) will serve as a sample, θεοῦς] Ἀδελφούς καὶ θεοῦς Σωτήρας τοὺς τοιῶν γονεῖς. The word in the Κοινή is plural only, as predominantly in class. Grk. So with the MGr γονιοὶ "parents," but there is a γονιός "father," which was perhaps derived from the plural.

γόνυ

is very common in the descriptions attached to persons in official documents, as when in a census return of A.D. 48, P Oxy II. 255¹⁰ (= *Selections*, p. 46), a certain Thermoutharion is described as μέση μελίχ(ρως) μακροπ(ρόσωπος) οὐλ(ή) γόνα(τι) δεξι[ο]ῦ. "of medium height, olive-complexioned, long-faced, a scar on the right knee." Cf. P Oxy I. 99⁵ (A.D. 55), P Fay 36²² (A.D. 111 2), *ib.* 98⁶ (A.D. 123). For the diminutive see P Oxy I. 52¹⁷ (A.D. 325) δεξιῶ γονατίου—there is of course no more diminutive force attaching than in ὠπάριον (NT), MGr ποδάριον, etc. From inscr. may be noted the phrase μέχρι γονάτων for snow "knee-deep," *OGIS* 199⁹, a monument transcribed in Nubia by the traveller Cosmas (vi/A.D.).

γράμμα.

In view of Jn 7¹⁵ it must be remarked that there are hundreds of papyri where someone states that he writes on behalf of the person concerned, who is illiterate: this is most often γράμματα μὴ εἰδότης (εἰδυίης), but also frequently ἀγραμμάτου ὄντος (οὐσίης). For examples see *s.v.* ἀγράμματος, and add the inscription of the Imperial period *Syll* 844⁶ κέλευσαν ὑπὲρ αὐτῶν] γράψαι, ἐπεὶ ἔλεγεν αὐτὰ γράμματα μὴ εἰδέναι. See Dittenberger's note: he can only quote one parallel from inscr. With this goes such a phrase as P Tebt II. 316¹⁶ (A.D. 99) τέχνη δὲ ὕμων (l. ἡμ.) γράμματα. "we are scribes by profession" (Edd.), and that of P Flor III. 382¹⁹ (A.D. 222-3) μανθ(άνων) γράμμ(ατα), of a child. The exceeding commonness of this phraseology, which never means anything than inability to write, forces us to recognize it in Jn 7¹⁵ and Ac 4¹³. With the biting scorn of the superior person, these learned fools affect to regard Jesus and His disciples as "illiterates."

Under the same heading, with γράμματα = characters formed in writing, comes P Hib I. 29⁹ (c. B.C. 265), where a notice is to be put on a board μετ[ε]γάλοις γράμμασιν. This

may illustrate emphasis as the cause of the πηλικοίς γράμμασιν of Gal 6¹¹. It is possible, however, that the words may only call attention to the big sprawling letters of the autograph in contrast to the neat scribe's hand of the amanuensis. The contrast may be met in the case of many signatures to legal and other documents, e.g. Rainer Pap. 215 in *Führer durch die Ausstellung* Tafel 9: see Milligan *Documents*, p. 24, for a discussion of the bearing of this on Gal *loc.*, also Deissmann *St Paul*, p. 51. But it is highly precarious to draw the inference to which Deissmann inclines: artisans are not the only people who may write a big and clumsy hand!

When γράμμα becomes collective, its primary meaning is "a letter," just as Lat. *littera* produced *litterae*. Thus P Grenf I. 30⁵ (B.C. 103) (= Witkowski² p. 107 διὰ γραμμάτων ἐκρίναμεν σημήναι, and P Amh II. 143¹⁰ (iv/A.D.) καὶ τοῦτω (l. τοῦτων) χάριν ἀπέστειλα Σαῶν πρὸς σὸς ὅπως μὴ ἐνετρευθῇ τὰ γράμματα, "I therefore send Saas to you, in order that my letter may not be waylaid" (Edd.). But it may be a paper or document of any kind. Thus it is a "bond" in Lk 16⁶, with which cf. P Tebt II. 397¹⁷ (A.D. 198) ἀπὸ μηδενὸς ὀρκωμένην δικαίον ἢ γράμματος ἢ ἐτίρου τινὸς συμβολαίου ἐγγράπτου μηδ' ἀγράφου, "on the basis of any claim, bond or other agreement, written or unwritten" (Edd.), P Flor II. 141⁸ (A.D. 264) λαμβέντων παρ' αὐτοῦ γράμματα τῆς παραλήψεως, *ib.* 226⁶ (mid. iii/A.D.) καλῶς ποιήσεις πέμψας μοι αὐτῶν γράμματα.

With ἱερὰ γράμματα as the name for the OT Scriptures in Greek-speaking Judaism, cf. *OGIS* 56²⁶ (B.C. 239) τῆς ἡμέρας ἐν ἣ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσως, ἢ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι. Deissmann (*LAE*, p. 380) has drawn attention to the technical use of the phrase in the East for Imperial letters and decrees, e.g. *Syll* 415 (A.D. 204), which is headed ἱερὰ γράμματα, and *ib.* 418⁹⁵ (A.D. 238), where certain Imperial ordinances are described as τὰ θεῖα σου γράμματα. The combination is used in a different sense in *OGIS* 56⁷³ ἱεροῖς γράμμασιν καὶ Αἰγυπτίους, where "hieroglyphs" are intended, as in *ib.* 90⁵⁴ (B.C. 196—the Rosetta Stone). This is comparable rather with P Lond 43³ (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having learned Αἰγύπτια γράμματα, so as to be qualified to teach Egyptian children. Reference may be added here to the part which the letters of the alphabet played in divination, as in the magical formula P Oxy VI. 886⁶ (iii/A.D.) (= *Selections*, p. 111): ὁ δὲ τρόπος ἐστὶν τὰ περ[ι] τὰ γράμματα κθ δὲ ὦν ὁ Ἑρμῆς κὲ ἡ Ἰσως ζητοῦσα ἐαυτῆς τὸν ἀδελφὸν κὲ ἄνδρα Ὄσιριν, "the method is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking for her brother and husband Osiris." See further Reitzenstein *Poimandres*, pp. 260, 288 ff.

There only remains to notice the use of γράμμα as a "district" or "quarter" of a town, as when in P Rein 45² (A.D. 215-6) certain liturgies are assigned περὶ τῆς κατ' οἰκίαν ἀπογραφῆς [τοῦ β]ῆτα γράμματος of Antioch. Cf. Aristophanes *Ecclesiazusae* 685 εἰδὼς ὁ λαχὼν ἀπὲρ χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ—the courts are distinguished by letters A-K.

γραμματεὺς.

In the LXX γραμματεῖς first occur in connexion with the Egyptian ἐργοδιώκται, and are rendered "officers" (Ex 5⁶,

AV, RV): cf. Deut 20⁵, where the word again denotes subordinate military officials, presumably those who kept the register of the army (Driver *ad l.*). Deissmann (*BS*, p. 110 ff.) has shown how readily this technical usage of the word would be adopted by the Alexandrian translators in view of the practice of Egyptian Greek. Thus in P Par 63¹⁴⁵ (B.C. 165) we hear of a certain Eumelus τοῦ γραμματέως τῶν μαχιμῶν, "the registrar of the μάχιμοι" (Mahaffy, P Petr III. p. 31), and in P Lond 23⁹⁵ (B.C. 158-7) (= I. p. 41) of a γραμματέα τῶν δ[υ]ναμένων. See also *Archiv* iv. p. 33 f. for the office of γραμματεὺς τῶν κατοίκων ἰππέων. The word is very common to denote the official who had to supply returns to the central authority on the number of inhabitants in a village, on their holdings in land, etc. In *Syll* 790²¹ (i/B.C.) τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην we have an example of the word used with reference to a religious office; cf. lines 32, 46, and *Magn* 197¹¹ (time of Caracalla) οἱ ἀρχιερεῖς καὶ γραμματεῖς ἀνέστησαν (see Nägeli. p. 35). In P Petr III. 59 (b) we have a census for poll-tax, where in some community numbering 2108 males there are exempted 92 ἱερεῖς and 10 ἱερογραμματεῖς. It is unnecessary to illustrate the large and varied use of γρ. to denote public officials, and especially town clerks: e.g. P Lond 1159² (A.D. 145-7) (= III. p. 112) παρὰ γραμματέων Πόλεως (sc. Hermonopolis) αἰτούμενοι ὑπὸ σοῦ—these officials proceed to furnish a return of well-to-do citizens on the "liturgy" list. The importance of the office at Ephesus, to which Ac 19³⁵ points, is now abundantly confirmed by the inscr.: cf. e.g. *OGIS* 493¹¹ (Ephesus—ii/A.D.) Δούκιος . . . ἀποδε[δειγμένους] γραμματεῖ[s] τοῦ δήμου, also 28³¹, and for a similar use of the verb *ib.* 480¹¹ (A.D. 104), 510¹¹ (A.D. 138-61) γραμματεῦντος Ποπλίου Οὐθρίδου Ἀντ(ω)νείνου ἀσιάρχου: see further Hicks *Greek Inscr. in the Brit. Museum* iii. p. 154, Ramsay *St Paul*, pp. 281, 305, and art. "Ephesus" in Hastings' *D.B.* i. p. 723. It may be added that the word had as large a range as cur "clerk" or "secretary." Thus P Giss 1. 45¹ (Hadrian's reign) εἰ δοκ[ε]ῖ, πέμψον ἐνθάδε ἢ τὸν [κω]μογραμματέα ἢ γραμματέα [αὐ]τοῦ, "the clerk of the village council, or his clerk": BGU IV. 1096³ (ii/A.D.) ἐπεὶ Σαραπ(ων)αῖ ἔσχον γραμματέα, ὃν πρότερον εἶχον, ὑπὲρ οὗ [κ]αὶ ἄλλοτὲ σοι ἔγραψα—an official writes to a subordinate to hand over papers to his newly engaged secretary, whom he had employed previously, and not to have dealings with his successor. A new astrological fragment, in PSI III. 158⁶⁷ (?iii/A.D.), tells us that there are secretaries and secretaries, the planets differentiating them—ἐὰν δὲ ὁ τοῦ Κρόνου συνπροσγένεται τῷ τοῦ Ἑρμοῦ, αὐτὸς [μὲν] ὁ τοῦ Κρόνου προάγων ποιεῖ γραμματεῖς αὐστηροὺς [καὶ] δικογράφους ἢ δικολόγους ἦτοι τούτων παραπλ[η]σίους[. ἐ]ὰν δὲ ὁ τοῦ Ἑρμοῦ αὐτὸς προάγη τοῦ Κρόνου, ψ[ω]χελεῖς δυσπράξουσ[ἀ]τυχεῖς ἐν τοῖς πράγμασι. Another configuration (l. 53) γραμματεῖς μεγ[ά]λους ποιεῖ καὶ κριτηρίων ἀρχοντας.

γραπτός.

In P Oxy II. 292⁸ (a letter of commendation—c. A.D. 25) (= *Selections*, p. 37) ἡρώτησα δὲ καὶ Ἑρμ[ε]αῖν τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖσθαί σοι περὶ τούτου, διὰ γραπτοῦ is clearly "in writing" as distinguished from "by word of mouth;" and that the same meaning is to be given to the phrase in P Oxy II. 293⁸ (A.D. 27) οὔτε διὰ γραπτοῦ οὔτε

διὰ σημείου (i. σημείου), "neither by letter nor by message" (Edd.), is convincingly shown by Wileken (*Archiv* iv. p. 259 f.) as against Preisigke's contention that the contrast there is between ordinary and stenographic writing (*Arch. f. Stenographie* NF. I. p. 305 ff.). See also Aristaeus 56 ὅσα δ' ἂν ἢ ἀγραφα . . . ὅσα δὲ διὰ γραπτῶν. For the word cf. further P Petr III. 21 (g)³⁸ (time of Euergetes I.) γραπτὸν λόγον, and P Amh II. 78¹⁷ (A.D. 184) ἀσφάλιαν γ[ρ]απτῆν, "written security." We often find the compound ἔγγραπτος used as antithesis to ἀγραφος. In MGr τὸ γραφτό, like τὸ γραμμένο, makes a phrase for "destiny." That the word included "drawing" is shown by the combination εἰκὼν γραπτῆ, as in *OGIS* 571⁴ (Lycia—Roman) εἰκὼν γραπτῆ ἐπιχρῦσῶ, where Dittenberger gives numerous parallels, and refers it to a gilded shell with a painting of the receiver upon it.

γραφή.

P Hib I. 78¹⁸ (B.C. 244-3) γράψο (i. e. -ομ, for -ον) μοι καὶ ὅπως [ἀπο]λήμψι τὴν γραφὴν παρὰ Δωρῶντος ἄνευ ἐμοῦ, "write to me and get the document from Dorian without me" (Edd.), P Amh II. 43¹⁸ (B.C. 173) ἢ πράξις . . . κατὰ τὴν γραφὴν, "the right of execution in accordance with the contract," show this word already beginning to have a quasi-official sense. It is common = "list," "register," as in one view of P Lond 911¹ (A.D. 149) (= III. p. 126, *Selections*, p. 80) ἀντίγραφον γραφῆς ἀπόρων: here however see above, s. v. ἀπορέω. Other examples are P Teht I. 88² (B.C. 115-4) γραφὴν ἱερῶν καὶ προ[φ]ητῶν καὶ ἡμερῶν τῶν ὑπαρχ[ο]ντων περὶ τὴν κώμην—the edd. wish to add καὶ after ἡμερῶν. Similarly *ib.* II. 298⁹ (A.D. 107-8) γραφῆν ἱε[ρ]ῶν, "a return of priests," P Oxy IX. 1189⁹ (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαίοις ὑπαρξάντων, "a list of property which belonged to the Jews," P Amh II. 124¹ (iii/A.D.) γραφῆ τῶν . . . παλαιστρουφύλακων, "a list of guards of the palestra," and from the inscriptions *OGIS* 179²¹ (B.C. 95) τὴν κατακειμένην ὑπὸ τοῦ Ἀνικίτου ἐν τῷ ἱερῷ γραφὴν τοῦ κατ' ἄνδρα. In the early *OGIS* 81²⁵ (iv/B.C.) ταῖς γράφαις εἰσ[κομ]ίζουσ[ι] εἰς τὰν ἐκκλησίαν, Dittenberger understands γραφή = "accusatio," according to the meaning common in Athenian law.

Γραφή is found with reference to Holy Scripture in Aristaeus 155, 168. With the NT formulas in Jas 2⁸, 1 Cor 15^{3 f.}, cf. BGU I. 136¹⁰ (A.D. 135) κατὰ γραφάς with reference to the laws. A technical use of γραφή in scholiasts illustrates the Biblical sense: see T. W. Allen's quotations in *CQ* ii. p. 216 f., as οὕτως ἐν τισιν Ἡρωδιανός-ἢ δὲ γραφῆ "τόνδε τέ μ' ἄνδρα," "so Herodian in some places, but the traditional text reads τόνδε κτλ." In MGr γραφή = "writing, a letter."

γραφικός.

For γραφικός (as 3 Macc 4³) cf. P Grenf II. 38⁷ (middle i/B.C.) κα]λαμῶν γραφικῶν.

γράφω.

Deissmann (*BS*, pp. 112 ff. 249 f.) has shown the widespread juristic use in the papyri of the "biblical" γέγραπται with reference to the regulative and authoritative character

of the document referred to, e.g. P Par 13¹³ (probably B.C. 157) ἐὰν δὲ μὴ πώση καθότι γέγραπται, ἀποτίνειν αὐτὸν τὴν φέρην παραχρήμα σὺν τῇ ἡμιολίᾳ, in connexion with a marriage contract, P Leid O¹⁹ (B.C. 89) ἐὰν δὲ μ[η] ἀποδώ καθ[ότι] γέγραπται, ἀποτεισάτω Πετειμούθης κτλ. To the examples from the inscriptions we may add *Priene* 105⁸³ (c. B.C. 9) ὡς καὶ ἐν τῷ Κορνελλίῳ νόμῳ γέγραπται, and 12¹² (soon after B.C. 300) κατὰ τὰ γεγραμμένα of a preceding decree (cf. 2 Cor 4¹³): see Rouffiac, p. 49 f.

For the authenticating autographic signatures of the Pauline letters, as 2 Th 3¹⁷ ὁ ἀσπασμὸς τῆ ἑμῆ χειρὶ Παύλου, ὁ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω, see Deissmann *LAE*, p. 153, Milligan *Documents*, p. 24 f., and II. Erman in *Mélanges Nicole*, p. 130 ff. The perf. γεγράφηκα occurs in P Hib I. 78² (B.C. 244-2), BGU IV. 1205¹⁰ (B.C. 28), both in participle: γεγραφα is exceedingly common. MGr shows the traces of both passive aorists (ἐγράφηκα and ἐγράφηκα). Abbott (*Songs*, p. 290) cites a modern proverb ὅτι γράφει δὲν ξεγράφει, "what is written cannot be unwritten": cf. Jn 19²².

γρηγορέω.

This new present (Aristotle down), evolved out of the perf. ἐγρήγορα, is strongly condemned in Lob. *Phryg.* p. 118 f., cf. Rutherford *NP*, p. 200 f. It is frequent in the NT and is found in some, mainly late, books of the LXX (Thackeray *Gr. i.* p. 263). From it was formed the new verbal noun γρηγόρησις Dan TH. 5^{11,14}: cf. also the proper name Γρηγόριος. In MGr we have the adv. γλήγορα (γρήγορα), "quickly."

γυμνάζω.

The metaphorical use of this word, as in 1 Tim 4⁷, may be illustrated from the popular philosophy of the day—Epict. i. 26. 3 πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάσουσιν ἡμᾶς οἱ φιλόσοφοι, ii. 18. 27 οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητῆς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἑαυτὸν. In PSI I. 93⁶ (iii/A.D.) πολλά συγγυμνάσθη πρὸς αὐτοὺς is presumably, "I had a good bout with" certain ἐπίτροποι. So BGU II. 615²⁵ (ii/A.D.) συ[ν]γυμνάσθητι ἐ[μ]πί-ροισ, τί δὲ ἡμᾶς πρᾶξε. For the literal sense cf. *Syll* 804⁸ (ii/A.D.) δρόμῳ γυμνάζεσθαι, etc. *Ib.* 523²⁸ (iii/B.C.) ὅπως δὲ ἐπιμελῶς ἐν τοῖς μαθήμασι γυμνάζωνται οἱ τε παῖδες καὶ οἱ ἔφηβοι, τὸν παιδονόμον καὶ τὸν γυμνασάρχον ἐπιμελίσθαι—τὰ μουσικὰ μανθάνειν has occurred just before—shows the beginnings of its extension. P Flor III. 338⁴ (iii/A.D.) εὐσεβὲς τὸ πρᾶγμα ποιεῖς, ἐὰν ποιήσης τὸ βιβλίδιον ἐκεῖνο ὡς ἐγύμνασα αὐτὸ σὺν σοι ἐν τῇ πόλει—the "practising" of this petition by the two anxious ἀδελφοί is suggestive. The verb is unchanged in MGr, and still = "practise."

γυμνασία.

Syll 686¹⁹ (Trajan's reign, or early in Hadrian's) τὰς τε γυμνασίας ἐν ὄψει τῶν ἑλληνοδικῶν κατὰ τὸ πάτριον τῶν ἀγώνων ἔθος ἀπέδωκεν ἐπιμελῶς. There seems no very special reason why this normal meaning should not be recognised in 1 Tim 4⁸: the exercises of the games, which are of service, but only to a limited degree, are contrasted in Pauline style with the spiritual training which "has promise of life, here and hereafter."

PART II.

γυμνός.

The familiar sense of γυμνός = "with only the χιτὼν" comes out well in P Magd 6⁷ (iii/B.C.) ὡς ἤμην γυμνός ὑπ' αὐ[τῶν]: the complainant had been stripped of his ἱμάτιον. On the other hand, the literal sense of "naked" is required in P Fay 12²⁰ (c. B.C. 103). Here the complainant reports a similar robbery of a ἱμάτιον, which he ultimately got back from the pawnbroker for 2700 drachmae of copper (= 45 silver dr., say 33 s.). The thieves went off with it ἐξέντες γυμνόν. He meanwhile got away μετ' ἐνδύματος supplied by his friends (ὑπὸ τῶν γνωρίμων), which at least implies that he could not have done without the ἐνδυμα. (Note the substitution of this more general word, that used of the Wedding Garment in the parable (Mt 22^{11 f.}), where also it is a ἱμάτιον.) It may be noted that both our citations illustrate Luke's form of the Logion (6²⁹), in which the assailant snatches the outer garment; the climax in Mt 5⁴⁰ gets a little emphasis from the high price which our papyrus shows a ἱμάτιον could fetch. But we are not deterred by Harnack from pleading out of these documents for the originality of Luke, whose version obviously describes a common form of robbery. The Matthaean form may possibly be assimilated to the OT language about taking a man's garment as a pledge. Another instance where γ. may well have its literal force is afforded by the well-known letter of the prodigal son to his mother, BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) αἰγραψά σοι ὅτι γυμνός εἰμει, "I wrote you that I hadn't any clothes." Cf. for the verb P Oxy VI. 903⁷ (iv/A.D.), where a woman accuses her husband of applying fire to her daughters—γυμνώσας αὐ[τὰς] παντελῶς, "having stripped them quite naked"; and for the compound, P Magd 24⁷ (B.C. 217) ὥστε καὶ ἀπογυμνωθῆναι μου τὸ στήθος, as the result of a certain woman's ἐπισπασαμένη τῆς ἀ[ναβολῆς τοῦ ἱματίου] according to Wilcken's restoration (*Archiv* vi. p. 274). The verb is used metaphorically in a difficult papyrus letter printed from *Mélanges Chatelet* in Preisigke 4317 (c. A.D. 200): l. 25 (best taken as beginning a sentence) has γεγύμνωμαι καὶ ὕβρισμαι (-μαι repeated) παρὰ πάντων τῶν συνπολιτῶν. The adj. is MGr, and has the corresponding verb γυμνῶω.

γυναικίριον.

For this NT ἄπ. εἶρ. (Vg. *mulierculas*) Sir W. M. Ramsay (in a letter of Dec. 12, 1910) suggests the analogy of Cicero's *barbatuli juvenes* (*ad. Att.* i. 14. 5, and 16. 10), young swells with neatly and fashionably trimmed beards. The γυναικάρια of 2 Tim 3⁸ would then be society ladies, borne by caprices in various directions and full of idle curiosity. The word is found in Epictetus iv. 1. 86 τῶν καλῶν γυναικάρων, cf. ii. 18. 18, etc. Grimm quotes Diocles, a comedian of v/B.C.

γυναικεῖος.

An apt parallel to the use of this word in 1 Pet 3⁷ is afforded by P Oxy II. 261¹² (A.D. 55) where a woman appoints her grandson to act as her representative in a lawsuit—οὐ δυναμένη προσκαρτερῆσαι τῷ κριτηρίῳ διὰ γυναικεῖαν ἀσθένειαν, "since she is unable owing to womanly weakness to remain at the court" (Idd.). See also P Petr I. 12⁸ (B.C. 238) as completed II. *Introd.* p. 12 χιτῶνος ἱέρου γυναικεῖου, "a woman's woollen *chiton*," PSI I. 64¹⁹

(?i/B.C.) in which a woman comes under a solemn promise to a man . . . οὐθενὶ ἄλλωι [ἀ]νθρώπων σ[υ]νέσθαι κατὰ γυναικεῖον τρόπον πλή[ν] σοῦ, P Lond 191⁷ (A.D. 103-17) (= II. p. 264) δίφρος χαλκοῦς γυναικεῖος, P Oxy III. 493¹⁸ (early ii/A.D.) γυνικεῖον (l. γυναικ-) κόσμον, P Hamb I. 10²¹ (ii/A.D.) γυναικεῖας συνθέσις, "ladies' evening dresses," to which robbers had helped themselves, together with ten πλατύσημοι γ[υ]ναικεῖα[ι], "lati clavi." The word is naturally quite common.

γυνή.

This old noun retains from Homer down to MGr—where it has only changed its declension (ἡ γυναῖκα)—the two meanings of "woman" and "wife": it is superfluous to illustrate the one or the other, as we should get no light on the only questions that arise in NT, such as which word to use in rendering Mt 5²⁸. The meeting of two words characteristic of that passage does, however, make it worth while to quote Wunsch *AF* 5⁴⁵ (iii/A.D.), where Domitiana prays that her lover may be wholly devoted to her, μηδεμίαν ἄλλην γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. That γυναῖκα = "married woman" in Mt *Lc.* is anyhow probable. The phrase of Mk 12¹⁹ *i.* etc., may be paralleled in the oldest

extant Greek papyrus, P Eleph 1³ (B.C. 311) (= *Selections*, p. 2) λαμβάνει Ἑρακλείδης Δημητρίαν Κώϊαν γυναῖκα γνησίαν παρὰ τοῦ πατρός κτλ.

The irregularity of the word's flexion naturally produced some levelling. In general, as MGr shows, the single nom. sing. yielded to the oblique cases; but sometimes we find the reverse. Thus in *Cagnat* IV. 833 (Hierapolis, ii/A.D. or later) Αὐρ. Ἀξείου (οὐ)αιτρανοῦ καὶ τῆς γυνῆς αὐτοῦ Σεραπίας.

γωνία.

P Oxy II. 243²¹ (A.D. 79) ἀπὸ τῆς βορινῆ[s] γωνίας τοῦ προπυλῶνος, "from the northern angle of the gateway," P Lond 122⁸ (magic, iv/A.D.) (= I. p. 116) ἐν ταῖς δ' ἑξ ἑξ γωνίαις τοῦ οὐρανοῦ (cf. Rev 7¹, 20⁸). P Ryl II. 130⁹ (A.D. 31) εἰς τὸν ὑπάρχοντά μοι περὶ Εὐημερίαν τῆς Θεμιστο(υ) μερίδος ἐλαιῶνα ἐν τῇ γωνίᾳ, "in the area of Euhemeria in the division of Themistes at the corner" (Edd.). *Ib.* 156¹³ (i/A.D.) ἀπὸ τῆς λιβικῆς γωνίας τοῦ πύργου. The noun was naturally used in architectural documents, like *Syll* 537 (iv/B.C.) *ter.* Schlageter, p. 12, gives instances of the adj. γωνιαῖος, "angularis," from the inscriptions, remarking that it seems to be used principally in the Κοινή. In MGr γωνιά = "corner," "angle."



δαιμονίζομαι—δακρύω

δαιμονίζομαι

in its NT sense of being possessed with demons seems to occur only in later Greek. For a form *δαιμονιάζω*, otherwise unknown, see the Paris Great Magical Papyrus, Leaf 33¹⁰⁰⁷ (c. A.D. 300) *πρὸς δαιμονιαζομένους Πιβήχως δόκιμον*, “for those possessed by demons, an approved charm by Pibechis” (cited by Deissmann *LAE*, p. 251). The normal form occurs in P Leid W^{vi.30} (ii/iii A.D.) *ἐν (ἐὰν) δαιμονιζομέν(ω) εἴπῃς τὸ (ὄνομα), προσάγων τῇ ρεῖνι αὐτοῦ θεῖον καὶ ἀσφαλτον, εὐθὺς λαλήσει (sc. τὸ δαιμόνιον) κ(αὶ) ἀπελεύσεται*. In MGr the act. *δαιμονίζω* appears, = “drive mad”: cf. Abbott *Songs*, p. 224 (no. 47). The derived noun *δαιμονισμός* occurs in Vettius Valens, p. 218.

δαιμόνιον.

The old adj. may be seen in *OGIS* 383¹⁷⁵ (i/B.C.) where Antiochus of Commagene dedicates temple slaves *κατὰ δαιμόνιον βούλησιν*.

Syll 924¹⁴ (B.C. 210–5) *τὰς εἰς τὸ δαιμόνιον εὐσεβείας*, and similarly 279¹⁵ (c. B.C. 193) *τῆς συνανταμένης ἡμεῖν εὐμενίας διὰ ταῦτα παρὰ τοῦ δαιμονίου* (following *τῆς πρὸς τοὺς θεοὺς εὐσεβείας*, and succeeded by *τὴν ἡμετέραν εἰς τὸ θεῖον προτιμίαν*) are witnesses to the growing sense in later Hellas of the unity of the Divine. Paul’s solitary *τὸ θεῖον* in Ac 17²⁹ is the only NT passage which recalls this impersonal conception. The “Septuagint Memorial” from Hadrumetum of iii/A.D., published by Deissmann *BS*, p. 271 ff., opens with an adjuration to the demonic spirit of the tomb on which the spell was laid—*ὀρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, τῷ ὀνόματι τῷ ἁγίῳ Ἀωθ κτλ.*, where the editor refers to the belief of post-biblical Judaism that the *δαιμόνια* stay beside the grave, and compares the Gospel idea that the demons reside in lonely and desert regions (Mt 12⁴³: cf. Mk 5³ and see Baruch 4³⁵). The magic papyrus P Lond 46¹²⁰ (iv/A.D.) (= I. p. 69 f.) has *εἰσακουσόν μου καὶ ἀπόστρεψο[ν] τὸ δαιμόνιον τοῦτο*, and later¹⁶⁴ *ὑπόταξόν μοι πάντα τὰ δαιμόνια ἵνα μοι ᾗν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ χερσαῖο[s] καὶ ἔνυδρος*. That a magic document by a writer who knows Judaism, perhaps even Christianity, should use *δαιμόνιον* of an evil spirit is, of course, not strange. The noun may be quoted from Vettius Valens: thus p. 67⁵ *ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθήσονται*, where it is clearly something weird. Elsewhere he uses it much as *τὸ θεῖον*, as p. 355¹³ *δυνάμενος τυχεῖν ὧν μὴ ἐβούλετο τὸ δαιμόνιον παρέχειν*.

It may be noted that in Lk 4³⁵ D *δαιμόνιον* has a masc. predicate—*ρεῖψας αὐτὸν τὸ δαιμόνιον*, and that in 9¹ D it is feminine—*ἐπὶ πάσαν δαιμόνιον*: see Wellhausen *Einleitung*, p. 12.

δαίμων.

The word is used in its old sense in P Leid W^{xiv.9} (ii/iii A.D.) *δαίμων δαιμώνων*, in a spell addressed to a divinity. It answers often to the Latin *Genius*. Thus in a notification of the accession of Nero, P Oxy VII, 1021⁹ (A.D. 54) the Emperor is described as *ἀγαθὸς δαίμων δὲ τῆς οὐκομένης (ἐ. οἰκ—)*, “the good genius of the world.” Similarly *OGIS* 666² Νέρων] Κλαύδιος . . . ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, *σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς*: cf. *ib.* 672⁷ (A.D. 80) with reference to the Nile—*ἄρῳγγ’ Ἀγαθὸς Δαίμων ποταμὸς ἐπὶ τὰ τρία στερεὰ κτλ.* In a private letter of iii/A.D. the combination occurs as a proper name, P Strass I, 73⁴ Ἀγαθὸς Δαίμων σὺν σοὶ εἰσελθὼν διεπέμψατο: cf. BGU II, 494¹⁴ (ii/A.D.), *al.* For the word in a bad sense, see the magical incantation, P Par 574¹²²⁷ ((iii)/A.D.) (= *Selections*, p. 113) *πρᾶξις γενναία ἐκβάλλουσα δαίμονας*, “a notable spell for driving out demons,” and the Christian amulet in which the wearer prays, *ὅπως διώξης ἀπ’ ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας*, “that I thou mayst drive from me Thy servant the demon of witchcraft”—BGU III, 954⁹ (c. vi/A.D.) (= *Selections*, p. 133). In P Grenf II, 76³ (A.D. 305–6) two νεκροτάφοι from Kūsis agree to a formal divorce, seeing that “owing to some evil deity” they have renounced their wedded life—*ἐπὶ (ἐ. ἐπέ) ἐκ τινὸς πονηροῦ δαίμονος συνέβη αὐτοὺς ἀποζεύχθαι ἀλλήλων τὴν κοινήν αὐτῶν συνβίωσιν*. So P Cairo Preis 2¹² (A.D. 362) *ὡς τῆς γυναικὸς μου πῖραν λαβούσαν* (for λαβούσης) *δέμονος*, “in the belief that my wife had had experience of a demon.”

δάκνω

survives in MGr *δαγκάνω*, also *δάκνω*, with noun *δάγκαμα* “a bite,” which puts it among words which have not changed in 3000 years. But we cannot quote from Κοινή documents. Vettius Valens p. 127²⁹ has the noun, *θρηῶν δακετῶν αἰτίαις*.

δάκρυον.

P Petr II, 1⁴ (c. B.C. 260) *μετὰ δακρύων*, which Mayer, *Gr.* p. 268, notes must not be assigned to *δάκρυ*, despite the heteroclit *δάκρυσιν* in NT. BGU IV, 1141^{27 f.} (c. B.C. 14) *οἶαν γὰρ ὕβριν μοι πεπόηκεν ἐν τῷ κήπῳ καὶ ἐν τῇ οἰκίᾳ . . . ἣ ᾗν δάκρυα σοὶ γράφειν, γεγραφήκειν ἂν ἀπὸ τῶν δακρύων*, “wenn Thränen ein Brief waren” (Ed.). The noun survives still.

δακρύω

survives as *δακρύω* to-day, with ptc. *δακρυσμένος* = “red with weeping.” It may be quoted from *Preisigke* 373, an undated tombstone, *Μάγνα*. [σὲ] *θανοῦσ[αν] πάσα γῆ δακρυσά[τω]*.

δακτύλιος.

BGU III. 781ⁱⁱ.¹⁵ (i/A.D.) ἔχοντα καὶ ὠτάρια δακτύλια, P Oxy III. 497¹⁰ (a marriage-contract—early ii/A.D.) τῆς τοῦ δακτυλίου ἐγγολῆς. A will of ii/A.D., PSI III. 240¹³, concludes a list of γυναικεῖος κόσμος with δ[α]κτύλιον χρυσοῦν, left to the writer's daughter. In the magical papyrus P Lond 46²⁰¹ (iv/A.D.) (= I, p. 71) a spell is headed Ἐρμού δακτύλιος κανθάρου ποιήσις, "The ring of Hermes and the preparation of the beetle." From the inscriptions we may cite *OGIS* 56²³ (B.C. 239) ἐν τοῖς δακτυλίοις οἷς φοροῦσι (οἱ ἱερεῖς), *ib.* 229⁸⁸ (iii/B.C.) σφραγισάσθωσαν Συμυρνα[λων] οἷ τε στρατηγῶν καὶ οἱ ἐξετασταὶ τῶν τε τῆς πόλεως δακτυλίων καὶ τοῖς αὐτῶν. There are numerous occurrences in *Syll*: see Index. For the diminutive δακτυλίδιον, which is rejected by the Atticists, see BGU III. 843⁸ (i/ii A.D.) τό μοι δακτυλίδιον, *ib.* IV. 1104¹³ (B.C. S), P Oxy X. 1273¹¹ (A.D. 260) δακτυλίδιον μικρὸν τετάρ[ρ]ταις ἡμισυ, "a small ring weighing ¼ quarter." Δακτύλιος occurs with an anatomical sense in P RyI I. 28⁶⁸ (iv/A.D.) ἡ ἄδρα, δακτύλιος δὲ ὑπὸ τινῶν καλουμένη: see L.S. In MGr we have δακτυλίδι, "finger-ring."

δακτύλιος.

P Amh II. 110⁸ (A.D. 75) οὐλῆ δακτύλῳ μικρῷ χειρῶ[ς] ἀριστερᾶς, so P Fay 92⁷.¹⁰ (A.D. 126), P Grenf II. 46⁹ (A.D. 137), etc. P Lond 46⁴⁵⁶ (iv/A.D.) (= I, p. 80) τὸν ἰδαῖον τῆς ἀριστερᾶς σου χειρῶς δάκτυλον is a reference to mythical magicians, the Δάκτυλοι Ἰδαῖοι, whose name is transferred to one of the fingers. With Lk 11²⁰ cf. the ostracoon charm of the late Empire, cited by Deissmann *LAE*, p. 309, . . . ἐξῴρκιζω κατὰ τοῦ δακτύλου τοῦ θεοῦ, εἶνα μὴ ἀναχάνῃ αὐτῷ. "I adjure . . . by the finger of the god that he open not his mouth to him." The word is found as a measure of length in the new classical fragment P Oxy IV. 669 (iii/A.D.): cf. the use of δακτυλιστής in P Fay 112¹¹ (A.D. 99), where the editors suggest "measurer" as a possible meaning, and similarly in P Amh II. 126²² (early ii/A.D.). MGr is δάχτυλο.

Δαλματία.

The spelling Δελματία (2 Tim 4¹⁰ C 424** and other cursives—cf. Δερματιαν A) appears in *Preisigke* 173 (c. A.D. 200), the tombstone of T. Aurelius Calpurnianus Apollonides, who among other distinctions had been ἐπι(τροπος) Δελματίας. It is supported by the derivative δελματική, the name of a kind of robe, spelt this way in BGU I. 93⁷ (ii/iii A.D.) καλῶς ποιήσεις διαπέμψας αὐτῆ τῆ[ν] δελματικὴν, P Oxy VII. 1051¹⁶ (iii/A.D.) δελματικὴ λινὰ ᾧ, and the diminutive δελματικιον which occurs twice in the last papyrus, and in *ib.* 1026¹⁰ (v/A.D.) δελματικιον ὄνυχινον, "an onyx-coloured Dalmatian vest" (Edd.). See Deissmann *BS*, p. 182, where against the supposition of Alexandrian spelling (so Hort) is quoted CPR 21¹⁶ (A.D. 230) δαλματική. *Dalmatica* is the Latin spelling (Souter).

δαμάζω.

Vettius Valens p. 285³⁰, ἐπὶ μὲν τῶν στερεῶν ζωδίων ἢ μοιρῶν παρόντες ἅπαξ τε καὶ ἀπαραιτήτως δαμάζουσιν, ἐν δὲ τοῖς δισώμοις πλεονάκις.

δάμαλις

is found *ter* in a Coan inscription *Syll* 617. See also the Mysteries inscription from Andania, *Syll* 653³⁴ (B.C. 91) Μεγάλους θεοῖς δάμαλιν σὺν, so ⁶⁹. A diminutive is found in P Flor II. 150² (A.D. 267) τὰ βοῦδια ὅσα ἔχεις . . . ἦτε δαμάλια ἦτε μέζονα. Δάμαλις is found as a proper name for Athenian women: see Pape *Wört. d. gr. Eigenamen s.v.*, Renan *Saint Paul*, p. 209 n².

Δάμαρις.

Renan (*Saint Paul*, p. 209 n³) suggests that this otherwise unknown proper name in Ac 17⁸⁴ may really stand for Δάμαλις: see above.

δανείζω.

A few examples will suffice of this very common verb—P Fay 11⁶ (c. B.C. 115) ἐδάνεισα [Θεοτ]έμιμ . . . πυρῶν ἀρ(τάβας) [ξ] (ἡμισυ), "I lent to Theotimus 7½ artabae of wheat, P Cairo Preis 43¹⁰ (A.D. 59) δραχμᾶς . . . [ἄς ἐδ]άνεισεν αὐτῷ, P Oxy III. 485¹² (A.D. 178) ἐδάνεισα κατὰ δημόσιον χρηματισμόν, "I lent in accordance with a public deed," *ib.* 510⁸ (A.D. 101) ἄς ἐδάνεισεν αὐτοῖς κατὰ δανείου συνγραφῆν, "which he lent to them in accordance with a contract of loan." For the middle, see P Oxy IV. 836 (i/B.C.) ἀποδότησαν δὲ οἱ δεδανεισμένοι Θ. τὰς τριάκοντα δύο ἀρτάβας τῶν πυρῶν, "but let the borrowers restore to T. the thirty-two artabae of wheat," *ib.* X. 1281⁵ (A.D. 21) δεδανισμαι τὴν τιμὴν, "I have borrowed the price," *ib.* III. 471⁹¹ (ii/A.D.) ὥστε καὶ ἐπίδειξις ἦν αὐτῶν πρὸς τοὺς δανειζομένους ἃ ἐπραττεν. "showed off to the borrowers what he had been doing (Edd.). P Flor I. 1⁹ (A.D. 153) combines them—δραχμᾶς διακοσίας ἄς ἀνέριται ἢ δεδανισμένη παρὰ τῆς δεδανικῆς.

Wackernagel *ZLLZ* 1908, Sp. 637, observes that the new future δανῶ in LXX proves that itacism goes back to the translators and not merely the scribes. Δανείζω could not make an "Attic future" δανῶ until the last vestige of difference between *ει* and *ι* had gone.

δάνειον.

P IIib. I. 89¹⁶ (loan of money—B.C. 239) Ζηνίων Θεοδότῃ τὸ δάνειον τὰς φ (δραχμᾶς) [διπλοῦν, "Zenion shall forfeit to Theodote twice the amount of the loan of 500 drachmae" (Edd.), P Grenf II. 24¹⁰ (B.C. 105) τὸ δὲ δάνειον τοῦτο ἀποδότω Ψεμμενχῆς Πετεαρσεμβεί, BGU IV. 1095¹² (A.D. 57) τὰ δένηα (l. δάνεια) ἐν χειρὶ γέγοναι (l. γέγονε), P Fay 119³⁸ (c. A.D. 100) τῆν διαγραφὴν τοῦ χόρτου ποῦ τέθικας καὶ τὸ δάνιον αὐτοῦ τῆς μνᾶς ἦ ἔστι γραφή: "where did you put the notice of payment for the hay, and the contract for his loan of a mina?" (Edd.), P Oxy I. 68¹² (A.D. 131) τοῦ δανείου ἀσφάλ[ε]μιαν, "the security for the loan, *ib.* X. 1262¹⁶ (A.D. 197) σπέρματα δάνεια, "a loan of seed." For P Petr II. 11 (1)⁶ (iii/B.C.) (= *Selections*, p. S) τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, Wyse proposes, and Mahaffy adopts (App. p. 4), the rendering "I have paid as an instalment of interest" instead of "I have put out to interest."

δανειστής.

P Petr II. 53 (j)⁰ (iii/B.C.) φυγαδεύοντας τοὺς δανειστάς, BGU IV. 1079¹⁹ (A.D. 41) (= *Selections*, p. 40) πολλοὺς δανιστάς ἔχομεν, P Oxy I. 68²⁵ (A.D. 131) τοῖς τοῦ Σαραπίωνος δανισταῖς, "Serapion's creditors," P. Ryl II. 117²⁰ (A.D. 269) φάσκων εἶναι αὐτὸν δ[α]μιστὴν ἐκείνου, "professing to be a creditor of his" (Edd.).

δαπανῶ.

P Giss I. 21⁹ (early ii/A.D.) διὸ δαπανῶς (*sic leg.*) λίτραν μίαν καὶ ἄλκης στατήρα, P. Oxy VIII. 1143⁵ (c. A.D. 1) ἐδαπανήθησαν) εἰς τὸ ἱερὸν ἄλδος (ἀρτάβαι) β, P Fay 125⁹ (ii/A.D.) τὸ δαπανηθ[έν] παραδέξομαι, "I will make an allowance for the expense" (Edd.), P Flor II. 334⁹ (ii/A.D.) καὶ πάλι τῆι σῆι σφραγιδι ἀσφαλῶς κλείσας σφράγιζον τὸ δαπανηθῆν ἀνάλωμα εἰς τοὺς θησαυρούς, εἰς ἣ (for ἦν?) ὅσιόν ἐστιν. In *OGIS* 59¹³ (c. B.C. 188) Ptolemy V announces a yearly grant of 111 Ptolemaic drachmae to the garrison on the island of Thera—ὅπως ἔχουσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν. With ἐν, as in Jas 4³, BGU I. 149⁵ (ii/iii A.D.) καὶ ἐν πυρῶ κατ' ἔτος δαπανᾶται τὰ ὑπογεγραμμένα). Other things than money may be the subject: thus an undated ostrakon in *Archiv* v. p. 179, no. 34 τοὺς ἴλους, οὓς ἠγόρασας, ἐπιμελῶς τήρησον, ὅπως Τύραννος ὁ κυβερνήτης μαρτυρήσῃ μοι, ὅτι διὰ αὐτοῦ ὁμοῦ ἐδαπανήθησαν.

δαπάνη

is very common. Thus P Fay 101 verso⁵ (c. B.C. 18) δαπάνης (δραχμαὶ) δ, P Oxy II. 294²⁷ (A.D. 22) (= *Selections*, p. 36) εἰς δαπάνην οὐ ἔχι μου, "with reference to the expense of what he has belonging to me," *ib.* VIII. 1125¹⁸ (ii/A.D.) ἰδίαις ἐαυτοῦ δαπάναις. In P Lond 356¹⁶ (i/A.D.) (= II. p. 252, *Selections* p. 59) the writer warns his correspondent that if he sells him stale drugs—γείνωσκε σαυτὸν ἔξοντα πρὸς ἐμὲ περὶ τῶν δαπανῶν, "understand that you will have to settle with me with regard to the expenses." P Lond III. 1171²⁴ (accounts—B.C. 8) (= III. p. 178) shows the new word ὑπερδαπάνη, i.e. "debit balance" or "deficit": ὑπερδάπανον(?) and ὑπερδαπάνημα are also found in this sense in the same papyrus. The simple δαπάνημα, which belongs to later Greek, is common, e.g. BGU III. 1001¹³ (B.C. 56) τ]ά τε βλάβη καὶ δαπανήματα.

Δανεῖδ.

On the spelling of this name see J. H. Moulton *Grammar of NT Greek* II. §45, and cf. below *s.v.* Σιλουανός.

δέησις.

With δέησις, "supplication," as in Phil 1⁴, may be compared P Par 69^{B11} (A.D. 232) ἐνθα σπονδᾶς καὶ δεήσεις ποιησάμενος, and the Ptolemaic P Petr II. 19 (1a)² where a prisoner supplicates μετὰ δέησεως καὶ ἱκετείας οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play" (Ed.). In one of the Serapeum documents regarding the Twins, P Lond 21²⁰ (B.C. 162) (= I. p. 13), Ptolemy petitions Sarapion on their behalf, ἀξιῶ οὖν σε μετὰ δέησεως νομισάντα ταῖς διδύμοις ἰδίαι (= ἰδίαι) σε ταῦτα διδόναι; cf. the δέησις addressed by a woman to Abinnaeus, P Lond 306 (c. A.D. 346) (= II. p. 281), and P Giss I. 41^{ii.10} (time of Hadrian) ἐπινεύσαντος ο[ἱ]ν τῆ[ι]

δέησει μου, of a petition to the Praefect Apollonius. For petitions addressed to the Emperor cf. CP Herm 61 ὑπὲρ τοιούτων ὅποια προ[σ]ηνέγκαμεν τὴν δέησιν ποιούμεθα: the statement follows, with θειότατε αὐτοκράτωρ in the next line. So *ib.* 119 verso¹¹, where Gallienus replies κα[ί]λε[ι] δὲ καὶ ἡ τοῦ δι[κ]αίου τάξις ὡς καὶ τὰ ἐκ τῆς παρὰ σοῦ δέησεως ἐτοίμως [δ]ιδ[ό]ναι τὴν χάριν. It is clear that the word is a strong one, even if the language of exaggeration will sometimes employ it where "request" would express the sense: thus BGU I. 180¹⁷ (A.D. 172) δικαίαν δε[η]σιν ποιούμενος, P Gen I. 16¹⁰ (A.D. 207) δε[η]σὶν σοι προσφέρομεν, κύριε. The noun and its original verb δέομαι retain connexion with the idea of "need"; and δέησις was thus ready for its special NT use of "entreaty" towards God—we recall Trench's epigram defining prayer as "the mighty utterance of a mighty need."

δεῖ.

For the conjunctive, as in Mt 26³⁵, cf. P Fay 109⁵ (early i/A.D.) ἐάν σε δῆ (for δέη) τὸ εἰμάτιόν σου θεῖναι ἐνέχυρον, "even if you have to pawn your cloak" (Edd.). In P Tebt I. 55⁵⁸ (B.C. 111) we have ἐάν followed by the indicative—ἐάν δεῖ σε συνπεσεῖν τῶι Ἀνικῆτωι, σύνπεσαι, "if you must meet Anicetus, meet him" (Edd.): cf. Maysen *Gr.* p. 325. Other examples of the verb are P Par 46¹⁵ (B.C. 153) διὸ καὶ ἠγούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῶι διακριθῆναι, P Lille I. 267 (iii.B.C.) περὶ (corr. from πεερί) δὲ τούτου τοῦ μέρους δέησει ἐπισχεῖν, P Tebt II. 341⁴ (A.D. 140-1) δέησι ἐπισταλῆναι εἰς δάνε[ι]α σπέρματα κατασπ[ο]ράς κτλ., "it will be necessary to send on account of loans of seed-corn for the sowing," etc., *Michel* 1007^{viii.5} (Theran Doric—c. B.C. 200) no one may bring forward a proposal ὡς δεήσει διαλύσαι τὸ κοινὸν εἰ τὰς θυσίας, P Flor II. 133² (A.D. 257) εἰδὶ μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρῆζειν, "you oughtn't even to have needed a reminder," P Oxy X. 1293^{10.f.} (A.D. 117-38) εἰδὲ αὐτῶι διδόναι οσι (? l. ὅτι) οὐκ ἔστ' αὐτὸς Σαρᾶς, ἀλλὰ ἄλλος ξένος ἐστίν οὐ δεῖ με πισθῆναι ὡς ἐσχῆκατε, "you ought to have given him a letter, because it is not S. but another stranger whose word I have to take that you have received it" (Edd.). See also *s.v.* δέον.

δειγμα

is found = "Plan," "Planskizze" in P Giss I. 15³ κόμειε τῆς Ἰβιώνο[s] τὸ δείγμα: cf. the fragmentary P Petr II. 8 (2a)⁸ (B.C. 246). The word is used of a "sample" in P Hib I. 39¹⁵ (B.C. 265) δείγμα σφραγισάσ[θ]ω, "let him seal a sample" of corn, so *ib.* 98¹⁷ (B.C. 251), P Lond 256 verso³ (A.D. 11-5) (= II. p. 97) ἐπισφραγισμένοις δειγμασι, P Oxy IV. 708⁸ (A.D. 188) ἐν τῆ] τ[ῶ]ν δειγματῶν ἄρσει, "at the weighing of the samples" (Edd.): cf. P Oxy I. 113⁵ (ii.A.D.) συνήλλιξα ἐκείνη τῆι ἐπιστολῆι δείγμα λευκίνα, "I enclosed in the former packet a pattern of white-violet colour" (Edd.). In P Oxy I. 63⁸ (ii/iii A.D.) we have τοὺς δειγματοόρτας, "the inspectors," and in *ib.* X. 1254⁵ (A.D. 260) εἰς δειγματοκαταγωγίαν, "for the conveyance of samples" of wheat. MGr δειγμα = "proof."

δειγματίζω.

This very rare verb may now be illustrated from P Tebt II. 576 (B.C. 14-3), where a list of lands cultivated by δημόσιοι γεωργοὶ begins εἰς ἔτους σπόρος δειγματισ(θεῖς)?

δη(οσίων) γεωργ(ών). It is also found along with the subst. in the Greek fragment of the Ascension of Isaiah P Amh I. 1^{viii.21} ἀπό τοῦ [δ]ειγματισμοῦ ὅτι [ἐ]δειγμάτισεν τὸν [Σ]αμαῆλ. The subst. occurs in BGU I. 246^b (ii/iii A.D.) κινδυνεύω κα[ὶ] ταῦ[τα] (?) ἀπολέσει μετὰ καὶ δειγματισμοῦ καλῶς ἐτρήκατε (? / εἰρήκατε) καὶ μονείμωσ (/ μονίμωσ), and in P Gizeh 10271¹² (in *Archiv* ii. p. 81) ἕως τοῦ δειγμα- [τισμοῦ, an I on the Rosetta Stone, *OGIS* 90²⁰ (B.C. 196) τὰ πρὸς τὸν δειγματισμὸν διάφορα, "the cost of having them verified." The verb takes an infin. in P Ryl I. 283² (iv/A.D.), where if the ὑπόταυρος "quivers," δειγματισθήσεται ὁ τοι- οὔτ[ο]ς ἀπολέσθαι τι κρυφμαίων: in⁷⁰ διγματ[ι]σμοῦς καὶ λουδορίας καὶ κρυφμαίων πραγμάτων ἐπιφάνιαν seems to mean "exposures."

Since δειγματίζω does not begin to appear till long after παραδειγματίζω, it is quite conceivable that παράδειγμα produced the latter verb, and δειγματίζω was shortened from it by the help of the noun δείγμα. The early appearance of δειγματισμός (B.C. 196) is the main difficulty, since that is coeval with παραδειγματίζω.

δείκνυμι.

The verb is not so common as we might have expected, but for the ordinary meaning we may cite P Oxy III. 471⁷⁵ (ii/A.D.) σύνβολα δεικνύντα, "showing signs," and for the metaphorical, as Jas 2¹⁸, 3¹³, *ib.* II. 237^{vi.21} (A.D. 186) οὐδέμιν μὲν οὔτε ἕβριν οὔτε ἄλλο ἀδίκημα εἰς αὐτὸν ἀπλῶς ἐφ' ᾧ μέμφεται δεῖξαι ἔχων, "he could not indeed cite a single insult or any other act of injustice against himself with which he charged me" (Edd.): cf. *ib.* I. 67¹⁹ (A.D. 338) εἰν' οὕτως διχθῆ [αὐ]τῶν ἢ καθ' ἡμῶν [πλεο]νεξία, "in this way their aggression against me will be made clear" (Edd.). A ii/A.D. calculation of the naubion-tax upon catocci, printed in P Tebt II. p. 339f., is followed by δέδικται, "proved," written "in a cursive but probably not different hand" (Edd.). *OGIS* 267¹⁶ (iii/B.C.) οἱ μετὰ ταῦτα δεικνύμενοι (στρατηγού), where the *simpliciter* takes the place of the commoner ἀποδείκνυμι (see *s.v.*) in this sense. With the use of the verb in Jn 14⁸, etc., we may compare the Christian prayer, P Oxy VIII. 1150⁵ (vi/A.D.) δεῖξον τὴν δυνάμιν σου. On the Christian sepulchral inscription, P Hamb I. 223^{ff.} (iv/A.D.) ὣτέ θεοῦ μεγάλοιο τὸν οὐδέποτε δράκιν ἀνὴρ (cf. Jn 1²⁸). ὅς τυφλοῖσιν ἔδωκας ἰδεῖν φάος ἡλίου, δεῖξον ἐν ἀνθρώποισι κτλ., the editor remarks that we may either supply φάος after δεῖξον, cf. Isa 53¹¹, or possibly take δεῖξον absolutely as in Numb 16³⁰, Ps 58(59)¹⁰ ὁ θεός μου δεῖξει μοι ἐν τοῖς ἔχθροῖς μου. For the ordinary meaning "exhibit" we may cite the rescript of Catacalla, P Giss I. 40^{ii.28} (A.D. 215), where the Emperor, from his record an excellent judge of *Kultur*, lays it down that ἔτι τε καὶ [ω] [ῆ] δεικνύει ἐναντία ἡθῆ ἀπὸ ἀναστροφῆς [πο]λι- τικῆς εἶναι ἀγροίκους Α[ἰ]γυπτίους. MGr is δείκνω or δείκτω, with meaning unchanged.

δειλία.

For this NT ἄπ. εἰρ. (2 Tim 1⁷) cf. BGU II. 372^{i.28} (A.D. 154) δειλίαν with a gap both before and after, and P Giss I. 40^{ii.11} (A.D. 215) δειλίας αἰτία.

δειλιάω.

In P Par 68^{c.4} a person condemned to death writes to the Emperor—ἐπὶ τοῦτον δὲ πορευόμενος οὐ δειλιάσω σοι

τὴν ἀλήθειαν εἰπεῖν. The form δειλαίνω, found in Aristotle, occurs in P Tebt I. 58²⁷ (B.C. 111) οὗτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὡσεὶ δεδιλανταί, "seeing me in daily attendance he has as it were turned coward" (Edd.).

δειλός.

For the neut. plur. used adverbially, see P Iand 11⁴ (iii/A.D.) ὀχλεῖ μοι δίλα ὁ Τρωίλος. MGr δειλός = "timid," "shy."

δεῖνα, ὅ, ἡ, τό.

To the examples of τὸ δεῖνα = "by the way," "by the bye," we may add an instance from the recently recovered Mines of Herodas, l. 43 τὸ δεῖνα δὲ ἄγριος χειμῶν ἐξ εἰ[δ]ίδης ἐνέπ[ε]σε. Ὁ δεῖνα in the ordinary sense, = "Mr X.," may be seen in the magic papyri where a formula is given into which any given name may be fitted: thus BGU IV. 1026^{xxiii.20} δός μοι χάριν στ[. . .]ον πρὸς πάσαν ἀνθρώπινην γελ[ν]ε[ἄ]ν καὶ πάσας γυναῖκας, μάλιστα πρὸς τὴν (δεῖνα). It is generally represented by a sign, as here. Cf. P Leid W^{xxv.20} (ii/iii A.D.) γυναικόνορφε (i. e. μορφε) θεά, δεσπότι (σελήνη), ποίησον τὸ δεῖνα) πρᾶγμα. MGr has ὁ δεῖνα(s), ἡ, τὸ δεῖνα (gen. τοῦ, τῆς δεῖνος) = "So-and-so," unchanged: see Thumb *Handb.* p. 98.

δεινῶς.

With the use in Mt 8⁶ cf. BGU II. 595¹⁴ (c. A.D. 70-80) ὅτι ὁ νόσ μου ἀσθενῖ δινῶς, P Oxy VIII. 1101⁸ (iv/A.D.—Christian) ταῦτα δέ σοι ἔγραψα νοσοῦσα, δινῶς ἔχουσα, πάνυ μὴ δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου, ὅτι πάνυ δινῶς ἔχω, *Syll* 802¹¹⁴ (Epidaurus—iii/B.C.) οὗτος τὸν[ν] τοῦ ποδὸς δάκτυλον ὑπὸ τοῦ (Ed. ὑπὸ του) ἀγρίου ἔλκεος δεινῶς διακεῖμ[εν]ος. For adj. cf. BGU I. 163⁹ (A.D. 108) οὐδὲν δεινὸν ἐγέν[ετο], and from the inscriptions *Syll* 567⁷ (ii/A.D.) μηδὲν αὐτοῖς δεινὸν συνειδότας. *Preisigke* 4282, a dedication in Latin and Greek of an altar in honour of Hadrian, by a general named Serenus, who had annihilated "Agriophagos nequissimos," renders this last word by δει[νο]τάτους.

δειπνέω.

Interesting examples of the word occur in invitations to dinner or to a wedding-feast, e.g. P Oxy I. 110 (ii/A.D.) ἔρωτᾷ σε Χαϊρήμων δειπνήσαι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπέω αἴριον, ἥτις ἐστὶν τῆ, ἀπὸ ὥρας θ, "Claeremon requests your company at dinner at the table of the lord Sarapis in the Serapeum to-morrow, the 15th, at 9 o'clock": similarly *ib.* 111 (iii/A.D.), III. 523 (ii/A.D.), VI. 926 (ii/A.D.), P Fay 132 (iii/A.D.). The hour, which corresponds to our 3 p.m., illustrates the elasticity of a term which will answer to our "lunch" or "supper" on occasion: it relieves some of the difficulty in Lk 14^{16ff.}, where an ἄριστον seems demanded by the details. In P Oxy VI 927 (iii/A.D.) we have the same formula and the same hour, but εἰς γάμους stands in the place of δειπνήσαι. It is curious to find our phrase "to dine out" paralleled—BGU IV. 1141³⁶ (c. B.C. 14) οὐδὲ ἔξω δεδειπνηκέαι. Ξύστων δὲ ἐπιγνούς δεδειπνηκέαι ἔσω ἐν τῇ οἰκίᾳ παρὰ Ἐρωτα δις προσελαβόμεν αὐτὸν εἰς οἶκον παρ' ἐμέ: it is not clear that the parallel is more than verbal. MGr δειπνῶ = "lunch," "dine."

δειπνον.

In a lengthy account of private expenses, P Oxy IV. 736³⁶ (c. A.D. 1), we find the entry ἀσπαράγων [δ]ίπνω Ἄντ(ἄτος) ὄτ' εἰς τὸ περιδ[ι]πνο(ν) Ἄθη() γναφέω(ς) (ἡμιβέλιον), "asparagus for the dinner of Antas when (he went) to the funeral feast of Athe . . . the fuller ½ ob." (Edd.): cf. *ib.* 735¹ (c. A.D. 1) δίπνω εἰ Κανωπικὸν ἦπαρ, "for dinner on the 5th a Canopic liver. For δειπνητήριον = "a civic banqueting-hall" see the inscription of the time of Vespasian (A.D. 69-79) in P Fay p. 33. Another compound, δειπνοκλήτωρ, occurs in the remarkable alternative version of the parable of Lk 14^{7 ff.}, found in D Φ *al* after Mt 20²⁸. Nestle, *Text. Criticism*, p. 257, remarks that Artemidorus (*ap.* Athenaeus) called the ἐλάτρος by this name—"a manager of the table, taster" (LS). He equates it to a Syriac phrase = "master of the feast," and claims it as belonging to the later popular language. It may accordingly represent not the entertainer but the *nomenclator*—the slave who acted as marshal at a dinner-party. Δείπνον is not frequent in our documents, but it survives in MGr. We might add P Lond 219(a) *recto*^{1,2} (ii/B.C.) (= II. p. 2), where in accounts concerning "inner (περὶ δειπνον) the beer (ζύτον) costs 40 dr. a *chou* (early 6 pints), which the editor observes was a high price

δαισιδαιμονία.

In OGIS 455¹¹ (B.C. 39) a temple enclosure of the goddess Aphrodite is declared ἄσυλον—αὐτῷ δικαίῳ ταύτῃ τε δαισιδαιμονία, "eodem jure eademque religione" as the temple of Artemis at Ephesus. It is in this general sense of "religion," without any pronouncement as to whether it was right or wrong, that the word is to be understood in Ac 25¹⁹.

δαισιδαίμων.

Beyond the neutral sense attached to the subst in the passage cited *scz.* δαισιδαιμονία, we have no light to throw upon the exact force of the phrase κατὰ πάντα δαισιδαιμονεστέρους in Ac 17²². A convenient summary of the translations given to it with their varying shades of condemnation and commendation will be found in *Expt* xviii. p. 485 ff. See also A. W. Verrall's comments, *ib.* xix. p. 43; he renders "exceedingly god-fearing," but accepts the view that it is meant to be a neutral term. L. R. Farnell *Greece and Babylon*, p. 193n, remarks on the prevailing bad sense of the word (as in the *Characters* of Theophrastus) in connexion with the exclusion of fear and humility from religious virtues. We find the adj. meaning "reverent" in the epitaph of a *mimus*, *Kaibel* 607³ (iii/A.D.) πᾶσι φίλος θνητοῖς εἰς ἄθανάτους δαισιδαίμων.

The adverb occurs *bis* in Aristeas 129 with reference to unclean foods—δαισιδαιμόνως γὰρ τὰ πλείστα τὴν νομοθεσίαν ἔχειν, ἐν δὲ τούτοις παντελῶς δαισιδαιμόνως, "for the law is scrupulous in most things, but in these matters it is excessively scrupulous" (Thackeray). There is a good list of occurrences in D. B. Durham *Menander*, p. 53.

δέκα.

The indeterminate use of δέκα to denote simply a period of time, which is found in Biblical Greek (Gen 24⁵⁵, Num

11¹⁹, Dan 1¹⁴, Rev 2¹⁰), may be illustrated from P Petr III. 36 *verso*⁵ where a prisoner complains that he has been harshly treated in prison—λιμῶι παραπολλύμενος μῆνες εἰσιν δέκα, "p rishing from hunger for the last ten months": and from a more literary source in the *Mimes* of Herodas I. 24—δέκ' εἰσι μῆνες, during which a husband, who has gone on a journey to Egypt, does not write to his wife. See further Lumbroso in *Archiv* iv. p. 319f., where some parallels are quoted from literary Κοινή. Of course there is no proof that the above is not to be taken literally.

δεκαδύο.

In the Ptolemaic papyri this is the regular form, e.g. P Petr II. 27(1)⁵ (B.C. 236) ἐκ μετρητῶν δεκαδύο, and so ^{6,8}, P Amh II. 47⁵ (B.C. 113) πυροῦ ἀρτάβας δέκα δύο ἄτοκα. The only exception which Mayser (*Gr.* p. 316) has noted is P Vat F³¹ (B.C. 157). Similarly in inscriptions from about i/B.C. we find δεκαδύο, as well as δώδεκα, e.g. *CIA* II. 476²¹ (iii B.C.) δραχμᾶς δέκα δύο: see Meisterhans *Gr.* p. 159. In ostraca δώδεκα greatly predominates over δέκα δύο. In *Proleg.* p. 96n.³ there is an unfortunate mistake, due to trusting Wellhausen: the mistake is copied in Thackeray *Gr.* i. p. 188n¹. Wellhausen says (*Einleitung in die drei ersten Evangelien*¹, p. 11), "Zwölf in D an den beiden Stellen, wo die Zahl ausgeschrieben ist (Mt 10²⁸, Lk 6¹⁷). δεκαδύο und nicht δώδεκα heisst." (So far as one can tell, in the absence of an index, he has dropped the statement in ed.²) As a matter of fact, D has δώδεκα in Mt 6²⁰, 11¹, Lk 9¹², Jn 6¹³, 67.⁷¹, 11⁹, Ac 10⁷. Not only D but W shows δέκα δύο (*ter*, according to Sanders, p. 24). P Flor II. 141 (A.D. 204) has instructive differences between three scribes. The first writer mentions οἴνου δίχωρα δώδ[εκ]α—γ(ίνεται) οἴ(νου) δίχω(ρα) ἰβ, the second, who endorses it, writes δώδεκα; the third writes a receipt for δίχωρα [δε]καδύο. The last is a φροντιστής or "superintendent of inland revenue," and unless a big hand is evidence (see under γράμμα) no less educated than Alypius or his correspondent Peroninus. In P Lond 1171⁷ (B.C. 8) (= III. p. 177) we find τῆς ἰβμήνου, "the 12month": cf. for gender τῶν δευτέρων ἐξάμη[νον]. *Syll* 718⁸ (i/B.C.). Thackeray remarks (*loc.*) that δεκαδύο was a shortlived attempt to displace δώδεκα, much in vogue in the Ptolemaic age, but in LXX only predominant in Chron and Judith. Δώδεκα stands alone in MGr.

δεκαέξ.

stands in Rev 13¹⁸ C, and is probably original, in view of Deissmann's convincing exposition in *LAE*, p. 275ff. (καίσαρ θεος = 616). It is universal in papyri and other Κοινή monuments: the old forms with καί and the unit first disappeared early from all the 'teens—see J. H. Moulton *Gram.* II. § 71 (1). MGr. δεκάξι and δεκαέξι preserve the original wavering between δεκαέξ and δέκα ἔξι. It may be noticed that here and elsewhere Greek business documents, like our own, often repeat the numeral in letters after writing it in full: hence e.g. Preisigke 1030 (A.D. 68) ἀργ. δραχ. δέκα ἔξι γ(ίνονται) (δραχμᾶς) ἰς.

δεκαοκτώ

occurs in Lk 13¹¹: see J. H. Moulton *Gram. loc.* under δεκαέξ. No illustration need be given. MGr has both

δεκοχτώ and δέκα ὄχτώ, which seems evidence that 18 (like 19) could be two words, unlike 13-15. Δέκα καὶ ὀκτώ in Lk 13¹⁶ is abnormal: cf. Thackeray *Gr.* i. p. 188.

δεκανός,

whence ultimately our *decan*, is an "eccl." if not a "bibl." word; and it may be interesting to note its earliest appearance. This is apparently in P Tebt I. 27³¹ (B.C. 113) δεκανῶν τῶν φ[υ]λακιδῶν. So also *ib.* 251 (early i/B.C.) δεκανῶν, and P Oxy II. 387 *verso* (i/A.D.) where among persons receiving (or paying?) certain payments in kind are δεκανοί, and a προφήτης. The editors remark that the date of the first two passages settles the question whether δεκανός is derived from δέκα or from *decem*. Δεκανικός is read by the editors in P Hib I. 30¹³ (B.C. 300-271), where see their note. An astronomical use is described by Mahaffy on P Petr III. 134 (p. 323). "The Egyptian year, excluding the intercalary days, was divided into thirty-six parts of ten days each, which were presided over by thirty-six decans; these decans were deities represented by constellations." Cf. Cumont, *Astrology and Religion among the Greeks and Romans*, p. 33. Wilcken, *Ostr.* i. p. 353, remarks that δεκανός, which answers to *decurio*, has the most various meanings. It may be added that the quantity assigned to *decanus* in *Thes. Ling. Lat.* (s. v.) shows that the word is to that extent independent of the older Greek, which can only be δεκανός. The use of the singular is parallel to the Latin *decanus*, as one of *decem vici*.

δεκάπεντε

for the earlier πεντεκαίδεκα is common—P Tebt I. 111⁶ (B.C. 116) πυρῶν ἀρτάβας δέκα πέντε, P Grenf I. 41⁴ (ii/B.C.) τάλαντα δέκαπεντε, *ib.* 11.38⁶ (B.C. 81) καλλάμων γραφικῶν δεκάπεντε, P Oxy IV. 742¹⁴ (B.C. 2) τὴν χιλίαν δέσημην (δραχμῶν) δεκάπεντε. See under δεκαξί.

Δεκάπολις.

Cagnat III. 1057⁵ (A.D. 134) Ἀγαθάνγγελος Ἀβιληνός τῆς Δεκάπολις: the editor distinguishes this Abila from A. Lysaniae, near Damascus. See also G. A. Smith (*EBi* 1051). For the formation of the name cf. Τρικωμία (as in P Par 47²⁴—c. B.C. 153), Δικωμία (BGU IV. 1208²¹—B.C. 27), and πενταφυλία (*Chrest.* I. 77⁹—A.D. 149).

δεκατέσσαρες.

Ostr. 724⁷ (Ptol.) (ἀρτάβας) δεκατέσσαρας, *ib.* 735⁶ (B.C. 150 or 139) δεκά τέσσα(ρας), etc.: see above.

δεκάτη.

The original ἀπόμοιρα paid to the temples on the produce of vineyards, palm-groves, etc. would seem to have been $\frac{1}{10}$ th, but this was reduced by the Government to $\frac{1}{15}$ th in the case of certain favoured classes: see P Rev I. 24¹⁰ with the editors' notes. An odd inversion of the Jewish conception of tithes comes in P Hib I. 115¹ (c. B.C. 250) where, according to the editors, the μόσχων δεκάτης refers to a 10 per cent. duty levied upon the profits obtained by the priests from calves offered for sacrifice at the temple: see also the introduction to P Tebt II. 307 (A.D. 208) and Wilcken *Ostr.* i. p. 384 f.

For ἐπιδέκατον = an "extra tenth" in connexion with fines, see P Hib I. 32⁹ (B.C. 246) note. In *Theb Ostr.* 30⁶ (? B.C. 87) the word is probably used for a "tithe" simply.

δέκατος.

For the adj. in connexion with time, see P Magd 7¹¹ (B.C. 217) ἀπόστ(ι)λον πρὸς ἡμᾶς ἐγ τῆς δεκάτης (τοῦ Σοίαχ. Like other ordinals, it is very frequently represented by the numeral letter: for a rather unusual combination cf. Preisigke 1929 (ostrakon, A.D. 64) ὑπὲρ) λαογραφ(ας) δεκάτου (ἔτους) Νέρωνος τοῦ κυρίου.

δεκατόω

cannot be paralleled except in LXX, as far as we can find. Since δεκάτη had become a conspicuous *term. techn.* in Judaism, the coining of a new verb, to express a procedure without any real parallel in profane Greek, was wholly natural in any literature. The coining was the more encouraged, as δεκατεύω was getting new senses, in addition to "tithe": it was for instance used in astrology = τετραγωνίζω, PSI III. 158⁴ note.

δεκτός.

With θυσίαν δεκτὴν in Phil 4¹⁶ Nägeli (p. 61) compares the sacred inscription of the Lycian Xanthos in ii/A.D. = *Syll* 633⁹ ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἢ θυσία παρὰ τοῦ θεοῦ. The adj. is very common in the LXX in a sacrificial sense. Grimm can quote nothing outside LXX till c. A.D. 300 (Jamblichus); but such a verbal could hardly be branded as coined, even if there were no parallels. It came into LXX vocabulary just because it was taken to represent a Hebrew term successfully.

δένδρον.

The heteroclit pl. δένδρη occurs in P Hal I. 1⁹⁹ (c. B.C. 250), where it is laid down that one who plants an olive or a fig-tree must do it 9 ft. from his neighbour's boundary, τ[ὰ] δ[ὲ] ἄλλα δένδρη πέντε [πρό]δας. So in *Syll* 802²¹ (iii/B.C.) where a blind man "incubating" in the Asclepieum dreamed that the god pulled his eyes open with his fingers, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἱαρωῖ: the resemblance in language to Mk 8²⁴ may be noted. The same inscr. tells of a man who fell ἀπὸ τοῦ δένδρου (l.⁹¹—he had climbed ἐπὶ δένδρον τι in l.⁹⁰): Attic preserved the dat. pl. δένδρει. Perhaps by fusion of δένδρεον and δένδρος (neut.) the regular δένδρον arose, which is normal in Hellenistic. Thus *Syll* 535¹⁶ (Boeotian—late iv/B.C.) τὰ δένδρα ὄσ' ἂν εἴ ἐν τῷ χωρίῳ, *ib.* 532¹³ (Ionic—early iv/B.C.) δένδρα ἔμερα μὴ κόπτεν—"tame" trees are the opposite of "wild"—, *ib.* 790⁷³ (i/B.C.), etc. It is needless to quote papyri for the word. MGr δέντρο, also δεντρί (*i. e.* δενδρίον) and diminutive δεντράκι.

δεξιολάβος.

We have been no more fortunate than our predecessors in tracing earlier appearances of this ἀπ. εἰρ. of Ac 23²³. It may be a coinage to translate some title used in the Roman army: but obviously it was coined before Luke's time, as its meaning could not be deduced from its form. Preuschen

(*HZNT* in loc.) quotes from Matthaevi a scholion which is not in Grimm: δεξιολάβιοι λέγονται οἱ παραφύλακες.

δεξιός.

P Magd 24⁶ (B.C. 217) Ψενοβάστις τῆι αὐτῆι δεξιᾷ χειρὶ ἐπισπασμένη τῆς ἀ[ναβολῆς τοῦ ἱματίου]—as completed by Willeken *Archiv* vi. p. 274. P Tebt I. 39³² (B.C. 114) ἐτραυματίσαν τὴν γυναῖκά μου εἰς τὴν δεξιάν χεῖρα, P Oxy X. 1252 versoⁱⁱ.¹⁹ (A.D. 288-95) ἐγὼ . . . χειροτονη[θεῖς διὰ] τῆς εὐτυχούς σου δεξιᾶς, "I having been appointed by your propitious right hand" (Edd.). For δεξιᾷ = "pledge" see P Fay 124¹³ (ii/A.D.). πᾶν γὰρ μοι δοκεῖς ἀφρων τις εἶ[ναι] . . . μὴ φυλάσσει[ν] σου τὴν δεξιάν, "indeed you appear to me to be quite mad in not keeping your pledge" (Edd.). Cf. P Leid Z⁴ (A.D. 391-2) εἴωθεν ἢ ὑμέτερα φ[ι]λανθρωπία πᾶσιν τοῖς δεομένοις χεῖρ[α] δεξιάν [ὀρε]ῖναι. So P Oxy III. 533¹⁸ (ii/iii A.D.) ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν. For the phrase of Mt 20²¹ etc. cf. P Kyl II. 154³³ (A.D. 66) οὐλλ(ῆ) μετώπῳ ἐγ δεξιῶν, P Tebt II. 373³ (A.D. 110-1) οὐλλή στέρ[ν]φι ἐγ δεξιῶν. A curious astrological dialogue in P Kyl II. 63⁴ (iii/A.D.) assigns the parts of the body to the planets and zodiac, and begins "Ἠλιός [ἐσ]τήν δεξιὸς ὀφθαλμός, Σελήνη ὁ εὐννυμος. MGr δεξιός is declined like βαθύς. It has a derived meaning, "prosperous, happy," as in the greeting ὁ θεός νὰ σοῦ φέρη (φέρη) δεξιᾷ.

δέομαι.

Like some others of its class, δέομαι tends in the Κοινή to let its uncontracted forms set the model of its flexion: hence δέεται and the like. See *Proleg.* p. 54 f., Thackeray *Gr.* i. p. 243. Δέομαι is very common both in original and derived meanings, to have a need and to express it. (Cf. on δέησις above). For the former cf. P Giss I. 7¹⁵ (Hadrian) τοιοῦτου ὄντος τοῦ βάρους καὶ τῆς σῆς χρηστότητος δεομένου, P Flor I. 6¹⁶ (A.D. 210) δ[ε]όμεθα πλείονος χρόνου εἰς τὴν συντελειῶσιν, *ib.* II. 154⁹ (A.D. 268) καὶ εἴ τι δέονται ἔχειν ὑμῶν, καὶ τοῦτο δῆλωσον, *Michel* 206³ (mid. ii/B.C.) τοῖς ἀε δεομένοις χρειᾶς, "those in need," P Oxy VI. 896⁸ (A.D. 316) τὴν σίνουσιν τῶν δεομένων τόπων ζωγραφίας, "an inspection of the places requiring painting" (Edd.). Some of these passages show the verb already half way towards the expression of need. For this cf. P Petr II. 45^{1.16} (B.C. 246) δεη[θ]έντων μηθέν, BGU I. 361^{ii.20} (A.D. 184) ἐδεήθη αὐτοῦ ταύτην [sc. διαθήκην] ἔχειν παρ' αὐτῶν: as in earlier Greek, there is no passive sense attached to any of the forms. The verb has a regular use in petitions addressed to ruling sovereigns, as distinguished from those addressed to magistrates, to whom ἀξίω "claim" (see *s.v.*) was used as appropriately as δέομαι "entreat" to the former. Thus P Par 26³⁸ (B.C. 163-2) (= *Selections*, p. 17) δεόμεθα οὖν ὑμῶν . . . ἀποστεῖλαι ἡμῶν τὴν ἐντευξιν ἐπὶ Διονύσιον, P Lond 45²⁸ (B.C. 160-59) (= I. p. 36) δέομαι ὑμῶν ἀποστεῖλαι μου τὴν ἐντευξιν ἐπὶ Κυδῖαν—both petitions addressed to King Ptolemy and Queen Cleopatra. See further Laqueur *Quaestiones*, p. 3 ff. In P Tebt II. 315⁴ (ii/A.D.) ἕτερα γράμματα δι' ὧν σου ἐδεόμην περὶ [τῶν Πύρρου] [ἱ]ματίων ξ. . . ὅπως μοι [πέμψης] ὅσον [ἐ]ὰν ἦ, "telling you to send them to me at any cost" (Edd.), entreaty has developed into demand—a still stronger "expression of need." In Wunsch *AF* 5²² (iii/A.D.) (= *Deissmann BS*, p. 276) ἀγαγεῖν καὶ ζεύξαι σὺμβιον τὸν Οὐρβανὸν

. . . πρὸς τὴν Δομιτιανὴν . . . ἐρώντα καὶ δεόμενον αὐτῆς, we may fairly render "wooing."

δέον, τό.

P Petr II. 11(1)⁶ (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἡμισυ εἰς τὰ δέοντα ὑπελιπόμην, "half of this I have kept by me for necessities," P Par 35²⁷ (B.C. 162) ὅπως . . . ἔχω τὰ δέοντα, καὶ μὴ διαλύωμαι τῷ λιμῷ, BGU I. 251⁵ (A.D. 81) τὰ δέοντα πάντα, *ib.* IV. 1141⁴ (B.C. 14), where τὰ ἐπείγοντα πράγματα is cancelled and δέοντα substituted for the last two words. Note P Petr II. 25(c)² εἰς δέοντα ἄρμασι εἰ, and so with τοῖς ἡνιόχοις lower, but in (*d*)⁸ δέοντα ὑποζυγίων. For other parts of the participle, cf. P Fay 107¹² (A.D. 133) πρὸς τὴν δέουσαν ἐπέοδοσιν, "for fitting punishment," P Tebt II. 332²⁰ (A.D. 176) ἀξίω τὴν δέουσαν ἐξέτασιν [γ]ενέσθαι ἐξ ὧν δέον ἐστίν, "I beg that due inquiry should be made of the proper persons" (Edd.). For δέον ἐστί, see also P Oxy VII. 1061¹³ (B.C. 22) κἂν δέον ἦν Πτολεμαῖω . . . συντυχεῖν, BGU III. 981^{ii.6} (A.D. 79) ὡς δέον ἐστί σε ἐπιστεῖλαι τῷ μελλήσοντί με γραμματεῦν, PSI III. 235¹⁴ (c. A.D. 175).] θῆναι περὶ ὧν δέον ἐστίν—the context is fragmentary. Cf. I Pet 1⁶ ΝᾶCACK *al.* Δεόντως is found P Oxy IX. 1203⁷ (late i/A.D.) περὶ τοῦ μὴ δεόντως ἡγορακεῖν, "concerning his improper purchase" (Ed.), P Tebt II. 287¹⁷ (A.D. 161-9) περὶ ὧν ο]ψ̄ δ[ε]όντως ἀπα[ι]τοῦνται, CPMerm 52^{i.16} (iii/A.D.) τὰ μ[ῆ] δεόντως ἀπητημένα. See also *s.v.* δεῖ.

δέος.

P Lond 405¹⁴ (c. A.D. 346) (= II. p. 295)—we fail to make sense of the line, which ends with a hiatus. An adverb formed from the verb δεῖω occurs in Vettius Valens p. 235³² βραδέως μὲν καὶ δεδιότως φθέγγεται. As far as we can see, both δέος and δεῖω belong to a rather higher literary stratum, and a solitary appearance in Heb is quite what might be expected. A pathetic letter from a wife, PSI III. 177⁶ (ii/iii A.D.), says of their child δ[ε]δία μὴ ἀποθάνῃ σου μὴ ὄν[τος ἐν]θάδε: of course δ[ε]δω is equally possible—or something else.

δέρμα.

This NT ἀπ. εἶρ. (Heb 11³⁷) may be illustrated from P Lond 1171²⁷ (B.C. 8) (= III. p. 178), farm accounts, with προβά(των) δέρματα as an item. So in the dream of a visitor who had sought guidance and assistance in the Serapeum, P Par 50¹⁵ (B.C. 160) οἴετο ἄνθρωπον λέγειν μοι. Φέρε τὸ δέρμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέρμα τοῦ ποδός μου. See also P Fay 107² (A.D. 133) ὑφέλαντο δέρματα αἰγεῖά (corr. from αἰγεῖά) τέσσαρα, "they carried off four goatskins," *ib.* 121¹² (c. A.D. 100) τὸ δ[ε]ρμα τοῦ μσχου οὐ ἐθύ[σ]αμεν, "the hide of the calf that we sacrificed," P Grenf II. 51¹⁵ (A.D. 143) ἀ[πέ]χεν αὐτοῦς τιμὴν δερμάτων αἰγικῶν τεσσάρων. From the inscr., e.g. *Syll* 592¹⁴ (end of ii/B.C.) λαμβάνειν δὲ καὶ γέρα τῶν θυομένων ἱερείων ἐν τῷ ἱερῷ πάντων, σκελος δεξιὸν καὶ τὰ δέρματα κτλ., and *Cagnat* IV. 1000⁶² (ii/B.C., end), where at an annual memorial feast in Amorgos it is ordained παρατιθέωσαν (δὲ) τὰλλα μὲν θυθέντα, [τ]ὰ (δὲ) δέρματα ἀποδόμνοι παραχρήμα καταναλισκέτωσαν παραχρήμα καὶ ταῦτα ἐν τόπῳ.

δεσμάτινος.

BGU III. 814¹⁰ (iii/A.D.) πέμφις μοι ἀβόλλην . . . και ζεύγος ἱματίων [ν] δερμ[α]τίων. In the great Mysteries Inscription of Andania, *Syll* 653²³ (B.C. 91), it is laid down regarding the ierai γυναῖκες—μη ἔχτω δὲ μηδεμία χρυσία . . . μηδὲ ὑποδήματα εἰ μὴ πλινα ἢ δερμάτινα ἱερόθυτα. For the form δερματικός, see *Oxy* 1611⁶ (Rom.) δερματικ ἂ β:—or is this for δελματικ(αί)? (See s.v. Δαλματία.)

δέροτις.

For this word, which has been transferred from Zech 13⁴ into the “Western” text of Mk 1⁶, see the Andanian inscription *Syll* 653²⁵ (B.C. 91) μηδὲ περιπιθέμεν ταῖς σκαναῖς μήτε δέρρεις μήτε αὐλείας, where Dittenberger in his note refers to Hesych. δέρρεις: τὸ παχὺ ὕφασμα, ᾧ εἰς παραπέτασμα ἐχρῶντο.

δέρω.

P Oxy III. 653 (b) (before A.D. 161) shows us this word in its colloquial sense—first found in Aristophanes—of “beat,” “thrash” instead of “flay.” In the account of a trial regarding a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus, the Praefect informs the latter that unless he makes restitution—οὐ μόνον κατακρήσσει ἀλλὰ και δαρῆσει. So in *Syll* 737⁹¹ (c. A.D. 175) ἔστω δὲ τὰ αὐτὰ ἐπιτέμια και τῷ δαρέντι και μὴ ἐπέξελθόντι παρά τῷ ἱερεί ἢ τῷ ἀρχιβάκχω, ἀλλὰ δημοσίᾳ ἐγκαλέσαντι: the δαρῆσι here has been called ὁ πληγῆσι a little earlier. It may be noted that for the ordinary rendering of 2 Cor 11²⁰ εἴ τις εἰς πρόσωπον ὑμᾶς δέρει, “if any one smiteth you on the face,” Paspatis suggests (see *Exh* III. i. p. 238) “if he upbraideth you to your face,” in view of the MGr προσωποδέρει. The ordinary MGr verb δέρνω (aor. ζειρα) = “whip,” “beat.”

δεσμεύω.

For δεσμεύω, “bind together,” as in Mt 23⁴, cf. P Lond 131 *recto* 426, 437 (farm accounts—A.D. 78–9) (= I. p. 182 f.) ἐργάται δεσμεύοντι ἀγκάλας . . . δεσμεύων ἀγκάλας ἐν τῷ χωρίῳ ἐργάτης ἄ, P Oxy VII. 1049⁷ (late ii/A.D.) ἄλ(λοῖς) β ἐργ(άταις) δεσμ(εύουσι) μανδ(άκας) (δραχμαί) γ (τριώ-βολον), so 12, 17, 12, and P Flor III. 322³¹ (? A.D. 258) δεσμεύοντες τὸν αὐτὸν χόρτον δέσμες (i. e. -αις) βῦ (also 22, 36). In this meaning the verb is linked with δέσμη: for that which looks towards δεσμός, as in Lk 8⁵⁹, cf. the incantation in the great Paris magical papyrus, P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 114) ἔξελε θε δαῖμον, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτους. Cf. P Lond 46²⁰ (iv/A.D.) (= I. p. 75) δεσμεύων λέγε καταδεσμεύω τὸν (δεῖνα) κτλ.

δέσμη

is differently accented in our authorities. Maysers *Gr.* pp. 285, 435, cites Herodian (ii/A.D.) in favour of δεσμή, but there are testimonies for δέσμη (see Lobeck *Par.* p. 396), and the oxytone might be a confusion with δεσμός. Δέσμη = bundle is common in Hellenistic. Thus P Petr II. 25 (c)⁴ (B.C. 226), *ib.* 39 (d)¹² (iii/B.C.) τούτων χόρτων δεσμών φη, P Tebt I. 122⁸ (B.C. 96 or 63) χόρτον δέσμας 5, P Oxy IV. 742⁴ (B.C. 2) ἀπόστειλόν μοι πόσας δέσμας παρελήφες, “send me word how many bundles you have received” (Edd.), *ib.*¹³ τὴν χιλίαν δέσμη, “the 1000 bundles”

(Edd.), and *ib.* IX. 1212⁴ (ii/A.D.) ἀσπαράγον δέσμ(αι) ιθ, *al.* It is curious that the misspelling δύσμη should be found more than once: so the farmer Gemellus in P Fay 119⁴, 5 (c. A.D. 100), and an equally literate gentleman in P Ryl II. 135¹¹ (A.D. 34) quoted under διά. Cf. further under δεσμεύω. A diminutive δεσμίδιον is also found, e.g. P Oxy N. 1288⁹, 15 (iv/A.D.) For the idiomatic and possibly genuine δήσατε αὐτὰ δέσμας δέσμας, Mt 13³⁰, see *Proleg.* p. 97. Eriphanius, who gives us this, has also ζυγή ζυγή.

δέσμιος

in its NT sense of “prisoner” may be illustrated from P Tebt I. 22¹⁸ (B.C. 112) δέσμ[ισ]ον αὐτὸν ἐξαποστείλον πρὸς ἡμᾶς, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτήρ[η]σιν τῶν κατὰ (corr. from παρά) φυλακῆν δεσμιῶν δίδωμι τὸν ὑπογεγραμμένο(ν) ὄντα εὔπορον και ἐπιτήρ[η]ειον . . .

δεσμός.

For the full force of ὁ δεσμός τῆς γλώσσης, “the bond or the tongue,” in Mk 7³⁵, reference may be made to Deissmann *LAE*, p. 306 ff., where it is shown that the expression has a “technical” meaning derived from the old belief that a man was “bound” by daemonic influences. The man was not merely made to speak, but daemonic fetters were broken, and Satan’s work undone. The plur. τὰ δεσμά, which in the NT is characteristic of the Lucan writings, would seem to be more literary than οἱ δεσμοί, the general LXX form: see Thackeray *Gr.* i. p. 154. According to Maysers *Gr.* p. 285 the neuter plur. is never found in the Ptolemaic papyri, nor can we supply any instance from a later period. In the Attic inscriptions both forms are found (see Meistershans *Gr.* p. 143) with apparently no distinction of meaning, so that Cobet’s distinction (*Menemosyne*, 1858, p. 74 ff.) that the neuter refers to actual bonds, the masculine to the imprisonment, cannot be maintained: cf. Kennedy on Phil 1¹³ in *EGT*. By origin, δεσμά should be collective and δεσμοί individualizing, which would be the very opposite of Cobet’s dictum: but usage may well have introduced a new differentiation. A spell for loosing bonds (δυσμολύτον, *sic*) may be cited from P Leid W^{vii}.³⁰ (ii/iii A.D.) λυθῆτω πᾶς δεσμός, πᾶσα βία, ράγιτω πᾶς στήρω (i. e. σίδηρος) κτλ. A curiously close parallel for Heb 11³⁶ (. . . πείραν ἔλαβον, ἔτι δὲ δεσμῶν και φυλακῆς) occurs in Vettius Valens p. 68¹⁷ δεσμῶν πείραν ἐπὶ χρόνον ἱκανὸν λαμβάνοντας, ἕως συμπληρώσωσι τοὺς χρόνους τοῦ ἀστέρος.

δεσμοφύλαξ.

P Petr III. 28 (c) *verso* (b)⁵ (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, “but he was handed over to Paos the gaoler,” P Lille I. 7¹⁴ (iii/B.C.) οὗτος δὲ ἀπήγαγέν με εἰς τὸ αὐτὸ δεσμοκτήριον, εἶπεν τῷ δεσμοφύ(λακι) δι’ ἣν αἰτίαν συνέσχημα. BGU IV. 1135^{12 ff.} (B.C. 19–8) (= *Chrest.* II. p. 123) ἐφάνη τῷ Κασίῳ ὄν(τ)ι ἐν γαῖθα, τὸν τῆ(ς) Σαίεως δεσμοφύλακ(α) Χαϊρήμονα καλέσαι, και ἐλεγχο(μένου) αὐτοῦ πρὸς ἔλεγχο(ν) τοῦ Ἰσχυρι(ων) vos, ὃ ἠδίκησεν, ἐμαρτύρησεν) ὁ δεσμοφύλαξ Χαϊρήμων(ν) περὶ το(ῦ) παραδεδόθαι αὐτῷ τὸν Παπία[ν] κτλ. Cf. P Flor I. 2⁷⁰ (A.D. 265) where a certain person is nominated εἰς δεσμοφύλακίαν τῆς ἐν τῇ μητροπόλει εἰρκτής: on δεσμοφυλακία as a tax for the support of public prisons, see the editors’ introduction to P Fay 53.

δεσμοπήριον.

See the citation from P Lille 7 s.v. δεσμοφύλαξ, and cf. P Hib I. 73⁸ (B.C. 243-2) εἰς τὸ ἐν Σινάρῳ δεσμοπήριον, P Tebt II. 567 (A.D. 53-4) ὅπ' ἐμοῦ εἰς δεσμοπήριον βληθήσεται, BGU IV. 1024^{11, 10} (iv/v A.D.) κ]ελεύει τὸν Διόδημον ἀναλημφθῆναι τῷ δεσμοπηρίῳ, *ib.*²⁰ δεσμοπηρίῳ.

δεσμώτης.

P Petr II. 13 (3)⁹ (B.C. 258-3) εὐθέως γὰρ ἔξομεν ἑξαγαγόντες καὶ πλέονι τόπ[ω] ἀποχρήσασθαι πρὸς τοὺς παραδομένους νῦν δεσμώτας (corrected from δια—) [ύ]π' Ἀπολλωνίου τοῦ διοικητοῦ, "for forthwith, by bringing out these prisoners, we shall have more room at our disposal for the prisoners now being delivered to us by Apollonios the administrator" (Ed.).

δεσπότης.

BGU IV. 1125⁷ (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίξεις ἐγὼ αὐτὸς ὁ δεσπότης χορηγῶ αὐτῶι Ναρκίσσῳ [. . . : X. is the writer's slave. P Giss I. 27¹² (c. A.D. 117) πα[υ]δά-ρια δύο ἀ[π]ὸ Ἀβάσεως (= Ὁάσεως) ἠνέχθη τῷ δεσπότη, ὦν τὸ] μ[έ]ν ἐστιν τετραετής, τὸ δὲ τριετή. A derived noun occurs BGU IV. 1187²² (c. B.C. 1) μενούσης μοι [τῆς] κυρίας καὶ δεσποτίας [τῶν] δηλουμένων τόπων [κ]αθότι καὶ ἐστίν (i.e. εἰσίν) ἡμέτεροι. In the same petition, 1⁹, we find the kindred verb: καὶ ἐφ' ὃν περιῆ χρό[ν]ον κρατῶν (for -οῦσα !) δεσπόζουσα ἀνεμφ[οδ]ίστω[ς] μηβενδὸς ἀπλ[ῶ]ς διακωλύοντος διετέλει—referring to the same estate as held by the writer's mother. So P Tor I. 1 viii. 26 (B.C. 116) (= *Chrest.* II. p. 38) ἕκαστον δ' αὐτῶν δεσπόζοντα τῆς ἰδίας κτήσεως. *Preisigke* 4127¹ ἀκτινοβόλε δέσποτα opens a hymn to the sun. In MGr δεσπότης is a bishop or priest: the voc. δέσποτα survives in eccl. language, "reverend sir." But the fem. δέσποινα (also eccl.) is a title of Mary, descended of course from the classical use of the term in addressing goddesses.

δεῦρο.

For the temporal use of δεῦρο, as in Rom 1¹³, cf. P Lond 358¹⁶ (c. A.D. 150) (= II. p. 172) μέχρι τοῦ δεῦρο πέρασ οὐδέπω ἐπετέθη τῷ πράγματι, BGU I. 180⁹ (ii/iii A.D.) μέχρι τοῦ δευρε[ζ] P Strass I. 56¹² (ii/iii A.D.), and *ib.* 73¹⁶ (iii A.D.) μέχρι δεῦρο, P Gen I. 47⁸ (A.D. 346) μέχρι δεῦρου. In P Lond 409²⁶ (c. A.D. 346) (= II. p. 289) ἄχρεις δεῦρο we have a close approach to the Pauline phrase. A form δεῦρε is found in the Attic inscriptions of B.C. 500-450 (see Meisterhans *Gr.* p. 146): it belongs to the same impulse that produced the plural δεῦτε, through the common imperative use. In P Oxy X. 1297¹⁵ (iv/A.D.) δεῦ μετ' αὐτοῦ καὶ ἔνεγκεν τοὺς ἄμηντας, "come here with him and bring the milk cakes," we have an instance of the imperatival δεῦρο, in an apocopated form. See *Proleg.* p. 172.

δευτερεύω.

This LXX verb (Esth 4⁸ Ἀμὰ ὁ δευτερεύων τῷ βασιλεῖ) is found in P Passalacqua¹³ (Ptol.) (= Witkowski², p. 54) Πετονοῦριν τὸν δευτερεύοντα.

Δευτερονόμιον.

In *Exr T* xxvi. p. 170 Ramsay publishes the text of an epitaph from a Phrygian gravestone of date equivalent to A.D. 248-9 which ends with the words that if any one desecrates the tomb—ἔσται αὐτῷ αἱ ἀραὶ ἢ γεγραμμένα ἐν τῷ δευτερονόμῳ, "there shall be on him the curses which are written in Deuteronomy." "This," he adds, "is perhaps the earliest writing that has come down to us stating the name of a book in the Old Testament."

δευτερόπρωτος.

It is almost superfluous to say that we have found no support for this famous *vox nihili* (Lk 6¹), the only interest of which to-day is the curious problem of its early entrance into the text. (Note that W is now added to the MSS rejecting it.) Grimm's superficially parallel δευτερέσχατος "second last, last but one," is no help: "first but one" is δεύτερος simply. Δεκάπρωτος, "one of ten πρώτοι," is clearly not parallel. One of the most ingenious explanations is that of F. C. Burkitt (*Gosp. Hist.* p. 31n.), that the βα of σαββάτῳ was repeated at the beginning of a new line, and then βατω expanded as δευτερο-πρώτῳ—cf. βιβλήνου cited above under δεκαδύο.

δεύτερος.

For δεύτερον = "in the second place," as in 1 Cor 12²⁸, cf. P Tebt I. 56¹⁰ (late ii/B.C.) καλῶς οὖν ποιήσης εὐχαριστήσαι πρώτον μὲν τοῖς θεοῖς δεύτερον δὲ σώσαι ψυχὰς πολλὰς κτλ., "please therefore in the first place to give thanks [?—see s. v. εὐχαριστέω] to the gods and secondly to save many lives, etc." (Edd.) In P Tebt II. 297¹⁹ (c. A.D. 123) we find ἐγ δευτέρου = "a second time," as in Mk 14⁷² *al.* OGIS 299¹⁷ (c. B.C. 170) τῆι δευτέρου ἡμέραι is defended by Kaibel *ap.* Dittenberger *in loc.*, appealing to *IMe* I. 155²⁸ τὰ δευτέρου ἡμέραι μετὰ τὰ ἱερά, and the analogy of τῷ ὑστερον εἶτι and ἡ σήμερον ἡμέρα. In MGr δευτέρα is "Monday" (ἡ δευτέρα = 2nd, fem. of δεύτερος and sharing its accent).

δέχομαι.

This common verb hardly needs illustration, but we may note P Hib I. 70 (a)² (B.C. 229-8) δέξει παρὰ Ζωίλου . . . (δραχμὰς) δέκα, P Tebt II. 281²¹ (B.C. 125) δέδεγμαί παρὰ σοῦ ἐκ πλήρους ἀνευ παντὸς λουπήματος, "I have received from you the sum in full without any arrears" (Edd.), *ib.* 422¹¹ (iii/A.D.) δέξε παρ' αὐτοῦ τὰς (δραχμὰς) β, and from the early Christian letter P Heid 6²⁰ (iv/A.D.) (= *Selections*, p. 127) καταξίωσον δέξεσθαι τὸ μικρὸν ἐλεῖν διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου. It is often u-ed of receiving letters, as P Flor II. 154² (A.D. 268) ἄμα τῷ δέξασθαι μου τὰ [γράμ]ματα δήλωσόν μοι κτλ., BGU IV. 1208²¹ (B.C. 27) αὐτὸ (*sc.* τὸ πιπτάκιον) ἐδέξάμην, where it seems to imply "I accepted it." Abbott (*Joh. Voc.* p. 220, *Fourfold Gospel* p. 229) has drawn attention to the fact that δέχομαι occurs only once in the Fourth Gospel, 4⁴⁵, where it is used of the Galileans' [hospitable] reception of Jesus in His native place. When Jn (13²⁰) gives a version of the Logion of Mt 10⁴⁰, he substitutes ὁ λαμβάνων for ὁ δεχόμενος, the inferiority of which as Greek is sufficient evidence of its independence. Δέχομαι with a personal object may be quoted

from P Leid Mⁱⁱ. 7 (ii/B.C.) "Ὀρος ὁ ἀποδόμενος, ὃν ἐδέξατο Ὀσορό(η)ρις) καὶ οἱ ἀδελφοὶ οἱ πριάμενοι. MGr has the verb unaltered, = "receive," "accept."

δέω.

With Lk 13¹⁸ where demonic power "binds" the sufferer from curvature of the spine, cf. the use of the verb to describe the "binding" power of curses: *Syll* 809¹⁴ (iv/iii B.C.) ἔδησα τὰς [χε]ῖρας καὶ τοὺς πόδας καὶ [τῆ]ν γλωσσάν καὶ τὴν ψυχ[ή]ν κτλ. Dittenberger remarks that κατὰδῶ (*ib.*²) is commoner in this cursing formula: he cites another *defixio* in almost the same phrases. Other examples of the verb are P Fay 108¹² (c. A.D. 171) ἔδησαν ἡμᾶς σὺν καὶ τῷ μαγδωλοφύλακι, "bound us along with the guard of the watch-tower," said of thieves, P Oxy X. 1294⁷ (ii/iii A.D.) ἰμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.).

δίη.

P Oxy IV. 705⁶¹ (A.D. 200-2) τ[ὸ] ὅμοιον δὴ καὶ ἐ[πι] τούτου φυλαχθήσεται, "the same rule shall be observed in this case also" (Edd.), *ib.* VI. 899¹⁴ (A.D. 200) οὐ δὴ χάριν, "for which reason," *ib.* 907¹⁶ (A.D. 276) λέγω δὴ τῆ Διδύμη, "to wit Didyme," P Tebt II. 424⁷ (late iii/A.D.) ὡς ἐὰν (l. ἐάν) μὴ ἀποκαταστασίας [δ]ῆς πέμψης [ο]ἰδίας σὺν τὸν κίνδυνον, "so unless you now send discharges you know your danger" (Edd.), BGU IV. 1208⁴⁹ (B.C. 27-6) τοῦ σώμα(τος)[ἐπι]μέλόμενος ἐν ὑγιείνης, ὃ δὴ μέγιστον ἡγοῦμαι, P RyI II. 77³⁶ (A.D. 192) Ὀλυμπιόδωρος εἶπ(εν)· ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ ὅτι ἰδῶ κινδύνω αὐτὸν στέφει, "we now have the declaration of Aspidas" (Edd.).

δηλαυγῶς,

the reading of S^c(L)Δ in Mk 8²³, is found in the *Mithras-liturgie*, p. 18⁶, acc. to the Paris papyrus: ἐὰν δὲ ἄλλω θέλῃς δεικνύειν, ἔχε τῆς καλουμένης βοτάνης κεντριδίδος χυλὸν περιχρίων τὴν ὄψιν οὐ βούλει μετὰ ῥοδίνου, καὶ ὄψεται δηλαυγῶς ὥστε σε θαυμάζειν. The τηλαυγῶς in Dieterich's text is only an emendation—as it is very probably in S^c:ABDNWω in Mk *l.c.*, since τηλ. is the commoner word. (Hesychius and Democritus in Grimm should have sufficed to prevent Lagrange from denying the existence of δηλ.)

δηλός.

CP Herm 6², a petition addressed to an Emperor, has in a fragmentary context]τ[ω]μενοι καθ' ἕκαστον τῶν λο[γ]-σ[μ]ῶν δηλός ἐστιν ἀριθμὸς καὶ λειτουργιῶν. P Oxy VIII. 1101¹² (A.D. 367-70) ὅτι δὲ κεκάλυται παρὰ τοῖς νόμοις τοῦτο, δηλόν, "that this is forbidden by the law is clear" (Ed.). *ib.* X. 1264¹⁷ (A.D. 272) πρὸς τὸ πᾶσι δῆλα εἶναι τὰ ὑπόντα μοι . . . δίκαια. P Thead 19¹⁰ (iv/A.D.) ἔρμαιον δηλονότι ἢ[γ]η]σαμένι (i.e. -η) τὸν θάνατον τοῦ πατρός μου. P Flor I. 36²⁸ (iv/A.D., beginning) ἢ δηλόν ὅτι κιν[δυν]εύσει εἰς τὸ σὸν ἄχραντον δικα[στ]ήριον. *ib.* III. 367¹¹ (iii/A.D.) ἀλλὰ δηλονότι πλοῦτῳ γαυρωθεὶς κτλ. BGU III. 803³⁹ (ii/iii A.D.) ἐγέν[ε]το δὲ δῆλον τότ[ε] . . . *ib.* 902¹⁵ (A.D. 168-9) ἐξ ὧν δῆλ(ον) γ[ίν]εται ὀφέλειν κτλ. The word is by no means common: we have quoted almost all the instances we can find in papyri. The adverb appears in P Oxy III. 474²⁰

(? A.D. 184) εἰ δὲ μὴ δήλως [καὶ ἐμ]προθέσμως τὰ δέοντα . . . MGr has δηλονότι "that is to say, viz.": the combination grows steadily commoner during the Byzantine age.

δηλόω,

unlike δήλος, is exceedingly common, and needs very few quotations. P Oxy II. 237^{vi.11} (A.D. 186) ψειλῶς σοι διὰ τῆς ἐπιστολῆς δεδήλωκεν τάδε, "he merely wrote you a letter to the following effect" (Edd.), *ib.* X. 1293⁷ (A.D. 117-38) κομισαμένη σὺν δῆλωσόν μοι, "when you have received it, let me know." These are typical of a great many occurrences. P Leid W^{xiv.17} (ii/iii A.D.) ἀπάλιψόν μου τὰ τῆς ἱμαρμένης κακὰ· μὴ ὑπόστελλε σεαυτὸν, κ(αὶ) δῆλου μοι πάντα—addressed to an angel. P Flor I. 86²⁶ (i/A.D., end) ἀκολουθ[ῶ] ταῖς διὰ τῶν [συν]γραφῶν δηλωθεῖσαις διαστολαῖς will serve as another type: cf. such papers as P RyI II. 248² (B.C. 162) ἡς αἰ γεινῆναι δεδήλωται διὰ τῆς προκειμένης συγγραφῆς, P Tor I. 1^{ii.12} (B.C. 116) (= *Chrest.* II. p. 32) συνεισέδωκε μοι συνχώρησιν, καὶ ἦν ἐδηλοῦτο μήτε πρότερον μήτε νῦν ἀντιποιεῖσθαι τῆς οικίας. A legal or quasi-legal tone predominates, but it is also largely used non-technically to denote "informing."

Δημῶς.

For this proper name, see P Lond 929³⁸ (ii/iii A.D.) (= III. p. 42), BGU I. 101² (A.D. 192). The earliest occurrence is P Petr III. 49⁷, where Δημάδι follows Φιλίππωι and Τιμοθέωι, but the context has less Biblical suggestion: BGU III. 715^{ii.13} (A.D. 101-2) shows Demas in the company of several Jews, as Ἰωσήσ ὁ καὶ Τεύφιλο(ς), Ἀβράμ[ι]ος, . . . Ἰσαάκω, Σαμβαθ(άων) Ἰακούβου: the paper is a γραφῆ σιτολ(όγων).

Δημίτριος.

The name is common in the inscriptions—*Michel* 833³⁷, 867^{iv.9}, 1319⁴ etc.

δημιουργός.

In BGU III. 937⁹ (A.D. 250) we hear of the δημιουργοῦ θεᾶς Ῥώμης—one of the few references in the Egyptian papyri to the Roman cultus (see Otto *Priester* i. p. 9). For a Christian use, see the prayer of v/vi A.D., P Oxy VI. 925³ (= *Selections*, p. 131) which begins ὁ θε(ὸ)ς ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλόανθρωπος καὶ δημιουργὸς κτλ. The description of Tarsus in *OGIS* 578¹² (A.D. 222-35) as μόνη τετελεμημένη δημ[ι]ουργαῖς τε καὶ κιλικαρχ[αῖς] ἐπαρχικῶν shows that in Tarsus the public magistrates were known as δημιουργοί, as in several towns in Greece during classical times. In Demetrius *Style* § 215 (ed. W. Rhys Roberts, p. 168) Ctesias is said to be ἐναργεῖαις δημιουργός, "an artist in vividness" (Ed.). MGr δημιουργῶ = "create."

δημιός.

E. L. Hicks, in *CR* i. p. 42, draws the moral of the disuse of δήμος in days when Greek freedom was extinct: where it does occur in NT (Ac 12²², 17⁵, 19^{30, 33}) it suggests merely a rabble. Of course it occurs abundantly in Hellenistic inscr. which record how the people passed complimentary resolutions or voted statues, by way of insisting that their local assembly was still in being. [For a defence of

the interpretation of δήμος in Acts as a technical term denoting a political body, see Ferguson, *Legal Terms common to the Macedonian Inscriptions and the NT*, Chicago, p. 38 ff.] But except in the technical sense of "commune," "parish" (still in LXX and MGr), the word was not wanted for practical purposes. Its appearances in the papyri support this account. P Oxy I. 41 bis (iii/iv A.D.) gives the acclamations of ὁ δήμος at Oxyrhynchus, in honour of their prytanis. *Ib.* III. 473² (A.D. 138-60) ἔδοξε τοῖς τῆς λαμπροτάτης πόλεως τῶν Ὀξυρυγχιτῶν ἄρχουσι καὶ τῷ δήμῳ [καὶ Ῥωμαίων καὶ Ἀλεξανδρέων τοῖς παρεπιδημοῦσι to set up a statue of a gymnasiarch whose "unstinted provision of unguents," contribution to the fund for theatrical displays, and his restoration of the baths and the "greater thermae" had earned the popular gratitude: this will serve as a normal specimen of honorific decrees. In P IIib I. 28^{13, 15, 17} (c. B.C. 265) δήμος is the twelfth part of a φυλή, and contains twelve φράτραι, so that the (unnamed) Egyptian town contains sixty of these "demes" or wards. So in P Aml I. 36⁴ (c. B.C. 135) παρὰ Δ[ρ]ύτανος τοῦ Πα[μ]φίλου Κρητὸς δήμου Φιλωπ[ε]ρίου. These, which are the only occurrences of δήμος in the whole series of papyri edited by Dr Grenfell or Dr Illunt up to date, will suffice to illustrate its position, unless we add the "poetry" of P Giss I. 3² in which Phœbus acclaims the accession of Hadrian—ἀρματι λευκοπάλωι "Ἄρει Τραϊαν[ῶι] συνανατείλας ἦκω σοι, ὦ δήμ[ε].

δημόσιος

is exceedingly common as an epithet for "public" officials or property of all kinds. Δημόσιοι are officials: as P Ryl II. 232⁸ (ii/A.D.) καὶ οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κώ(μῃ), PSI III. 229¹⁶ (ii/A.D.) τοῖς τῆς κώμης δημοσίους καὶ πρεσβυτέους. Δημόσια are public taxes: as P Lond 951⁴ (A.D. 249) (= III. p. 221) τελεῖ τὰ καθήκοντα δ. *Ib.* 1164^{6, 10} (A.D. 212) (= III. p. 160) ἔχει ῥύμη δημοσία, which like ὁδὸς δ. is very common. Δημόσιοι γεωργοὶ in Egypt are constantly mentioned: see s.v. γεωργεῖω. A Leipzig papyrus of Hadrian's reign (Inv 2667) has τὴν βασιλικὴν καὶ τὴν δημοσίαν καὶ οὐσιακὴν γῆν: Wilcken (*Archiv* v. p. 245) would drop the second τὴν or add a third. P Flor I. 6⁵ (A.D. 210) βουλομένον μου κατη[γ]ορεῖν οὐτὲ ὄντος (corr. from -ως) δημοσίου κατηγόρου. P Strass I. 14²¹ (A.D. 211) καθαρόν ἀπὸ παντός] ὄφ[ειλ]ήματος δ[η]μοσίου τε καὶ ἰδιωτικ[οῦ] illustrates the most normal antithesis. For Ac 5¹⁸ cf. P Lips Inv 244⁵ (A.D. 462) (= *Chrest.* II. p. 80) ἐκλείσθη ἐἰς [τ]ὴν δ[η]μοσ[ι]αν] ἐ[ί]ρηκ[τ]ήν.

For the adverb δημοσίᾳ cf. *Syll* 807 (after A.D. 138), where three times persons miraculously healed return public thanks—thus⁹ καὶ ἐσώθη καὶ δημοσία ἡχάρισθησεν τῷ θεῷ καὶ ὁ δήμος συνεχάρη αὐτῷ. Dittenberger observes that this meaning, "coram populo," is foreign to antiquity. Vettius Valens p. 71²² ἐὰν δὲ τὰ λοιπὰ συντύχη, αἰχμάλωτοι γίνονται καὶ δημοσία τελευτῶσιν, of public execution. In MGr it makes e. g. the compound δημοσιογραφικός. "journalistic." Among its derivatives may be noticed δημοσιεύω "practise" (of a doctor), as in classical Greek. So P Oxy I. 40⁹ (ii/iii A.D.) εἰ ἰατρὸς εἰ δημοσιεύ[ε]ων ἐπὶ τари[χ]εία, "if you are a doctor officially practising mummification" (Edd.).

δηνάριον.

Ostr 1265⁵ (A.D. 187) ἔλαβον παρὰ σοῦ ἀπὸ τιμῆς οἴνου [Κο]λοφωνίου δηνάρια δύο ὀβολοὶ (i. ὀβολοὺς) ὀκτώ. In *Syll* 869¹⁴ (Imperial) θρέψει δὲ καὶ τοῖς υἱοῖς αὐτοῦ Ἀσφ[α]λῆ καὶ Νουμηνίᾳ ἐκάστῳ θρέμμα ἄρρεν, ἢ ἐκάστῳ αὐτῶν ἀνά δηνάρια) ὦ: cf. Mt 20¹⁰ ἔλαβον [τὸ] ἀνά δηνάριον καὶ αὐτοῦ. In his note on P Lond 248²¹ (c. A.D. 346) (= II. p. 306) the editor remarks "that the term *denarius* replaces that of *drachma*, which was regularly in use before the time of Diocletian; the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma, and as πρῶτον of the talent." In P Gen I. 11¹⁴ (A.D. 350), according to the emended reading (Preisigke *Berichtigungsliste* i. p. 158), we have ἐτελευ[σ]όμενος ἐκτίσ[ε] τῷ ἑτέρῳ ὑπὲρ στροφῆς καὶ ἐπηρίας λόγου ἀργυρίου δ[η]ναρ[ι]ῶν μυριάδας κτλ.

δήποτε.

For δήποτε, as in [Jn] 5⁴ (whether we read οἷω δημοτοῦν with A or ᾧ δήποτε with Ω) cf. P Lond 904²² (A.D. 104) (= III. p. 125) καθ' ἣ[ν]τινα] δήποτε αἰτ[ι]αν, P Tebt II. 381¹⁴ (A.D. 123) καθ' ὃν δήποτε οὖν τρόπον. See also the decree of Ptolemy Philometor found at Delos, published in *Archiv* vi. p. 9—²¹ κατὰ πρῆβείαν ἢ κατ' ἄλλην δημοτοῦν χρεῖ[αν] τιμῶν καὶ πολυπῶν, and Aristeas 164 ὅ τι ἀν δημοτοῦν ἐπιβόληται κακοποιεῖν.

διά.

See Thumb's account of the MGr γιά (pron. ja—δ has fallen out before y, as is normal), *Handbook* p. 104 f. He shows that the old preposition survives unchanged as far as its use c. acc. is concerned. "The local meaning of διά with gen. has entirely disappeared." But γιά τοῦτο "therefore," γιά ὄνομα τοῦ θεοῦ "for God's sake," are entirely in the succession of old use. Γιά also = *for* in other senses which had not emerged in our period—Thumb notes it "has acquired the function partly of the old dative and partly those of ἐπί, περί, ὑπέρ, ἀντί." Αὐτὸ εἶναι καλὸ γιά σένα, "that is good for you," recalls Phil 1²⁴, Heb 1¹⁴; and ὅτι γιά μένα δέν ζητῶ, "what I do not seek for myself," has many parallels in NT. The disappearance of διά c. gen. in MGr is not prepared for in the time of the papyri. According to Rossberg's calculation, out of 714 occurrences of διά in papyri 508 are with genitive, which is a more marked predominance than the NT 382:279 (*Proleg.* p. 105).

Διά c. gen. in the papyri is freely illustrated by Rossberg, p. 37 f.: his citations need not be repeated. Deissmann's reference in *BS*, p. 289, brings up the "Hebraising periphrases" of which διά takes its share. Wünsch *AF* 5²⁴ (iii/A.D. = *BS*, p. 276) ὀρκίζω σε τὸν φωστῆρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγ[μ]ατος, "by the voice of his command" is based on LXX language, and admitted by Deissmann to be a phrase "which a Greek might feel to be a pleonasm, but which is not altogether un-Greek." The commonest of these locutions is διά χειρὸς c. gen., with meaning indistinguishable from διά c. gen. alone. This is of course based on 7:2, but it is not a literal translation like ἐν χειρὶ. It is obviously modelled upon the vernacular phrase διά χειρὸς, of money paid "by hand," "directly," ubiquitous in commercial documents: e. g. P Oxy II. 268⁷

(A.D. 58) ἀπεσχηκῖαι [παρὰ τοῦ Ἀντ]ιφάνους διὰ χειρὸς [ἐξ] οἴκου δ καὶ ἐπε[λοση]σαν κεφάλαιον, “have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept” (Edd.). Among other stereotyped phrases may be mentioned διὰ παντός, common in papyri as in Bibl. Greek in place of the obsolescent ἀέ: thus P Lond 42⁶ (B.C. 168) (= I. p. 30, *Selections* p. 9) σοῦ διὰ παντός μνείαν ποιούμενοι, BGU IV. 1078² (A.D. 39) Σαραπίων Σαραπίαδι τῇ ἀδελφῇ πλείστα χαίρειν καὶ διὰ παντός ὑγιαίνειν. A rather different temporal use appears in διὰ νυκτός, “by night” (Ac 5¹⁹ etc.), as P Ryl II. 138¹³ (A.D. 34) κατέλαβα τούτον διὰ νυκτός ἡλμένον ἐξ ὑπερβατών ἐκ τῆς οὐσίας ἐποικίον Δρομήως λεγόμενου (*i.e.* -όμενου), “I detected him when under cover of night he had sprung into the farmstead” (Edd.): it is hard to imagine Fritzsche (see Grimm) arguing that here διὰ νυκτός must mean “all night long”! Equally unmistakable is the spell in P Lond 121⁴⁰⁷ (iii/A.D.) (= I. p. 97) ἐάν τινι ἐθελήσης φανῆναι διὰ νυκτός ἐν οἰεῖροις. Διὰ βίου however = “for life,” as P Lond 1178⁵⁰ (A.D. 194) (= III. p. 217) ξυστάρχων διὰ βίου, *Preisigke* 1269⁸ (B.C. 104) ἱερέυς διὰ βίου, and δι’ ἑνιαυτοῦ = “for a year”—P Strass I. 22³² (iii/A.D. *init.*) παρ’ ἡμῶν δ[ἐ] δού ἢ [δ]ι’ ἑνιαυτοῦ νομῆ αὐτάρκης ἐστίν, “der einjährige Besitz” (Edd.). For διὰ as in Mk 2¹, Ac 24¹⁷, cf. *OGIS* 563⁸ (B.C. 239–8) ἐάν δὲ καὶ συμβαίνει τὴν ἐπιτολίην τοῦ ἀστρου μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτών, “after four years” (see note). Instrumental διὰ appears in διὰ γένους, as *Cagnat* IV. 293⁴⁶ (Pergamum, c. B.C. 127) τὸν ἀρχιερέα καὶ διὰ γένους ἱερέα τοῦ [Διός “hereditary priest,”] *JHS* xxxiv. p. 5 (no. 10³ of Lycian inscr.). λαβὼν τὸ χωρίον διὰ γένους. So διὰ προγόνων, *Cagnat* IV. 293⁴⁷ (see above) καὶ διὰ προγόνων ὑπάρχοντα τῆς πατρίδος εὐεργέτην. P Ryl II. 135¹¹ (A.D. 34) ἦραν διὰ ὄνον χόρτου δύσμας τριάκοιαν, “carried off on donkeys thirty bundles of hay” (Edd.). The common use of Ac 15²⁷, 2 Cor 10¹¹, may be freely illustrated: thus P Oxy VII. 1066⁹ (iii/A.D.) ἐγραψάς μοι διὰ τῆς [ἐ]πιστολῆς, “you write to me in the letter” (Edd.), *ib.* 1070¹⁵ (iii/A.D.) πολλὰς σοι γράψας διὰ ἐπιστολῶν πολλῶν, P Grenf I. 30⁵ (B.C. 103) (= Witkowski², p. 107) διὰ γραμμάτων ἐκρίνανον σημήναι. It can hardly be said that there is always insistence on mediate authorship when διὰ has a personal gen. attached. Thus P Grenf II. 41¹⁷ (A.D. 46) (= *Chrest.* II. p. 197) πάντος (*l. -as*) τοῦ (*l. τοῦς*) δι’ ἐμοῦ οἰκονομηθησόμενος χρηματισμοῦ: the writer is a principal. P Lond 276⁷ (A.D. 15) (= II. p. 149) ἔν[ε]ως κατακλουθησας (*l. κατακολλησας*) τοῖς δι’ αὐτοῦ σημαίνουσιν, P Amh II. 68⁶ (late i/A.D.) τὰς δηλούμενας δι’ αὐτοῦ (ἀρούρας) ἱ. But this distinction between διὰ and ὑπό is normally observed. Thus P Amh II. 111¹⁷ (A.D. 132) καθ’ ὁμολογίαν τελιωθῆσαν διὰ τοῦ ἐν κώμῃ Σοκνοπαίου Νήσου γραφέου, “executed through the record-office of S.N.” (Edd.). BGU I. 136⁴ (A.D. 135) Ταπινῶς δι’ ἐκδίκου, his counsel. Note δι’ ἑαυτοῦ = *ipse*, as P Oxy II. 273²¹ (A.D. 95) ἀπὸ τῆσδε [τῆς ὁμολογίας] δι’ ἑαυτῆς μετεπιγράφεσθαι, “to transfer by herself to another” (Edd.). See other instances in Kuhring p. 39 f., also of other uses c. gen. The elliptical locution διὰ κενῆς, P Hib I. 66⁵ (B.C. 228–7) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμῖν, “so that you shall not oblige me to no purpose” (Edd.), presumably arises from the local meaning of διὰ.

With acc. διὰ has a recognized use in petitions where the subtle but important difference from gen. may be overlooked—see *Proleg.* p. 105. P Magd 167 (B.C. 222) ἴνα διὰ σέ, βασιλεῦ, τοῦ δικαίου τύχῳ, “grâce à toi” (Edd.), is a good example: διὰ σοῦ would be avoided in addressing a king, and διὰ σέ is more delicate than παρὰ σοῦ. Other instances in Kuhring p. 41, and Rossberg p. 39, whose heading “quo auctore quid fiat” is fairly established. The *acc. rei* sometimes brings the meaning rather near that of διὰ c. gen. P Fay 119³⁴ (c. A.D. 100), ἐπὶ κράζει Πάσις εἶνα μὴ εἰς ψωμῖν γένηται διὰ τῷ ὕδωρ, “for Pasis is crying out that we must not allow it [the manure] to be dissolved by the water” (Edd.). BGU I. 350⁴ (ii/A.D.) πεπρακέναι τὸν ὁμολογούντα διὰ τῆνδε τὴν ὁμολογίαν, P Par 17¹¹ (A.D. 154) πριαμένης διὰ χειρογράφου (Kuhring p. 41). Late and illiterate documents were only anticipating the general development of Greek syntax. Rossberg p. 39 f. has instances of διὰ c. acc. classified. With Heb 2¹⁰, Rev 4¹¹, cf. P Leid W^{xiii}. 33 (ii/iii A.D.), addressing a deity, σοῦ γὰρ φανέντος κ(αὶ) κόσμος ἐγένετο, κ(αὶ) φῶς ἐφάνη: κ(αὶ) διοικονομήθη τὰ πάντα διὰ σέ. P Oxy I. 41⁸ (c. A.D. 300), where a crowd acclaims a magistrate, πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σά, πρίτανι: the date makes it reasonable to compare this directly with διὰ σοῦ in Ac 24², rather than putting it into the category described above. For διὰ in composition it will suffice to refer to Moulton *Gr.* II. § 116.

διαβαίνω.

P Eleph 29⁷ ἐάν δὲ μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι—the river Nile. The verb is construed with εἰς, as Ac 16⁶, in P Lille I. 6² (iii/B.C.) διαβάντος μου ἐκ Τεβέντων εἰς Κοροφύτον ἐπισκέψασθαι τὴν ἀδελφῆν, P Fay 110¹⁵ (A.D. 94) διάβα εἰς Διον[υσ]ιά[δα] καὶ γνῶθι κτλ., “go over to Dionysias and find out.” The special force of δια- seems diluted in some occurrences. Thus cf. the noun in P Tor I. 1^{viii}. 20 (B.C. 116) (= *Chrest.* II. p. 38) ἐν ταῖς κατ’ ἑνιαυτὸν γινομέναις τοῦ Ἀμμῶνος διαβάσειν εἰς τὰ Μεμνονεῖα, of a solemn procession: there δια- only acts as perfective, implying that a goal is reached, without dwelling on the nature of the intervening country. In P Leid W^{vii}. 20 (ii/iii A.D.) a spell is given ἐάν θέλῃς ἐπάνω κορκοδεῖλου διαβαίνειν, where the editor renders “*sin velis supra crocodilum incedere*”: if we press the δια-, we must assume that the desire is to “cross” the Nile on top of a crocodile (as distinguished from inside). In P Par 42¹² (B.C. 156) περὶ ἰδίου πράγματος διαβαίνων, we find a more general sense “occupying himself with his own affair”: cf. BGU III. 816⁹ (iii/A.D.) ἀξιός ἐστιν πολλῶν, καὶ ἂν διαβῆ τὰ ἐκεῖ πολλά. The verb is apparently “decide,” “adjudge” in *Syll* 216⁷ (B.C. 262) ὅς ἀφικόμενος τῶν δικῶν τὰς μὲν διέλυνεν τὰς δὲ διεβαίνειν: so *IG* XII. 5. 125¹¹ (after B.C. 218) (see Schlageter, p. 60).

διαβάλλω.

P Tebt. I. 23⁴ (c. B.C. 119 or 114) ἀπέβαινεν ἡδικησθαι ὑπὸ σοῦ καὶ Δημητρίωι ἠναγκάσθαι διαβαλεῖν, “had been compelled to complain to D.”, shows that malice need not be assumed in Lk 16⁴ any more than falsehood. For the stronger meaning see P Oxy VI. 1158²² (iii/A.D.) ἐάν σὺν μάθῃς ὅτι μέλλει ζεαβαλεῖν (*l.* διαβαλεῖν) σε Ἀρητίων περὶ τῶν χαλκείων, “if you learn that A. is going to accuse

you about the copper" (Ed.); cf. *ib.* VI. 900¹³ (A.D. 322) ἀλλ' ἐπιδὴ μανθάνω τούτους βουλομένους ἐνεδρεύειν . . . τισὶ μὲν ἀπι[ο]ῦσι, ἐνίοις δὲ διαβάλλοντας, "but whereas I learn that these persons are desirous of acting fraudulently, some by absenting themselves, and others by deception" (Edd.). Other examples are P Par 63^v 70 (B.C. 165) ὡς διαβάλλεται, the Jewish *apologia* in answer to an Imperial rescript, *ib.* 68⁸⁶ ἄ σοι ἀ[ν]ή[λ]εως δια[βεβλη]μένοι προτοῦ, and BGU IV. 1040²² (ii/A.D.) καθαρά[ν] γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπιστ[.] . . .]ν τῶν διαβαλόντων. In *ib.* 1105¹⁴ (B.C. 11) Tryphaena pleading for a divorce calls her husband ὁ διαβαλλόμενος, "wohl nur ein ungeschickter Ausdruck für der genannte" (Ed.) = "the complained-of person."

διαβεβαιόομαι.

CPR 18²⁹ (a process for inheritance—A.D. 224) τοῦ δὲ Ἀφροδεισίου διαβεβαιωσαμένου, "Aphrodisios having confirmed," BGU I. 19⁷ (A.D. 135) ἐπεὶ δὲ οἱ περὶ τὸν Περεσσ[ο]ῦχον διεβεβαίωσαντο ἐκίνο[ν]ς προτετελευτηκέναι τῆς μητρὸς κτλ., *ib.* II. 412⁹ (iv/A.D.) διεβεβαίωσα τότε ὡς τράτος αὐτὴν ἀπαιτῆσαι τῆς ποσότητος, and the late P Lond 113. 1²¹ (vi/A.D.) (= I. p. 201) διεβεβαίωσατο ἑαυτὸν τὸ τηρικαῦτα τέλειον εἶναι. See also Aristeas 99 διαβεβαιούμαι πάντα ἄνθρωπον προσελθόντα τῇ θεωρίᾳ τῶν προειρημένων εἰς ἔκκληξιν ἕξειν.

διαβλέπω.

The word is found in an obscure context in P Lond 418¹⁹ (c. A.D. 346) (= II. p. 303).

διαγινομαι.

P Strass I. 41⁴² (A.D. 250) πολὺς χρόνος διαγέγονεν.

διαγινώσκω.

The verb is found in "decide" in P Tebt I. 17² (B.C. 114) ἐπεὶ διέγνωσται, and *ib.* 55² (private letter—late ii/B.C.) ἐπεὶ διέγνωκα ἐξοδεύσειν εἰς Τεβτύνιν τῆ ἡ ἔκρινα γράψαι, "since I have decided to travel to T. on the 8th, I have determined to write to you" (Edd.). The phrase ὁ βασιλεὺς διαγινώσκειται occurs several times in the long papyrus regarding the affairs of Theodorus, the architect, P Petr III. 43 (B.C. 245): the editors render "the king shall take cognisance." The same formula occurs in P Aurb II. 29¹⁸, a contemporary document. It is to be classed with other instances of the technical legal use of διαγινώσκω, which appears in Ac 24²². Cf. CPR 18²⁵ (A.D. 124) ὑ[π]ή[ρ]ορουνεν ἀπὸ [ν]όμ[ω]ν δι[ε]γνώσθα[ι] κατὰ λέξιν, "dictirte . . . folgendes Erkenntniss nach dem Wortlaut des Gesetzes" (Ed.), P Hal I. 1¹³⁵ (mid. iii/B.C.) εἰδὼν δὲ τ[ρ]ι[ν]ων φασκόντων (i. τινες φάσκωσιν) εἰν[α] τῆς [ἀ]ποσκευῆς, οἱ δικασταὶ πε[ρ]ὶ τούτου δι[ε]γνώσκ[ε]τωσαν, P Oxy VII. 1032⁵⁸ (A.D. 162) ἔντυχε οὖν τῷ κρατίστ[ω] ἐπισ[τ]ρατήγῳ, ὅς παρόντος αὐτοῦ πε[ρ]ὶ τ[οῦ] πράγματος δια[γ]νώσσε[α]ι, *ib.* VIII. 1117³ (c. A.D. 178) ἔναγχος, ἡγεμῶν κύριε, ἐπιδημήσας ἐν τῇ ἡμετέρᾳ πόλει διέγνωσ μεταξὺ ἡμῶν καὶ ἀρχόντων.

διάγνωσις.

For the technical use of this word (= *cognitio*) in Wisd 3¹⁸, Ac 25²¹, see P Hib I. 93¹⁹ (c. B.C. 250) ἡ διάγνωσις περὶ

αὐτοῦ ἔστ[ω] πρὸς βασιλικά, "decision about his case shall be made with reference to the royal decrees" (Edd.). This early instance disposes of Deissmann's statement (*LAE*, p. 346 n²) that the word is not found in this sense until the end of ii/A.D., *IG XIV*. 1072 ἐπὶ . . . διαγνώσεων τοῦ Σεβαστοῦ, "a . . . *cognitionibus Augusti*." P Lond 358¹⁷ (c. A.D. 150) (= II. p. 172) τῆς τοῦ λαμπροτάτου ἡ[γ]εμόνος Μουνατίου Φήλικος διαγνώσεως is a little earlier. To the same period belongs PSI I. 103¹² αἱ δηλωθ[ε]σαι ἐπισ[τ]χέσθ(αι) ἄχρι τῆς τοῦ κρατίστου ἡ[γ]εμόνος διαγνώσεως, which resembles Ac *l.c.* especially.

διαγορεύω.

This LXX word (1 Esdr 5¹⁹, Dan LXX Sus 61) may be illustrated from P Magd 3⁴ (B.C. 221) τῆς συγγραφῆς τῆς μισθώσεως διαγορευούσης, P Tebt I. 105⁵⁰ (B.C. 103) ἐπὶ τοῖς διηγορευμένοις, BGU II. 473¹⁶ (A.D. 200) τῶν θεῶν διατάξω[ν] σαφῶς διαγορευουσῶν.

διαγράφω.

This again is not a NT word, but in view of its occurrence = "pay" in Esther 3⁹, 2 Macc 4⁹, it may be well to note that this usage is common in the papyri and ostraca, especially in receipts: see Wilcken *Ostr.* i. p. 89 ff., and for the change from the perfect to the aorist in this connexion towards the end of i/A.D. cf. *Proleg.* p. 247 f. An interesting example of the verb occurs in BGU II. 530²⁴ (i/A.D.) (= *Selections*, p. 61) where a small farmer points out to his dilatory son the ruin that was falling on their allotment of land owing to his lack of assistance, and adds μόνον διαγράφω τὰ δημόσια μηδὲν συνκομιζόμενος, "only I continue paying the public taxes without getting back anything in return."

διάγω.

A physical use of the verb occurs in the inscr. from the Asclepieum, *Syll* Soc²¹² (iii/B.C.), where in a blind man's dream ἐδόκει οἱ ὁ θεὸς ποτελθὼν τοῖς δ[α]κτύλοις διάγειν τὰ ὄμματα, to "draw apart" the closed lids. The normal sense "continue" appears in P Tebt I. 22¹⁶ (B.C. 112) περὶ δὲ τοῦ φυλκίτου (i. φυλακίτου) εἰάν τε διάξησθ(ε) (i. διάξη) . . . ἀντ[ι]ποιούμενος περὶ τῶν σπερμάτων δέσμ[ω]ν αὐτὸν ἐξαπόστειλον πρὸς ἡμᾶς. "as for the inspector, if he still continues to oppose the payment of the seed, send him to us under arrest" (Edd.). For the derived sense with reference to life, conduct, as 1 Tim 2², Tit 3³, cf. *Michel* 352¹⁵ (ii/B.C.) τὰ τε πρὸς τοὺς θεοὺς εὐσεβῶς διαγόμενος, P Oxy IX. 1217⁶ (iii/A.D.) ὑγαίνου[τά] σε καὶ εὖ διάγοντα, "in health and prosperity" (Ed.), P Ryl II. 235^{9 f.} (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διάγεις ἔν[α] καὶ ἡμεῖς περὶ σου ἀμερ[ι]μῶς διάγωμεν. For a similar use of the subst cf. *OGIS* 308¹² (ii/B.C.) καλὴν καὶ πρέπουσαν πεποιήται τὴν διαγωγ[ὴν] τοῦ βίου.

διαδέχομαι.

On a special sense of this verb and its correlative διάδοχος (see *s.v.*) in LXX, see Deissmann *BS*, p. 115. The only occurrences of either word in NT are in the normal sense, which can be freely illustrated. On P Ryl II. 84⁷ (A.D. 146) ταῦτα γράφω διαδεχόμενος τὴν Πρόκλου τοῦ κρατίστου εἰς Αἴγυπτον ἀποδημίαν, the editors remark

that the combination is new, "but there can be little doubt that *διαδέχσθαι* here has its usual sense and that the writer's meaning is that he had been deputed to visit the upper country on the praefect's behalf:" they translate "as the deputy of . . . Proculus in his visit to Egypt." This is more like Deissmann's "*proximus a rege*" than the ordinary sense "succeed to." This last may be presumed in P Flor III. 308^A (A.D. 293) βασιλ(ικῶ) γρα(μματεῖ)] διαδεχομ(ένω) καὶ τὰ κατὰ τὴν [στρα(τηγ(ιαν) τοῦ Ἑρμοπ(ολίτου νομοῦ)]: cf. *ib.* 382⁶⁰ (A.D. 222-3) So *OGIS* 210² (A.D. 247-8) τοῦ κρατ(ίστου) Μύρωνος διαδεχομέν(ου) τὴν ἀρχιερωσύνην, *Preisigke* 1555⁵ (iii/A.D.) διαδεξάμενος τὴν αὐτοῦ τοῦ ἀγιωτάτου Σαράπιδος γυμνασιαρχ(ιαν).

διαδίδωμι.

P Oxy IX. 1194¹⁷ (c. A.D. 265) ἀφ' ὧν διεδόθησ[αν διὰ τῶν ἐπιμελη]τῶν, "of which there were distributed through the superintendents": similarly *ib.* VIII. 1115⁹ (A.D. 284) οὐ ἀνηγέκαμεν καὶ δι[αδεδώ]καμεν ἄρτου, "for the bread which we have delivered and distributed" (Edd.). This last papyrus shows also the subst. διάδοσις —⁹ Μίκαλος ἐπὶ διαδόσεως ἀνώνησ, "M. superintendent of the distribution of the annona": so *ib.* I. 43^{iv.9} (A.D. 295) εἰς διάδοσιν τῶν στρατιωτῶν. For διαδότης, see Wilcken *Archiv.* iv. p. 557 and P Giss II. p. 88 f.

διάδοχος.

The sense required for LXX, supported by Deissmann (see above *s. v.* διαδέχομαι) from P Tor I. 1^{4.6.15} (B.C. 116) (= *Chrest.* II. p. 30), can be explained from history, as Peyron showed in a note on P Lond 20¹ (B.C. 162) (= I. p. 9) Σαρὰπίων τῶν διαδόχων; see Kenyon's summary *ad loc.* Applied originally to Alexander's "reinforcements," διάδοχοι came to denote a certain rank or privilege in the army of Alexander and his successors, the original meaning having disappeared. The noun not infrequently = deputy, that is a temporary "successor." So P Tebt II. 293² (c. A.D. 187) διαδόχου προφητείας, "deputy prophet" (Edd.), *ib.* 313⁴ (A.D. 210-1) ἱερέας καὶ στολ(ιστείας) διαδόχου, "priest and deputy stolistes," and *OGIS* 86⁷ (B.C. 221-05) with Dittenberger's note. In Ac 24²⁷ it has its original meaning: cf. the abstract διαδοχή, "succession," as in P Petr II. 40 (a)⁵ (iii/B.C.) (= Witkowski², p. 41) ἐτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Tebt II. 302²³ (A.D. 71-2) τὴν γῆν τὴν ἀντὶ συντάξεως ἡμῖν ἐκ διαδοχῆς γονέων τετηρημένην, "by inheritance from our ancestors" (Edd.).

διαζωννύω.

For this word, which is found *ter* in John's Gospel (13^{4.5}, 21⁷), cf. *IG* II. 736 B¹⁶ (B.C. 307). See also *BCH* x. (1886) p. 465¹⁰³ (B.C. 364) κλιμάκιον ξύλινον περιεχυρωμένον ὄφσειν ἀργυροῖς διεζωμένον, and *ib.* xiv. (1890) p. 405³³ (B.C. 279). For the subst. διάζωμα cf. BGU IV. 1188⁷ (B.C. 15-4) τοῦ κατὰ τὴν κώμην ἀγομένου δημοσίου] διαζώματος, where however the editor notes that the reading is not quite certain.

διαθήκη.

In papyri and inscrr. the word means *testament*, *will*, with absolute unanimity, and such frequency that illustration is

superfluous. P Petr III. 6 (b)²³ (c. B.C. 236) τῆ]ν διαθήκη]ν καταλε[ί]πω will be about the earliest example: P Grenf I. 17⁷ (c. B.C. 147 or 136) and *ib.* 21⁴ (B.C. 126) also fall within the LXX period. So do such inscrr. as *OGIS* 338⁷ (B.C. 133), of the instrument by which King Attalus of Pergamum devised his country to Rome, *Michel* 1001^{iv.8} (c. B.C. 200) κατὰ διαθήκαν (the testament of Epicteta, in Theran Doric), and one of iii/B.C. in Ἰθηνά xx. p. 167 κατὰ τὰς διαθήκας. *Syll* 827⁹ (i/B.C.) might also be cited—houses and gardens bequeathed by a woman to Aphrodite Urania, κατὰ τὰς διαθήκας τὰς κειμένας ἐν τῷ ἱερῷ τῆς Ἀφροδίτης καὶ παρ' Εὐνόμειδι τῷ ἄρχοντι καὶ παρὰ τῷ θεσμοθέτει Κτησιφῶντι. We may also mention BGU IV. 1151⁷ (B.C. 14) καθ' ἣν ἔθετο διαθήκην] διὰ τοῦ τῶν Ἰουδαίων ἀρχεῖου, if illustration is needed to show that the Jews used the word in this sense. *Cagnat* IV. 804 (= *C. and B.* ii. p. 475, no. 330), a bilingual inscrr. from Apamea, has *heredes ex testamentulo* rendered by κληρονόμοι κατὰ διαθήκην. On the verb διαθεῖναι see *s. v.*: we may mention here that ἀδιάθετος = *intestate*, as in BGU IV. 1185¹⁷ (end of i/B.C.) εἰάν δέ τινες ἐξ αὐτῶν τελευτήσωσι ἀδιάθετοι, P Oxy IX. 1201⁸ (A.D. 258) τῶν κατὰ διαδοχὴν κληρονομηθέντων ὑπ' αὐτοῦ ἀδιάθετου τετελευτηκότος.

Against this word stands συνθήκη (not in NT), which Aquila substituted in 4 Kings 23²¹ for LXX διαθήκη. It is to the last the word for *compact*, just as διαθήκη is always and only the word for *will*. The index to *Syll* will sufficiently prove this for συνθήκη, for which we may add the ostracoon in *Chrest.* I. 110A¹⁰ (B.C. 110) (p. 141) εἰ μὴν ἄτε διενεκθέντες πρὸς αὐτοὺς ἐπὶ τοῦ δρόμου τοῦ Ἀπολλωνίων τῆ β τοῦ αὐτοῦ μηνὸς τὰς συνθήκας ἐδώκαμεν Πιερύγην τῷ γραμματεῖ. Any thought of some special "Hebraic" flavour about the use of διαθήκη for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that διαθήκη is properly *dispositio*, an "arrangement" made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX this monopoly was not established, and the translators were free to apply the general meaning as a rendering of Πῶν. For this course there was an obvious motive. A *covenant* offered by God to man was no "compact" between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.

Passing thus to the NT, we ask whether we are bound to keep to one rendering throughout. Westcott and W. F. Moulton in their commentaries on Heb 9^{16f.}, and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, p. 166 ff.) held that *covenant* must stand everywhere. Deissmann (*St Paul*, p. 152) insists on *testament* everywhere, if we may judge from an express reference to Lk 2:29 compared with 20, and Gal 3^{15 ff.}, 4²⁴, 1 Cor 11²⁵, 2 Cor 3⁶, together with "very frequent" appearance in LXX. Now we may fairly put aside the idea that in LXX "testament" is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the

auctor ad Hebraeos, or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used δ . for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the "Biblical" word—"Biblical" in this case being synonymous with "archaic"—but always with the possibility of a play on the later meaning of the word. This is what comes in Heb 9¹⁵ ff. (probably also in Gal 3¹⁵), according to the usual view, which is responsible for the RV text in the former: see Milligan *Documents*, p. 75. Deissmann, among other difficulties, would have to prove that in iii/B.C. the older general meaning, established by Aristophanes, was extinct. The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency. Among recent monographs may be mentioned an article by E. Riggenbach in *Theolog. Studien Th. Zahn* . . . *dargebracht*, and lexical studies by F. O. Norton (1908), J. Behm (1912) and E. Lohmeyer (1913). See also Ferguson *Legal Terms Common to the Macedonian Inserr. and the NT* (Chicago, 1913), p. 42 ff.

διαίρεσις.

In the long land-survey P Tebt I. 61 (*h*)^{51, 68} (B.C. 118-7) we find $\epsilon\gamma$ διαίρεσεως *bis* of the "division" of wheat among several cultivators: cf. *ib.* 72 (B.C. 114-3) *quater*. For the same meaning see P Tebt. II. 382⁴ (division of land—B.C. 30—A.D. 1) $\epsilon\kappa$ κλήρον διαίρεσεως, "in consequence of the division by lot," P Flor I. 5⁵ (A.D. 244-5), *ib.* 50^{11, 6} (A.D. 268), P Strass I. 29^{43, 45} (A.D. 289), P Gen I. 11⁴ (A.D. 350) *al.* In P Hib I. 116³ (c. B.C. 245) διαίρεσις Μεχρι $\epsilon\omega\varsigma$ $\epsilon\pi\epsilon\iota\phi$, the word is used of a "period" of time. From the inscriptions we may cite *Syll* 510²⁴ (ii/B.C.) $\kappa\alpha\iota$ κοινήμ μὲν διαίρεσιν ταύτην εἶναι, — $\alpha\tilde{\nu}$ δὲ πως ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν ὑπὲρ τῆς διαίρεσεως κτλ. with reference to certain *μερισμοὺς τῶν ἐγγαίων*.

διαίρέω.

Division between two or more parties, as in Lk 15¹², is the ordinary force of the word. Thus in a iii/B.C. inscr. in $\epsilon\theta\eta\nu\tilde{\alpha}$ xx. p. 167 ἀγρὸς . . . ὄν $\epsilon\lambda\alpha\beta\epsilon\tilde{\nu}$ διαιρούμενος πρὸς τὸν ἀδελφόν, P Magd 29⁴ (B.C. 218) διαίρεσις γενομένης $\kappa\alpha\iota$ συγγρα[φ]ῆς θετέιστος διαιρησθαι ἴσως $\kappa\alpha\iota$ ὁμοίως, οὐ διέρρηται μοι δικαίως—of a division of land that had not been carried through justly: cf. BGU IV. 1123⁸ (time of Augustus) διαιερέσεται εἰς $\mu\acute{\epsilon}\rho\eta$] ἴσα $\kappa\alpha\iota$ ὅμοια τρία, $\kappa\alpha\iota$ λήμψεται ἕκαστ[ο]ς ἡμῶν μέρος ἐν, P Oxy X. 127¹⁰ (A.D. 214) διαιρησθαι π[ρὸ]ς ἑαυτοὺς τὴν καρπείαν, "have divided among themselves the usufruct," and *OGIS* 573²⁴ (i/A.D.) διαίρειτω δ ὁ ἱερεὺς τὰ (εἰ)σφερόμενα τῶι θεῶι εἰς κατασκευὴν τοῦ τόπου, where the editor remarks that "verbum notionem distribuendae pecuniae in diversas expensas quibus opus sit habere videtur." With the dat. as in Lk *l. c.* cf. P Lond S80¹¹ (B.C. 113) (= III. p. 9) ὁμολογεῖ . . . διαιρησθαι τὰ ἰπάρχοντα [αὐ]τῶι $\xi\gamma\gamma\alpha\iota\alpha$ τοῖς ἑαυτοῦ νόις. The construction with πρὸς is commoner. The more general sense of "distribute," as in 1 Cor 12¹¹ may be seen in the Will of Epicteta, *Michel* 1001^{1, 19} (c. B.C. 200) οἱ (sc. ὁ) δὲ ἀρτυτῆρ διελεῖ τὰ ἱερὰ τοῖς παρούσι. For the middle in the same sense cf. *Syll* 229¹⁹ (iii/B.C.) διελιοντο τὸ ἀργύριον

—the meaning is practically = διεῖλον πρὸς ἀλλήλους. In *ib.* 831⁷ πάντα ἃ $\xi\chi\epsilon\iota$] διελομένος Νικήρατος πρὸς τὸν ἀδελφόν this will not apply.

διαθαίρω.

For this late form, which WH read in Mt 3¹², Lk 3¹⁷, cf. *BCH* xxvii. (1903) p. 73⁷⁹ (B.C. 250) $\Omega\phi\epsilon\lambda\iota\omega\tilde{\nu}\iota$ τοὺς κρουνοὺς διακαθάραντι τοὺς ἐν τῇ σκηνῇ.

διαζονέω.

In P Oxy II. 275¹⁰ (A.D. 66) (= *Selections*, p. 55) a lad is apprenticed by his father— $\delta\iota\alpha\kappa\omicron\nu\omicron\tilde{\nu}\iota\tau\alpha$ $\kappa\alpha\iota$ ποι[ο]ῦντα πάντα τὰ ἐπιτασσόμενα αὐτῶ, "to serve and to do everything commanded him." For the construction with the dat., see BGU I. 261²⁹ (? ii/iii A.D.) $\xi\gamma\rho\alpha\phi\epsilon\varsigma$ Ἑράτι . . . ἵνα διακονέσσι (i. διακονήσῃ) ἡμῖν (i. ἡμῖν). The pass. is found *OGIS* 383¹⁷⁹ (middle of i/B.C.) τοῖς τε ἐκπώμασιν οἷς ἐγὼ καθιέρωσα διακονέσθωσαν.

διαζονία.

The very interesting parallel in Plutarch for Lk 10⁴⁰, given by Field, *Votes*, p. 63, should not be missed. We are unable to quote the word from papyri before vi/A.D.: like διάκονος itself and the verb, it seems to have been somewhat literary except in an almost technical use, which brought it into common speech.

διάκονος.

For the word in its general sense cf. P Flor II. 121² (c. A.D. 253) ἐπὶ ἔδοξεν τοῖς [δεκαπρώτοις?] τὸν διάκονον Ε.[ρηναῖον] ἐπ' ἐνιαυτὸν χρησιμ[ε]ύειν ἡμῖν. There is now abundant evidence that the way had been prepared for the Christian usage of this word by its technical application to the holders of various offices, as in the i/B.C. *Magn* 217, where the dedicators of a statue to Hermes are described as κομάκτορες, κήρυκες and διάκονοι. A definitely religious connotation belongs to the word in *ib.* 109 (c. B.C. 100) where the remains of a list of temple officials concludes with μάγειρος . . . διάκονος. For a similar combination the editor refers to *IG* IX. 1, 486 (ii/i B.C.) and IV. 774¹¹ (iii/B.C.), and to these examples Thieme (p. 17 f.), from whom the above citations are taken, adds *CIG* II. 1800, where we hear of a "college" of διάκονοι, presided over by a ἱερεὺς, in the service of Serapis, Isis etc., and *ib.* 3037 where two διάκονοι and a female διάκονοι (cf. Rom 16⁴) are associated with a ἱερεὺς and a ἱερεία τῶν δώδεκα θεῶν.

For the Christian use of the word, see P Oxy VIII. 1162³ (iv/A.D.) πρεσβυτ[ε]ροῖς $\kappa\alpha\iota$ διακόνους, P Flor III. 323²² (A.D. 525), P Giss I. 55¹² (vi/A.D.) etc.

On the form διάκων, see Deismann *LAE* p. 91, and add BGU IV. 1046^{1, 24} (A.D. 158). Prof. W. M. Calder tells us it is common in Anatolian inscr. It is on the same footing as κατήγωρ (see s.v. κατήγορος), which Thumb *He'len*. p. 126, shows to be a natural Greek development; Radermacher *Gr.* p. 15, gives a number of parallels. It is fairly certain that διάκονος must be associated with ἐγκονέω, ἀκονίτις, and the simplex preserved in the Anthology, also in glosses such as κόνει, σπειδει, τρέχει (Hesychius). The difficult α (Ionic διήκονος) is explained by Brugmann (see Boisacq *Lex. s.v.*) by analogy of διηνεκής etc.

διακοίω

is common in the judicial sense, with *gen. person.* as in Ac 23³. Thus P Grenf I. 111⁸ (B.C. 157) διακούσαντα [αὐτῶν προαναγενεῖν] ἐπὶ σέ τᾶ ἑσὶ γκεκριμένα, so ii.⁸, P Fay 119¹² (c. A.D. 100) ἐπιστολὴν τοῦ ἡγεμόνος πρὸς Διονύσιον τὸν στρατηγὸν διακοῦσαι αὐτοῦ. P Giss I. 46¹¹ (time of Hadrian—petition to the Praefect: ἀξιουμέν σε τὸν τοῦ νομοῦ βροθὸν διακοῦσαι ἡμῶν, BGU I. 168²⁸ (ii/iii A.D.) ὄθεν ἀξίω . . . διακοῦσαι μου πρὸς αὐτούς, P Lond 924¹⁶ (A.D. 187–8) (= III. p. 135), etc. In *Syll* 929²⁹ (ii/B.C.) καὶ καθίσαντες ἐν τῷ ἐ[ρ]ῶι τῆς Ἀρτέμιδος τῆς Λευκοφρυγηῆς δικηοῦσαμεν τῶν διαφερομένων, we have *gen. rei*. Other inscriptional citations are *OGIS* 335²⁹ (ii/iii B.C.—decree of the Pitanaei) ἀρξονται διακοῦναι κ[αὶ] καθ' ἕκαστον σκοποῦντες ποῆ[σονται] τὴν κρίσιν μεθ' ὄρκου, *Syll* 928¹⁰ (beginning of ii/B.C.), *Magd* 103⁵⁰ (2nd half ii/A.D.), *ib.* 93¹⁰ (after A.D. 190) etc.

διακρίνω.

The active = “test,” “examine” (cf. Mt 16³) in BGU III. 747^{1,20} (A.D. 139) τ[ο]ὺς πράκτορας δι[ε]κρίνω π[ρ]ὸς τὸν ἐ[ι]σ[τ]ῶ[ν] ὑπὲρ [τ]ῆς ἰδ[ί]α[ς] πρακτορ[ί]α[ς] λόγ[ο]ν αἰ[τ]ῶ[ν] αἰ[τ]ῶ[ν]ο[ς]. It is “determine,” “decide” in *OGIS* 43⁴ (iii/B.C.) ἡ[π]τήσατο δικαστὰς καὶ διαλ[ακ]τήρας τοὺς διακρινοῦντας περὶ τῶν ἀμφ[ισβ]ητουμένων συμβολαίων: *c. acc. pers. ib.*¹¹ τοὺς δὲ διέκρινομ μετὰ πάσης δικαιοσύνης. Similarly in *Syll* 924¹⁸ (B.C. 210–5) τὰς τε δίκας μετὰ τῶν συνειρομαμένων τὰς μὲν διέλυσε τὰς δὲ διέκρινε δικαίως κατὰ τοὺς νόμ[ο]υς: here we have *acc. rei*, but the same antithesis with διαλύειν as in *OGIS* 43¹¹ (above). It appears again in the passive, of persons in *Syll* 177²⁵ (B.C. 303) τὰ δὲ ἐγκλήματα καὶ τὰ συμβόλαια [τὰ] ὑπάρχοντα ἑκατέρω[ι]σιν, αὐτοὺς πρὸς αὐτοὺς διαλυθῆναι ἢ διακριθῆναι [κατὰ] τοὺς ἑκατέρω[ν] νόμους. The former verb suggests settlement by consent, as against a judicial verdict. Add for the passive P Tor I. 1 vii.³ (B.C. 116) (= *Chrest.* II. p. 37) προσυποδικενὸς ὡς εἰ καὶ ἐπὶ λαοκριτῶν διακρίνοντο καθ' οὖς παρέκειτο νόμος κτλ., P Par 46¹⁵ (B.C. 153) (= Witkowski², p. 87) ἡγοῦμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῶι διακριθῆναι, ἐπὶ σοῦ δ' αὐτοῦ, P Magd 28 *recto*⁸ (B.C. 218) ὅπως διακριθῶ αὐτοῖς ἐπὶ Διοφανοῦς, “pour que nous soyons jugés par Diophanès” (Ed.). In these last two passages note the *dat. pers.*: διακρίνεσθαι τινι is “to have one’s case with so-and-so decided.” The use illustrates Jude⁹, where Michael is pleading his case against the devil before God. The verb is absolute in P Magd 115⁵ (B.C. 221) γράψαι Μενέλλαι τῶι ἐπιστάτῃ ἀποστειλᾶι αὐτοὺς διακριθησόμενος, “de les envoyer en justice.” For the simple meaning “distinguish” cf. the magic papyrus P Lond 46¹⁰³ (iv/A.D.) (= I. p. 68) σὺ (the Deity) διέκριναι τὸ δίκαιον καὶ τὸ ἄδικον. The distinctive NT sense of διακρίνεσθαι, “to be divided against oneself,” “waver,” “doubt,” as in Mk 11²³, Rom 4²⁰, Jas 1⁶, if not a Christian coinage, seems “to have had its beginning in near proximity to Christianity” (S11 *ad* Rom 4²⁰). It arises very naturally out of the general sense of “making distinctions.”

διάκρισις.

With the use of διακρίνω cited above from BGU III 747, cf. P Par 69^{1,5} (A.D. 233) διάκρισιν πρακτόρων, the

“revision” of the (books of the) tax-gatherers by the Praefect: see Wilcken *Ostr.* i. p. 609. Other examples of the word are P Lond 276¹² (A.D. 15) (= II. p. 149) ὅπως ἐπὶ τοῦ διαλογισμοῦ [τῆ]ν διακρίσιν δηλώσωσι, P Tebt II. 302²¹ (A.D. 71–2) ἵερευ[τι]κῶ λόγῳ πρὸς διάκρισιν, “priestly list for examination,” P Strass I. 77⁴ (ii/iii A.D.) διακρίσ(εως) Ἀθηναί(ου), and P Giss I. 48⁵ (A.D. 202–3) ἐκ τῆς γενομένης ὑπ' ἐμοῦ . . . ἐξετάσεως καὶ διακρίσεως.

διακωλύω.

For this NT ἄπ. εἶρ. (Mt 3¹⁴) cf. the long land-survey P Tebt I. 72³⁶³ (B.C. 114–3) β[ι]ο[υ]λομένων ποτίσαι εἰς φύλλον διακωλυθῆναι ὑπὸ τῶν ἐν Βερενικίδος [Θε]σμοφ[ό]ρου γλωφῶν, and the editors' restoration in *ib.* 61 (*ib.*)³⁶⁵ (B.C. 118–7). See also *Syll* 929³¹ (ii/B.C.) νόμος γὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνθῶν διεκεκώλυτο ἕνα μηθὲς ἐν τῷ ἐρωῖ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμη κτλ.

διαλαλέω.

The corresponding subst. may be illustrated from the late P Lond 77 (viii/A.D.) (= I. p. 231 ff.), the last will and testament of Abraham, bishop of Hiermonthis. The document is written in Greek, of which language the testator, though a bishop, is ignorant, but he declares his accord with its contents—⁶⁹ ἐρμηνευθέντα μοι διὰ τῆς Αἰγυπτιακῆς διαλαλείας, “which have been interpreted to me in the Egyptian tongue.” The verb survives in MGr = “announce.”

διαλέγομαι.

P Oxy X. 1349 (iv/A.D.) ἐπειδὴ ἐξηλθα ἀπὸ σοῦ ἐχθὲς μὴ διαλεχθεῖς σοι περὶ τῆς κυθίδος (i. e. κυθρ. = χυτρ.). P Petr III. 43 (3)¹⁵ (B.C. 240) ἔτι δὲ [οὐ]κ ἀγνοεῖς ὡς σοὶ διελέγην περὶ τοῦ ση[σ]άμου, “you know how I conversed with you about the sesame” (Edd.). BGU IV. 1080¹¹ (? iii/A.D.) καθὼς οὖν ὁ ἀδελφός σου Ἀμμωνιάς διελεκταί μοι περὶ ἡμῶν καὶ τῶν ἡμῶν πραγμάτων. P Flor II. 132³ (A.D. 257) τοῖς κωμάρχαις τῆς Ταυρείνου διελέχθην περὶ τοῦ υἱοῦ τοῦ ὀνηλάτου. These instances will suffice to show that διαλέγεσθαι has in the vernacular the use seen in Mk 9⁴. Elsewhere in the NT, as Bp E. L. Hicks points out in *CR* i. p. 45, “it always is used of addressing, preaching, lecturing,” a use which he shows to be predominant in inscriptions.

διαλείπω.

For διαλείπω with the participle, as Ik 7⁴⁵, cf. P Par 27²² (ii/B.C.) καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος (same formula in P Leid 1²⁴), P Tor I. 1 ii.¹⁸ (B.C. 116) ἐκκλίνοντες οὐ διαλείπουσιν, P Oxy II. 281¹⁶ (complaint against a husband—A.D. 20–50) οὐ διέλειπεν κακοχῶν με. Other examples are BGU III. 747^{1,7} (A.D. 139), P Giss I. 14¹, 85⁸ (ii/A.D.), P Flor III. 380^{5,15} (A.D. 203–4).

διάλεκτος.

P Leid W iv²⁹ (ii/iii A.D.) δὲ ὁ (sic!) ἐπὶ τῆς βάρεως φανεῖς . . . ἰδίᾳ διαλέκτῳ ἀσπάξεται σε, λέγων κτλ. — the speaker is apparently a being with a dog’s head, who would naturally use a special dialect. Thumb. *Gr. Dial.* p. 22 f., has an important discussion of the precise differentia of διάλεκτος,

which from "Redeweise" came to be "Sprache" in general (as Ac 22²), and was finally specialized to "lokale Sprach-eigentümlichkeit": see his quotations.

διαλιμπάνω

(as in Ac 8²⁴ 1)* and syr^{hlmg}) can be well supported from vernacular sources for other compounds. See Mayser *Gr.* pp. 402, 465, Blass-Debrunner, *Gr.* p. 59, also Thackeray *Gr.* i. p. 227, and below under ὑπολιμπάνω.

διαλλάσσω.

With Mt 5²⁴ may be compared BGu III. 846¹⁰ (ii/A.D.) (= *Selections*, p. 94) παρακα[λ]ῶσαι, μήτηρ, δ [ε]αλλάγητι μοι, and P Giss I. 17¹³ (time of Hadrian) ὥστε διαλλάγηθι ἡμῖν. Belonging perhaps to the same period as this last is the fragmentary letter in P Par p. 422, ⁴ ἦως ὁ θεῖος (?) σοὶ διαλλαγῆ. For the subst. = "reconciliation," see BGu II. 665ⁱⁱ⁻¹¹ (ii/A.D.). The verb is found = "change," "exchange," *OGIS* 484¹⁰ (ii/A.D.) τοῖς τὸ δηνάριον διαλλάσσειν βου[λ]ομένοις. Note also the middle in *Michel* 1001ⁱⁱ⁻¹⁴ (Thera, c. B.C. 200), where it is forbidden to sell the μουσεῖον or its precinct or appurtenances. μήτε καταθέμεν, μήτε διαλλάσσειν, μήτε εξαλλοτριῶσαι τρόπωι μηθενί.

διαλογίζομαι.

The verb and its derivative noun are conspicuous in Egyptian documents to describe the *conventus*, the judicial "circuit" of the Praefect. The subject has been exhaustively treated by Wileken, *Archiv* iv. p. 368 ff. His researches are now supplemented and in one important respect modified by a new document, P Ryl II. 74 (A.D. 133-5), the introduction to which gives a sufficient account of the matter. Hunt shows there that the main object of the Praefect's proposed journey south "was judicial, i. e. that he had meant to hold a *conventus* somewhere in southern Egypt." Thebes becomes thus, according to the new evidence, a probable assize town, visited not annually, but as business demanded. For the verb in this sense cf. P Ryl *L.c.* 8 νυνὲ δὲ διαλογίζομαι τὴν Θηβαΐδα καὶ τοὺς Ἑπτὰ νομοὺς κατὰ τὴν [συν]ήθειαν, P Oxy III. 484²³ (A.D. 138) ὅπου ἔξω ὁ κράτιστος ἡγεμῶν Ανίδιος Ἡλιόδωρος ἐ' ἀγαθῶ τὸν νομὸν διαλογίζεται ἢ δικαιοδοτῆ, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome or administers justice" (Edd.). (Cf. ὅπου ἔάν τὸν τοῦ νομοῦ διαλογισμὸν [ἦ] δικαιοδοσίαν ποιῆσῃ, P Lond 358¹⁹ (c. A.D. 150) (= II. p. 172).) Similarly P Oxy IV. 709⁴ (c. A.D. 50), where again the verb takes names of districts judicially visited in the accus. In Vettius Valens p. 245²⁶ ἐκ τούτων δεῖ διαλογίζεσθαι τὰς δὲ (omit) αἰρέσεις the verb is apparently transitive, with the meaning "discuss," which is not far from the legal sense described. No instance of the verb in this sense can be quoted from the NT, where the reference is always to "inward deliberation or questioning," but see *s.v.* διαλογισμός.

διαλογισμός.

The judicial reference of this word (see *s.v.* διαλογίζομαι) might perhaps be directly recognized in Jas 2⁴, "judges who give corrupt decisions." It adds point to such NT passages as Phil 2¹⁴ χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 1 Tim 2⁸

χωρὶς ὀργῆς καὶ διαλογισμῶν, where the thought of outward disputing and discussion is uppermost. So BGu I. 19¹⁻¹³ (ii/A.D.) τῷ διετληθῆτι διαλογισμῶ ἐδικάσατο, *ib.* 226²² (A.D. 99) ὅταν ὁ κράτιστος ἡγεμῶν Πομπήιος Πλάντας τὸν τοῦ νομοῦ διαλογισμὸν ποιῆται πρὸς τὸ τυχεῖν με τῆς ἐπὶ σοῦ βοηθείας, P Tebt I. 27³⁵ B.C. 113) ἐπὶ τοῦ συσταθέντος πρὸς σὲ διαλογισμοῦ, "at the inquiry instituted against you." Add the heading ὁ διαλογισμὸς of P Oxy II. 294 (A.D. 22) (= *Selections*, p. 34) with reference to the hearing of a particular case, and P Fay 66^{2, 4} (A.D. 185 or 217), where we read of fines imposed as the result of an official inquiry—ὑπὲρ ἐπιτί(μου) διαλογισμοῦ): also P Oxy IV. 726¹² (A.D. 135), *ib.* VII. 1032²² (A.D. 162), P Tebt II. 407¹² (? A.D. 199), etc. In P Leid B¹⁻¹³ (B.C. 164) the Twins at the Serapeum in Memphis make petition to Philometor for maintenance ὡς γραπτὸν ἔστιν ἐν τοῖς ἀρχαίοις διαλογισμοῖς, where the noun presumably represents the "original decisions" or "agreements" made when they took office. In P Par 62¹⁻¹³ (ii/B.C.) ὁ δὲ διαλογισμὸς τῆς ἐγλίψεως συσταθήσεται πρὸς αὐτοὺς κατὰ μῆνα, ἐκ τῶν πιπτόντων ἐπὶ τὴν τράπεζαν, the word = "rationum relatio, depositio": see Witkowski's note, *Ephr.* 2 p. 52. Similarly in P Rev L 17¹⁷ τῶν δὲ διαλογισμῶν οὐς ἀ[ν] ποιῆσῃται ὁ οἰκονό[μ]ος πρὸς το[ὺ]ς τὰς ὠνὰς ἔχοντας πάντων ἀντίγραφα ἐκάστω[ι] τῶν κοινω[ῶ]ν παραχρήμα δότω σφραγισάμενος αὐτός: see Mayser's list of refl., *Gr.* p. 437. We have no citations for the meaning "thought," "cogitation," common in LXX and NT, nor for "dispute," though this lies near to the idea of argument in court. But the former is not "peculiar to Biblical Greek," as is implied by Hatch *Essays*, p. 7f.: cf. φροντίδες καὶ διαλογισμοί in [Plato] *Axiochus* (p. 367A) and other citations in LS.

διαλίω.

Nearest to its one appearance in NT—Ac 5²⁶, of the dispersal of a horde of rebels—is the use in BGu III. 1012¹² (? B.C. 170) ἵνα οὐν μὴ συμβῆθι διαλυθῆναι αὐτά (s. τὰ πρόβατα. Cf. also *Michel* 1001^{viii-6} (c. B.C. 200) where it is forbidden to make any proposal ὡς δεήσει διαλύσαι τὸ κοινὸν εἰ τὰς θυσίας τὰς προγεγραμμένας, "to break up the society or (intermit) the aforementioned sacrifices"—there is a slight Zeugma. Still parallel to *dissolvo* is the frequent use in the Paris papyri in connexion with λιμός—12²³ (B.C. 157) ὅπως μὴ ὑπὸ τῆς λιμῶ δι[α]λύω: here note the intransitive use, as in P Leid E¹³ ii/B.C.) ἡμεῖς δ' ἐν τῷ ἱερῷ μεταξὺ διαλυόμεν καὶ τῷ λιμῷ κινδυνεύομεν τὸ ἱερὸν ἐγλίπειν—see *Proleg.* p. 159. So P Par 22²¹ (ii/B.C.) ὥστ' ἂν κινδυνεύειν τῷ λιμῷ διαλυθῆναι, 26⁹ petition of the Serapeum Twins—B.C. 163-2) (= *Select. ons.* p. 14) ὡς ἂν ὑπὸ τῆς λιμῶ διαλυόμεναι, and 38²⁸ (B.C. 162) καὶ μὴ διαλυῶμαι τῷ λιμῷ. Another kindred use is that in P Strass I. 20¹⁰ (ii/A.D.) ἔδοξεν ἡμᾶ[ς] δίκας μηκέτι λέγειν, ἀλλὰ φιλίᾳ μᾶλλον τὰς . . . c. 15 letters . . .] στάσεις διαλύσασθαι. Not far away is P Hib I. 96³ (B.C. 259) ὁμολογοῦσιν διαλεῦσθαι πρὸς ἀλλήλους πάν[τα] τὰ ἐγκλήματα, "settled all the claims" (Edd.). Διάλυσις is similarly used with reference to debts, P Oxy I. 104²⁰ (A.D. 96), *ib.* VII. 1034 introd. (ii/A.D.). In P Hamb I. 25⁵ (B.C. 238) αὐτοὺς διαλύσαι, δ. = "reconcile." So P Magd 42¹² B.C. 222) μάλιστ' ἀδιάντων αὐτοῦς: εἰ δὲ μ[ή], ἀπό στείλον ὅπως ἐπὶ τῶν λα οκρικτῶν) δι(ακριθῶσιν)—it is the endorsement of the king upon a

petition. In P Leid W^{xlii.27} (ii/iii A.D.) *ὡς δὲ ἐν τῷ Νόμῳ διαλύεται Ἀβραυστί*, “*uti vero in Lege (Moïsis) solvitur (nomen) Hebraice*” (Ed.), it is used apparently to denote the resolution of the patriarchs’ names into magical combinations of letters.

διαμαρτύρομαι.

Nägeli, p. 24, gives this among Ionic words in the Κοινή, on the strength of its meaning *bezeugen, versichern*, in Attic, but *ermahnen* in the Hellenistic of Paul. But “solemn and emphatic utterance” seems to be the note of NT use throughout; and this is not far from the sufficiently Attic Demosthenes, as *Callicles* 4 (p. 1273) οὐδ’ ἀπηγόρευσεν οὐδὲ διαμαρτύρατο, “he neither forbid it nor formally protested” (Sandys & Paley—see their note). The verb occurs in P Petr II. 2 (1)¹² (B.C. 260–59) ἡμῶν διαμαρτυρομένων αὐτόν, *ib.* 37 right col.⁹ (iii/B.C.) with fragmentary context: note that in the former it seems to have *acc. pers.* See Milligan’s note, *Thess.* p. 51. From a much later period we may quote BGU III. 836⁷ (time of Justinian) διαμαρτύραντο δὲ ἡμᾶς ἐγγράφως δ[ιὰ τοῦ λογι]ωτάτου ἐκδίκου κτλ. For the subst. διαμαρτυρία, see P Lond 483⁷² (A.D. 616) (= II. p. 338), BGU II. 669 *verso*¹ (Byz.).

διαμένω.

P Tebt I. 27¹⁰ (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρία διαμένεις οὐδαμῶς τὰ κατὰ τὸ δέον (pap. δειον) κεχειρισμένα διαβρωμένοις, “you still continue in the same miserable course with no improvement whatever in your improper procedure” (Edd.), P Oxy II. 237^{viii.40} (A.D. 186) ἵνα δ’ [ο]ῦν β[εβ]ῆται τε καί εἰς ἅπαν διαμένη τῶν διαστρωμάτων ἢ χρήσεις, “in order that the use of the abstracts may become secure and permanent” (Edd.), P Fay 135¹⁰ (iv/A.D.) σπουδάσον πληρῶσαι ἵνα ἡ φιλία διαμένη μετ’ ἀλλήλων, “make haste to pay, in order that we may remain on good terms with each other” (Edd.), and from the inscr. *Syll* 194²¹ (B.C. 286–5) διὰ τοῦ ἔμπροσθεν χρ[ι]σθόνου διαμεμενηκότας ἀ[τ]ῶν, *ib.* 520⁹ (B.C. 281–0) διέμει[ναν] πάντες εὐτακτ[οῦντες καὶ πε]ιθόμενοι τοῖς τε νόμο[ις καὶ] τῷ εὐκοσμ[ῶν]. For the subst. we may cite the common formula of a vow for the Emperor’s salvation, as BGU II. 362^{iv.12} (A.D. 215) ὑπὲρ σωτηριῶν καὶ αἰω[νίου] διαμο[νῆ]ς τοῦ κυρίου ἡμῶν Αὐτοκρά[τορος] Σεουή[ρου] Ἀντωνίνου, and a corresponding inscr. from Saglir, the religious centre of the Imperial estates near Pisidian Antioch—ὑπὲρ τῆς Κυρίων τύχης καὶ [ν]ικῆς καὶ αἰώνιου διαμονῆς καὶ τοῦ σύνπαντος αὐτοῦ οἴκου σωτηρίας ἀνέστησαν Ξίνοι Τεκμορείοι Τύχην χάλκεον, “for the fortune and victory and eternal continuance of our Lords and the salvation of his whole household (the association of coloni called) ‘Guest-friends of the Symbol’ dedicated a bronze (statue of) Fortune” (Ramsay *Studies in the Eastern Roman Provinces*, p. 333 f., and *Recent Discoveries*, p. 193 f.).

διαμερίζω.

For διαμερίζω εἰς, as Lk 22¹⁷, cf. P Lond 982⁴ (iv/A.D.) (= III. p. 242) διαμερίσα[μεν] εἰς ἑαυτοῖς.

διανέμω.

OGIS 383¹⁵⁵ (middle of i/B.C.) τοῖς δὲ λοιποῖς χάριν ἐμῆν εἰς ἐλευθερίαν ἡδονῆν διανέμων, *ib.* 493²¹ (ii/A.D.) διανέμειν τοῖς πολέταις . . . ἐκ τῶν δημοσίων τῶν εἰς θυσίας

κτλ., and for the subst. *ib.* 335¹³⁷ (ii/i B.C.). The verb is restored in CP Herm 8^{ii.9} καὶ ταῦτα πάν[τα] ποιήσαντες διενε[ύ]μαντο τὸ ἀργύριον.

διάνοια.

P Petr II. 13 (19)¹² (B.C. 258–3) τοῦτο^δ ἐξέ (L. τοῦτο δὲ ἐξέ) τῇ δια[ν]οίᾳ ὅτι οὐθέν σοι μὴ γενηθῆι λυπηρόν “keep this in mind, that you will never be allowed to have anything to distress you.” *Syll* 300⁴³ (B.C. 170) γράμματα ἀποστεῖλαι ἔδοξεν, ὅπως περὶ τοῦτου τῇ δι[αν]οίᾳ προσέχρητι: Viereck (*SG* p. 15) re-translates this *litteras dari censuerunt ut de ea re animadverteret*. Διάνοια is accordingly a fair equivalent to the Latin *animus*. The word is found on the Rosetta Stone, *OGIS* 90³⁶ (B.C. 196) βωμοῦς ιδρύσατο τὰ τε προσδεύμενα ἐπισκευῆς προσδιωρθώσατο ἔχων θεοῦ εὐεργετικοῦ ἐν τοῖς ἀνήκου[σιν εἰς τὸ] θεῖον διάνοιαν. Another interesting inscription shows a curious contact with the IXX. *Syll* 891 (ii/A.D.) mostly consists of curses on any one who may disturb the grave on which they are inscribed. Opening hopefully with ἐπικατάρατος ἔστω, they go on with a quotation of Deut 28²² πατάξαι το ἀνεμοφθορία, followed by ver. 28 παραπληξία το διανοίας. The inscr. proves to have been ordered for a pagan, but composed by a proselyte to Judaism. The noun figures in other imprecatory literature. So Wunsch *AF* 1¹⁰ (i/ii A.D.) ἀναθεματίζομεν σῶμα, πνεῦμα, ψ[υ]χῆν, [δι]άνοιαν, φρόνησιν, αἴσθησιν, ζοήν, [καρδ]ίαν λόγους Ἐκατικίους ὀρκίσμ[ασ] τε ἀβραϊκοῖς (*i. e.* “Hebrew”), *ib.* 4²³ (iii/A.D.) ὀρκίζω σε τὸν θεόν τὸν [τ]ῆν δι[α]νοίαν παντὶ ἀνθρώπῳ χαρισάμενον, *ib.* 35 βασιάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἴσθησιν ἵνα μὴ νοῶσιν τί [π]οίωσιν.

For the neutral sense of διάνοια (as Col 1²¹) we may cite Epict. iii. 22. 20 νῦν ἐμοὶ ὕλη ἐστίν ἡ ἐμὴ διάνοια, ὡς τῷ τέκτονι τὰ ξύλα, ὡς τῷ σκντεῖ τὰ δέρματα. The subst. is very common in Aristeas, and the verb occurs *ter*, e. g. 56 σεμνῶς ἅπαντα διανοοῦμενος.

διανυκτερεύω.

A new literary reference for this NT ἅπ. εἰρ. (Lk 6¹²) may be cited from the Greek original of the history of the Trojan War assigned to Dictys Cretensis, P Tebt II. 268⁷³ (early iii/A.D.) διανυκτερεύσ[α]ς after a lacuna, followed by τὰς πάσας ἡμέ[ρας] again with a lacuna.

διανύω.

For δ. with the accus., as in Ac 21⁷, cf. Vettius Valens pp. 81²⁷, 109⁴, 330⁹ πόνους διήνυσσα. In *ib.* p. 58¹⁷ the verb is intransitive = *trivere*. The simplex appears in CP Herm 119 *verso*^{iii.4} (A.D. 260–8) πάντα ἡμῖν κατ’ εὐχῆν ἤνυσται: the passage does not strongly taste of vernacular.

διαπεράω.

P Flor II. 247⁸ (A.D. 256) ἔστ’ ἂν διαπεράσῃ τὸ Χθῶ. P Leid W^{vii.24} (ii/iii A.D.) διαπεράσεις τὸ πέρα.

διαπλέω.

Montgomery (*Exh* VIII. ix. p. 357) translates διαπλεύσαντες in Ac 27⁵ “having run across the gulf” between Cilicia and Pamphylia, and notes that the verb “probably implies that at this point a favourable shift of wind enabled

them to make a straight course across a stretch of open water (πέλαγος) instead of hugging the shores of the bight." The verb occurs with the same object in *Kaibel* 642¹³ (iii/iv A.D.) και πέλαγος διέπλε[υ]σε: see also LS.

διαπίνεω.

For *δ.*, as in Ac 4², 16¹⁸, cf. P Oxy IV. 743²² (B.C. 2) ἐγὼ ὅλος διαπιν[ο]ύμαι, "I am quite upset" (Edd.). For the verb in its more ordinary sense of "work laboriously," see Arist. 92 πάντες γὰρ αὐτοκελεύστω διαπινούσι πολλῆς γινομένης κακοπαθείας.

διαπορεύομαι.

Aristeas 322 concludes his letter by assuring Polyocrates that if he discovers anything else worthy of narration he will set it forth—ἵνα διαπορευόμενος αὐτὰ κομίζῃ τοῦ βουλήματος τὸ κάλλιστον ἔπαθλον, "in order that in the perusal thereof thou mayst win the fairest reward for thy zealous desire" (Thackeray). BGU IV. 1116¹⁴ (B.C. 13) τοῦ δι[α]πορευομένου μηνός, and so 1136⁹, c. B.C. 11, "the month now current." P Leid W^{viii.19} (ii/iii A.D.) αὐτὸς γὰρ ὁ Αἰῶν Αἰῶνος, ὁ μόνος κ αὐ) ὑπερέχων, ἀθωώρητος διαπορεύεται τὸν τόπον.

διαπραγματεύομαι.

With the perfective compound διαπραγματεύσαντο in Lk 19¹⁵ = "gained by trading" (see *Proleg.*, p. 118) cf. the use of συμπραγματεύομαι in *Syll* 241¹⁷ (ii/B.C.) ἔδωκε δὲ καὶ ἐπιστολὰς τοῖς πρεσβευταῖς εἰς Πολύρηνα πρὸς τοὺς φίλους, ἕως συναπραγματεύονται μετ' αὐτῶν περὶ τῶν συμφερόντων, *ib.* 245⁹ (second half iii/B.C.) τοῖς ἀποσταλεῖσι σιτώναις ὑπὸ τῆς πόλεως εἰς Δῆλον συναπραγματεύθη πάντα προθύμως.

διαπρίω.

The literal sense of this word is seen in *Syll* 587^{160,304} (B.C. 329-8), *Michel* 594¹⁰⁷ (B.C. 279) ξύλον διαπρίσαντι Θεοδήμωι. For the subst. cf. the Delphic inscr. in *BCH* xxvi. p. 92⁸ ξύλων [Μ]ακεδον[ικῶν με]σόδμῶν διαπρίωσιος: Herwerden compares διαπρίωσιος in Hippocrates.

διαπραΐω.

P Lond 35²¹ (B.C. 161) (= I. p. 25) ὁ δὲ βασιλεὺς ἀποδέδοκε τῆν σύνταξιν διαπραΐεται δὲ ὑπὸ τῶν προ[ε]στη-κότων τῶν ἱερῶν. *Cagnat* IV. 1029¹⁸ (c. B.C. 85) διαπρα-σάντων δὲ καὶ τὰ [σ]κεύη τῶν σ[ω]μάτων (= slaves) καὶ τῶν ἐν τῷ χωρίῳ [καὶ] τοῖς περι[κ]ειμένοις τόποις. For the subst., *Syll* 259¹⁰ (B.C. 279) ἐπὶ διαπραγαί τῶν τοῦ [θ]εοῦ χρημάτων.

διαρρήγνυμι.

P Lips I. 37¹⁹ (A.D. 389) τὴν ἐπικριμένην ἀ[ν]του ἐ[σ]θητα διαρ[ή]ξαντες ἀφ[ε]λαν[σ]α.

διασαφέω.

For this verb, common in the earlier papyri, we may cite P Eleph 18³ (B.C. 223-22) κ[α]λῶς ποιήσεις διασαφήσας ἑμῖν, ὅπως ἐπιτελέσωμεν κτλ., P Lond 42⁸ (B.C. 168) (= I. p. 30, *Selections*, p. 9) ἐπιστολὴν . . . ἐν ἣ διασάφεις εἶναι ἐν κατοχῇ ἐν τῷ Σαραπίεωι, P Par 42¹⁰ (B.C. 156)

διασαφήσόν μοι, *ib.* 45³ (B.C. 153) ἃ σ[οι] οὐ δεδύνημαι διασαφήσαι διὰ τοῦ ἐπιστολίου, P Grenf II. 33¹¹ (B.C. 100) περὶ τοῦ διασαφουμένου μέρους γῆς, and from the inscriptions *Syll* 790⁵⁷ (i/B.C.) ἐν τῷ ψηφίσματι διασαφείται τῷ κεκ[υ]ρωμένωι περὶ τοῦ [μ]αν[τ]εῖου ἐφ' ἱερέως Κρίνωνος. If we may judge from the contrast between papyri B.C. and A.D., the verb went out of common vernacular use during the NT period, which would account for the curious fact that only one NT writer (Mt) uses it at all. It occurs however five times in Vettius Valens.

διασείω.

P Tebt I. 41¹⁰ (c. B.C. 119) ἐτέρων γυναικῶν διασείωεν gives us an early example of the Hellenistic use = "extort." It takes the (ablative) genitive here, if the cases of a very muddled scribe are to be regarded as deliberate: in Lk 3¹⁴ and many other places it has the accusative, e.g. P Par 15³⁷ (B.C. 120) χάριν τοῦ διασείωσαι αὐτοὺς καὶ εἰς βλάβας περιστήσαι. With the Lukan passage, cf. P Oxy II. 240⁵ (A.D. 37) where we have an oath by a κωμογραμματεὺς that he knows of no villager διασεισιμέ[ν]ωι . . . ὑπὸ . . . στρατιώτου. This unknown soldier might have come almost fresh from the Baptist's exhortation! For the same combination of verbs as in Lk 3¹⁴, see P Tebt I. 43²⁶ (B.C. 118) συκοφαντηθῶμεν διασεισμένων (/? διασεισιμένοι?), "be subject to false accusations and extortions." Other examples of the verb are P Oxy II. 284⁵ (c. A.D. 50) διασείσθη ὑπὸ Ἀπολλοφάνου, *ib.* 285¹³ (c. A.D. 50) διέσισέν με ἄλλας δραχμὰς τέσσαρας, both referring to extortions by the same tax-collector: cf. also the editor's note to P Giss I. 61¹⁰ (A.D. 119), where a number of references are collected, and P Leid G³⁵ σκυλλόμενος δὲ καὶ [δια]σειόμενος παρ' ἑαστοῦ, where the editor regards σκύλλω as the wider term—"de omni vexatione universe," while those are said διασείωεν "qui minis, aliave ratione illicite alicui pecuniam vel simile quid extorquent." A rather more general meaning is suggested by P Tor. I. 1^{viii.13} (B.C. 116) (= *Christ.* II. p. 38) ὑπολαμβάνοντα εὐχερῶς διασείωειν τοὺς ἀτιδικούς, "confisum se facile concusurum adversarios," as Peyron renders; but "browbeat, intimidate" seems more appropriate than "blackmail." The combination of Lk 3¹⁴ is repeated with nouns in P Tor I. 1^{v.1} (B.C. 116) ἐπὶ τῇ πάσῃ συκοφαντίαι καὶ διασεισμῶι, P Tebt I. 43³⁶ (B.C. 118) συκοφαντίας τε καὶ διασειμοῦ χάριν, "for the sake of calumny and extortion" (Edd.). A form διάσεισις occurs in *ib.* 41³⁰ (c. B.C. 119) πρὸς τῆ[ι] διασείσει.

διασκορπίζω.

BGU IV. 1049⁷ (a deed of sale—iv/A.D.) ἐν ᾧ φύν[υ]κες (i. φόνιφες) διασκορπισμένοι κτλ. The verb is found with reference to the broken bread of the Eucharist in Didache 9⁴: ὡς περ ἦν τοῦτο κλάσμα διασκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἐν, οὕτω συναχθῆτω σου ἡ ἐκκλησία κτλ. The subst. is found P Tebt I. 24⁵⁵ (B.C. 117) ὑπὸ διασκορπισμῶν τὰ τῆς φορολογίας ἀγάγωσιν, "they might produce the dispersal of this revenue" (Edd.).

διασπάω.

Syll 510¹¹ (ii/B.C.) οἱ δὲ λαχόντες διαρείψωσαν καθοὺς ἀν' ἑαστοὶ τόπους λάχωσιν μὴ διασπῶντες μήτε τὰ τοῦ

τοκιστοῦ μέρη μήτε τὰ τοῦ γεωργοῦ, ἀλλὰ τὰ μέρη τέμνοντες συνεχῆ ἀλλήλους.

διασπείρω.

The verb is found in a list of persons subject to the poll-tax, P Lond 250⁷² (Roman) (= II. p. 38) διασπαρμένα διὰ τῶν τοῦ ἱγ (ἔτους) ἐγκεφαλαιω(μάτων). We have no citations for the noun διασπορά, but it occurs in Plutarch.

διαστέλλω.

The verb is common = "enjoin, give instructions to," e.g. P Hal I. 7⁶ (B.C. 232) Π[το]λεμαίω δὲ διὰ[σ]τείλαι, εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἔφοδον ἐκπέπει[κ]ας, "give instructions to Ptolemaeus, in case you have not persuaded the letter-carrier and the post-controller," P Par 26⁶² (B.C. 163-2) (= *Selections*, p. 16) ἡμῶν δὲ τοῖς δέουσι θλιβομένοις καὶ Ἀχομάρῃ μὲν τῷ ἐπιστάτῃ τοῦ ἱεροῦ πλεονάκι διαστάλμεθα ἀποδοικηταῖς ἡμῖν, "when we were being crushed by our wants, we often made representations even to Achomares the supervisor of the temple to give us (our rights)," *ib.* 63^{vii.19} (B.C. 165) διαστάλμεθα τοῖς ἄλλοις ἐπιμέληταῖς καὶ ὑποδιοικηταῖς ταῦτά, etc. In P Rein 7²⁰ (? B.C. 141) διασταλέντος, "it having been ordered" in the contract (συμβολαίω), is followed by the acc. and the infin.: in the NT we have the equivalent ἵνα construction. P Lond 44¹⁷ (B.C. 161) (= I. p. 34) καὶ τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, μετὰ κραυγῆς τε διαστέλλομένου μεθ' ἡσυχίας ἀναλύνει οὐδ' ὡς ἀπεχώρων, "I shouted to them to go away quietly." The same petitioner uses the active in *ib.* 45²⁹ (p. 36) a year later, ὅπως ἀνακαλεσάμενος τοὺς προειρημένους διαστείλῃ ταῦτοις μηκέτι εἰσβιάζεσθαι εἰς κτλ. We might further quote P Ryl II. 113¹⁴ (A.D. 133), where διέστειλαντό μοι is rendered "served a summons upon me" (Edd.). Quite distinct is the meaning in P Amh II. 40⁵ (ii/B.C.), showing how the best land in a glebe had been "separated" by a Greek for the use of some compatriots—διασταλμένας ἀπὸ τῆς γῆς τὰς κρατίστας (ἀρούρας) καὶ καὶ μεμισθωμένας τισὶ τῶν Ἑλλήνων: this agrees with the use of the noun διαστολή in the NT, see *s.v.* Cf. also Aristeas 152 ἡμεῖς δ' ἀπὸ τούτων διαστάλμεθα, where Thackeray (*Transl.* p. 32) remarks that διαστέλλειν "seems here to combine the two senses of 'to distinguish' and 'to command,' with a reference to Lev 10¹⁰, 11³⁷." Finally we find διαστέλλειν almost a *term. tech.* in orders for payment in kind, P Oxy I. 88⁵ (A.D. 179) διαστείλατε ἀφ' ὧν ἔχετε τῶν γυμνασιάρχων ἐνθέμα[τι] πυροῦ γενήματος τ[ο]ῦ δ[ι]ε[λ]θ[ό]ν[τος] ἰθ' ἔτους ἀράβας ἑξήκοντα, "pay from the past 19th year's store of wheat belonging to the gymnasiarchs and deposited with you sixty artabae" (Edd.), so *ib.* III. 516⁶ (A.D. 160), P Lips I. 112² (A.D. 123), 113³ (A.D. 127 or 128) etc. *Ostr.* 1164 (ii/iii A.D.) shows it in the formula of a cheque, διαστείλον ἐκ τοῦ ἑμοῦ θέματος εἰς ὄνομα (α) Λουκιλάτος.

διαστήμα.

The word is found in the astronomical papyrus P Par 1³⁸¹ (ii/B.C.) ὁ τῶν ἐπιτολῶν καὶ δυσμῶν χρόνος ἔνεστιν ἐν τῷ τῆς ἡμέρας καὶ νυκτὸς διαστήματι, cf. ⁴³¹, ⁴⁹¹. See also P Oxy VI. 918^{v.15} (a land survey—ii/A.D.) ἀνὰ μ(έσον)

οὔσης διώρυχο(ς) καὶ ἱκανοῦ διαστήμα(τος), P Giss I. 40^{ii.13} (edict of Caracalla) μετὰ τ[δ] π[λ]ηρωθῆναι τὸ τοῦ χρ[δ]ίνου διάστημα, P Ryl II. 207 (a) ^{27,31} (ii/A.D.) μετὰ διάστημα, of space: on the shortening of η to ε, irrespective of etymology (which would have produced α) see *Proleg.* p. 46.

διαστολή.

We are unable to illustrate the NT use of this word (cf. also Exod 8²⁴) = "distinction," "difference" (see under διαστέλλω), but the subst., like the verb, can be freely quoted in the sense of "injunction," "notification," "memorandum." P Tebt I. 24¹⁵ (B.C. 117) ἀκολουθῶς ταῖς δεδομένοις (I.—aus) δι' α[ὐ]τῶν διαστολᾶς (I.—aίς), "in accordance with the memoanda given by them" (Edd.), *ib.* 34¹³ (c. B.C. 100) γράφω σοι δὲ διαστολᾶς αἰτοῖς δοῦναι, "I am therefore writing to you to give their instructions" (Edd.), P Oxy IV. 743²⁹ (B.C. 2) διαστολᾶς δεδώκειν, "*praecepti*" (Witkowski ², p. 130), *ib.* I. 68³³ (A.D. 131) ἀρκουμένου μου τῆδε τῇ διαστολῇ ὡς καθήκει, "since I am ready to abide by the present memorandum, as is right (?)" (Edd.). Cf. also the corresponding use of τὸ διαστολικόν of an official "notification" or "writ," in this last papyrus ³³, *et saepe*. The noun, like διαστέλλω, is also frequent with reference to payments, e.g. P Tebt II. 363¹ (early ii/A.D.) διαστολῆς μετρήματος Τεβτύνωος, "statement of a payment in kind at Tebtunis," *ib.* 395²⁰ (A.D. 150) ἀγτ[ε]γρα[φον] διαστ[ο]λ[η]ς, with reference to the copy of a hanker's receipt: cf. the use of the rare word διαστολεῖς in P Rein 53⁶ (iii/iv A.D.). See also Wilcken *Ostr.* i. p. 638.

διαστρέφω.

For the use of δ. in Phil 2¹⁵ Lightfoot cites Epict. iii. 6. 8 οἱ μὴ παντάσῃ διαστραμμένοι τῶν ἀνθρώπων (cf. i. 29. 3). Kennedy (*EGT ad. l.*) aptly compares the Scotch expression "thrown," "having a twist" in the inner nature. The subst. occurs in the vi/A.D. P Oxy VIII. 1165⁵ where one advocate writes to another expostulating—διὰ τοῖς γεωργοῦ μου τοῖς ἐν τῷ Ἀμουλῇ ἐν ταυτῇ διαστροφῇ γενίσθαι, "because my cultivators at Amoules have been put to such straits" (Ed.).

διασώζω.

P Lille I. 17¹³ (iii/B.C.) ἀπόστιλον αἰτῶι τινά, ἵνα διασωθῇ ὁ σίτος ὁ παρ' ὑμᾶς, P Vat A⁶ (B.C. 168) (= Witkowski², p. 65) κομισάμενος τὴν παρὰ σοῦ ἐπιστολήν, ἐν ἣ διασάφεις διασεσῶσθαι ἐγ μεγάλων κινδύνων, P Par 29¹ (B.C. 161-0) διασώθεις κατὰ τὸ δίκαιον ἐκ τῶν ἔξωθεν τόπων, BCU I. 332⁷ (ii/iii A.D.) ἐχάρην κομισαμένη γράμματα, ὅτι καλῶς διασώθητε, *ib.* 341¹³ (ii/A.D.) (as restored in Preisigke p. 40) ὅσοι μὲν τελείως διέσωθησάμενοι πρὸς τοὺς ἰδίους κατέφυγον. See also the iv/A.D. Christian letter, P Oxy VI. 939⁸ ἡμῖν ἴλεως ἐγένετο [καὶ ταῖς εὐ]χαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν, "He was gracious to us and inclined His ear to our prayers by preserving for us our mistress." Add from inscrr. *Syll* 490¹⁵ (iii/B.C.) ἀλλ' ὁμοίως περὶ πάντα[ς] τὸς πολί[τας] [σπουδ]άζων διέσωσε πολλούς. In connexion with 1 Pet 3²⁰, where it describes Noah's being "safely brought into" the Ark, it is worth noting that Josephus uses the verb about Noah, in *c. Arion.* i. 130 περὶ τῆς λάρνακος, ἐν ἣ Νῶχος . . διασώθη.

διαταγή.

Deissmann (*LAE*, p. 86 ff.) has shown how completely the new evidence sets aside the statement by Grimm (but cf. Thayer, p. 694) that this is "purely" a biblical and ecclesiastical word used for the Greek *διάταξις*. Thus P Oxy I. 92³ (an order for a payment of wine—? A.D. 335) Ἀμεισύτῳ ἰπποιάτρῳ ἐκ διαταγῆς οἴνου κεράμιον ἐν γέρον, *ib.* 93² (A.D. 362), and P Fay 133⁴ (iv/A.D.) ἀπέστειλα τὸν οἰκ[ον]όμον . . . ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "I have sent to you the steward to make arrangements about the vintage" (Edd.). From inscr. we may quote *Cagnat* IV. 661¹⁷ (A.D. 85), where the διαταγή of T. Praxias of Acmonia appears in his will; *ib.* 734¹², providing that no one shall be buried in the tomb παρὰ γνώμην τοῦ Ῥούφου ἢ διαταγῆν, and similarly *ib.* 840⁸ εἴ τις παρὰ τὴν διαταγὴν τὴν ἐμὴν ποιήσῃ, which the editor glosses as "excerptum testamenti, relati in tabularium civitatis." For this specialized meaning of "testamentary disposition," Deissmann, *LAE*, p. 87, cites this last inscr. (from Hierapolis), and refers to the Pauline use of ἐπιδιατάσσεσθαι in Gal 3¹⁵.

For the difficult εἰς διαταγὰς ἀγγέλων in Ac 7⁵³ Nestle (*Exh T* xx. p. 93) cites the Heb. גַּבְרֵי אוֹ מַלְאָכָי, "through the hand" or "hands" (*i. e.* the mediation) of angels, and compares the LXX διὰ χειρὸς Δαυεὶδ = 11eb. גַּבְרֵי דָוִד in 2 Chron. 23¹⁸ (Vg. "juxta dispositionem David")—a view confirmed, he adds, by the Syriac version which has גַּבְרֵי with the addition of נְצִיבֵי, "the command."

διάταγμα

was in Imperial times the technical term for an "edict," see e. g. P Giss I. 40^{11.8} (A.D. 212) where Caracalla refers to the words προτέρου διατάγματος, in which his χάρις had been displayed: cf. also P Oxy VIII. 1106²¹ (A.D. 206), Π101⁴ (A. D. 367-70) of the edicts of Praefects, and numerous exx. in *OGIS*, as 458²¹ (c. B.C. 9) κατὰ τε τὸ Παύλου Φαβίου Μαξιμου τοῦ ἀνθυπάτου διάταγμα. The word is used of a "testamentary disposition" in P Oxy X. 1282²⁷ (A.D. 83) καθ' ὃ ἐθετο ὁ Παποντιῶς ὅποτε περιῆν διάταγμα, "in accordance with the disposition made by Papontos in his lifetime" (Edd.)—the constr. is mixed. Cf. BGU I. 140²⁵ (A.D. 119—so *Mitteis Chrest.* II. p. 424) ἐξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος, and see above under διαταγή.

For διάταξις, which is not found in the NT but ten times in the LXX, we may cite BGU I. 1850⁶ (ii/A.D.) παρὰ δὴ ταύτην τὴν [δι]ά[τ]α[ξι]ν ἐγὼ ἐπηρέασθην μ[ε]τὰ διετίαν τῆς [ἀπο]λύσεως κτλ., P Par 69^{c.18} (acts of Alexander Severus—A.D. 233) αἱ γὰρ θεῖαι διατάξεις, and similarly of Imperial decrees in BGU IV. 1022⁹ (Hadrian), P Flor III. 382^{7,30} *at* (A.D. 222-3), P Strass I. 22²⁸ (iii/A.D.), etc.

διατάσσω.

The technical use of the verb in connexion with wills (see above under διαταγή, διάταγμα) is seen in P Fay 97¹⁸ (A. D. 78) ἀργυρίου δραχμάς εἴκοσι . . . αἱ εἰσὶν δ[ι]αταγῆσαι ἀ[πὸ] τοῦ τελευτηκότος αὐ[το]ῦ πα[τρ]ός, "twenty drachmae of silver, being the sum bequeathed by his deceased father" (Edd.), so²², P Oxy I. 75¹⁰ (A.D. 129) δηλώ δὲ τὴν ἀδελφὴν μου Διωγενίδα διαταγεῖσθαι διὰ τῆς διαθήκης προικὸς δραχμάς χειλίας κτλ.; *ib.* 105⁷ (A.D. 117-37) μὴ ἐξέσ[τ]ω ἐν χρεῖν τοῖς ὑπ' ἐμοῦ διαταγαμένοις,

al. For the more general sense, cf. P Oxy IV. 718²⁵ A.D. 180-02) κατὰ τὰ διαταγαμένα, "in accordance with the decrees," *ib.* VI. 809²² (A.D. 200) διετάσσετε γῆν βασιλικὴν τε καὶ δη[μο]σίαν, "was appointed (to cultivate) Crown and public land" (Edd.), P Tebt II. 423⁵ (early iii/A.D.) ἤδη οὖν ὡς δι[ε]τάγη χωρησάτω, "so now as was ordered let it go" (Edd.), P Flor II. 127¹⁰ (A.D. 256) ἐπεὶ καὶ τὰ ὑπόλοιπα χω[ρ]ῖδια ἐπιθεωρεῖν μέλλομεν καὶ τὰ παρὰ σοὶ διατ[ά]ξαι. In the curious Pergamene inscr., *Cagnat* IV. 504⁸ διαταγεῖσα ἰδίῃ γνώμῃ, indicating "infra expressam esse sententiam Nicodemi," the subject is conditioned in its phraseology by the necessity of making the letters of each line add up to 1461 (Ed.).

διατελέω.

P Hib I. 35⁵ (c. B.C. 250) διατελο[ύ]μεν τοὺς φόρους εὐτακτοῦντες εἰς τὸ ἱερόν διὰ τὴν παρ' ὑμῶν σκε[π]τῆν, "we have long administered with regularity the revenues of the temple on account of your protection" (Edd.), P Lond 42⁴ (B.C. 168) (= I. p. 30, *Selections*, p. 9) εἴη ἂν τοῖς θεοῖς εὐχομένη διατελώ, "it would be as I am continually praying to the gods," BGU I. 287⁷ (a libellus—A.D. 250) (= *Selections*, p. 115) καὶ αἰεὶ θῶν τοῖς θεοῖς διετέλεσα, P Oxy IX. 1204¹⁶ (A.D. 299) διετέλεσαν γούν υπηρετούμενος τῇ σῆ τοῦ ἐμοῦ κυρίου τάξει. In P Oxy I. 120 *verso*¹⁰ (iv/A.D.) we have μὴ ἄρα αἱ ἡμέραι τὰ πάντα διατελοῦσι; "Can time accomplish everything after all?" (Edd.). From the inscr. it is sufficient to quote *Syll* 393⁴ (Roman) which also shows the adj.—διατελοῦς ἀρετῆς ἔνεκεν [ῆς] ἔχων διατελεῖ . . . The standing intransitive use with participle, recognisable in all but one of the instances quoted above, can be illustrated to any extent.

διατηρέω.

P Petr II. 29 (e)² (Ptol.) διατῆρει ἐπιμελῶς καὶ ἐπιμέλου αὐτ[ῶ]ν, P Grenf II. 14 (a)¹⁶ (B.C. 270 or 233) δ[ι]ὰ τὸ διατηρηκέναι ἐμαυτὸν μηδένα τρόπον ἐνοχλεῖν, *Syll* 246⁷ (B.C. 220-16) ὅπως ἂν παρ' ἐκατέρων τῶι [δ]ῆμῳ ἢ τε φιλι[α] κ[α]ὶ ἢ εἰρήνην διατηρηται, *ib.* 521⁷⁶ (B.C. 100) διετήρησεν δὲ αὐτῶν καὶ τὴν πρὸς ἀλλ[ή]λων ὁμόνοιαν καὶ φίλαν δι' ἄλου τοῦ ἐνια[υ]τοῦ. In the magic papyrus P Lond 46⁴¹ (iv/A.D.) (= I. p. 66) we have διατηρησόν με καὶ τὸν παῖδα τοῦτον ἀπμάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ: cf. *ib.* 121¹⁵³ (iii/A.D.) (= I. p. 99). On the "perfective" force in the compound see P Leid U^{11.21} (ii/B.C.) the dream of Nectonebus, the last Egyptian King of the old dynasties, where we have a striking parallel to 2 Tim 4⁷—διατητήρηκα τὴν χώραν ἀμειπτος. "The perfective in the King's words emphasises the fact that the watchful care has been successful: the simplex in Paul lays the stress on the speaker's own action, 'I have guarded my trust'" (*Proleg.* p. 237, cf. p. 116).

διατίθημι.

As noted under διαθήκη, the regular formula in a will is τάδε διέθετο (νοῶν καὶ φρονῶν κτλ.): see e. g. P Eleph 2² (B.C. 285-4) τάδε διέθετο Διονύσιος κτλ., P Lips I. 29⁸ (A.D. 295) νοῦσα καὶ φρονοῦσα διεβέην τόδε μου τὸ βούλημα, P Lond 171⁶¹³ (iii/A.D.) (= II. p. 176) διέθετό μοι διαθήκην αὐ[τ]οῦ ἐσφραγισμένην. The use of the verb accords more closely with LXX and NT than that of the noun.

Thus *Syll* 342^{36,38} (c. B.C. 48), of an envoy from a king to Pompey, οὐ μόνον τοὺς ὑπὲρ τοῦ βασιλῆως χρηματισμοὺς διέθετο τὴν εὐνοίαν τὴν Ῥωμαίων παρ[α]γάγμενος τῷ βασιλεῖ, ἀ[λ]λὰ καὶ περὶ τῆς πατρίδος τοὺς καλλίστους[ς] διέθετο χρηματισμοῖς, "he not only negotiated terms on behalf of the King, winning the King the Romans' good will, but also negotiated the most honourable terms for his country." The selection of διαθήκη in the LXX for "covenant" may well have followed this still current use of the verb, perhaps with the feeling that the δια- compound was more suitable than the συν- for a covenant with God—συνθ. might suggest an agreement on equal terms. As showing, however, how closely the usage of the two verbs approached, see Polyb. xxxii. 8. 13 ὁ γὰρ πατὴρ συνέθετο μὲν ἑκάτερά τῶν θυγατέρων πεντήκοντα τάλαντα δώσειν. In P Ryl II. 116⁹ (A.D. 194) ἀκολούθως ἢ ἔθετο διαθήκη, we have a sporadic appearance of the simplex. In P Par 63^{viii.6} (B.C. 164) we have πρὸς δὲ τοὺς ὀπωσθηποτοῦν (pap. ὀμωσ-) ἡγνωμονηκνεῖαι φάσκοντας, εὐδιαλύ[τ]ως καὶ πραεῶς διατίθεσθαι, and in P Lille I. 3⁵⁸ (after B.C. 241) the verb is used of the vendors of oil—ἐὰν τινας καταλαμβάνη διατιθεμένου[ς] [π]λειόνων τιμῶν τῶν συυταγαμένω, "if he detect any disposing of it for larger sums than those agreed upon." P Oxy I. 99⁹ (A.D. 55) οἰκία τῆς τοῦ διατιθεμένου Πνεφερώτος ἀδελφῆς, "sister of P. the seller": Wilcken (*Archiv* i. p. 128) quotes Herodotus i. 1. In BGU IV. 1202¹⁰ (B.C. 18) ἐφ' ᾧ διαθ[ήσ]η κ[α]τὰ νομηρίαν ἐκάστην τῶι τοπογραμματοῖ . . . κύλλησιν εἰς τὸν ἀέλ χρόνον, "on condition that (the temple) supplies *cyllestis* (a kind of fancy bread)," we have—if the reading is sound—another development from the central idea of "making a disposition." The passive in BGU IV. 1109¹¹ (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενείᾳ διατεθείσης shows yet another natural development.

διατρίβω

is common = "live," "sojourn," e.g. P Ilal I. 1¹⁸² (middle iii/B.C.) ἀλλὰ καὶ ἐν Ἀπόλλωνος π[ό]λει διατρίβωσιν, P Lille I. 7⁴ (iii/B.C.) διατρίβοντος γάρ μου μετὰ Ἀπολλωνίου ἐμοῦ οἰκείου, BGU I. 267¹¹ (A.D. 199) πρὸς μὲν τοῖς ἐν ἄλλοτρίᾳ πόλει διατρίβοντας ἐτῶν εἴκοσι ἀριθμῷ βεβαιούται (cf. P Strass I. 22⁶), *ib.* IV. 1140⁴ (B.C. 5) διατρέψας ἐνταῦθα (in Alexandria) τὸν πάντα χρόνον—the complaint of a Jew named Helenus, son of Tryphon an Alexandrian, *Preisigke* 1002⁹ (? iii/A.D.) ἐν τῇ βασιλ[ευ]ο[ύ]σῃ Ῥώμῃ χρόνῳ πολλῷ διατρίψας, P Oxy III. 486³¹ (A.D. 131) ἐνθάδ[ε] μοι διατριβούση ἀπηνγέλη τὰ ἐμὰ πάν[τα] . . . ἀπολαλένα[ι], *ib.* IX. 1204¹⁸ (A.D. 209) ἐπειδὴ κατὰ τὴν Ὀασιν τὴν Μεικρὰν διέτρεψεν, etc. So from the inscr. *Michel* 332⁴ (ii/B.C.) διατρίβων παρὰ βασιλεῖ Σκυθῶν, "living at the court of the King of the Scythians." These exx. make against the constr. suggested by Field (*Notes* p. 121) for Ac 14³, by which χρόνον is the object of διέτρεψαν instead of the acc. of time. For the subst. see *OGIS* 505⁷ (A.D. 156) ὡς ἐν πατρὶδι ταῖς Ἀθῆναις τὴν διατριβὴν ποιησάμενος (= ἐν ταῖς Ἀ. ὡς ἐν π., as Dittenberger notes).

In connexion with the frequent use of this verb in Ac, Hobart (p. 221 f.) adduces exx. of its varied employment in medical writings. Διατριβή in MGr = "dissertation," as in technical phraseology of ancient times, from which it apparently descends.

διατροφή

is found, as in 1 Tim 6⁸, in P Oxy II. 275¹⁹ (a contract of apprenticeship—A.D. 66) εἰς λόγον διατροφῆς δραχμῆς πέντε, "on account of his keep five drachmas," *II.* 494¹⁶ (a will = A.D. 156) ἡ δ' αὐτῆ γυνή μου χορηγήσει τῷ υἱῷ μου Δεῖω εἰς δ[ι]α[τρο]φήν αὐτοῦ καὶ τὴν ἄλλην διαπάνην κτλ., "my said wife shall supply to my son Dius for his sustenance and other expenses" etc. (Edd.), *ib.* 497⁸ (a marriage contract—early ii/A.D.) χορηγήτω ὁ αὐτὸς Θέων τοῖς τέκνοις τὰ πρὸς τὴν διατροφήν, BGU I. 321⁷ (A.D. 216) τὰ εἰς διατροφήν ἀποκείμενα σειτάρια, etc. For the verb, as in Judith 5¹⁰, cf. P Oxy III. 638⁸ (A.D. 112) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον ἐφ' ὃν καὶ διατρέφειν ἡμᾶς αὐτὴν.

διανύζω.

P Lond 130⁷⁰ (a horoscope—i/ii A.D.) (= I. p. 135) οὐ τὸ δωδεκατημόριον διηγύαζεν σκορπίου περὶ τὸν πρῶτον σφόνδυλον. P Leid W^{iv.9} (ii/iii A.D.) καχάσαντος (i. e. καγχ—) πρῶτον πρῶτον (om.) αὐτοῦ ἐφάνη φῶς αὐτῆ, κ(α) διηγύασεν τὰ πάντα. In BGU IV 1143^{15 f.}]υ κεκωπημ[ένα] καὶ διευγασ[μένα] καὶ ἐπιδευγασμένα καὶ κ[ε]καμμένα τῇ καθηκούσῃ ὀπτῆσι, of pottery. The editor, W. Schubart, after glossing the first participle as "mit Griffen versehen," confesses that the next word is unintelligible to him—it might begin with *deut.* A perf. partic. from διανύζω is possible: could it mean "(semi) transparent," like διανυγής?

διαφανής,

found in the Receipt at Rev 21²¹ for διανυγής, on no known authority, survives in the MGr διάφανος.

διαφέρω.

It may be well to illustrate at length the varying shades of meaning which this common verb exhibits. In P Lond 45⁹ (B.C. 160-59) (= I. p. 36) a certain Ptolemy addresses a petition to King Ptolemy Philometor stating that his house had been sacked, and goods valued at twenty talents had been "carried off"—τῶν ἀπ' αὐτῆς φορτίων διενηνεγμένων. For δ. = "differ" cf. P Tor I. 1^{viii.15} (B.C. 116) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων διοουργίαν. From this is naturally developed the meaning "surpass, excel," common in NT. For this see P Tebt I. 27⁶ (B.C. 113) τῶν οὖν ἐν τοῖς καθ' ἡ[μᾶ]ς (i. ὑ[μᾶ]ς) τόποις πιστεῖ καὶ ἀσφαλεῖαι δι[α]φ[ε]ρ[όν]των . . . τὰς κατ' ἄνδρα γραφάς, "the lists of individuals in your district who are conspicuous for honesty and steadiness" (Edd.), so again⁵¹, P Oxy VII. 1061¹² (B.C. 22) διαφέρετε γὰρ τοῦ Πτολεμαίου ἐμπεριᾶ, "for you are superior to Ptolemaeus in experience" (Edd.), *Syll* 365⁹ (A.D. 37) θεῶν δὲ χάριτες τούτω διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἦλιος κτλ. Out of "differing" comes also the meaning "be at variance." So P Lille I. 16⁵ (ii/B.C.) σοὶ τε οὐ βούλεσθαι διαφέρεσθαι περὶ τούτου, "qu'il ne voulait pas entrer en désaccord là-dessus avec toi" (Ed.), P Oxy III. 496⁸ (a marriage contract—A.D. 127) ἐ[ὰ]ν δέ τι διαφέρωντα[ι] πρὸς ἀλλήλους, of a husband and wife, P Par 69^{B.10} (A.D. 233) ὁ στρατηγὸς πρὸς τῷ λογιστ[η]ρῶι τοῖς διαφέρουσι ἐσχόλασεν, of granting an audience to "litigants," P Lond 232⁷ (c. A.D. 346) (= II. p. 296) διαφέρει μοι διαφέρει δὲ καὶ . . . Παύλω, "has a difference with me and has a

difference also with Paul," and from the inscr. *Syll* 929²⁹ (2 B.C. 139) *δηκούσαμεν τῶν διαφορομένων*. For the subst. in the same sense, cf. the marriage-contract BGU I. 251⁵ (A.D. 81) where certain provisions are made—*ἐάν δὲ διαφορᾶς [γενομένης χωρίζονται ἀπ' ἀλλήλων*, so *ib.* 252⁷ (A.D. 98), and P RyI II. 154²¹ (A.D. 66). There remains the well attested meaning "belongs to," as of property, for which LS quote only Philo—P Lond 940²¹ (A.D. 226) (= III. p. 118) *ἀδήλου ὄντος εἰ ὑμῖν διαφέρει ἡ κληρονομία αὐτοῦ*, P Strass I. 22²² (iii/A.D.) *τοῦ νομίζοντος αὐτῷ διαφέρειν*, "since he thinks that it belongs to himself," *ib.* 26⁵ (iv/A.D.) *σπούδασον παρασχεῖν Ἐρμητι τῷ ἐμοὶ διαφέροντι τὰ δύο νομίσματα, ἃ χρεωστέες μοι*, "pay as soon as possible to Hermes, who belongs to my household, the two coins, which you are owing to me." With this may be compared P Tebt II. 288¹¹ (A.D. 226) *ὡς τοῦ κινδύνου καὶ ὑμῖν [αὐ]τοῖς ἅμα ἐκένοις διοίσοντος ἐάν τι φανῇ [κε]κακοῦρημέ[νο]ν ἢ οὐ δεόντως πεπρ[α]γμένον*, "since you not less than they will incur the risk if any misdemeanour or irregularity be proved to have occurred" (Edd.). So P Thead 8²¹ (A.D. 306), P Gen I. 62⁶ (iii/A.D.), *Christ.* II. 88¹ 30 (ii/A.D.), BGU IV. 1062²¹ (A.D. 237), etc. See also *CR* xxiv. p. 12. The editor's rendering of P Oxy IX. 1204¹¹ (A.D. 299) *ὦν τὸ διαφέρον μέρος καὶ τῶν ἀποφάσεων οὕτως ἔχει*, "the essential part of the proceedings and the judgement being as follows," with reference to certain legal proceedings, may be taken as supporting Moffatt's translation of Rom 2¹⁸ *καὶ δοκιμάζεις τὰ διαφέροντα*, "and with a sense of what is vital in religion" (cf. Phil 1¹⁰): *τὰ διαφέροντα* would thus offer a positive counterpart in popular usage to the negative *τὰ ἀδιάφορα*. We set with this passages where *διαφέρει* = Lat. *interest*, as P Thead 15¹⁷ (A.D. 280-1) *τὰ ἀναγκαϊότερα τὰ τῷ ταμίῳ διαφέροντα*, "most vital interests of the Treasury."

διαφεύγω.

The "perfective" sense in *διαφυγεῖν* "escape through fleeing" (see *Proleg.* p. 112) comes out well in P Tebt I. 44²⁸ (B.C. 114) *μή ποτε ἐξ ὑστέρου παθόντος τί μου ἀθῶιος διαφύγη*, "so that if anything happens to me subsequently he may not escape unpunished" (Edd.): cf. P Amh II. 131⁶ (early ii/A.D.) *ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύεσθαι καὶ μετὰ τὴν πεντεκαιδέκατην ἀναπλεύσειν*, "but I hope, if the gods will, to yet escape from the talking and after the fifteenth to return home" (Edd.).

διαφημίζω

occurs thrice in Vettius Valens, as p. 250⁵ *ἀλλ' ὅμως ἐπὶ ταῖς καλοκαγαθίαις διαφημίζονται*. The simplex (*φ.ζ.*) occurs in P Giss I. 19⁴ (ii/A.D.).

διαφθείω,

as befits a perfective compound, denotes usually a completed process of damage. It is used for the death of animals, as P Strass I. 24⁵¹ (A.D. 118) *καὶ διεφ[θάρ]ησ[αν] μετὰ Φαῶ(φι) αἰγ(ες) ᾱ*, P Oxy I. 74¹⁴ (A.D. 116—registration of sheep) *ἐξ ὧν διεφθάρη πρόβατα* ζῆ, ἄρνας δύο, and so P Amh II. 73⁶ (A.D. 129-130): P Lond 309⁸ (A.D. 146) (= II. p. 73) *διεφθάρη μετὰ τὴν ἑξαριθ(μῆσιν) κάμηλος [ᾱ]*, P Oxy VI. 938⁴ (iii/iv A.D.) *ὡς ἐκ τούτου κινδυνεύειν τὰ κτήνη διαφθάρηναι*, "with the result that the oxen are in

danger of destruction" (Edd.). BGU IV. 1100¹¹ (B.C. 5), a contract with a wet-nurse, is made *διὰ τὸ τῆς Καλλιτύχης ἐν ἀσθενείᾳ διαθεθείσης διεφθάρθαι τὸ ταύτης γάλα*. Vettius Valens uses it thrice of abortion. Passing to inanimate things, we find the verb used in a British Museum papyrus, P Lond Inv No. 1885¹¹ (A.D. 114-5), with reference to public records, and strikingly illustrating the carelessness with which these were sometimes kept—*συνέβη . . . ἃ μ[ε]ν [i.e. τῶν βιβλίων] μὴ σώ[ξ]εσθαι π[ο]λλὸν χρόνον διαφθάρεντα, ἃ [δὲ] καὶ ἀπ[ὸ] μέρους διεφθάρθ[α]ι, ἕνια δὲ κεφαλόβροτα γεγονέναι διὰ τὸ τοῦ τ[ὸ]ς καυσώδεις εἶναι*: see H. I. Bell in *Archiv* vi. p. 101. In P Oxy I. 95³³ (A.D. 129) it is used in connexion with the failure of a contract, *ἢν ἐάν συμβῆ παραπεσῖν ἢ ἄλλως πῶς διαφθάρ[η] γαι*, "if the terms of it should be broken or it in any other way be rendered invalid" (Edd.). *Syll* 540³³ (B.C. 175-1), the "breaking" of a stone—*ἐάν τινα ἰγίη λίθον διαφθείρη κατὰ τὴν ἐργασίαν ὃ τῆς θέσεως ἐργωνης*.

διάφορος.

For its simplest sense, as in Rom 12⁶, Heb 9¹⁰, cf. P Oxy VII. 1033⁸⁸ (A.D. 392) *ἀναγκαζόμεθα δὲ συνεχῶς ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων*, "we are often called upon for the production of various persons" (Edd.). P Grenf II. 92⁸ (vi/vii A.D.) *σπέρματα λαχάνων διαφόρων*. Hence, as in the verb, the derived sense of "superiority," as *Preisige* 1005 *διαφόρους πράξεις . . . ἱστορήσας ἐθαύμασα*: this in Heb 1⁴, 8⁶ is expressed by the comparative *διαφορώτερος*. NT use is now completely described, but in inscr. and papyri the development goes much further. First *τὸ διάφορον* = "difference," as P Tebt I. 611^(b),³³³ (a land survey—B.C. 118-7) *δι(ά)φορον σχοι(νισμοῦ)*, (see the editor's note), and P Petr II. 20¹,¹³ (B.C. 252) *διάφορον ἂν ἔ[ρ]εσθαι παρὰ τὰς ῥ ἄρτ(ά)βας ἔδραχμάς*, which is translated (III. p. 77), "the difference will amount to five drachmae for every hundred artabae." Out of this develops an exceedingly common meaning, "payment, money," which survives in MGr *διάφορο(s)* (neut.) = "interest, gain." It figures in Ptolemy (Kalkar, p. 301): inscriptional exx. may be seen in the indices to *Syll* and *OGIS*. Thus in the great "Mysteries Inscr." from Andania, *Syll* 653 (B.C. 91) there is a section headed *περὶ τῶν διαφόρων* dealing with finance. From papyri may be selected P Oxy VIII. 1118⁷ (i/ii A.D.) *δ[π]ως ἔτι καὶ νῦν ἀποδῶ μοι τὰ ὀφειλόμε[να] καὶ τοὺς προσοφειλομένους τόκους καὶ τὰ [διά]φορα*, "in order that he may yet pay to me the debt and the interest due in addition and extras:" so Hunt, who compares for *[διά]φορα* P Flor I. 86²² (i/A.D.) *τόκους καὶ τὰ τέλη καὶ δαπάνας*, and notes that *διάφορον* is sometimes practically synonymous with *τόκος*, e.g. P Oxy VII. 1040⁸ (A.D. 225), an acknowledgement of a loan of four artabae of wheat to be repaid *ἐπὶ διαφόρῳ ἡμιολίας*, "at the interest of one-half" (Ed.).

The subst. *διαφορά* may be illustrated by P Par 63⁹⁶ (B.C. 165) (= P Petr III. p. 26) *τίς γὰρ οὕτως ἐστὶν ἀνάλητος ἐν τῷ λογίζεσθαι [καὶ] πράγματος διαφορᾶν εὔρειν ὅς οὐδ' αὐτὸ τοῦτο γε δυνησεται συννοεῖν κτλ*, which Mahaffy renders, "for who is so utterly wanting in reason and the capacity for making distinctions, that he cannot understand this" etc., P Magd 11¹⁰ (B.C. 221) where the word has the unusual sense of "delay"—*ὅπως ἂν μὴ . . .*

διαφορά τῆς καταγωγῆς τοῦ σίτου γίνηται, “qu’il ne se produise pas de retard dans la descente des transports de blé” (Ed.), and *ib.* 26 verso⁴ (B.C. 217) περὶ διαφόρου οἴνου, “au sujet de vin livré en moins” (Ed.), cf. *ib.* recto¹² τὸ διάφορον τῶν ἐλαττονούντων ἰδὲ κεραμίων.

διαφνέω.

Winer (*op. cit.* Grimm *s.v.*) remarks that the LXX used this word specially of God’s providential care, as in the passage quoted in Lk 4¹⁰, its one NT occurrence (= Ps 90 (91)¹¹). It is interesting to compare P Giss I. 17⁷ (time of Hadrian) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσομεν ἀπόσκοπον, BGU IV. 1081⁴ (ii/iii A.D.) εὐχομαι τοῖς θεοῖς ὑπέρ[ρ] σου, ἵνα σε διαφυλάξ[ω]σι, *ib.* III. 984²⁷ (as emended—iv/A.D.) ἐρρωμένον σε [ὁ θεός κ]αθ’ ὑπόνοιαν (i. ὑπόνοιαν) διαφυλάξει ἐν ἀφθο[ρητ.] κτλ., and the late *ib.* II. 547⁸ (Byz.) ὁ κύριος τῶν αἰώνων διαφυλάξῃ τὴν ὑμῶν περιβλε(πτου) μεγαλοπρέ(πειαν). Two letters addressed by Aramius to Abinnaeus, P Lond 243. 413 (c. A.D. 346) (= II. pp. 301, 302) end—ὁ θεός δε διαφυλάξῃ σε. The verb is also found in the magical P Lond 121⁴⁰⁷ (iii/A.D.) (= I. p. 100) Διαφυλάξατέ με τὰ μεγάλα καὶ θαυμαστά (ὀνόματα) τοῦ θεοῦ, P Leid Wxix.³⁶ (ii/iii A.D.) addressed to a god, διαφύλαξόν με ἀπὸ πάσης τῆς ἰδίας μου ἀστρικής, “guard me from all stellar malignity personal to myself (?)” (*i. e.* due to my own horoscope), *ib.* xxv.⁴ διαφύλαξόν με ἀπὸ παντὸς φόβου κτλ. It seems fair to claim that quite outside Biblical language the verb was already specialized for divine guardianship. It was capable however of a general meaning, a Doric inscr. from Carpathos in *CR* iii. p. 333 has κ]αὶ τὰ φρούρια ἀ[κέραια π]άντα διαφυλάξας τῷ [δάμω. Add *OGIS* 117⁵ (ii/B.C.) ἐπαγγέλλε[τ]αι δὲ καὶ εἰς τὸ λοιπὸν [τῆ]ν αὐτὴν αἴρεσιν διαφυλάξῃν, also *Michel* 477³³ (middle ii/B.C.) εἰδὸτας ὅτι καὶ Στρατονικεῖς τὴν πρὸς Ἀσπίου εὐνοια[ν] διαφυλάξουσιν, *ib.* 508¹⁹ (beginning ii/B.C.) προαιρούμενος διαφυλάσσειν τὴν πρὸς τὸ πλῆθος ἡμῶν εὐνοίαν, *Syll* 461²³ (iv/iii B.C.), 641¹⁰ (end iii/B.C.), 918⁵ (iv/iii B.C.), 529³⁴ (i/B.C.) διεφύλαξαν τ[ὴν πόλιν] ὑπὸ ὅπλοις, and so ⁴⁴ φιλοτιμότεροι . . . εἰς τὸ διαφυλάσσειν τὴν πατρίδα.

διαφωνέω.

The curious meaning “fail, perish,” appearing in LXX, supported by LS with citations from Diodorus and Agatharchides, appears in P Petr II. 13 (3)⁴ (middle iii/B.C.): a pri-on wall has partly fallen, and the rest is going, ὥστε κινδυνεύει πεσόγτος αὐτοῦ διαφωνῆσαι τι τῶν σωμάτων, “so that there is a risk, if it comes down, of killing some of the people” (Ed.). It might also mean “escaping.” Mahaffy’s note is very instructive:—“But διαφωνῆσαι, for to die, would be a complete puzzle did it not occur in Agatharchides, a writer of this very century, as well as in Diodoros, in the sense of to perish.” Some day, perhaps, doctors of divinity may discover the LXX, and classical experts purchase E. A. Sophocles’ Lexicon!

διαχειρίζω.

For this word in its original sense of “have in hand,” “administer,” see P Tebt I. 112 introd. (B.C. 112) ἀφ’ ὧν (sc. 4885 dr.) προφέρεται Ἑρμίας διαχειρίσθαι (i. διακεχειρίσθαι) ἐπὶ τῇ τραπέζῃ) χ, and from the inscr. *OGIS*

218²⁴ (iii/B.C.) ὅσ’ ἂν διαχειρίσῃ χ[ρή]ματα, *Michel* 976¹³ (B.C. 300) ὅσοι τι τῶν κοινῶν διεχειρίσαν, *ib.* 977⁸ (B.C. 298-7) τὰ κοινὰ καλῶς καὶ δικαίως διεχειρίσεν. For the derived sense of “kill,” “slay” in Ac 5³⁰, 26²¹, cf. the medical usage with reference to surgical operations, in Pihobart, p. 202.

διαχωρίζω

can be quoted from the literary “LXX Memorial” from Adrumetum (ii/A.D.)—¹¹ ὀρκίζω σε τὸν διαχωρίσαντα τοὺς εὐσεβεῖς, “I adjure thee by him who separates the devout ones from the goddess”; see Deissmann *BS*, p. 275. Add from the iv/A.D. Leyden magic papyrus (ed. Dieterich, p. 817)—^{xv.} 26 ποιήσον τὸν (δείνα) διαχωρισθῆναι ἀπὸ τοῦ (δείνος).

διδασκαλιός.

Grimm’s citation from Philo is the more welcome in that even Vettius Valens (p. 150²⁹—adverb pp. 158⁴, 304²⁴) still uses διδασκαλικός, which Grimm notes as the classical form: see under διδασκαλος. MGr keeps δασκαλικός, “of a school-master.”

διδασκός.

To the classical ref. for this not very common word we may add Pss. Sol. 17³⁵ in the description of Israel’s King, καὶ αὐτὸς βασιλεὺς δίκαιος καὶ διδασκός ὑπὸ θεοῦ ἐπ’ αὐτοῦ (cf. LXX Isai 54¹³).

διδασκαλία.

In P Oxy VIII 1101⁴ (A.D. 367-70) a Praefect states that certain orders he was issuing were based not on information gained from a few first-comers (π[αρ] ὀλίγων τῶν πρώτων [πυθόμενοι], ἀλλὰ πρὸς διδασκαλίαν τρόπον τινὰ λαμβάνον (i. —ων) [ἐκ τῶν εἰ]ς ἐκάστ[η]ν πόλιν τε καὶ ἐνορίαν γιγνομένων, “but on instruction in a way derived from what occurs in every city and district” (Ed.). Cf. from the inscr. *Syll* 306⁹ (ii/B.C.) ὑπὲρ τὰς τῶν παιδῶν διδασκαλίας, *ib.* 423¹⁶, 663¹⁰. A new literary citation may be given from P Kyl II. 62²³ (iii/A.D.—translated from an unknown Latin writer by one Isidorianus) καὶ τὴν τῶν φαρμάκων δι[δ]ασκαλίαν ποιεῖ: the edd. are not satisfied with the reading, but see no alternative. An interesting Christian example of διδ. occurs in the prayer of the end of iv/A.D. published by C. Schmidt in *Neutestamentliche Studien für G. Heinrici* (1914) p. 71²⁶ φώτισον ἐν τῇ [σῆ]ρακλήσει ὅπως καταξιωθῶμεν . . . τῆς μεγαλοφροῦς διδασκαλίας τῶν εὐαγγελίων τοῦ σ(ωτή)ρο(ς) ἡμῶν Ἰ(ησοῦ) Χ(ριστοῦ).

διδάσκαλος

occurs *ter* in the contract of apprenticeship P Oxy IV. 725 (A.D. 183): cf. BGU IV. 1021¹² *al.* (iii/A.D.). *OGIS* 149⁵ (ii/B.C.) διδάσκαλος μαθημάτων] τακτικῶν. For διδασκαλεῖον cf. the dream from the Serapeum P Par 51⁹ (B.C. 160) (= *Selections*, p. 19) ἐξα[φ]νης] ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὅρω [τὰς] Διδύμας ἐν τῷ διδασκαλίῳ τοῦ Τοθη[τος], “in the school of Tothes,” and the adj. διδασκαλικός in P Par 63⁵² (B.C. 165) (P Petr III. p. 22) τρόπον τινὰ διδασκα[λι]κή[ν] ἡμῶν πεπονημένων τὴν [ὑ]φήγησιν, “we made our explanation such as almost to teach

you, like schoolboys" (Mahaffy): cf. P Oxy II. 275³⁴ (A.D. 66) κυρία ἡ διδασκαλική, "the contract of apprenticeship is valid." MGr δάσκαλος, "teacher, schoolmaster," with derivative δασκαλεύω "censure, teach one his lesson," keeps the old word without its reduplication.

διδάσκω.

Like διδάσκαλος, διδάσκει is by no means so common as we might have expected: but from the instances we have noted we may select the following—P Lond 43⁶ (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having finished his education and being now in a position to earn his livelihood as a teacher—νῦν γε παραγενόμενος εἰς τὴν πόλιν διδάξεις . . . τὰ παιδάρια καὶ ξεῖς ἐφόδιον εἰς τὸ γῆρας, P Oxy I. 40⁸ (ii/iii A.D.), where a doctor practising mummification is asked—δίδαξον τ[ὸ] καταγ[ή]ρον, "tell me what is the solvent" (Edd.), P Strass I. 41⁸ (A.D. 250) περὶ δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω, CP Herm 23^{ii.5} (a law report) ἡμεῖς ἂ ἐδειδά[χ]θ[η]μεν ὑπὸ τῆς λαμπρ[οῦ] ταῦτά σοι παρεθέμεθα, and *ib.* 25^{ii.5} ἴνα πάλιν σε διδάξωμεν· εἰ οὖν σοι δοκ[εῖ] ἀκούσαι τ[. . .

διδασχί.

The word is used of military instruction or training in an Imperial letter, which Wilcken (cf. *Archiv* ii. p. 170) dates in the time of Hadrian—BGU I. 140¹⁶ (A.D. 119) καὶ τ[οῦ]το οὐκ ἐδόκει σκληρὸν [εἶ]ναι [τοῦ]ν[αντί]ον αὐτῶν τῆ[s] στρατιω[τ]ικῆ[s] διδασχίης πεποικηκότων. An interesting parallel to Mk 1²⁷ occurs in the new uncanonical gospel, P Oxy X. 1224 Fr. 2 verso³ π[ο]ίαν σέ [φ]ασιν διδά[χ]ην καιν[ή]ν δι[δά]σκειν, ἢ τί β[ί]β[λ]α[π]ισμ[α] καινὸν [κ]ηρύσσειν; "what is the new doctrine that they say thou teachest, or what the new baptism that thou dost preach?" (Edd.)

διδραχμον.

With the Jewish Temple tax of τὸ διδραχμον (Mt 17²⁴) may be compared a tax for a similar amount for the temple of Suchus: cf. e. g. the receipt for this tax in P Tebt II. 281 (B.C. 125) and BGU III. 748^{iii.5} (A.D. 48) where it is paid upon a sale of house property—διαγεγραφ(ας) τὴν διδραχμία(ν) τοῦ Σούχου θεοῦ μεγάλο(ν) μεγάλο(ν) ἧς ἰώνησαι οἰκί(ας) κτλ. See further Wilcken *Ostr.* i. p. 360, Otto *Priester* i. p. 356 f., ii. p. 334. Can we recognize it in P Tebt II. 404¹² (late iii/A.D.) λόγος τῶν διδράχμων στατήρης ἕξ, "on account of the didrachms 67 staters" (Edd.)? If so, it is a very close parallel to τὰ διδραχμα in Mt *l.c.*, with the same use of the article and absence of further definition. In P Amh II. 50²⁰ (B.C. 106—a loan of money) provision is made for τοῦ ὑπερπεσόντος χρόνου τόκου διδράχμους τῆς μῆνης τὸν μῆνα ἕκαστον, "the over-time interest at the rate of two drachmae on the mina each month" (Edd., who remark that this is 24% a year, "the ordinary rate required upon loans not paid back at the specified date"). For διδραχμον in late MSS. of the LXX, see Thackeray *Gr.* i. p. 103.

δίδωμιος.

This word has become very familiar to students of the papyri owing to the lengthy correspondence regarding the grievances of the Serapeum Twins, Thauas and Thaus or Taous, that has come to light. The story has been recon-

structed by Kenyon, P Lond I. p. 2 ff. For a specimen of their petitions see P Par 26 (B.C. 163-2), reproduced in *Selections*, p. 12 ff. It opens—Βασίλει Πτολεμαῖω καὶ Βασιλίσση Κλεοπάτρῃ τῇ ἀδελφῇ, θεοῖς Φιλομήτορσι, χαίρειν. Θανῆς καὶ Ταοῦς δίδωμι, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπίειω κτλ. From *ib.*^{12 f.} καὶ ἐκ τούτων καὶ τῶν προτοῦ γενηθειῶν δ[ι]δύμων κομισαμένων τὰ ἑαυτῶν καθ' ἡμέραν δέοντα, we learn that the Twins were there *ex officio* as twins, in connexion with some Dioscuric cultus: see Rendel Harris *Boanerges*, p. 272. From later documents it will be enough to quote P Oxy III. 533¹⁶ (ii/iii A.D.) εἴπατε καὶ τοῖς διδύμοις ὅτι προνοήσ[α]τε τοῦ κερματίου, "tell the twins also to be careful about the small change" (Edd.). The frequency of Didymus as a proper name is curious: we compare the Latin Geminus and Gemellus (cf. for the latter the farmer whose correspondence at end of i/A.D. is preserved in P Fay), but it is much less prominent than Διδυμος becomes in Hellenistic Egypt—after iii/B.C., if we may judge from the almost complete absence of Dioscuric names from the indices of P Petr and P Hib. There is a diminutive Διδυμάριον in P Lond 901¹⁶ (i/ii A.D.) (= III. p. 24), the name of a woman. In P Lond 604 B³³⁷ (c. A.D. 47) (= III. p. 86) we find two brothers named Castor and Didymus, which suggests that Didymus is a surrogate for Polydeuces. The index of proper names in this volume is suggestive as to the prevalence of Dioscuric worship in Egypt. There are 28 Castors, 9 (or 11) with the name Polydeuces, 28 with Didymus (Didyme and Didymarion once each), 49 with Dioscorus or Dioscurides. It is also noteworthy that names of this class tend to recur in families, and that six of them are linked with an Isidotus, Isidorus or Ision. One Didymus is the son of Amphion, which takes us into another Greek twin-cultus. Since Ἀμφίων is short for ἀμφιγενής, as Dr Harris points out, the classical pair Zethus and Amphion are named exactly on the same principle as our Castor and Didymus above. One of a pair had a name of his own, and his brother was nothing but "Twin." The Apostle Thomas no doubt was "Judas the Twin:" but if the well attested "Judas" were rejected, the name by which we always know him was entirely capable of standing alone. Whether every Didymus really was a twin may be questioned. Like Dioscorus and the rest, it might often only imply a cult relation: Pollux was the "patron saint"—to describe the practice in terms of its mediaeval derivative.

In BGU I. 115¹² (A.D. 189) (= *Chrest.* I. p. 238) Wilcken conjectures a hitherto unknown compound δ[ι]δύμαγεν[ε]ῖς, which is confirmed by *ib.* II. 447¹⁰ (A.D. 173-4) (= I. 2).

δίδωμι.

P Oxy X. 1292⁹ (c. A.D. 30) ἔδωκα Ἐρμάτι δούναί σοι (δραχμάς) ἕβ, *ib.* VII. 1062¹⁵ (ii/A.D.) τὸ ἀργύριον δὸς Ζωίλωι τῷ φίλῳ, *ib.* 1065²⁴ (iii/A.D.) εἶνα δὴς αὐτοῖς γράμματα should serve as exx. of the ordinary usage of this common verb. For δίδωμι λόγον cf. P Oxy X. 1281⁹ (a loan—A.D. 21) ἐφ' ᾧ κομιζομένου [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγ[ον] τούτων, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), P Strass I. 32⁹ (A.D. 261) δότω λόγον, τί αὐτῷ ὀφείλ[ε]ται καὶ ποῦ παρέσχειν, ἵνα οὕτως αὐτῷ ἐνλογηθῇ. Lest Ac 13²⁰ should be supposed a Hebraism, after (e. g.)

Numb 14⁴, we may quote P Lille I. 2S¹¹ (iii/B.C.) αὐτοῖς ἐδώκαμεν μεσότην Δωρ[ί]ων[α], "nous leur avons donné pour arbitre Dorion" (Edd.), P Flor I. 25² (A.D. 265) δίδωμεν καὶ προσαγγέλλομεν τὸν ὑπογεγραμμένον εἰς δεσμοφυλακίαν: cf. *ib.* 91³ (ii/A.D.) ἐδόθη εἰς [ἑ]τέραν αὐ λουτρογία[ν], and P Oxy IX. 1195¹ (A.D. 135) Ἀπολλωνίω κριτῆι δοθέντι ὑπὸ Πιτρωνίου Μαμερτείνου τοῦ κρατίστου ἡγεμόνος. Similarly Deissmann (*L.A.E.*, p. 117) disposes of the "Latinism" in Lk 12⁵⁸ by reference to a letter of B.C. 2 written in vulgar Greek, P Oxy IV. 742¹, δὸς ἐργασίαν, "give your attention to it," and to the occurrence of the same phrase in the unpublished P Bremen 18 (c. A.D. 118). He also cites *OGIS* 441¹⁰⁹ (B.C. 81) φροντίζωσιν διδώσιν τε ἐργασίαν, "may they take heed and give diligence" (but see Dittenberger's note). Herwerden (*Lex. s.v.*) illustrates the elliptical use (e.g. Rev 2²³) from Rev. pap. Lips. 13^{iii.3} ὁ ἄλλος λιθῶ δέδωκεν τῷ υἱῷ μου, *sc.* πληγὴν: cf. our "he gave it him with a stick." For δίδωμι ἐμαυτὸν τινι or ὑπέρινος (as 2 Cor 8⁵, Tit 2¹⁴) cf. P Par 47²⁶ (c. B.C. 153) (= Witkowski², p. 90) ἰ καὶ αὐτοὺς δεδώκαμεν καὶ ἀποπετώκαμεν ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, and see Nägeli, p. 56. There is a suggestive use of δ. in the question addressed to an oracle, P Oxy IX. 1213⁴ (ii/A.D.) ἄξιοι Μένανδρος [εἰ] δέδοται μοι γαμήσαι: [τοῦ]τό μοι δός "M. asks, is it granted me to marry? Answer me this" (Ed.), so Wessely *Spec. gr.* 12, 26 εἰ οὐ [δέ]δοται μοι συμβιβῶσαι Ταπθεύ[τι]; (cf. *Archiv* v. p. 232). There is the same collocation of verbs in Mt 19¹¹, where it is implied that there are those οἷς οὐ δέδοται. For δός at the end of the first oracle cf. P Oxy VIII. 1149⁹ (ii/A.D.): it answers to τοῦτό μοι σύμφωνον ἔνεγκε in *ib.* 1148⁹, and κύρωσ[όν] μοι τοῦτο τὸ γραπτόν in Wessely's oracle. Δὸς πείν (as in Jn 4⁷) may be cited from P Leid W^{viii.9} (ii/iii A.D.).

On the forms of this verb, which was rapidly coming over into the -ω class, like other -μι verbs in the Hellenistic age—cf. MGr δίδω, δίνω or δώνω—see *BS*, p. 192, *CR* xv. pp. 37 f., 436, xviii. pp. 111 f., and the editor's note on P Oxy VII. 1053¹³. On *ib.* 1066¹² (iii/A.D.) ἔλεγέν μοι Ἀπόλλων ὅτι οὐδὲν μοι ἔδωσεν, attention is drawn to ἔδωσεν as "a rather early instance of the sigmatic form which is occasionally found in writers of the decadence."

διεγείρω.

P Leid W^{vii.16} (ii/iii A.D.) ὀρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐνπνευμάτωσον, δυνάμωσον, διαέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦς (*om.* -ς) ὅτε (*l.* τῶδε) τὸ σῶμα—a spell for the ἔγερσις σώματος νεκροῦ.

διεξέρχομαι.

For this compound, which is used by *SABC* 61 in Ac 28³, cf. *Syll* 849⁴ (B.C. 177-6) διεξέλθωντι τὰ ἕξ ἔτη, P Oxy VII. 1069²¹ (iii/literate—iii/A.D.) ἀγόρασον τῷ Νεκίτη ὄνον εἷνα δυνασθῆ σου τὰ πράγματα διεξέρτειν (= διεξελθεῖν), "that he may be able to accomplish your business," P Lond 977¹⁵ (A.D. 330) (= III. p. 232) διεξελθούσης τὸν βίον. See also Aristeas 168 ὅσον ἐπὶ βραχὺ διεξελθόν.

δὲ ἕξοδοσ.

In P Magd 12¹¹ (B.C. 217) διεξοδος is used for the "conclusion" of a trial: it is prayed that men who have wrongfully taken possession of land should not be allowed

to get in the harvest ἕως δὲ τοῦ διεξοδον λαβεῖν τὴν κρίσιν μὴ θερίζειν αὐτούς. This rather supports Grimm's view of Mt 22⁹, "the *issues* of the streets," *i.e.* where they lead out from the city into the country. Cf. Aristeas 105, where, as Thackeray (*Trans.* p. 23 n.³) points out, the διεξοδοί, the main streets leading out of the city, and the δίοδοι, cross-streets, seem to be distinguished. In Vettius Valens, p. 334¹⁶, we have ἐγὼ δὲ τούτου φρουρίου ἐκκόψας τινὰ μέρη πυλῶν τοῖς βουλομένοις τὴν διεξοδον ἐμήνυσα πλεον. There is a curious derivative in P Brem 73⁴ (*ap. Christ.* I. p. 277) (c. A.D. 117) περισσοῦν ἡγοῦμαι διεξωδέστερον ὑμῖν γράφειν, which Wilcken notes = διεξωδικώτερον, "ausführlicher."

διερμηνευτής.

According to Nägeli (p. 50) this word, which in NT occurs in 1 Cor 14²⁸ only (with the significant dissent of B and D¹G), reappears first in the Byzantine grammarians, e.g. Eust. *ad Il.* p. 106, 14.

διερμηνεύω.

With this verb, which is found six times in the NT practically = the *simplex*, we may compare P Tor I. 1 v.⁴ (B.C. 116) (= *Chrest* II. p. 35) καθ' ἂ παρέκειτο ἀντίγραφα συγγραφῶν Αἰγυπτίων διερμηνευμένων δ' Ἑλληνιστί. See Aristeas 15 ἦν (*sc.* νομοθεσίαν) ἡμεῖς οὐ μόνον μεταγράψαι ἐπινοοῦμεν ἀλλὰ καὶ διερμηνεύσαι: also 308, 310. A phrase almost identical with that cited from P Tor may be seen in P Tebt I. 164 i.²—see *s.v.* μεθερμηνεύω.

διέρχομαι.

OGIS 665²⁸ (A.D. 49) καὶ τούτους δὲ στέγηι μόνον δέχεσθαι τοὺς διερχομένους. Field (*Notes*, p. 88) points out that the preposition must not be pressed, as in Jn 4¹⁵ RV; all that it implies is merely that a certain distance is to be *traversed*, whether long or short, cf. Lk 2¹⁵, Ac 9². But this does not involve ignoring the difference between the compound and the AV *simplex*: the RV exaggeration is slight, and very effective. Ramsay *Exp* V. i. p. 385 ff. argues that δ. in Ac implies missionary travel. The verb is very common in connexion with past time, e.g. Rev I. 18¹⁰ (iii/B.C.) ὅταν δῆ ὁ πεπραμένος χρόνος ἅπας διελθῆι, P Oxy II. 238⁵ (A.D. 72) ἐν τῷ διελθλυθῶτι τετάρτῳ ἔτει, *ib.* IX. 1198¹² (A.D. 150) τῷ διελθόντι δωδεκάτῳ ἔτι, *ib.* III. 475¹⁶ (A.D. 182) ἐψ[ί]κ[α]ς τῆς διελθούσης, etc.

διετία.

P Amh II. 87²⁸ (lease of land—A.D. 125) ἀμεθέστατόν σε φυλάξω [εἰ]ς τὸν διετή χρόνον, "I will guarantee your tenancy for the period of two years (Edd.): cf. P Lond 856⁷ (late i/A.D.) (= III. p. 92) διετο[ῦ]ς and *OGIS* 513¹³ (iii/A.D.) Ἀβ[ρ]ηλίαν . . . ἱερασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς διετεί χρόνῳ, *JHS* xxxiv. p. 1 ff., inser. no. 13¹⁰ (Lycaia) θύσει δ[ε] κ[α]τήτωρ τῆς ο[ἰ]κίας [κα]τ' ἐνιαυτὸν ἐν τῇ ἡμέρᾳ τῷ Ξανδικῷ ἑριφον [δ]ι[ε]τή[ι] (*l.* διετή), P Cairo Preis 31²⁰ (A.D. 139-40) ἐπὶ διετή χρόνον ἀπὸ τοῦ εἰσιόντος μηνός.

διετία.

This subst., for which Grimm cites only Philo, can now be freely authenticated—e.g. P Oxy IV. 707²⁴ (c. A.D. 136)

τῇ δὲ λοιπῇ διετίᾳ τελέσαι τὰ διὰ τῆς μισθώσεως ὑπὲρ φόρου ἀνελημμένα. "that for the remaining two years he should pay the rent set forth in the lease" (Edd.), *ib.* VI. 910⁵¹ (A.D. 197) τῆς μὲν ἐν π[υ]ρῷ διετίας, BGU I. 180⁷ (ii/iii A.D.) μ[ε]τὰ διετίαν τῆς [ἀπο]λύσεως, P Strass I. 21⁰ (A.D. 217) τῇ ν λοιπῇ [ν] διετίαν, and from the inscr. *Syll* 505⁴ (? i/A.D.) ἐκ διετίας βήσσοντά με ἀδ[ιαλε]πτως, *OGIS* 485¹² (Roman) γενόμενον δὲ καὶ ἐπὶ τῶν ἐπιτηγῶν διετίαν. The word δεκαετία is found P Strass I. 22²³ (iii A.D.).

διηγήομαι.

A good ex. of this word is found in the prodigal's letter, BGU III. 846¹⁴ (ii/A.D.) ἤκουσα παρὰ τοῦ Πισστ[ο]ύμου τὸν εὔροντα σοι ἐν τῷ Ἀρσαιοίῃ καὶ ἀκαίρως πάντα σοι διήγηται, "and unseasonably related all to you." Cf. P Rein 45⁵ (ii/A.D.) φθάσας ἀπέστειλα πρὸς σε τὸν ἀγοφύλακα διηγησάμενός σοι ("pour te raconter") τὴν οὔσαν διάθεσιν ἐνθάδε, P Lond 479⁷ (? iii/A.D.) (= II. p. 256) διηγήσομαι τὰ συνβάντα μοι περὶ τῶν καμήλων. MGr δι(η)γούμαι = "relate," "narrate," as of old.

διήγησις

is used *ter* in the letter of Aristes to Polycrates (I, S. 322) to describe the "narrative" he has to unfold—one thinks of the first and last lines of *Sordello*. The noun occurs twice in PSI I. 85 (iii/A.D.), from a rhetorical treatise, defining what was technically known as ἡ χρεία: see above *s.v.* ἀπομνημόνευμα. The χρεία is to be "concise":—8 Διὰ τί σύντομον; ὅτι πολλάκις ἐκταθὲν ἢ διήγησις γίνεται ἢ ἄλλο τι. Δ. therefore implies some fullness of narrative, which suits the use of the word in the Preface of Lk. MGr keeps the -μα noun—διήγημα "narrative" with dimin. διηγηματάκι.

διηγεκίης.

In NT peculiar to Heb, and there only in the locution εἰς τὸ διηκεῖς = *in perpetuum*. This occurs twice in P Kyl II. 427 (end of ii/A.D.), once without context and once following μισθώσασθαι. Deissmann (*BS*, p. 251) cites *LM Ae* 786¹⁶ (Imperial) τετεμημένους ἐς τὸ διηκεῖς. The adj. was in use, as may be seen from BGU II. 646²² (A.D. 193) εὐχομένους ὑπὲρ τε τοῦ διηκεοῦς αὐτοκράτου, *Syll* 540¹⁰⁸ (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηκεκῆ μὴ ἐλάττω τοῦ ἐνεργουμένου λίθου, *OGIS* 660⁶⁵ (i/A.D.) οὐ (sc. τοῦ Σεβαστοῦ) [καὶ περὶ τῆς πάντων [ἡ]μῶν] σωτηρίας ἡ (L. ἢ) διη[νε]κεκῆς [εὐ]εργεσίαι (L.—la) καὶ πρόνοιᾳ [έ]στιν. In P Lips I. 26⁵ (beginning of iv/A.D.) we have ἐπὶ τὸ διηνεκ[ί]ες. For the adv. διηνεκῶς see *OGIS* 194¹² (B.C. 42) ἀνελιπτῆς μὲν διηνεκῶς [παρὰ τοῦτον τὸν χρόνον] πάντας πάντων ἐτήρησεν. The η, where a *furum* would be expected in Attic, suggests that the word generally came into Attic literature from Ionic poetry—it is found in Homer. See Maysen *Gr.* p. 13.

δίεστιμη.

P Tebt I. 22⁴ (B.C. 112) περὶ ὧν σοι διεστάμη, "about the matters on which we had a dispute" (Edd.). So BGU IV. 1099⁵ (Augustus) περὶ ὧν διεστάμεθα συγχωροῦμεν—a marriage contract, which is apparently the happy ending to a difference. *ib.* 1100⁵, of same period, shows the parents

drawing up the contract. In *ib.* 1115⁴ (B.C. 13) περὶ τῶν διεστα[μένων] συγχωρεῖ, and 1166⁴ (same date and form), we have loans negotiated. Schubart has an elaborate paper on these συγχωρήσεις in *Archiv* v., esp. p. 48f. Is it possible to take δ. in a weaker sense, "discuss", rather than "dispute"? That would reconcile these formulae with the one in P Rein 181³ (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατῆς γενόμενος τῶν συναλλαξ[έ]ων οὐθὲν τῶν διασταθέντων μοι πρὸς αὐτ[ὸ]ν ἐπὶ τέλος ἤγαγεν, "mon adversaire, une fois en possession desdits actes, n'a exécuté aucun des engagements convenus entre nous" (Ed.), and so *ib.* 19¹¹. It would be literally "the things I discussed with him." See also *OGIS* 315¹⁵ (B.C. 164-3) ὀρθῶς οὖν καθ' ὑπερβολὴν δίστω, a difficult passage where Dittenberger's note balances two very different renderings. In the NT δ. is confined to the Lucan writings: Hobart (p. 170) characteristically adduces a number of medical parallels. There is a parallel for the weak aorist active (Ac 27²⁸) in P Leid Wxi³⁵ (ii/iii A.D.) δίστησεν τὰ πάντα, "separavit omnia" (Ed.). The verb is similarly transitive in Ac I. c., βραχὺ being the object—Blass (*Comm. ad loc.*) paraphrases βραχὺ διάστημα ποιήσαντες.

δικάζω.

This verb, which is read *bis* by B in Lk 6³⁷, may be illustrated. P Hib I. 30¹⁹ (B.C. 300-271) διὸ δικάζομαι σοι τοῦ ἀρχαίου [καὶ τόκου], "I therefore am taking legal proceedings against you for principal and interest" (Edd.), P Oxy II. 237^{iii.32} (A.D. 186) δεδικάσθαι ὑπογίως πρὸς αὐτόν, "had recently brought an action against him" (Edd.), P Lond 973^{b.8} (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἔλθειν πρὸς σ[ε], P Strass I. 41⁸ (A.D. 250) περὶ δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω, and CP Herm I. 25^{ii.3} σῆνδικος εἶ(πε) σήμερον μόγις ἐδυνήθης καὶ σὺ δικάσαι.

δικαιοκρισία.

The emphasis which this compound lays on the character of the Judge rather than on the character of the judgement in Rom 2⁵ (see SH *ad l.*), receives support from two passages in the Oxyrhynchus papyri—the first in I. 71^{i.4} (A.D. 303) where a petitioner appeals confidently to the Praefect *εὐέλπις ὧν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν*, "being of good hope to obtain righteous judgement from thy Magnificence" (cf. Nägeli, p. 48, *LAE*, p. 89f.). The second is in VI. 904² (v/A.D.) where a certain Flavius, who has been subjected to indignity in the discharge of certain official duties, addresses the Praeses—*ἢ τῆς ὑμετέρας δικαιοκρισ[ί]ας καθαρότης πάντως κάμει ἐλέησει τὸν γεγηρακότα καὶ ἀσυνθηκῆ διαπεπονθότα καὶ χλεῦνη παρὰ Φιλοξένου*, "the purity of your righteous judgement will surely pity me, an old man who has suffered a breach of covenant and mockery at the hands of Philoxenus" (Edd.). The word occurs again in the very fragmentary P Flor I. 88²⁶ (? A.D. 215) σου δικαιοκρι[σί]ας τυχεῖν?

δικαιολογία.

For δ., as in 2 Macc 4⁴, we may cite P Hawara 69 *verso*^{ii.8} (i/ii A.D.) (= *Archiv* v. p. 383) ἐπὶ ταύτης εἰμὶ τῆς δικαιολογ[ί]ας π[ι] . . . P Flor I. 61³ (A.D. 210) πρὸς δὲ τοῖς μ[ε]ξο[γ]α δικαιολογίαν παραθεμαί, P Lips I. 38^{ii.4}

(A.D. 390) αἱ ἐκ νόμων ἀρμό[σ]ουσαι δικαιο[λ]ογίαί καὶ π[αρ]αγραφαὶ κτλ. The verb occurs P Tor I. 1ⁱⁱⁱ.¹⁸ (B.C. 117) καὶ δικαιολογηθέντων τῶν συνκαταστάντων αὐτοῖς: see Peyron's note, p. 106.

δίκαιος.

Our sources have naturally little light to throw upon the deeper Christian significance of this important word, but we may give a few examples showing its general usage. The adjective is applied to a "just measure" (μετρήσει δ.) P Tebt I. 11⁴³ (B.C. 119), 105⁴¹ (B.C. 103) etc., and a "just rule" (σκυτάλη δ.) P Rein 20²⁴ (B.C. 108). Then it would seem to have become a *vox propria* in connexion with the rise of the Nile, e.g. OGIS 666¹¹ (i/A.D.) νῦν μάλλον ἀπέλαυσε (sc. ἡ Αἴγυπτος) τῆς δικαίας ἀναβάσεως τοῦ θεοῦ: see Dittenberger's note and cf. Deissmann *BS*, p. 116. In P Petr II. 28^{viii}.⁶ (taxing account—iii/B.C.) we hear of a δικαίου νήσου. The neuter is very largely used substantially, for "duty," "rights" or "claims." Thus in P Petr II. 10²⁷ the royal gooseherds make petition that certain grievances be set right, ἵνα δυνώμεθα τὰ δίκαια ποιεῖν τῷ βασιλεῖ, "in order that we may be able to do our duty to the king": cf. the neuter plural of the "duties" of marriage, e.g. P Oxy VI. 905⁹ (marriage contract—A.D. 170) συμβιούτωσαν [οὖν ἀλλήλοισι οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ γάμου δίκαια, *ib.* X. 1273²³ (A.D. 260), BGU IV. 1098²⁴ (c. B.C. 18) τηρεῖν τὰ πρὸς τὴν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια.

The meaning of "right," "justice," to which this leads, figures in the concluding formula of numerous petitions: cf. also Col 4¹. Thus P Magd 2⁹ (iii/B.C.) where a widow petitions Ptolemy III—ἵνα ἐπι[σ]τὴ κατὰφυγοῦσα, βασιλεῦ, τοῦ δικαίου τύχῃ, and P Oxy III. 486⁶⁵ (A.D. 131) ἵνα τὰ ἐ[μα]υτῆς δίκ[α]ια λάβω. Cf. P Oxy IV. 746⁹ (a letter of recommendation—A.D. 16) τοῦτο οὖν ἐάν σοι φα[ί]νηται σπουδάσεις κατὰ τὸ δίκαιον, "please therefore further him in this matter, as is just" (Edd.). So with the negative in a complaint, as BGU IV. 1187²⁰ (c. B.C. 1) μη[δ]ενὸς δικα[ί]ων ἀντεχόμενοι. "Claim" or the like will render it in P Kyl II. 68²⁷ (B.C. 89) ἕξ'. . . ἐάν δὲ περιγένομαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει, "if I survive, I may obtain satisfaction from her as is right" (Edd.), P Tor 1ⁱⁱ.²⁷ (B.C. 116) καὶ ταύτην μηδ' ὀλοσχερῶς πᾶσιν, ἀλλὰ τοῖς ἔχουσιν τι δίκαιον, P Tebt II. 320¹⁰ (A.D. 181) ὑπετάξαμ(εν) [ἡ]μῶν τὰ δίκαια, "we append our claims" (Edd.). Δ. often answers to the Latin *ius*, as P Lond 1164(e)⁶ (A.D. 212) (= III. p. 160) τὰ ὑπάρχοντα αὐτῷ μέρη οἰκίων δύο οὐσῶν ἐν τῇ Ἀντιουοπόλει ἔλθοντα εἰς αὐτὸν ἀπὸ [δι]καίου [π]αραχωρήσεως γενομένης κτλ, and often for the *ius liberorum*, which qualified a woman to appear in legal transactions without a guardian. Thus so in the same formula P Thead 1⁵ (A.D. 306), P Oxy IX. 1199⁷ (iii/A.D.), *ib.* X. 1276² (A.D. 249) ἡ δὲ Μειθοῦς χωρὶς κυρίου χρηματίζουσα κατὰ τὰ Ρωμαίων ἔθη τέκνων δικαίω, so ²¹, and *ib.* 1277³ (A.D. 255), and cf. *Archiv* i. p. 310 f. The difficult phrase ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, P Tebt I. 52¹⁴ (B.C. 118), is translated "they shall give and receive satisfaction before the *chrematistae*" by the editors, who note that it is "apparently another way of saying *διδόναι καὶ δέχεσθαι δίκην*, according as the verdict was against or for them"; but see Wenger in *Archiv* ii. p. 493, who renders

"Recht zu geben und zu nehmen, d. i. sich beklagen zu lassen und zu klagen." Δικαία appears as a fem. subst. in OGIS 8²⁹ (iv/B.C.) βαθόνει τὰ πόλε[ι] καὶ τὰ δίκαια, "helping the state and justice." In the late P Lond 483⁵ (A.D. 616) (= II. p. 325) τὸ δίκαιον is applied to a monastery, evidently with reference to its "corporate unity as distinct from the individual who happens at any given time to represent it as prior" (see the editor's note).

For the adverb, cf. P Magd 29⁵ (B.C. 218) οὐ δειρήρατ μοι δικαίως—a complaint that the division of a piece of land has not been made "fairly." For the combination ὁσίως καὶ δικαίως, as in 1 Thess 2¹⁹, see P Par 63^{viii}.^{12ff.} where a letter-writer claims that he has acted "in a holy and just way:" before the gods—ἐγὼ γὰρ πιστεύσας οὐ τε καὶ τοῖς θεοῖς, πρὸς οὓς ὁσίως καὶ δίκ . . . δικαίως [πολι]τευσάμενος κτλ. M Gr is δίκιος: the phrase ἔχω δίκιο, "I am right," recalls the old substantival use. It should be added that Δίκαιος appears as a proper name: cf. the Latin *Iustus*, as in Ac 1⁵, 18⁷, Col 4¹¹.

δικοισύνη.

So far as we have noticed, this word is rare in the papyri, though it occurs very frequently in the inscriptions. From the papyri we can quote P Rein 10⁹ (B.C. 111), where it is used as a name or title of Cleopatra: cf. *Syll* 763 "Ἰσιδι Δικοισύνη with the editor's note, BGU IV. 1138⁴ (B.C. 19), in a cancelled line, ἐπὶ τὸ(ν) τῆς δικαιοσύνης(ς) σφου[δ]η[ρ]ατισμ(όν), in a petition to an epistrategus. P Leid W^{xvii}.³⁹ (ii/iii A.D.) is addressed to a deity οὐ ἡ δικ(αι)οσύνη οὐκ ἀποκινῆται, οὐ αἱ μούσαι ἱμνοῦσι τὸ ἔνδοξον (ἄνομα). In the magic P Lond 46⁴⁰⁸ (iv/A.D.) (= I. p. 78) it is found in a hymn addressed to Hermes. In P Thead 23⁹ (A.D. 342) a man petitions Flavius Abinnaeus with reference to his neighbour who has attacked his sheep ληστρικῶ τρόπ[ω] . . . παρὰ τὴν [δικα]ισύνην, "after the manner of a brigand, contrary to justice." From the inscr. it is sufficient to add OGIS 339⁴³ (c. B.C. 120) διὰ τὴν τῶν ἀνδρῶν δικαιοσύνην τε καὶ φιλοτιμίαν, *ib.* 438⁵ (i/B.C.) ἀνδρα ἀγαθὸν γερόμενον καὶ διενέκναι πιστεῖ καὶ ἀρετῇ καὶ δ[ικ]αιοσύνη καὶ εὐσεβείαι (cf. 2 Pet 1^{5ff.}), *Cagnat* IV. 247⁵ (c. B.C. 150), where the Demos of Assos, having been asked by that of Stratonicea to appoint an arbitrator for them, gives itself a testimonial as διὰ παντὸς πρόνοιαν ποιοῦμενος περὶ δικαιοσύνης. The Index in *Syll* III. contains about thirty references for the word.

δικαίω

is used in a general sense "think or deem right" in P Giss I. 47¹⁶ (time of Hadrian) with reference to a girdle (παρὰζώνιον) of which a man reports—ἀλλ' οὐδ' ἐδικαίωσα ἀγοράσαι ἀποδοκιμασθῆναι δυνάμενον, "I did not think it right to purchase it, seeing that it is liable to be rejected." In P Kyl II. 119¹⁴ (A.D. 54-67) the reference is to awarding a verdict in the courts: ἐδικαίωσεν ἀποδοῦναι ἡμᾶς τὸ κεφάλαιον καὶ ἀνακομίσασθαι τὴν ὑπόθηκην, "he decided that we should repay the capital sum and recover the mortgage," etc. The case was before a δικαιοδότης, and the verb gives an interesting contemporary illustration of Paul's usage. From the same century comes P Tebt II. 444 τὰ δ[ικ]αίως τῆς συγγραφῆς δετακιομένα κεφάλαια (/. δεδικαιομένα κεφάλαια), "the sums fixed [declared just] by the contract." The

spelling may be taken as evidence that the word was good vernacular! Add the fragmentary P Oxy III. 653 (A.D. 162-3), where the Praefect refers to a trial before the Chiliarch—*δὸν μεταπέμπειν δικα[ιο]ῦμεν*. For the force of *ἐδικαιώθη* in I Tim 3¹⁶ Dibelius (*HZNT ad I*) compares the use of the verb in the mystery-religions, e.g. Reitzenstein *Poimandres* 13⁹ (p. 343) ὁ βαθμὸς οὗτος, ὦ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. χωρὶς γὰρ κρίσεως ἰδὲ πῶς τὴν ἀδικίαν ἐξήλασεν. ἐδικαιώθημεν, ὦ τέκνον, ἀδικίας ἀπούσης, where δικαιοῦσθαι refers to “die Wesensänderung, die im Mysterium mit dem Mysteren vergeht (nahezu = ἐθεώθημεν).” So “Christus ward der Sphäre der ἀδικία entrückt, in die Himmelswelt emporgehoben, erhöht und vergottet.”

δικαίωμα.

In P Tor I. I iii. 21 (B.C. 117) δικαίωματα means apparently “arguments of counsel”—*παραγινωσκομένων αὐτοῖς ἐξ ὧν παρέκειντο δικαιομάτων ὧν ἑκάτερος ἤρειτο*: so 23 and v. 26 *ἐπελθὼν δὲ καὶ ἐπὶ τὰ τοῦ ἀντιδικίου δικαίωματα*. Similarly in *OGIS* 13¹⁴ (early iii/B.C.) when the people of Priene proved their immemorial possession of certain territory *ἐκ τῶν ἱστοριῶν καὶ ἐκ τῶν ἄλλων μαρτυριῶν καὶ δικαιομάτων [με]τὰ τῶν ξετιῶν [σπουδῶν]*, the meaning “awards” would seem to be possible, but “arguments” suits μαρτυριῶν better. Bishop Hicks’s note (*Historical Inscri.* 1 p. 260) will show the stages in this centuries-old dispute. P Lille I. 29²⁵ (from a code—iii/B.C.) prescribes examination of slaves by torture *ἐὰν μὴ ἐκ τῶν τεθέντων δικαιομάτων δύνωνται κρίνειν*, “si les pièces du procès ne leur permettent pas de juger” (Ed.). Cf. P Petr II. 3S (c)⁵² (iii/B.C.) (= III. p. 55), where a man is sent to Alexandria *ἐχόντα καὶ τὰ πρό[s] τὴν κατάστασιν δικαίωματα*, “having with him the papers justifying his case,” the *pîces justificatives* as the editors describe them. The same phrase occurs in Preisigke 3925⁵ (B.C. 149-8 or 137-6). There is also P Petr III. 21 (g)⁴⁹ (iii/B.C.) *ὁ καὶ παρέδοτο ἐν τοῖς δικαίω[μα]σι*, which follows *ἅμα τε γραπτὸν λόγον [καὶ δικαίω]ματα θεμένης* with the same meaning. In BGU I. 113¹⁹ (A.D. 143) *ἀ δὲ παρέθεντο δικαίω[μα]τα* the word = “credentials”: so *ib.* 265¹⁷ (A.D. 148) and IV. 1033^{7, 19} (Trajan). Cf. the combination here with that in P Tor I above (*ad init.*). In P Lond 360⁸ (? ii/A.D.) (= II. p. 216) a certain Stotoëtis surrenders to his sisters his “claim” on a slave-girl belonging to their mother—*οὐ ἔχει δικαίωματος τῆς ὑπ[αρχ]ούσης τῇ μητρὶ αὐτῶν παιδίσκης δούλης*. Similarly P Oxy VIII. 1119¹⁵ (A.D. 254) *τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιομάτων*, “the exceptional rights claimed by our native city” (Ed.). MGr δικαίωμα = “justice.”

δικαστήs.

The word is found *quater* in P Petr I. 27, 28, fragmentary legal records of iii/B.C. In P Oxy III. 653 (time of Antoninus Pius), the account of a trial, the Praefect declares—*εἴτε οὖν πάρισιν οἱ ἀντιδικ[ο]ι εἴτε μὴ πάρισιν, δικαστὴν λήψονται δὲ παρακολουθῶν τῇ Ὀνονάτου κρίσει τὴν Κανωπίτην ἐξετάσει κτλ.*: cf. *ib.* I. 67¹⁷ (A.D. 338) *καταλα[μ]βάνοντες τὴν σὴν ἀρετὴν δ[ε]ρόμεθα συ[ν]χωρηθῆναι δικαστὴν ἢ μείναι εἶναι Ἄετιον τὸν προπολιτευόμενον*, “knowing your goodness, I beg you to allow Aëtius, ex-magistrate, to be judge in this matter” (Edd.), P Lond 971¹⁹ (iii/iv A.D.) (= III. p. 129). The importance of the office

comes out in *OGIS* 499³ (ii/A.D.) *τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν*, 528⁷ *δικαστὴν ἐν Ῥώμῃ*. On the ἀρχιδικαστής, who seems to have occupied the position of a permanent judge at Alexandria, before whom parties in civil cases could elect to have their disputes tried, see Milne, *Roman Egypt*, p. 196 ff. P Lond 908¹⁷ (A.D. 139) (= III. p. 132) mentions an ἀ., and also (l.¹⁹) *Εἶδα[?]μονος δι[έ]ποντος τὰ κατὰ τὴν ἀρχιδικαστείαν*. The abstract figures without ἀρχι- in *Michel* 477¹⁹ (mid. ii/B.C.) *ἀπολυθείς τε ἀπὸ τῆς δικαστείας ἐπεδήμησεν κτλ.* For the δικαστήριον, as the Praefect’s tribunal or court, see P Strass I. 5^{17, 19} (A.D. 262), P Oxy I. 59¹¹ (A.D. 292), P Amh II. 82^{4, 19} (iii/iv A.D.), etc. MGr δικαστής survives unchanged.

δίκη.

This word in Homer may = “custom,” “usage”: hence “right” as established usage, extended further to a “process of law” or “judicial hearing,” e.g. P Hib I. 30²⁴ (B.C. 300-271) *ἡ δίκη σοι ἀναγραφῆσεται[α] ἐν [τῶ] ἐν Ἡρακλείους πόλει δικαστηρίω*, “the case will be drawn up against you in the court at Heracleopolis” (Edd.), P Rein 15²¹ (B.C. 109) *ἀνευ δίκης καὶ κρίσεως καὶ πάσης εἰρεσιλογίας*, “sans procès, contestation ni chicane d’aucune sorte” (Ed.), similarly P Lond 29S¹⁶ (A.D. 124) (= II. p. 206), P Oxy III. 486²⁸ (A.D. 131) *τὴν μὲν μητέρα μου συνέβη ἀποθανεῖ[ν] πρὸ τῆς δίκης*, “it happened that my mother died before the trial” (Edd.), etc. From this it is a natural transition to the result or the lawsuit, “execution of a sentence,” “penalty,” as P Fay 21²⁴ (A.D. 134) *ὅπ[ω]ς τῆς ἀποθίας (= ἀπειθ.) ἐκίνοι τὴν προσήκουσαν δίκη[ν] ὑ]πόσχωσι*, “in order that they may pay the fitting penalty for their disobedience”: cf. 2 Thess 1⁹, Jude 7, Wisd 18¹¹, 2 Macc 8¹¹. From P Eleph 1¹² (B.C. 311-10) (= *Selections*, p. 3) onwards, the phrase *καθάπερ ἐγὼ δίκης* is very common = “as if a formal decree of the court had been obtained.” In partial illustration of the personification of Δίκη in Ac 28⁴ we may quote in addition to the exx. in Weststein and Field (*Notes*, p. 148 f.) *Syll* 810 *εἰ δὲ τι ἐκὼν ἐξαμαρ[τ]ήσῃσι, οὐκ ἐμὸν ἐπαράσ[σασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσει[ως]*.

A fairly early Christian inscr. from Attica, *Kaibel* 173¹⁷, has *δίκης μετὰ λοίσθιον ἡμαρ*, of the Day of Judgement.

δίκτυον.

A Christian epitaph from Aegina, *Kaibel* 421 (? v. A.D.) makes the departed rejoice because

δίκτυα λυγρὰ

καὶ γοεράs παγίδας προῦφυγον ἀμπλακίτης.

This is of course purely literary, but between Epictetus and the Gospels we may be sure of vernacular warranty. Moreover it survives in MGr *δίχτυ*.

δίλογος.

must be recorded as one of the small class that cannot be illustrated. *Διλογία* “repetition” and *διλογεῖν* “repeat” are quoted from Xenophon and later writers, *δίλογος* itself in the same sense from Pollux. But the Pauline sense is still unsupported: see Nageli, p. 52.

διό.

P Oxy III. 483³⁴ (A.D. 108) *διὸ ἐπιτελεῖτε ὡs καθήκει*, “execute the deed therefore, as is fitting” (Edd.), *ib.* IX.

119S¹⁵ (notification of death—A.D. 150), διό ἀξίω τούτους ἀναγραφῆναι τῇ τῶν τετελευτηκότων τάξει. For διό καί see P Par 46¹⁴ (B.C. 153) διό καί ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μητρός αὐτῷ διακριθῆναι.

διοδεύω.

In P Amh II. 36¹³ (c. B.C. 135) a cavalry officer petitions the Strategus concerning some danger which he experienced in "passing through" certain districts on his way to Thebes—λείπω τε τὴν ὑπερβολὴν, διοδεύω κινδυν[εῦω π]αρ' ἑκαστον· διό ἀξίω . . . Cf. *OGIS* 613² (A.D. 392) τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντός εἰρηνεύσθαι ἡσφαλίσατο, 665² (A.D. 49) τοὺς διοδεύοντας διὰ τῶν νομῶν στρατιώτας. See Anz *Subsidia*, p. 344.

Διονύσιος.

The extreme frequency of this name in the Hellenistic period is seen at a glance in the *indices personarum*. It is to be taken into account in estimates of the religion of the world in which Paul worked. On survivals of the Dionysus cult, evidenced by the posthumous importance of Dionysius the Areopagite, see Rendel Harris *Annotators of Codex Bezae*, p. 77 ff.

διόπερο.

P Flor III. 382¹⁸ (A.D. 222-3) διόπερ θαυμάσας αὐτοῦ τῆν ἀνυπέρβλητον τόλμ[αν καί] ἐπήρειαν καὶ ἀνομίαν, οὐκ ἡσύχασα κτλ, P Fay 20¹⁰ (imperial edict—iii/iv A.D.) διόπερ ἰστώσαν ἅπαντες ἐν ταῖς πόλεσιν ἀπάσαις κτλ.

διοπετήης.

The marginal rendering of the word in the RV "fallen from heaven" rather than "from Jupiter" is supported by Field (*Notes*, p. 130), who cites Dion. Hal. *Ant.* ii. 71 ἐν δὲ ταῖς πελταις ἄς οἱ Σάλιοι φοροῦσι, πολλαῖς πάνυ οὔσαις, μίαν εἶναι λεγουσι διοπετή (afterwards explained by θεόπεμπτον). Of course the two amount to the same thing, since Zeus is the primeval sky-god: see A. B. Cook's great monograph, *Zeus*.

διόρθωμα.

Rev L 57¹ (iii/B.C.) δ[ι]όρθωμα τοῦ νόμου ἐπὶ τῆ[ι] [ἐλ]αῖκῆ, "revision of the law concerning the oil-contract": cf. P Par 62¹ 7 (ii/B.C.) κατὰ τοὺς νόμους καὶ τὰ δια[γράμ]ματα καὶ τὰ προ[σ]τάγματα καὶ τὰ διορθώματα (i. διορθώματα), *Michel* 469¹⁷ (ii/B.C.) κατὰ τὸ Θαλιεύκτον διόρθωμα.

The verb is common, e.g. P Tebt I. 23¹² (c. B.C. 119 or 114) διό καί ἐτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεῖς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), *ib.* 27¹² (B.C. 113) οὐδαμῶς τὰ παρὰ τὸ δέον (pap. δειον) κεχειρισμένα διορθωμένους, "with no improvement whatever in your improper procedure" (Edd.), P Petr III. 53(*k*)⁴ . . . [α]πὸ στειλον πρὸς με ὅπως διορθωθῆ, P Giss I. 41¹¹ 10 (time of Hadrian) μετὰ τοῦ (i. τὸ) διορθώ[σ]αι κατὰ τὸ δυνατὸν τὰ ἡμέτερα. It is used in connexion with "payments" in P Oxy III. 483¹⁶ (A.D. 108) τόκου] . . . ὄν καὶ διορθώσω ἐπ[ὶ] [λ] συνκλ[ε]ισμῶ ἐκάστης δωδεκα[μ]ήνου, BGU III. 920¹⁸ (A.D. 180-1) ὄνπερ φόρον διορθώσασθαι

σοι ἐνεύαυτα κατ' ἔτος. It acquired a technical sense in book-production, where the διορθωτής was what we call a printer's reader. Vettius Valens (p. 276) tells a story of an audacious youth who offered Euripides to "correct" his poems, observing γράφει ποιήματα οὐκ ἐπίσταμαι, τὰ δὲ κακῶς γραφέντα διορθώσθαι. The poet replied: τοιγαροῦν κακῶς γράψας . . . τὰ σαυτοῦ καλῶς διορθώσον. (Note the juxtaposition of middle and active.)

διόρθωσις.

Like the verb (see above), διορθωσις is used of "payments," as P Tebt I. 61(*a*)³³ (B.C. 118-7) διὰ τὸ μὴ εὐσυνθετικένας ἐν τῇ διορθώσ[ε]ι τοῦ ἐπιβληθέντος α]ὐτῶι στεφάνου, *ib.* 64(*a*)¹¹⁴ (B.C. 116-5). A better parallel to the NT usage (11eb 9¹⁰) is P Leid W^{xvi}.¹² (ii/iii A.D.) ἀλλὰ κατηξιώθη τῶν πρὸς διάρθρωσιν (i. διόρ—) βίου μελλόντων.

διορῶσσω.

The exact phrase of Mt 24⁴³, Lk 12⁵⁹, is found in P Petr III. 28 *verso* (*b*)² (B.C. 260) ὅτι διώρῶσεν οἰκίαν, "because he broke into a house." Cf. *OGIS* 483¹¹⁸ (ii/B.C.) μὴ ἐξουσια δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μῆτε ἐποικοδομεῖν μῆτε διορῶσσειν μῆτε ἄλλο καταβλάπτειν μηθέν, and an interesting inscription from a tomb published in *ZNTW* i. p. 100, where mention is made of certain persons βουλομένο(ν)ς διορῶσσειν.

Διόσκοροι.

On the form see Maysen *Gr.* p. 10 f., where it is shown that the divine name was regularly Διόσκοροι, the Attic form: Διοσκούριον occurs once, in P Petr III. 117(*d*)²⁴ (iii/B.C.) τοῦ [περὶ] τὸ Διοσκούριον. The Ionic form with ου appears in Ac 28¹¹ practically without variant. It is noteworthy that the extremely common personal names derived from the Dioscuri—see above, *s.v.* Δίδυμος—take the forms Διόσκορος and Διοσκουριδης, and the latter figures even in Attica (Meisterhans *Gr.* p. 27). Schweizer, *Perg.* p. 67, discusses the relation of the forms, which may be confidently assigned to dialect mixture. The suggestion is that Dioscorus and Dioscurides as personal names came in by different channels. See also Pauly-Wissowa v. col. 1141.

δίτι.

For δίτι with its full causal force, see P Tebt I. 24³⁴ (B.C. 117) καὶ δίτι δι' ἄλλων προσανενηγόχαμεν, "owing to my giving information through the officials" (Edd.), P Giss I. 82²² (A.D. 117), P Lond 243¹⁴ (c. A.D. 346) (= II. p. 300) ἵνα . . . ἀπολύσῃς αὐτοὺς δίτι οἶδας καὶ αὐ[τὸς] ὅτι ἐωρτή ἐστι(ν), etc. In the papyri, however, as in the LXX and late Grk generally, the word is often used practically = ὅτι, "that," e.g. P Petr II. 4(9)⁸ (B.C. 255-4) οἶδας δὲ δίτι [ὅ] τόπος ἐρημὸς ἐστίν, P Tebt I. 12²⁰ (B.C. 118) ἐπὶ οὐ καὶ σὺ οὐκ ἄγνοεῖς ἐν ἡ ἐσμέν ἀσυχολί (i. -λαί) καὶ δίτι ἐν τῆι [ο]ῦ στρα(τηγῶ) ἐσμέν φυλακῆ(?), "for you know how busy I am, and that I am in attendance upon the strategus" (Edd.), and from the inscr. *OGIS* 90²⁸ (Rosetta Stone—B.C. 196) ὅπως γνώριμον ἡ δίτι οἱ ἐν Αἰγύπτωι αἰξουσι καὶ τιμῶσι τὸν θεόν Ἐπιφανῆ Εὐχάριστον βασιλεία, *Syll* 654 *ter* (? ii/B.C.—in Messenian Doric). For the corresponding NT usage, see Blass *Gr.* p. 274, where

Rom 1^{19, 21}, 3²⁰, 8⁷, are quoted for διότι = "for," and add 1 Pet 1^{16, 21}, 2⁶, as compared with 3¹⁰. 1 Th 2⁸ and Gal 2¹⁶ may be quoted as illustrating the ease of the colloquial transition: see Jebb in Vincent and Dickson *Mod. Greek*² App. p. 338. Mayser *Gr.* p. 161 has shown that the use of διότι for ὅτι is by no means confined to occurrences after vowel's: cf. Thackeray *Gr.* i. p. 138 f. and Kaelker *Quaest.* pp. 243 f., 300. It may be added that, according to Meisterhans *Gr.* p. 252 f., διότι is never used with a causal force in the Attic inscr. from iii/B.C. onwards.

Διοτρεφής.

For this proper name, as 3 Jn⁸, cf. *OGIS* 219¹ (iii/B.C.) ἐπιμνημόντος Νυμφίου τοῦ Διοτρεφούς.

διπλοῦς.

For this common word we may quote P Amh II. 33 (c. B.C. 157), where reference is made to the severe penalties incurred by advocates who had assisted persons charged with defrauding the Treasury. No longer were they allowed to practise, and had to pay to the Crown (εἰς τὸ βασιλικόν) "twice the sum (of the damage) increased by one tenth"—διπλοῦν τὸ ἐπιδέκατον. Other exx. are P Tebt I. 11¹⁶ (B.C. 119) τὰ προκείμενα διπλά, "twice the aforesaid amount," P Oxy VIII. 1124¹⁵ (A.D. 26) ἐκφόρ[ω]ν διπλοῦν, "double the rent," P Fay 110³⁰ (A.D. 91) τὰς δὲ ὀλένας τοῦ ἐλαιουργίου δι[ε]πλάσ ποιήσον, "make the hinges (?) of the oil-press double" (Edd.), P Oxy IV. 741³ (ii/A.D.) σφυρίδι διπλή καρύων ἄ, "I double basket of nuts" (Edd.), P Hamb I. 21¹⁰ (A.D. 314-5) ἐκτίσιν σοι τοῦ ὑπερπεσόντος χρόνου τῆν ἐπὶ τοῦ τότε καιροῦ ἰσομένην τιμὴν διπλὴν ὡς ἔσταται, etc. In *Ostr.* 1291³ (A.D. 148) ἔσχ(ομεν) ὑπ(ὲρ) διπλῶν so much, διπλοῦν seems to be a tax. Wilcken (*Archiv.* i. p. 126) refers to P Oxy I. 141 of date A.D. 503 as the earliest ex. of διπλοῦν as a wine measure known to him. In P Petr II. 13 17⁴ (B.C. 258-3) we find a form δίπλειον = δίπλειον—καὶ δίπλειον εἰληφέναι τοῦ διαγεγραμμένου ὀψωνίου ἐν τῷ κθ (ἔτει), "and that I received double the allowance of provision money in the 29th year" (Edd.). In BGU I. 213⁴ (A.D. 112) διπλώματος ὄνων may be a "licence" to own donkeys: cf. P Tebt II. 360³ (A.D. 146) διπλώματος?) λαχα νοπώλου?) with the editors' note.

δίς.

BGU III. 913² (A.D. 206) δις μηνός: the document is of special interest as having been written in Myra in Lycia, and hence being one of the very few known papyri from Asia Minor, see *Archiv.* ii. p. 138. For the phrase εἰς δίς, cf. P Flor II. 181⁹ (iii/A.D.) ἔπεψα οὖν εἰς δίς πρὸς σε τὸν ὀνηλάτην. With δις ἀποθανόντα in Jude¹² we may compare P Oxy I. 33¹⁰ 4 where a man condemned to death salutes the Emperor (? Marcus Aurelius), τίς ἤδη τὸν δευτέρον μου ἄδην προσκυνῶντα . . . μετεκαλέσατο: "who has recalled me when I was now saluting my second death?" (Edd.).

διστάζω.

P Par 63^{ii. 57} (B.C. 165) τὸν πάντων ἐπειρότατον . . . τὰ τῆς χράας σ[υ]νπληροῦν, ἐπαν[ά]γοντα τὸ διστ[α]ζόμενον ἐπὶ τὸν ἐνκείμενον κανόνα, "that even the most inexperienced

person in the world might be able to accomplish what was required, if he applied the doubtful cases to the rule provided for him" (Mahaffy), and for the corresponding substantive see *ib.* iii. 83 παραχρήμα προσαναφέρειν ὑπὲρ τῶν δοκούντων τινὰ διστασ[μ]όν, "to refer to us at once concerning any points which seemed to be open to doubt" (*id.*). P Giss I. 18⁹ (time of Hadrian) δηλώ οὖν σοι, ἵνα μὴ διστάξης: ἐπο[ρ]εῖθι γὰρ εἰς Ἐρμού πόλιν.

δίστομος

is found in a fragmentary context in an inscr. from Delos, c. B.C. 230, published in *BCH* xxix (1905), p. 508, no. 167 B⁸⁵. See also P Leid W^{iii. 6} (ii/iii A.D.) ἔχε . . . μαχαίριν ὀλοσ[ι]θρον δίστομον.

διχάζω.

We are unable to cite any vernacular instances of this verb (found in Plato); but δίχα is common, e.g. P Oxy II. 237^{viii. 37} (A.D. 186) δίχα ἐπιστάματος τοῦ βιβλιοφυλακ[ου], "without an order from the record-office," P Giss I. 66³ (early ii/A.D.) δίχα τῆς ἡμετέρας ἐπιστολ[ῆς], BGU III. 908²² (time of Trajan) δίχα πάσης ἐξουσίας ἐπελθόντες etc.

διχοστασία.

Michel 448¹⁹ (end ii/B.C.) τὰν τε κτησίων καὶ τῶν ποτ' ἀλλάλους συναλλαγμάτων πάντων ἐν παραχαί τε καὶ διχοστασίαι τῷ μεγίσται κειμένων. To Wetstein's examples of this word (*ad Rom* 16¹⁷) Field (*Notes*, p. 166) adds two from Dionysius of Halicarnassus and one in Ionic from the *Florilegium* of Stobaeus.

διχοτομέω.

The word is found in a very touching sepulchral inscription from Lycaonia (iii/iv A.D.), published in *JHS* xxii. (1902), p. 369 f., which on account of its simplicity and pathos may be given entire, as freshly read by Prof. W. M. Calder:—Γορδιανὸς τῇ γλυκυτάτῃ μου συμβίῳ Γαειάνῃ, ὑπὲρ τοῦ μέλιτος γλυκυτάτῃ, τῇ συνησάσα μοι χρόνους ὀλίγους ἐπι[τ]ίμως, κὲ τῷ νεῖψ μου τῷ πρωτοτόκ[ω] Ἀμβροσίῳ τῷ διχοτομήσαντί με τοῦ πολοῦσιον ζῆν. εὐθὺς γὰρ πεντήκοντα ἡμέρας πληρώσας ἐξηκολούθησεν τῇ μητρὶ τῇ πανμακαρίτῃ. ἐλεύσομε δὲ κάτω πρὸς ὑμᾶς πληρώσας τὸ χρέος τ[ο]ῦ βίου, "Gordianus to my sweetest wife Gaiana, sweetest beyond honey, who lived with me honorably for a little time, and to my firstborn son Ambrosius, who cut me off from living through many years. For as soon as he had fulfilled fifty days he followed his sainted mother. But I shall come down to you when I have fulfilled my appointed portion of life." The verb may be quoted from 3 Baruch 16 (17) (*Texts and Studies* v. i. p. 94) διχοτομήσατε αὐτοὺς ἐν μαχαίρα καὶ ἐν θανάτῳ καὶ τὰ τέκνα αὐτῶν ἐν δαιμονίοις.

διψάω.

The verb is found in no. 3 of the first discovered collection of Λόγια Ἰησοῦ, P Oxy I. p. 3,—λέγει Ἰ(ησοῦ)ς Ἐ[σ]την ἐν μέσῳ τοῦ κόσμου καὶ ἐν σάρκει ὤφθην αὐτοῖς καὶ εἶρον πάντας μεθύνοντας καὶ οὐδένα εἶρον δειψῶντα ἐν αὐτοῖς κτλ. See also the late metrical epitaph from Rome, *Cagnat* I. 317²¹ (= *IGSI* 1890) ψυχῇ διψώσῃ ψυχρὸν ἴδωρ μετὰδες (*l.* -δος).

διψος.

Nägeli (p. 14) draws attention to the act that the word *δίψος*, which is praised by the Schol. on *Il.* 19¹⁶⁸ as Attic, in contrast to the Ionic *δίψα*, is found also in the LXX and Epictetus. In the LXX the two words are used interchangeably, e.g. *Wisd* 11⁴ *δίψης*, ⁸ *δίψους*: *Am* 8¹¹ *δίψαν*, ¹³ *δίψει*: see Thackeray *Gr.* i. p. 157. In a medical fragment, P Tebt II. 272¹⁷ (late ii/A.D.), we have, *κριθήσεται δὲ [ο]ύτως ἔχον ἐὰν τοῦ κατὰ τὸν [π]υρετὸν μεγέθους μάλλον [π]αραίξεται τὸ δίψος*, "such will be judged to be the case if the increase of thirst is out of proportion to the height of the fever" (Edd.), cf. ²⁰ (cited above under *ἀνεξίκακος*) *μὴ ὑπόμνοι τὸ δίψος*. In P Flor II. 176¹² (iii/A.D.) *δίψα* is used in connexion with the "dryness" of figs—*ἐκ τῆς τῶν σύκων κακίας καὶ ξηρότητος καὶ δίψης*. MGr has *δίψα*.

διψυχος

is first found apparently in *Jas* 1⁸, 4⁸, and may be regarded as a parallel case to *διακρίνεσθαι* = "waver," see *s.v.* *διακρίνω at finem*. The verb is found in *Didache* 4⁴ *οὐ διψυχῆσεις, πότερον ἔσται ἢ οὐ*. J. B. Mayor's note (*Comm.* on *Jas* 1⁸) shows how rapidly the word "caught on" with the sub-apostolic writers—Clement of Rome, "Barnabas" and especially Hermas. If James really coined it—and the manner of its appearance in both passages is quite in keeping with such a supposition—its occurrence in i/A.D. writers reinforces many arguments for the early date of *Jas*. Analogous words are well provided by Mayor. Among them is *διχόνους* in Philo, in the fragment from the heading of which Thayer cites *διψυχος* itself. But can we be assured that Philo himself entitled the paragraph *περὶ Δειλῶν καὶ Διψύχων*? Mayor's silence suggests that he thinks otherwise. Cf. the MGr *διγνυμος*, "fickle."

διώκτης.

The LXX compound *ἐργοδιώκτης* (*Exod* 3^{8 at}) is found in the same sense in the correspondence of the "architect" Kleon, P Petr II. 4(1)² (B.C. 255-4), where certain quarrymen complain that they are being ill-treated by the "ganger" Apollonius, by being kept at work at quarries of hard stone—*ἀδικούμεθα ὑπὸ Ἀπολλωνίου τοῦ ἐργοδιώκτου ἐμβαλῶν ἡμᾶς εἰς τὴν στερεὰν πέτραν*.

διώζω.

P Fay 111²⁰ (A.D. 95-6) (= *Selections*, p. 67) *τὸν λ[ι]μνα-σμη[δ]ν δι[ι]οζον τῶν [ἐ]λα[ι]ώνων τ[ῶν] πάντων*, "hasten with the flooding of all the olive-yards" (Edd.), *ib.* 112² (A.D. 99) *εὐ πύσεις διώζει τοὺς σκαφήτρους τῶν ἐλαιῶνων*, "please carry forward the digging of the olive-yards" (Edd.). For *διώκω* = "pursue," cf. *OGIS* 532²⁵ (B.C. 3) *ὄπλο[ι]ς τε[ῖ] καὶ σιδήρωι διώζειν*, and the moral tale in P Grenf II. 84⁷ (v/vi A.D.) where a patricide, fleeing into the desert, *ἐδιώκατο* (*ἰ. ἐδιώκετο*) *ὑπὸ λέωντος*, "was pursued by a lion." The phrase *διώκε τὸν λόγον* = "pursue the recital of the formula" is common in the magic papyri: see the editor's note on P Lond 46³⁰⁴ (iv/A.D.) (= I. p. 78). We may add two exx. of the verb from Christian amulets. The first, P Oxy VIII. 1151 (2 v/A.D.) opens, *Φεῦγε πρ[ὸ]ς μ[ε]μ-σμένον, Χριστὸς σε διώκει*, "Fly, hateful spirit! Christ pursues thee." In the second, BGU III. 954⁷ (vi/A.D.)

(= *Selections*, p. 133), the Lord God is invoked—*ὄπως διώξης ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας*, "that Thou mayst drive from me Thy servant the demon of witchcraft." MGr. *διώχνω, διώχτω*, "hunt."

δόγμα.

Bishop Hicks (*CR* i. p. 44 f.) has shown that *δόγμα* was not the regular word in republican Greece for a decree of the *βουλή* and the *δήμος*, but was specially used for a decree of the Roman Senate. So, e.g., *Syll* 930⁶⁰ (B.C. 112) *ἐξυγκλήτου δόγματος* = *e senatusconsulto*. See the index *s.v.* in *Cagnat* I. p. 947. It came also to be applied to the *placita philosophorum*, and in general conveyed the idea of "a positive ordinance, emanating from a distant and unquestionable authority." With its use by Luke for the decrees of the Emperor (Lk 2¹, Ac 17⁷) we may compare P Fay 20²² (iii/iv A.D.), an important Edict, apparently of Severus Alexander, regarding the *Aurum Coronarium*, which ends—*τούτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἐκάστην πόλιν ἄρχουσιν γενέσθω ἐπιμελῆς εἰς τὸ δημόσιον μάλιστα ἐστάν[αι] σύνοπτα τοῖς ἀναγιγνώσκουσιν*, "let the rulers of the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.). As showing the different uses to which the word came to be put, it must be sufficient to add *Syll* III. Index p. 173, where references are given to 150¹³ (B.C. 333) *κατὰ τὸ δόγμα τῶν Ἑλλήνων*, 412² (Roman period) *δόγματι τῆς Ὀλυμπικῆς βουλῆς*, 557²¹ *παρὰ τὸ δόγμα τῶν Ἀμφικτυόνων*, etc. An interesting example of the later ecclesiastical use of the word is found in the Christian prayer (end of (iv/A.D.) published by Schmidt in *Mitthe Studien für G. Heinrici*, p. 71²⁴ *ὅπως καταξιώθωμεν τῶν] εὐαγγελισμένων δογμάτων τῶν ἁγίων σου ἀποστόλων*.

δογματίζω.

In the art. by Bishop Hicks cited *s.v.* *δόγμα*, three instances of this verb are cited from the inscr.—*CIG* 2485⁴⁷ (B.C. 105) *τὰ περὶ τῶν συνθηκῶν] δογματισθέντα* of *Senatus consulta*, *CIG* 3524⁵⁴ (time of Augustus) *πάρ ταῖς δεδογματισμέναις αὐτῶ τεύμασι*, and *CIG* 5785¹⁹ *ἐὰν δόξη τῆ ἀγάρρει [οὔτως], καθὼς καὶ ὑπὲρ φρητάρχου καὶ χαλκολόγων δογματίζ[ε]ται*. In the LXX *δογματίζω* is used several times of issuing a decree, and twice at least (2 Macc 10⁸, 15¹⁶) of religious enactments. As against LV and RV, the verb may possibly be passive in Col 2²¹—"Why do you allow yourselves to be overridden by Jewish enactments?" The Polybian compound *δογματοποιέω* (i. 81. 4) is found *Syll* 653⁷ (B.C. 91) *οἱ ἄρχοντες καὶ οἱ σύνοδοι δογματοποιεῖσθωσαν ὅτι κτλ.*

δοκέω.

The verb is naturally common, e.g. P Par 49¹⁶ (B.C. 164-58) *εἶπα αὐτῷ μὴ ἐμὲ ἀξιοῦν, ἀλλὰ, δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐτῇ εἶναι, παραγίνεσθαι*, P Oxy VII. 1027⁹ (i/A.D.) *ὑπόμνημα ἀφ' οὗ ἔδοξεν δυνησασθαι ἐμποδισθῆναι μου τὴν πράξιν*, "a memorandum by means of which he hoped that my execution might be prevented" (Ed.), *ib.* 1032⁸ (A.D. 162) *ἐὰν σου τῆ τύχη δόξη*, "if your fortune sees fit." For other exx. of this last phrase we may cite P Petr I. 26⁷ (B.C. 241) *ἐὰν σοι δοκῇ*, P Oxy IV. 718²⁴ (A.D. 180-92) *ἐὰν σοι δόξη*, and *ib.* IX. 1220⁵ (iii/A.D.) *ἡ δοκῇ σοι, κύριέ μου, πέμψε μου*

κέρμα; "would you be pleased, sir, to send me some money?" (Ed.). In P Oxy IX. 1218^r (iii/A.D.) δοκῶ is used absolutely, as in 1 Cor 4⁹—ἡ μήτηρ μου Θαῆσις εἰς Ἀντινόου, δοκῶ, ἐπὶ κηδία ἀπήλθεν, "my mother Thaësis went, I think, to Antinópolis for a funeral" (Ed.): cf. P Amh II. 64⁶ (A.D. 108) δοκῶ μοι. For the more official usage of δοκέω = "censeo," see OGIS 233¹⁰ (B.C. 226–3) ἔδοξε τῇ ἐκκλησίᾳ πρυτάνεων ἐπιάντων κτλ., Priene 105⁷⁸ (c. B.C. 9) ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλληνῶν γνῶμη κτλ.: cf. P Tebt II. 335¹⁵ (a petition to the Praefect (?)—middle of iii/A.D.) εἰ δέ τι τοιοῦτον ἔδοξας κελεύειν, "if you really did vouchsafe to give such orders" (Edd.). For δοκέω followed by the acc. and inf., as in 2 Cor 11¹⁶, cf. P Tebt II. 413⁶ (ii/iii A.D.) μὴ δόξης με, κυρί[α], ἡμεληκνία σου τῶν ἐντολῶν, "do not think, mistress, that I am negligent of your commands" (Edd.). In P Ryl II. 220¹⁵ (A.D. 38) we find it with partic. — δοκῶ γὰρ συναίρομενος πρὸς σέ λογάριον, "for I expect to make up an account without you" (Edd.). The personal constr. c. inf. predominates: note BGU IV. 1141⁹ (c. B.C. 14) οὐδὲ σέ γὰρ δοκῶ εἰς ἐμφαν[ι]στοῦ τόπον με ἔχειν, *ib.* 12³ ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι—*per contra* add P Oxy VI. 937¹⁷ (iii/A.D.) παρατηρεῖσθαι αὐτὴν μὴ δόξη αὐτῶ τῷ Ἀ. λαβή[σ]ται τὴν φιάλην, "to keep a watch on it, lest A. should determine to take the bowl" (Edd.), CP Herm 26⁸ (a *proçès verbal*) ὁ ἐὰν αὐτοῦ δόξη τῶ μεγέθι, "whatever his highness shall determine."

δοκιμάζω

is not uncommon in its primary sense of "testing." *Syll* 522¹⁴ (iii/B.C.) δοκιμάζειν δὲ τὰ ἱερέια τοῖς προβούλους, with other officials. P Ryl II. 114³⁵ (c. A.D. 280) . . .] κατὰ τὸ δικάϊοτατον δοκιμάσει ὁ κράτιστος [ἐπιστράτηγος], "his excellency the epistrategus shall sift the matter with the utmost equity." So still in vi/vii A.D., P Oxy I. 128 *verso*⁹ ἵνα τὸ περιστάμενον ἐπ' αὐτῶ δοκιμάση, "in order that you may judge of his present condition (Edd.). P Flor II. 119⁴ (A.D. 254) ὅπως δοκιμάσας γράψῃς μοι εἰ οὕτως ἔχει, "that after inquiry you may write to me whether it is so." P Gen I. 32⁸ (A.D. 148), of an inspector of calves for sacrifice—καὶ δοκιμάσας ἐσφράγ[ισα ὡς] ἔστιν καθαρὸς. From "proving" to "approving" was a step taken long before these documents were written, so that the ambiguity which meets us in Rom 2¹⁸ and Phil 1¹⁰ is based on the normally coexisting *u-ses*. So in the earliest known marriage-contract, P Eleph 1¹⁰ (B.C. 311–0) (= *Selections*, p. 3) differences between husband and wife are to be settled by three men—οὓς ἂν δοκιμάζωσιν ἀμφοτέροι, "whom both shall approve," and in P Fay 106²³ (c. A.D. 140) a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination" like the petitioner—μάλ[ι]στα [δὲ οἱ δε]δοκιμασμένοι ὡσπερ κάγ[ω]: cf. *Syll* 371⁹ (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς λατρικῆς καὶ τῇ κοσμητικῇ τῶν ἡθῶν—a character certificate and an examination, to qualify for M.B. In the inscr. indeed the verb is almost a *term. techn.* for passing as fit for a public office: see Milligan *Thess.* p. 18. So OGIS 90³ (the Rosetta Stone—B.C. 196) ὄν (sc. Πτολεμαῖον Ἐπιφανῆ) ὁ Ἡφαίστος ἐδοκίμασεν, *i. e.* "examinatum probavit idoneo regem constituit" (Dittenberger): the same phrase meets us in a Munich papyrus, *Christ.* I. 109¹⁰ (end of iii/B.C.),

of Ptolemy Philopator. ὄν ὁ Ἡφαίστος ἐδοκίμασεν, ὡς ὁ Ἥλιος ἔδωκεν τὸ κράτος. Hence comes a meaning hardly distinguishable from δοκεῖν, as in P Petr III. 41 *verso*¹⁰ ὁποτέρως οὖν καὶ σὺ δοκιμάξεις, οὕτως [έ]σται, "whichever way, then, you also approve of, so it shall be" (Edd.). P Oxy VI. 928^r (ii/iii A.D.) φανερόν σοι ποιῶ ἵνα ἐὰν δοκιμάσης ποιήσης πρὶν προλημφθῆναι, "I therefore inform you, in order that if you think fit you may act before she is entrapped" (Edd.) with reference to a plot against a girl, P Giss I. 40¹⁶, 10 (A.D. 215) δηλωταῖον (? δηλοποιεῖν) [έ]δοκίμασα, P Tebt II. 326¹⁰ (c. A.D. 266) τὸν ἴδιον ἑμαντῆς ἀδελφόν . . . δοκιμάσασα προστ[ή]σεισθαι γησιῶς τοῦ παιδίου, "having found that my own daughter will honourably protect the child" (Edd.). P Oxy I. 711¹⁸ (A.D. 303) κελεύσαι εἰ σοι δοκοῖ ἢ τῷ στρατηγῷ ἢ ᾧ ἐὰν δοκιμάσης, "to instruct, if you will, the strategus or any other magistrate whom you may sanction" (Edd.). For a verb δοκιμάω, unknown to LS, see P Tebt I. 24⁷⁸ (B.C. 117) καθότι [ἀ]ν δοκιμήσης, P Oxy III. 533²⁴ (ii/iii A.D.) ὄν ἐὰν δ[ο]κιμάς, and cf. Mayser *Gr.* p. 459, also below *s.v.* δοκιμή. Note that δοκιμάω is old, at any rate in its Aeolic form δοκίμωμι, found in Sappho, and in the learned Aeolic of Julia Balbilla, in the suite of Hadrian, *Kaibel* 991^r.

δοκιμασία.

Syll 540²⁹ (B.C. 175–1) περὶ δὲ τῶν προπεποιημένων οἱ ἐξ ἀρχῆς ἔγγυοι ἔστωσαν ἕως τῆς ἐσχάτης δοκιμασίας (sc. τοῦ ἔργου). In a papyrus containing various chemical formulae, P Leid X vii. 12, 20; ix. 12 (iii/iv A.D.) we hear of χρυσοῦ and ἀσθήμον δοκιμασία. In another papyrus of the same collection, Q¹ (B.C. 56—acc. to Mayser B.C. 260–59) we read of a certain Orsenuphis who occupied the position of δοκιμαστής at Syene, apparently with reference to the inspection of the food returns (see the editor's note), and cf. P Petr II. 4 (8)⁶ (a report regarding a quarry—B.C. 255–4) παραδεικνύοντος ἔργα δοκιμαστοῦ, by whom Lumbroso (see p. 28) understands the officer in quarries called *Probans* by the Romans. Note also *Syll* 388¹³ (A.D. 129), where Hadrian commends to the archons and senate of Ephesus Lucius Erastus, a sea-captain, who wishes to become a senator: κάγῳ τ[ῆν] μὲν [δοκι]μασίαν ἐφ[ι]μείν ποιούμαι, but if he is approved the Emperor will himself pay the fee.

δοκιμῆ

is cited by Grimm from Dioscurides, who flourished under Hadrian (acc. to W. Christ): Paul is accordingly the earliest authority, but certainly not the coiner, unless we are to make the medical writer dependent on him. If δοκιμάω really existed as a by-form of δοκιμάζω, δοκιμησις might produce δοκιμῆ as ἀγάπησις produced ἀγάπη and ἀπάντησις ἀπάντη. In any case δοκιμῆ is a new formation of the Hellenistic age.

δοκίμιος.

Since Deissmann (*BS* p. 259 ff.) drew this unsuspected adjective from the papyri to interpret Jas 1³ and 1 Pet 1⁷—a good example with which to meet those who assert that the papyrus have not given us any *new* meanings for NT words—examples have been further accumulating, e.g. BGU IV. 1065⁶ (A.D. 97) ἀπέχειν αὐτὸν τιμὴν χρυσοῦ δοκιμ[ε]ῖου μναϊαίων ὀκτώ, and so 20, *ib.* 1045¹¹, 12 (A.D. 154) τὴν φερνήν

χ[ρ]υσίου δοκιμίου τετάρτας τέσσαρες, *ib.* III. 717⁸ (A.D. 149) χρυσίου δοκιμίου σταθμῶ Ἀλεξανδρείνῃ. P Tebt II. 392²² (A.D. 134/5) χρυσίου [δ]οκιμίου, "standard gold" (Edd.). Hort's divination (*J. Phil.* p. 42) detected that the needed meaning in the NT passages was "what is genuine in your faith": the papyri have given a welcome endorsement to the master's instinct, and have at the same time rendered unnecessary his preference for the less well-attested reading τὸ δοκιμίου (*Notes on Select Readings*, p. 102, in *The NT in Grk.* ii. Appendix). For the noun δοκιμίου = "crucible," which is found in the LXX, cf. *OGIS* 308¹⁵ (ii/B.C.) καὶ τῆ(ς) πρὸς θεοῦς εὐσεβείας ἕ[ργ]ωι καλλ[ί]στωι οὐ μικρὸν δοκιμίου ἀπέλιπεν, *Syll* 588⁹³ (c. B.C. 180) δοκιμεία. The editor in his note on the last passage compares *JGSI* 303²⁸. ἐγδότην δὲ ἡ ἀρχὴ [κ]αὶ ἐξ οὗ ἂν παραλάβῃ χρυσίου ἀσήμεον καὶ ἐπίσημον κατασκευάσαι τῷ θεῷ φιάλην χρυσῆν, καταλιπομένη δοκιμίου.

δόκιμος.

P Hamb I. 2¹⁵ (A.D. 59) ἀργύριον ἐπίσημον δόκιμον ἀρεστὸν ἀνυπόλογον παντὸς ὑπ[ο]λόγου. P Amh II. 89⁹ (A.D. 121) τὸ (ἴ. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἀριστόν (or ἀριστόν for ἀρεστόν), P Oxy II. 265²⁵ (A.D. 81-95) τὰ τοῦ χρυσίου δοκιμίου μναία τέσσαρα, P Flor I. 41¹⁶ (A.D. 140) τὸ μὲν ἀργύριον δόκιμον, τὸν δὲ πυρὸν νέον καθ(αρόν) ἄδολον, so *ib.* 72¹¹ (A.D. 128-9), etc. The combination with ἀρεστός in the first (and probably the second) citation may partly illustrate the combination of Rom 14¹⁸ (cf. 12²). In another combination we have the adj. in the Will of Epicteta, *Michel* 1001^{iv}.³³ (Theran Doric—c. B.C. 200) παρεξοῦντι δὲ οἱ δωρεὰν ἐπιμυριούντες οἶνον ξενικὸν ἱκανὸν δόκιμον ἕως τριῶν πινόντων.

δοκός.

In P Petr II. 33^v.²⁴ (a steward's account) we have mention of δοκοί in a fragmentary context, but following τὰ ξύλα. Cf. P Lond 280¹¹ (A.D. 55) (= II. p. 194, *Chrest.* I. p. 371) ἐκ τῶν ἐμῶν δαπανῶν [μ]ηχανὴν ἐλαιουργικὴν καὶ τῆς αὐτῆς θύαν καὶ τὰ ἀνήκοντα ξυλικά ἀργαλεῖ[α] καὶ δοκὸν τὴν ὑπὲρ τ[ῆ]ν μηχανὴν προσαιγγέλλω, τοῦτο κτλ., *Chrest.* I. 176¹⁵ (middle i/A.D.) ἐπέλ οὖν καὶ αὐτὸ τὸ ἐλαιουργίον συνεχυτρώθη καὶ ἠναγκάσθη δοκοῦς καὶ ἐρείσματα παρατιθένα[ι], "props" for the repair of an oil-press, P Flor II. 127⁶ (A.D. 256) τὸ βαλανεῖον παντὶ τρόπῳ ποιήσον ὑποκαυθῆναι καὶ δοκοῦς εἰς αὐτὸ παρενεχθῆναι ποιήσας, "logs" for the heating of a bath. *Syll* 587⁶² (B.C. 329-8) mentions δοκοί and στρωτήρες together in the accounts for the building of a temple τοῖν θεοῖν: Dittenberger shows that the prices indicate the former to be heavy beams on which the latter were laid transversely. It is obvious that the Oriental hyperbole in Mt 7^{3b}. will admit of no tempering from the usage of the word. A new verb δοκῶ, "furnish with beams," occurs in the P Grenf II. 35⁶ (B.C. 98), P Amh II. 51^{13, 23} (B.C. 88), P Ryl II. 249³ (B.C. 118).

δόλιος.

We can quote the derived abstract from Vettius Valens, p. 2³ τυφώδεις, ἀποκρύπτοντας τὴν δολιότητα, αὐστήρους κτλ. The verb δολιῶ (LXX and NT), "not found in prof. writ.," was easily formed when wanted, but whether the translator of Num 25¹⁸ was the first to coin it no one can say.

δόλος.

For δόλος in the forensic sense, as Deut 27²⁴, cf. the Jewish prayer for vengeance from Rheneia, *Syll* 816³ (ii/i B.C.) ἐπὶ τοῖς δόλωι φονεύσαντας: see Deissmann *LAE*, p. 423 ff. Cf. the compound δολοφονέω, BGU II. 388ⁱ.²³ (ii/iii A.D.), *Syll* 324¹⁹ (i/B.C.). In BGU I. 326ⁱⁱ.³ (a will—A.D. 189) we find ταύτη τῇ διαθήκῃ δόλος ποιητὸς ἀπέστη (? = ἀπέστω). Mommsen (*Sitzungsberichte der Akad. zu Berlin*, phil.-hist. Klasse, 18 Jan. 1894, p. 50) states that he has not met the phrase elsewhere in this connexion, and compares the common formula on graves, *ab hoc monumento dolus malus abesto*. A much earlier instance of δόλος ποιητὸς is *Syll* 319⁹ (ii/B.C.) μήτε ναυσίν βηθη(τωσαν) δημοσ[ί]αι βουλή μετὰ δόλου ποιητροῦ: cf. *OGIS* 629¹¹² (A.D. 137) χωρ[ί]ς δόλου ποιητροῦ, PSI III. 158⁴⁷ (astrological—? iii/A.D.) διὰ μετεωρισμῶν καὶ κακῶν [δόλ]ων. The first of these inscriptions is about contemporaneous with the famous Oscan *Tabula Bantina*, where *perum dolom mallom* recurs (with other parts of the noun), representing *sine dolo malo*. In view of the fixity of the formula in Italy from the beginning of our records, we can hardly doubt that it was transferred to Greek from Italic: it is noteworthy that *Syll* 319 was obviously Latin in phrase before it took Greek form. The meaning "taint," of material things, which gives us ἄδολος as described *sub voce*, appears in the formula for χρυσὸν δόλος in the chemical papyrus P Leid Xⁱⁱⁱ.¹⁰ (iii/A.D.). So *ib.* ix. 13^v. in a test (δοκιμασία) for unstamped silver (see under ἄσημος): ἄσημον ἐπιγνώναι εἰ δόλον ἔχει· κατάθου εἰς ἄλμην, θέρμην (ἴ. θέρμαινε), εἰ δόλον ἔχη μέλαν γίνεται. Add Vettius Valens, p. 73¹¹ ἐξ ονειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένους. The word is MGr.

δόλω.

Like δόλος, the verb is found in P Leid X^v.³⁷ and xii.² (iii/iv A.D.)—κασσίτερον γνώναι εἰ δεδῶλται· χωνεύσας αὐτὸν κτλ., and δολοῦται χρυσὸς εἰς αἰθήρην μισύει καὶ γῆ Σινοπίδι κτλ. See also *Syll* 802¹⁰² (ii/B.C.) δολωθείς ὑπὸ ματριῶς, and Vettius Valens p. 248² ὁπότεν δὲ κακῶθῃ, δολομένη ἀδιανόητος γίνεται. Our first instance reinforces Grimm's quotation from Lucian and Thayer's from Dioscurides to make clear the metaphor of 2 Cor 4².

δόμα.

P Petr. III. 42 C 1⁴ (B.C. 255) οὐδενὶ τρόπῳ ἐργάζονται διὰ τὸ μ[ὴ] ἔχειν τὰ δεῖοντα, τὸ γὰρ προδοθέν αὐτοῖς δόμ[α] ἀνεγνῶχασιν[ῆ]μιν καταβεβρωκῆναι. σχολάζον[τ]ες δὲ διατελοῦσι—with reference to the idleness of certain quarrymen, owing to some defective supply. For the preference for the short radical vowel in nouns of this class in Hellen. Grk see Thackeray *Gr.* i. p. 79, Mayser *Gr.* p. 65.

δόξα.

In the account of a popular demonstration at Oxyrhynchus, P Oxy I. 41⁴ (iii/iv A.D.), the prytnis is hailed as δόξα πόλεω[ς]. Deissmann (*Hellenisierung d. Semitischen Monotheismus*, p. 165 f.) throws out the suggestion that the word may originally have had a "realistic" meaning in the ordinary Grk of the day, and cites as a partial parallel its use as a name for women and ships (cf. F. Bechtel, *Die attischen Frauennamen* (1902), p. 132). The plur. δόξαι occurs in the

astrological papyrus PSI III. 158²⁴, 41 (? iii/A.D.). For the Biblical history of the word, see Milligan *Thess.* p. 27 and Kennedy *St Paul's Conceptions of the Last Things*, p. 299 ff. In an early Christian prayer *Ntl. Stud.* (as cited s.v. δόγμα) p. 69 we have ²¹ α[ν]ίσεις και δοξολογίας [ἀνα]φ[έρ]ομέν σοι. A familiar NT phrase is applied to the sun in P Leid W^{si}. 7 (ii/iii A.D.) Ἀχεβυχρωμ, ὁ ὅ (om.) μηνύει τοῦ δισκου τὴν φλόγα κ αὐ τὴν ἀκτίνα, οὐ ἡ δόξα ααα, ηηη, ωωω. ὅτι διά σ' ἐνεδοξάσθη ἀέρας (? a new nom., anticipating MGr): see also below s.v. δύναμις.

δοξάζω.

The verb is found in the sepulchral epitaph of a *nimus*, already cited s.v. δεισιδαίμων, *Kaibel* 607⁷ (iii/A.D.) εὐφρανθεὶς ἐφ' ὅσον μοίραι χρόνον ὠρισαν αὐτῷ. εὐσεβίης ἔνεκεν δοξασθεὶς και μετὰ λήθην. As illustrating the NT usage of this word, the following invocation from the magical papyrus P Lond 121⁵⁰² ff. (iii/A.D.) (= I. p. 100) is noteworthy—κυρία Ἰσις . . . δόξασόν μοι (for με), ὡς ἐδόξασα τὸ (ὄνομα) τοῦ υἱοῦ (pap. υἱοῦς) σου Ὡρου: cf. Reitzenstein *Poimandres*, p. 22 n⁵. See Anz *Subsidia*, p. 356. A further magical quotation was given above under δόξα. Grimm's "use not found in prof. writ.," viz. "to make glorious, adorn with lustre" etc., disappears from that category, as we might expect: cf. also *OGIS* 168⁵⁶ (B.C. 115) ἐν Ἐλεφαντίνῃ ἱερῷ δεδοξασμένον ἐξ ἀρχαίων και [. . .]. The verb survives in MGr, with partic. δοξασμένος as an adj., "celebrated."

Δορκάς

is found as a feminine name among both Greeks and Jews (see Knowling *ad Ac* 9³⁶ in *EGT*). An interesting example is afforded by a Delphic inscription of ii/B.C., *Syll* 854^{11, 12}, where a certain Alexon entrusts the care of a manumitted slave of this name to one Thracidas—τρεφ[έ]τω Θρακιδας Δορκάδα, εἴ κα θέλῃ [ο]ικεῖν ἐν τα[ύ]τῳ· εἰ δὲ μὴ, ἐμβαλλέτω Θρακιδας Δορκάδι τροφᾶν τοῦ μηνὸς ἐκάστου πυρῶν τέσσαρα ἡμέκτα κτλ. See also Deissmann *BS*, p. 189, *ZNTW* i. p. 88. The diminutive, which is found in LXX Isai 13¹⁴, occurs in a papyrus letter P Lond 413¹⁴ (c. A.D. 346) (= II. p. 302), complaining of the gazelles which are spoiling the writer's crops—ἐπιδη τὰ δορκάδι[α] ἀφανίζουσιν τὸ (ἢ τὰ) σπόρμα.

δόσις.

The word is very common in financial transactions. Thus it is "instalment" in P Petr III. 41^{8, 19} τὴν β δόσιν, "the second instalment," so *ib.* 46(1)²⁷ τὴν δευτέραν δόσιν, P Oxy IV. 724⁷ (A.D. 155) ἐξ ὧν ἔσχες τὴν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, "of which sum you have received the first instalment amounting to 40 drachmae" (Edd.), *ib.* VIII. 1127¹⁸ (A.D. 183) ἀποδότω τῷ μεμισθωκότῃ τὸ ἐνοίκιον κατ' ἔτος ἐν δόσεσι δυσὶ διὰ ἑξαμήνου τὰς αἰρούσας δραχμὰς τριάκοντα, "shall pay the rent annually in two half-yearly instalments of 30 drachmae" (Ed.). Similarly *ib.* VI. 912²⁰ (A.D. 235). For δόσις in connexion with the payment of a rate or tax, see P Flor II. 133⁵ (A.D. 257) ἔδι μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρῆζειν ἰδόντων ὑμῶν τὰς τακτὰς ἡμέρας τῆς δόσεως—a delicately worded reminder with reference to the dyke-tax: cf. *Ostr* 6¹ (ii/A.D.) in Fayūm Papyri p. 322, δόσις βαλ. ανευτικῶν?). In a proposed lease of a vineyard,

P Lond 163³² (A.D. 88) (= II. p. 183) we find provision εἰς μισθῶν δώσιν, and in BGU II. 473⁹ (A.D. 200) ἔνεκεν χρηματικῆς δόσεως. Add P Oxy III. 474²⁵ (? A.D. 184) ἐπέσχεν ἂν τὴν δόσιν τοῦ φθάσαντος αὐτῷ ὑπὸ σοῦ ἐξοδιασθῆναι ἀργυρίου, and *Syll* 540¹⁴ (B.C. 175-1) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσιν λαβεῖν ἐντὸς ἡμερῶν δέκα, with the editor's note where δόσις is explained as "pensio pretii qua redemptor opus licitus est." *ib.* 505¹² (early iii/B.C.) περὶ τὴν τοῦ σ[τ]του δόσιν illustrates the use with other than money objects; while *ib.* 858¹⁴ (ii/B.C. Delphi) εἰ δὲ τιμὴν δόσιν ποιοῖτο τῶν ἰδίων Σώσος, shows it as a pure *nomen actionis*. So also BGU IV. 1151³³ (B.C. 13) οὐδεμ[αν] δόσιν κοιλῆν ποιοῦμενοι, *ib.* 1156¹⁸ (B.C. 15) εἰ ἂν δὲ τινα τῶν καθ' ἡμέραν διδόσεων κοιλάνωσι. The combination with λήμψις, as in Phil 4¹⁵, is of the same character: with this cf. the astrological fragment, P Tebt II. 277¹⁶ (iii/A.D.) δόσις και λήμψις (plur.). The distinction from δόμα is observed throughout the documents: we have not noticed any instances of the purely concrete use generally recognised in Jas 1¹⁷. A form δόσιμος (MGr δόσιμο) is found in the long list of royal ordinances, P Tebt I. 51¹⁶ (B.C. 118) τῶν δ' ἄλλων τῶν δοσιμῶν μὴ πλείον ἐπισταθμεύεσθαι τοῦ ἡμίσου, where the editors render, "and in the case of their other buildings which may be used for quarters, not more than half shall be occupied for that purpose."

δότης.

For this rare form, which in 2 Cor 9⁷ Paul borrows from LXX of Prov 22^{8a}, Nageli (p. 62 n.¹) compares ἐκδότης ("Verdinger") in *CIG* 2347c⁶¹ (pre-Christian).

δουλαγωγέω.

For δ. used in a moral sense, as in 1 Cor 9²⁷, we may cite Epict. iii. 24. 76 τί λέγεις πρὸς τοῦτον τὸν δουλαγωγούντᾶ σε: "what sayest thou to this man who is treating thee as a slave?" Cf. *ib.* iv. 7. 17 (Sharp *Epictetus and the NT*; p. 71). For the subst. used literally cf. P Oxy I. 38¹⁰ (A.D. 49-50) (= *Selections*, p. 53) τοῦ Σύρ[ου] ἐπιχειρηκότης ἀποσπᾶσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου υἱὸν Ἀπίωνα, "Syrus having endeavoured to carry off into slavery my young son Apion," *ib.* IX. 1206¹¹ (A.D. 335) εἰς δουλαγωγείαν ἄγειν, and the dialect inscription, apparently of Roman times, *Syll* 841¹⁴ εἰ δὲ τις ἐπιλανθάνοιτο αὐτῶν ἢ καταδουλοῖτο, ἃ τε γεννηθῆσα δουλαγωγία αὐτῶν ἄκυρος και ἀρέμενα (ἢ ἀρέμενα = ἡμέρη) ἔστω.

δουλεία.

P RyI II. 153³² ξ[ε]ν . . . ἐφ' ὃν αὐτὴ περίεστιν χρόνον τὴν τῶν αὐτῶν δούλων δουλι[αν], "shall retain for so long as she survives the services of the said slaves" (Edd.). P Grenf II. 75⁴ (A.D. 305) ὁμολογῶ τετροφεκέν[αι] σοι τὸ τέταρτον μέρος τῆς δουλίας, where, according to the editors, "the sense seems to require that δουλεία should be taken in its abstract meaning, and τὸ τέταρτον μέρος as an indirect accusative." The document is an acknowledgement by Tapous, a νεκροτάφη of the city of Month, that she had received payment for food and clothing as one of four nurses in a certain household. In MGr δουλεία is used generally of any work or task, especially of a menial character.

δουλεύω.

We can cite no example of *δ.* used in a religious sense from pagan literature, but the syncretistic occult P Leid W^{xiii}.³⁸ (ii/iii A.D.) shows it: *ὅτι δουλεύω ὑπὸ τὸν σὸν κόσμον τῷ σῷ ἀγγέλῳ.* Note also the mention of the *ιερόδουλοι* in connexion with the Serapeum in P Leid Dⁱ.²² (B.C. 162) *σοὶ δὲ γίνονται, ἀνθ' ὧν πρὸς τὸ θεῖον ὁσίως διακ[ε]σαι καὶ τῶν ιεροδούλων καὶ τῶν ἐν τῷ ἱερῷ π[ά]ντων ἀντιλαμβάνη, ἐπαφροδισία, χάρις κτλ.,* and in P Tebt I. 6²⁵ (B.C. 140-39) where reference is made to the revenues accruing to the priests from various sources including the *ιερόδουλοι*. The mention immediately afterwards of "the so-called *ἀφροδισία*" leads the editors to believe that these *ιερόδουλοι* were *ἐταίραι*, like the votaries of Aphrodite at Corinth; but cf. Otto (*Priester* i, p. 118), who understands simply a "lower" order of priests in contrast to the tribal priests. See Grenfell-Hunt's note on P Tebt *L.c.* *Δουλεύω* in MGr = "work," "serve."

δοῦλος.

In Wilcken *Ostr.* i, p. 681 ff. there is a valuable account of the occupations which in the Graeco-Roman world were monopolized by slave labour. Among those that were not, the following classes, which are represented in the NT, are mentioned—*ἀλιεύς, ἀμπλουργός, γεωργός, γραμματεὺς, διδάσκαλος, ἔμπορος, ἐργάτης, ἰατρός, ναύκληρος, ποιμήν, τέκτων, τραπέζιτης, χαλκεύς.* For the Pauline *δοῦλος Χριστοῦ* it is sufficient to refer to Deissmann's well-known discussion (*L.A.E.*, p. 323 ff.), in which the phrase is set in the light of old Greek custom, and especially of the right of manumission as evidenced by the Delphic inscriptions.

A further contrast is drawn later (p. 381) with the familiar title a "slave of the Emperor," as in the Phrygian inscription, *BCH* xxviii. (1904) p. 195. *Ἀγαθόποδι δούλῳ τοῦ κυρίου αὐτοκράτορος.* Reference may also be made to Thackeray *Gr.* i, p. 8, where the growing tendency in the LXX renderings to emphasize the distance between God and man is shown by *θεράπων* giving place to *οικέτης*, this to *παῖς*, and this again to *δοῦλος*. The phrase of Mt 25³⁰ is found in P Par 68^B.⁵⁴ (Imperial) *ἀχρείους δούλους.* (See under *ἀχρείος*, where however Mt *L.c.* is accidentally overlooked). On *Δοῦλα* as a proper name, see *Proleg.* p. 48n¹.

The adj. *δουλικός*, which is not found in the NT, is very common—BGU IV. 1058¹² (B.C. 13) *δουλικὸν παιδίον.* *ib.* I. 193¹² (A.D. 136) *δουλικὸν ἔγγονον,* P Tebt II. 407⁵ (? A.D. 199) *δουλικὰ σώμ[α]τ[α].* etc. *Δοῦλος*, fem. *δοῦλα*, remains in MGr.

δουλόω.

The negated verbal may be quoted from *OGIS* 449⁶, an honorific decree of the Ptolemies to P. Servilius Isauricus, proconsul of Asia B.C. 46, whom they describe as *ἀποδεδωκότα τῆι πόλει τοὺς πατρίους νόμους καὶ τὴν δημοκρατίαν ἀδοῦλωντων.*

δοχή.

This word in its NT sense of "entertainment" is read by Schubart (see *Berichtigungen*, p. 5) in BGU III. 815⁷ *ὁ Σωκρ[ά]της ὁ προ[κου]ράτορ μου κόπους [τινά]ς πα[ρ]έχῃ περὶ τῆς [δο]χῆς (pap. [. .] λης).* The derivative *δοχικός* may be quoted as adj. from P RyI II. 85¹⁴ (A.D. 185) *[μέτρῳ*

δημο]σῷ δοχικῷ, "measured by the official 'standard,'" and as a neuter noun *ib.* 200⁵ ff. (A.D. 111-2) (*πυροῦ*) *δοχ(ικῷ)* "by receiving measure" (Edd.). See the long note, P Hib I. p. 228f., on the ratio of an artaba *ἀνηλωτικῷ*, "by spending measure," to one *δοχικῷ*, the former being $\frac{1}{25}$ larger. In *ib.* 87¹³ (B.C. 256-5) the same is called *μέτροις παραδ[ο]χικοῖς.* *Δοχή* itself is common in accounts: see e.g. index to P Tebt I.

δράκων.

is common in the magic papyri, e.g. P Leid Wⁱⁱ.⁵ (ii/iii A.D.) *δράκοντα δάκνοντα τῆ (L. τῆν) οὐράν, so x. 28, ib.* V iii.¹⁶ (iii/iv A.D.) *δράκων εἰ περοειδῆς.* P Lond 121⁵⁸⁶ (iii/A.D.) (= I. p. 102) *ὁ δράκων οὐροβόρος, ib.* 78¹, and PSI I. 284⁴ (? iii/iv A.D.), 29⁹ (? iv/A.D.). In P Oxy III. 490¹² (A.D. 124) one of the witnesses to a will records that *ἔστιν μου ἡ σφ[ραγῖς] δρακόμορφος*: the edd. correct to *δρακοντόμορφος*, but in view of the common MGr *δράκος*, the bogey of many a folk-story, it seems better to assume the short form as genuine. It is one of many anticipations of MGr in a simplified word-formation.

In a Christian amulet, *Kaibel* 1140^b.³, Satan is addressed as *μ[ε]τ[ε]σ[α]σ[μ]α, δράκων, θη[ρῶν] λ[ό]χ[ε], κτλ.*

δράσσομαι.

For this verb, which is found in the NT only in 1 Cor 3¹⁹, where it is substituted for the less vivid *καταλαμβάνων* of the LXX Job 5¹³, cf. P Oxy X. 1298¹⁰ (iv/A.D.) *σὲ γὰρ μόνον ἔχω μάρτυρα πῶς ὁ Γούνθος δραξάμενός μου*—"laid hands on me." An otherwise unknown active is doubtfully restored in P Lond 1170 *τερωσο*¹¹³ (A.D. 258-9) (= III. p. 196) *ὁμο(ως) δ[ρά]ττοντες χόρτον ἐν τῷ ἄ κλήρ(ω).* For the constr. with the acc. in the NT passage see *Proleg.* p. 65. For the subst. *δράγμα* = "handful," then "sheaf," as Gen 37⁷, Ruth 2⁷, cf. P Fay 120⁹ (c. A.D. 100) *θέρσον τὸν ᾠ[γ]μον τῆς Ἀπιάδος καὶ λύσεις εὐθέω εἰς Ἄ. [. .] τὰ δράγματα,* "reap the field at Apias and let the sheaves go off immediately to A. ." (Edd.). From a series of farm-accounts, P Fay 102 (c. A.D. 105), it appears that the wages paid to workmen were coupled with accounts of *γόμοι* and *δράγμα(α)* of wheat and barley: see the editors' introduction, and cf. P Cairo Preis 44⁸ (ii/iii A.D.), where a payment is made *εἰς δράγμα χόρτου.* The compounds *δραγματηγέα* and *δραγματηγέω* are found P Flor II. 185⁵.¹⁷ (A.D. 254), and in P Petr III. 28 *τερωσο (ὅ)ῃ* (B.C. 260) we have *ἐδραγματοκλέπτει*, "stole sheaves in gleaning."

δραχμή.

This coin, which is only mentioned in the NT in Lk 15⁸ f., was of the same value as the denarius in ordinary calculations or about 9½d.: see Kennedy in Hastings' *D.B.* iii. p. 428. Raphael when he accepted service with Tobit did so for *δραχμῆν ἑπτάς ἡμέρας* καὶ τὰ δέοντά σοι (Tobit 5¹⁵): cf. Mt 20² ff. In BGU I. 183 (a will -A.D. 85) we read of a bequest *Στοτοήτι καὶ Ὡρωι ἐκάστῳ [ἀ]νά ἀργυρίου δραχμῆς ὀκτώ.* The same sum is mentioned in the will of Thaeis, P Tebt II. 381¹⁵ (A.D. 123) (= *Selections*, p. 79) where the editors conjecture that it may have been "a conventional legacy where a serious bequest was not intended": cf. our "cut off with a shilling." According to Thackeray *Gr.* i, p. 103 the form *δραγμή*, which is found in late MSS

of the LXX (2 Macc 4¹⁹, 10²⁰ etc.), does not occur in the Ptolemaic papyri. As against the ordinary derivation of δραχμή from δράσσομαι, Levy (*Freundwörter*, p. 18) makes it of Eastern origin, connecting it with the Phoenician 𐤃𐤓𐤃𐤍: see also BDB; *Heb. Lex.* under this word, and Boisacq *Etym. Lex. s. v.* δράσσομαι and δραχμή. Δραχμή is of course still in use as the name of a coin, worth about a franc.

δρέπανον.

P Magd 8⁶ (B.C. 218) δρέπανον θεριστικὸν οὐ τιμῆ (δραχμαί) β, "a sickle for reaping worth 2 drachmae," P Petr II. 33^{A.16} καὶ φελίου καὶ δρεπάνου. In two (apparently Jewish or Jewish Christian) inscr. from Phrygia we find δρέπανον used in connexion with an imprecation—*C. and B.* ii. p. 565, no. 466, ἐὰν δέ τις αὐτῶν μὴ φοβηθῆ τοῦτων τῶν καταρῶν, τὸ ἀρᾶς δρέπανον εἰσελθοῖτο εἰς τὰς οἰκίσεις αὐτῶν καὶ μηδὲν ἐνκαταλείψωτο: cf. *ib.* p. 652, no. 563. MGr δρεπάνι.

δρόμος

in NT keeps the older sense as *nomen actionis*, = τὸ δραμεῖν. For this cf. Wunsch *AF* 3¹³ (Carthage, imperial), where rivals in a race are vigorously cursed—κατάδησον αὐτῶν τὰ σκέλη καὶ τὴν ὀρμὴν καὶ τὸ πῆδημα καὶ τὸν δρόμον. So of the sun and moon, P Leid W^{xiii}. 29 (ii/iii A.D.) δρόμους ἔχειν τακτοῦς. In Egypt it had become specialized to denote a place where running might no doubt take place, though the possibility is no more remembered than in some of our modern *-drome* compounds. See Wilcken *Ostr.* i. p. 771, Diittenberger on *OGIS* 178¹¹, and Otto *Priester* i. p. 284. It was the area in front of the entrance to a temple, paved with stones—cf. P Flor I. 50⁹⁷ (A.D. 268) ἐπὶ τοῦ λιθοστρώτου δρόμου Ἐρμού—and often adorned with Sphinxes: it often became a central point in the business life of the city: see Strabo 17, p. 805, 28 cited *at* P Hamb I. 5¹⁸. BGU IV. 1130¹⁰ (B.C. 4) ὦν [γείτον]ες νότωι δρόμος τοῦ ἱεροῦ Χ[νο]ύβεως θεοῦ μεγίστου will serve as an example. Hence the μέτρον δρομων came to denote such a measure as was customary on the δρόμοι. In their note on P Fay 16⁸ (i/B.C.) GH describe δρό(μ) as "the artaba of the largest capacity": see further the introd. to *ib.* 101 (B.C. 18) where we have in 1.³ the full formula, (πυροῦ) δρό(μ) (ἀρτάβα) γ (ἡμισυ) ε, "3¹/₇ large artabae of wheat." See also the note on P Tebt I. 61 (β)³⁸⁶, and *Archiv* ii. p. 292f. In MGr δρόμος = "way," "street," and this is practically what we have in P Par 15^{i.16} (B.C. 120), where we read of a house ἣ ἐστὶν ἐκ τοῦ ἀπὸ νότου καὶ λιβῆς τῆς Διοσπόλεως, ἀπὸ βορρᾶ τοῦ δρόμου τοῦ ἀγοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς Ἡρας, and in P Oxy VI. 911¹³ (A.D. 233 or 265) of property situated ἐπ' ἀμφόδου Δρόμου Θεοῦριδος, "in the quarter of the Square of Thoëris" (Edd.). For δρόμος in connexion with racing contests see Vettius Valens p. 221 ὄθεν καὶ δρόμον ταῖς ἀθλήσει παρέχεται. In P Oxy VI. 900⁷ (A.D. 322) τοῦ ὀξέος δρόμου the editors, following Wilcken, find a reference to the express postal service, and so probably in P Flor I. 39⁷ (A.D. 399) etc. For Ps 18(19)⁵, where δρόμος might have been very fitly used, we may compare the portentous "impromptu" (καίριον) which Q. Sulpicius Maximus perpetrated for his tomb, *Kaibel* 618³⁰: μόνῳ σοὶ πυρόντος ἐπιγεγομῆν κύκλιοι ἀντολίη καὶ πᾶσα

—καλὸς δρόμος—ἐπλετο δυσμῆ. The "poet" may well have borrowed his phrase from some predecessor less unworthy of being named with the Hebrew singer.

δύναμαι.

The following exx. of this common verb may be cited—P Par 47¹⁰ (c. B.C. 153) (= *Selections*, p. 22) ἐνβέβληκαν (sc. οἱ θεοὶ) ὑμᾶς εἰς ἕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "they have cast us into a great forest, where we may possibly die," P Oxy IV. 743³⁶ (B.C. 2) οὐκ ἠδυνάσθη συντυχεῖν Ἄ., "I was unable to meet A.," *ib.* 744⁴² (B.C. 1) (= *Selections*, p. 33) πῶς δύναμαι σε ἐπιλαθεῖν: "how can I forget you?," P Lond 144¹¹ (?i/A.D.) (= II. p. 253) ἴνα δυνήθῃ τὸ παιδάριόν μου ἐλθεῖν πρός με, P Oxy III. 472¹⁶ (c. A.D. 130) οὐ δύναται γὰρ κεκλέσθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατόν δ' εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.). It takes an *acc. rei* as in Lk 12²⁶ in P Ryl II. 77³⁸ (A.D. 192) οὐ γὰρ δύναμαι κοσμητέαν. In P Leid U^{iv}. 10 (ii/B.C.) ἔφη δύνασθαι τὰ ἔργα πάντα ἐπιτελέσιν ἐν ἡλι (?—was ὀλίγαις meant?) ἡμέραι (L.—ais) we have δ. construed with the fut. inf. as a substitute for the aor. For the form δύνομαι, which is read by B* in Mt 19¹², 26⁵³ etc., cf. BGU II. 388^{ii.8} (ii/iii A.D.) ἐγώ, ἃ δύνομαι ἐνθάδε εὐρίσκων, ζητῶ, *ib.* I. 159⁵ (A.D. 216) ἀπέστ[η]ν τῆς κόμης οὐ δυνόμενος ὑποστῆναι τὸ βάρος τῆς λειτουργίας, P Cattⁱⁱⁱ. 22 (ii/B.C.) (= *Christ.* II. p. 421): (see further Deissmann *BS*, p. 193). In P Par 45³ (B.C. 153) we have ἃ σ' οὐ δεδύνησαι διασαφῆσαι διὰ τοῦ ἐπιστολίου, and in P Oxy VI. 939¹⁵ (iv/A.D.) εἰ πως ἐκ παντὸς τρόπου δυνήθεις [πρὸς ἡμᾶς] ἀφικέσθαι. According to Meisterhans *Gr.* p. 169, δύναμαι first begins to augment with η in the Attic inscr. after B.C. 300. It occurs in some of the earliest papyri, as P Hib I. 27³⁴ (iii/B.C. *init.*), 34¹⁹ (B.C. 243–2). The future δυνήθησομαι is found in P Lond 897¹⁴ (A.D. 84) (= III. p. 207), and the aorist ἠδυνάσθη in P Petr III. 42 C (14)⁴ (B.C. 255): see Maysen *Gr.* p. 393 for other forms. MGr has δύνομαι.

δύναμις.

For the more ordinary meanings of δύναμις we may cite such passages as P. Oxy II. 292⁵ (c. A.D. 25) (= *Selections*, p. 37) διὸ παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεχεταμένον, "wherefore I beg you with all my power to hold him as one recommended to you," *ib.* VI. 899⁸ (A.D. 200) ἐς ὅσον μὲν οὖν δύναμις μοι ὑπῆρχεν, "as long as I had the power," *ib.* 940⁴ (v/A.D.) τὴν τῶν ἄλλων μεριδῶν δύναμιν, "the capacity of the other holdings" (Edd.), and, for a Christian example, *ib.* VIII. 1150⁵ (a prayer—vi/A.D.) ὁ θεός . . . δεῖξον τὴν δύναμίν σου. In P Petr II. 3(β)² we have παρὰ δύναμιν, and κατὰ δύναμιν, "according to one's means," as in 2 Cor 8³, is very common, especially in marriage contracts, as when in BGU IV. 1050¹⁴ (time of Augustus) a certain Dionysius undertakes τρέφειν καὶ ἱματίζειν τὴν Ἰσιδώραν ὡς γυναῖκα γα[μετὴν] κατὰ δύναμιν. In *ib.* 1051¹⁷ (same date) we have the fuller phrase κατὰ δύναμιν τῶν ὑπαρχόντων, and in *ib.* III. 717¹⁹ (A.D. 149) κ[ατὰ] δύναμιν [το]ῦ β[ί]ου. P Oxy II. 282⁸ (A.D. 30–5) shows the contrasting phrase, again as in 2 Cor 8³, when a man makes a complaint against his wife, notwithstanding the fact that he had provided for her in a manner "beyond his

means"—ἐ]γὼ μὲν οὖν ἐπεχορήγησα αὐτῆ τὰ ἐξῆς καὶ ὑπὲρ δύναμι. The combination of Mt 6¹³ LW(ω) is found in P Leid W^{xiii}.²⁹ (ii/iii A.D.) σὺ γὰρ ἔδωκας (ἡλίω) τὴν δόξαν καὶ τὴν δύναμιν ἄψασαν. Ramsay (*Recent Discovery*, p. 118) has drawn pointed attention to the technical use of δύναμις "in the language of religion, superstition, and magic," and describes it as "one of the most common and characteristic terms in the language of pagan devotion. 'Power' was what the devotees respected and worshipped; any exhibition of 'power' must have its cause in something that was divine." He quotes by way of illustration from Lydia a dedication to the goddess, ε(ὐ)λογῶν σου τὰς δυνάμεις (Buresch, *Aus Lydien*, p. 113), and also (p. 117), in illustration of Ac 8¹⁰, another Lydian inscription, "There is one God in the heavens, great Mên the Heavenly, the great power of the ever-living God"—μεγάλῃ δυνάμει τοῦ ἀθανάτου θεοῦ (Keil and Premerstein, II *Reise in Lydien*, p. 110). Another parallel to the same passage in Acts is cited by Deissmann (*BS*, p. 336) from the great Paris magical papyrus, 1275 ff. (Wessely i. 76) ἐπικαλοῦμαι σε τὴν μεγίστην δύναμιν τὴν ἐν τῷ οὐρανῷ (ἄλλοι: τὴν ἐν τῇ ἄρκτῳ) ὑπὸ κυρίου θεοῦ τεταγμένην. In Vettius Valens δύναμις is used as a synonym for ἀγωγή (p. 172²⁵ etc.). For "forces" i. e. "troops," cf. *OGIS* 139⁸ (B.C. 146-16) αἱ ἀκολουθοῦσαι δυνάμεις. MGr has ἡ δύναμι (decl. like nouns in -η).

δυναμόω.

For this new verb, which is found in a few late LXX books and twice in the NT (Col 1¹¹, Heb 11³⁴) we may cite the early Christian prayer (referred to *s.v.* δόγμα) p. 71²¹ δυνάμωσον ἡμᾶς ἐ[ν τῇ σῆ] ἀντιλήψει· καὶ φώτισον ἐν τῇ[σῆ πα]ρακλήσει, also P Leid W^{xiii}.¹⁶ (ii/iii A.D.) ὀρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐνπνευμάτωσον, δυνάμωσον, διαέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦ ο δε (I. θεοῦ τόδε) τὸ σῶμα. MGr has δυναμώνω "strengthen," a further corroboration of the hold the verb had in the Κοινή.

δυναστής.

In *OGIS* 573²² (i/A.D.) the title of δυναστής is applied to the son of Archelaus who succeeded his father in the government of Cilicia without the title of King. It describes the chief of a Thracian clan in *Syll* 318²² (B.C. 118) συνεπελθόντος μετ' αὐτῶν Τίπα τοῦ τῶν Μαίδων δυνασίου μετ' ὄχλου π]λεόντος. The Commagene rescript, *OGIS* 383²⁹ (middle of i/B.C.) has ὅστις τε ἂν βασιλεὺς ἢ δυναστής ἐν μακρῷ χρόνῳ ταύτην ἀρχὴν παραλάβῃ, and *ib.* 441³² (B.C. 81) αἶδε ἀπεδέξαντο τῶν πόλεων καὶ βασιλέ[ων] καὶ δυναστῶν τὴν τε ἀστυλίαν τοῦ ἱεροῦ καὶ τῶ[ν] ἀγῶνα τὸν τιθέμενον κατὰ πενταετηρίδα Ἐκάτη Σωτέραι Ἐπιφανεί κτλ. For δυναστεύω see the Canopic decree, *OGIS* 561² (B.C. 237) τὴν τε χώραν ἐν εἰρήνῃ διατετήρηκεν προπολεμῶν ὑπὲρ αὐτῆς πρὸς πολλὰ ἔθνη καὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, and for δυναστεία, BGU II. 428⁷ (ii/A.D.). This last word is applied to the Divine sovereignty in Aristaeus 194 καὶ γὰρ ὁ θεὸς διδοὺς ἀνοχὰς καὶ ἐνδεικνύμενος τὰ τῆς δυναστείας φόβον ἐγκατασκευάζει πάσῃ διανοίᾳ, "for God also by granting a reprieve and making but a display of His sovereignty instills terror into every breast."

δυνατός.

For δ. with a "complementary" infinitive, as in 2 Tim 1¹², cf. P Magd 3⁵ (B.C. 221), where in a lease it is laid down with reference to certain land—ἡ δυνατὴ σπαρῆναι ἔως Χοίαχ ι, τὴν δὲ μὴ δυνατὴν σπαρῆναι ἔως ι τοῦ Χοίαχ. For other exx. of the infin. construction of P Eleph 8¹⁸ (iii/B.C.) οὗτος δὲ δυνατός ἐστιν εἰσενέγκαι καὶ ἐν[γυο]ν [I]κ[ανό]ν, P Hib I. 78¹⁵ (B.C. 244-3) ἐὰν δὲ μὴ δυνατός ἦσθα ἀπολύσαι, P Giss I. 79^{ii.4} (ii/A.D.) εἰ δυνατόν μ[οι] ἦν διατρ[έ]χ[ειν] πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὤ[κ]νῃκειν, P Leid W^{xiii}.¹³ (ii/iii A.D.) ὅτι δυνατός εἰ (sc. ποιῆσαι κτλ.), *Syll* 721¹⁸ (iv/B.C.) promising to render help καθ' ὅτι ἂν ἦ δυνατός, etc. For the neuter δυνατόν see further P Petr II. 11(1)³ (c. B.C. 252) εἰ δυνατόν ἐστιν καὶ μῆθην σὲ τῶν ἔργων κωλύει, πειραθῆτι ἐλθεῖν εἰς τὰ Ἀρσινόεια, and cf. *ib.* 39 (g)¹⁶ (middle iii/B.C.) διότι ὑπάρχει ἐν τῇ δωρεῇ χόρτος

ἱκανὸς ἀφ' οὗ ἐὰν ἐν δυνατῶι ἦι εἰς τὰς ἐν τῶι νομῶι ἀβχ, *OGIS* 771⁴⁹ (B.C. 172-1) ἐὰν ἐν δυνατῶι εἰ. For κατὰ τὸ δυνατόν, see P Giss I. 36⁶ (B.C. 161), *ib.* 41^{ii.11} (ii/A.D.), and for ὅσον δυνατόν σοι ἐστιν see P Flor II. 178³ (A.D. 258). It forms a masc. noun in plur. = "troops" in P Revill Mél p. 295⁹ (= Witkowski², p. 96) (B.C. 131-0), where a man is heard of as coming μετὰ δυνατῶν ἱκανῶν to suppress riotous crowds: perhaps there is an additional suggestion of competence—"mighty men of valour." The adverb occurs in *Michel* 1001^{vi.27} (Theran Doric—c. B.C. 200) ὅπως δὲ πάντα διοικεῖται κατὰ τε τῶν διαθήκαν καὶ τὸν νόμον καὶ τὰ δόξαντα τῶι κοινῶι δυνατῶς ἐς πάντα τὸν χρόνον. MGr δυνατός = "able," "possible," "strong," "loud" (Thumb).

δύο.

P Hib I. 27⁵² (calendar—B.C. 301-240) ἀγοσιν κατ' ἐναντι[δν] τῆι αὐτῆι ἡμέραι τ[ᾶς] πλείστας οὐδὲν πα[ρα]λ- λάσσοντες ἐπ' ἀστρω[ε]ι ἢ δύνοντι ἢ ἀνατ[έ]λλοντι, "they (sc. the astronomers and sacred scribes) keep most of the festivals annually on the same day, without alterations owing to the setting or rising of a star" (Edd.), P Oxy II. 235¹⁵ (horoscope—A.D. 20-50) δύνει Σκορπίος οἶκος Ἀρεως. In the Eudoxus papyrus, P Par 1⁴⁵ (c. B.C. 165) we have ἀεὶ δὲ φανερός ὁ μῆδέποτε δύνων, ᾧ εἰσὶν αἱ ἄρκτοι, and 1⁷³ εἰ μὲν γὰρ ὁ πόλος ἀνανεῦσει ἢ κατανεῦσει, αἱ ἄρκτοι δύσσονται καὶ ἐπιτελοῦσιν. P Hal I. 1²⁴⁰ (c. B.C. 250) ὡς δὲ ἂν ἡλιος] δύη, μῆδὲ εἰς ἐνεχυραζ[έ]τω μῆδὲ πρὶν ἢ[λιον] ἀνατέλλειν has the strong aorist, as the sense shows. We might also quote an application to the sunset of life, from *Kaibel* 568⁴ (Rome, iii/A.D.?): ἤτις ἐνὶ ζωοῖσιν ὅκως ἀνέτελλεν Ἐφῶς, νῦν δύνει δ' ὑπὸ γῆν Ἑσπερος ἐν φθιμένοις. The daring versifier is adapting Plato's gem, the epitaph of Aster.

δύο.

The disappearance of the dual flexion of δύο is in line with the whole tendency of Hellenistic: see *Proleg.* p. 77 ff. The gen. and dat. δυοῖν appears occasionally in a document where the writer desires to make broad his Attic phylacteries: thus P Giss I. 99¹⁵ (B.C. 80) ἐ]ν στή[λαι]ν δυοῖν [ἐ]μπροσθεν ἰδρυνέ[ν]αι τοῦ [ν]εῶ, P Stass I. 52³³ (A.D. 151) ἀρουρῶν δυοῖν ἤμισους τρίτου (or was this δυεῖν?), P Oxy VIII. 1119²⁰ (A.D. 254) δυοῖν θάτερον. The literary Hellenistic δυεῖν

(late Attic), which arose phonetically out of *δυοῖν* (Brugmann-Thumb *Gr.* p. 78), appears in several papyri, as P Par 1²⁹³ (the Eudoxus astronomical treatise—c. B.C. 165) *δυεῖν μηνῶν χρόνος*, P Ryl II. 109⁵ (A.D. 235) *πατήρ τῶ[ν] δυεῖν*—the document has *υἱέας* later!, *ib.* 269⁵ (ii/A.D.) *ἐκ δυεῖν οἰκ[ῶ]ν*—this document also betrays artificial dialect by the “registering” historic present *τελευτᾷ* (*Proleg.* p. 120), *ib.* 357 (A.D. 201–11) *ἀρουρῶν δυεῖν*, P Oxy VIII. 1117¹⁶ (c. A.D. 178) *ἐκ δυεῖν τάλαντων*—here again there is some fine writing in the context, a petition to a Praefect, who would no doubt be impressed by it. Greek dialects pluralized the flexion in different ways—see Brugmann-Thumb *Gr.* p. 249 f. In Hellenistic we have dat. *δυσίν*, *passim* in all our documents, and to a very limited extent gen. *δυνῶν*: see Mayser, *Gr.* p. 314, who can only quote *OGIS* 56⁶² (B.C. 239–8—the Canopus decree) *ἐκ σταχῶν δυνῶν* (in copy A), and BGU I. 287²⁵ (ii/A.D.) *ἀρουρῶν δυνῶν*—it is ancient Ionic (Herod. and Hippocrates) and Cretan Doric (Gortyn Inscr.). That in MGr *δυνῶν(ε)* occurs occasionally (Thumb *Handb.* p. 81) may show that the form ran underground to emerge in a few places, but it might be independent analogy. *Δυσίν* is Ionic (first in Hippocrates), as we might expect from that dialect’s early sacrifice of the dual. With the indeclinable *δύο* for nom., acc. and gen., it forms the whole of the *Κοινή* flexion. (The pre-classical *δύω*, which lived on in *δ(υ)ώδεκα*, is cited by Mayser (p. 313) from P Leid T 1²⁴ (B.C. 164–0) and P Grenf II. 38¹² (B.C. 81)—but there are other cases of *ω* for *ο* in this last document by sheer miswriting.) Mayser makes *Syll* 177²⁶ (Teos, B.C. 304) the oldest inscriptional warrant for *δυσί*, which appears in literature before Aristotle. In Attic inscr. (Meisterhans, p. 157) *δυεῖν* supplants *δυοῖν* in Alexander’s time, and lasts a century, *δυσί* beginning in iii/B.C.

On *δύο δύο* see *Proleg.* p. 97: add to illustrate *ἀνά δύο δύο* P Oxy VI. 886¹⁹ (magical—iii/A.D.) *ἔρε κατὰ δύο δύο*, “lift them up two by two” (Edd.). It may be noted that *οἱ δύο* supplants *ἄμφω*, as in Mk 10⁸ etc., P Giss I. 2ⁱⁱ 5¹⁴ (B.C. 173) *μάρτυρες Φίλιος Μακεδῶν, Δημοκρατίων Θεσσαλος, οἱ δύο τῶν Κινέου, and οἱ δύο τῆς ἐπιγονῆς*—the document has also *οἱ τρεῖς*. MGr has *κ’οἱ δύο*, “both,” *οἱ δύο μας*, “both of us.”

δυσβάστακτος.

See for the guttural under *βαστάζω* above. It would seem that the compound was coined LXX, Philo and Plutarch) when the guttural forms were coming in, so that the older alternative in *-στος* never took its place.

δυσεντέριον.

Moeris, p. 129. *δυσεντερία*, θηλυκῶς, Ἀττικῶς. *δυσεντέριον*, Ἑλληνικῶς, settles the form in Ac 28⁸, where all the uncials have the neuter. If Hobart’s long list of citations (p. 52 f.) can be trusted for this detail, Luke’s medical books all presented him with *δυσεντερία* (-ῆ Hippocrates), and his faithfulness to the spoken Hellenistic form is the more noteworthy. We have not noticed the word in the medical documents among the papyri: it would be a fortunate chance if any of these scattered papers dealt with this particular subject.

δύοις.

In the Eudoxus papyrus as under *δύνω sub finem*, we have 478 *ἀνα[τολαί] τοῦ ἡλίου τροπικαί τρεῖς [καί] δὴύσεις τρεῖς*. See also P Hib I. 27⁴⁵ (B.C. 301–240) *πρὸς τὰς δόσεις (ἰ. δύσεις) καὶ ἀνα[τολὰς] τῶν ἀστρω[ν]*, P Oxy IV. 725¹² (A.D. 183) *ἀπὸ ἀνα[τολῆς] ἡ[λίου] μέχρι δύσεως*, and so BGU IV. 1021¹³ (iii/A.D.). In *OGIS* 199³³ (i/A.D.) *ἀπὸ δὲ δύσεως μέχρι τῶν τῆς Αἰθιοπίας καὶ Σάσου τόπων*, the word is used of “the west” as in the “Shorter Conclusion” of Mark. So *Preisigke* 358², as cited under *ἀνατολή*: the same document (I. 21) has *πλειάδος δύνιν*, “setting of the Pleiad”—the inser. is on a sundial. In *Syll* 740¹³ (after A.D. 212) we find *ἀπὸ δύσεως* correlated with *ἀπὸ ἡύς, ἀπὸ μεσημβρίας* and *ἀπὸ ἄρκτου*—terms which suggest learning on the part of the *ἱερά γεροντία τοῦ Σωτήρος* [Ἀ]σκληπιῶ who inscribe this tablet. MGr has *δύσι* “sunset,” “west.”

δύσκολος.

In a letter to a father from his son, P Oxy IX. 1218⁵ (iii/A.D.), giving him some domestic news, the phrase occurs *οὐδὲν δύσκολον ἐνὶ ἐπὶ τῆς οἰκίας σου*, which the editors render, “there is nothing unpleasant at your house.” For the ordinary meaning “difficult” we may cite the important Calendar inscription from Priene, *OGIS* 458¹⁶ (c. B.C. 9) *ἐπειδὴ δύσκολον μὲν ἔστιν τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν κατ’ ἴσον ἐ[χ]χαρισ[τ]εῖν*. Add *ib.* 339³⁴ (c. B.C. 120) *ἐν καιροῖς δυσκόλοις*, and *Syll* 213³³ (iii/B.C.) *περιστάντων τεῖ πόλει καιρῶν δυσκόλων*, which the editor refers to the war waged between Demetrius and the Aetolians. For the adverb we may cite P Oxy X. 1294¹⁰ (ii/iii A.D.) *ἐὰν δὲ σὺ μὴ δυναθῆς ἀνοῖξει τὸ πανάριον, δυσκό[λως γὰρ ἀνοί]γεται, δὸς τῷ κλειδοποιῶ καὶ ἀνοῖξει σοι*, “if you cannot open the basket yourself, for it opens with difficulty, give it to the key-maker, and he will open it for you” (Edd.). MGr has *δυσκολία*, and *δυσκολεύω*, “make difficult.”

δυσομή.

In P Thead 54¹⁵ (A.D. 299) and BGU IV. 1049⁸ (A.D. 342) we find *ἀπὸ μὲν ἀνατολῶν* and *ἀπὸ δὲ δυσμῶν* contrasted: cf. Mt 8¹¹ etc. *Syll* 552⁷⁰ (late ii/B.C.) *εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορέ[ας]* (as shows the sing., as does *Chrest.* I. 341²⁸ (reign of Hadrian) *ἀρχόμενον ἀπὸ δυσμῆς τῆς κόμης*, as printed; but Wilcken remarks “oder δύσεως),” and presumably *δυσμῶν*) is equally possible. For another prepositional combination see P Leid W 1⁵ (ii/iii A.D.) *πρὸς δυσμᾶς βλέπουσα*, of a door.

δυσοφημία.

Syll 366¹⁵ (c. A.D. 38) *ὅπως μὴ τὸ πολυδάπανον αὐτῆς τῶν κατασκευαζομένων ἔργων [αἰ] περί τὴν ἀγορὰν ἐμποδίσωσι δυσοφημία*.

δώδεκα.

See under *δεκαδύο*. It is MGr.

δωδέκατος.

For this word, which in the NT is confined to Rev 21²⁰, cf. P Flor I. 20¹² (A.D. 127) *εἰς τὸ εἰσὶν δωδέκατον ἔτος Ἀδριανοῦ Καίσαρος τοῦ κυρίου*, *ib.* 35^{14,18} (A.D. 167), and the ostraca PSI III. 255⁴ (B.C. 104–3), 256⁶ (B.C. 103–2).

δωδεκάφυλον.

To the refl. to this word in Grimm-Thayer we may add (from Hort *James*, p. 2) Joseph. *Hypomnesticum* (Fabricius *Cod. Pseud. V. T.* ii. p. 3) τοὺς δώδεκα φυλάρχους ἐξ ὧν τὸ δωδεκάφυλον τοῦ Ἰσραὴλ συνίσταται. For the formation cf. τὸ δωδεκάμηνον "twelvemonth," common in papyri. We should not expect to find δωδεκάφυλον itself outside Jewish circles.

δῶμα.

In P Oxy III. 475²² (A.D. 182) βουλευθεὶς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύψαι καὶ θεάσασθαι τὰς [κρο]ταλιστρίδας—of a young slave who was killed in trying to see a performance of castanet players in the street below—δῶμα is clearly to be understood as "the top of the house," whether a top room or the flat roof as in Mk 13¹⁵ etc. Cf. P Strass I. 14¹² (A.D. 211) ἐν ἀπρ[ά]τῳ δώματι ἐν τῇ λαύρᾳ τῶν Ποιμένων, where the editor renders "auf einem unverkäuflichen flachen Dache in der Hirtenstrasse," and the late P Flor I. 13⁹ (vi/vii A.D.) τῆ[ς] αὐλῆς καὶ το (l. τοῦ) δώματος[s], "della terrazza sul tetto della casa" (Vitelli). The note on this last passage quotes Babrius 5⁵, of a cock which εἰς τὸ δῶμα πηδήσας ἐπικροτῶν τε τοῖς πτεροῖς ἐκεκράγει. Add P Tebt I. 123^{12,14} (early i/b.c.), 241 *verso* (B.C. 74) ἔχωι ἐπὶ τοῦ δώματος. In P Petr I. 20¹⁰ (B.C. 241) ἐπὶ τῶν δωμάτων, the context is fragmentary, but the editor understands it of difficulties attending the arrangements of new "homesteads" in the Fayūm. We have the word twice in a Petrogad ostracoon, no. 34^{6f}, published by Zereteli in *Archiv v.* p. 179, τὸ ξύλον τὸ [μυρ]ικινον τὸ ἐν τῇ αὐλῇ, ἂν χρήξης, [εἰς τὰ δ]ώματα λαβέ καὶ εν.υλια, ἂν χρήξης. ἐκ τοῦ δώματος[s] λαβέ: the editor prints χ[?]ώματα, but Wilcken emends. In P Ryl II 233³ (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῶ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλίσθησεται is rendered by the edd. "but when we reach a fortunate issue and the house is established." A rather striking epitaph, *Kaibel* 720, reminding us distinctly of the great passage in Lucretius (iii. 894 ff.) which Gray imitated in the *Elegy*. has the lines κούκετι σοι φάος ἡέλιου, οὐδὲ τὰ κλεινὰ δὲ δώματα Ῥώμης, οὐδ' ἄλοχος = husband), οὐτε φίλη κασιγνήτη. Here again the meaning is house, which has only shrunk into room in MGr.

δωρεά.

For δωρεά = "gift," "largess," cf. BGU I 140²⁸ (A.D. 119), a copy of an Imperial letter of the time of Hadrian, where reference is made to the Emperor's *beneficium* to the soldiers—ταύτην μου τὴν δωρεάν καὶ τοῖς στρατιώταις ἐμοῦ καὶ τοῖς οὐετρανοῖς εὐγνωστόν σε ποιῆσαι δεήσει: cf. P Oxy IX. 1202⁷ (A.D. 217) ἐκ τῆς τῶν [κυρ]ίων Σεούηρου καὶ μεγάλου Αντωνίνου [δω]ρεάς, and from the inser. *OGIS* 333³ (ii/b.c.) ἐν τῇ . δωρεᾷ ταύτῃ. "per hanc munificentiam" (Ed.), *Syll* 306¹⁴ (mid. ii/b.c.) ὅπως ὑπάρχη ἂ δωρεὰ εἰς πάντα τὸν χρόνον αἰδῖος. P Lille I. 19⁹ (mid. iii/b.c.) π[α]ρὰ Σαραπίωνος τοῦ προεστηκότος τῆς Καλλιξέ[νων] δωρεάς, "ancien régisseur du bénéfice de K." (Edd.). *Syll* 746¹ ἔδωκε δωρεάν, and P Lond 1171 *verso* (c)⁹ (A.D. 42) (= III. p. 107) μηδὲ ἐφόδια ἢ ἄλλο τι δωρεάν αἰτεῖν ἀτερ ἐμοῦ[ν] διπλώματος, afford a link with the special use of the acc. = "freely," "gratis" as in Rom 3²⁴, 2 Cor 11⁷, 2 Thess 3⁸. This is common, e.g. *Syll* 489¹⁸ (B.C. 304-3) ἐπιδέδω[κε]ν ἑαυτὸν

δημοσιεύειν δωρεά[ν], "has offered his services as an honorary physician," *Michel* 1001^{iv.28} (c. B.C. 200) λειτουργεῖν ἅπαξ, ἀνὰ πρεσβύτατα, δωρεάν πάντας, with which cf. v. 11 εἰ δέ κα ἐγ δωρεάς ἐπιμηνοῖοι μηκέτ' ὄντι, making provision for the roll of compulsory free service being exhausted. So *Priene* 41⁷ (B.C. 332-26) λελητούργηκε δ. *Cagnat* IV. 783⁷ πρεσβεύσαντα πρὸς τοὺς Σεβαστοὺς δωρεά, *ib.* 914² (i/A.D.) similarly. From the papyri, e.g. P Tebt I. 5¹⁸⁷ (B.C. 118) μηδὲ συναναγκάζειν ἔργα δωρεάν συντελεῖν παρευρέσει μηδεμιᾶ. "nor oblige them to work without payment on any pretext whatever" (Edd.), ²⁵⁰ δωρεάν μηδὲ μισθῶν ὑφεμένων, "gratis or at reduced wages" (Edd.). For the tax δωρεά, which suggests a "benevolence," and that on γῆ ἐν δωρεᾷ, see the editors' note on P Hib I. 66¹ and P Lille I. 19⁹. In two tablets of B.C. 252, quoted by Wilcken *Ostr.* i. p. 66 f., we find the adj.—τῆς δωρεαίας γῆς. The slightly developed meaning of δωρεάν "for nothing," "in vain," which Grimm notes as unparalleled in Greek writers, seems to be regarded by Nägeli, p. 35 f., as sufficiently accounted for by the instances where it means "gratis": Grimm's own parallel with uses of *gratuitus* in Latin shows how easily it would arise. For the form, see Maysen *Gr.* p. 68: the older δωρεῖά (Meisterhans *Gr.* p. 40) does not occur in our documents.

δωροέμοιαι.

The active may be neglected, having disappeared after early classical times. The passive sense (as I. ex 7⁵) may be quoted from *OGIS* 435⁹ (ii/b.c.) ὄ[σα ἐν Ἀσῖαι ἔω]ς τῆς Ἀττάλου τελευτῆς ὑπὸ τῶν βασιλέων δι]ωρθώθη ἐδωρήθη ἀφῆθη ἔξτμιώ[θη]. *CPHerm* 121¹³ (iii/A.D.) τοῦ δωρηθέντος ἱμῖν ὑπὸ τῆς θείας μεγαλοδωρείας of Gallienus. For the ordinary deponent use cf. P Oxy VIII. 1153¹⁵ (i/A.D.) ἂ (sc. καρποδέσμια, "wrist-bands") ἐδωρήσατό σοι Παισανίας ὁ ἀδελφός σου, *Preisigke* 4284⁷ (A.D. 207) μεθ' ὧν πλείων (l. -στων) ἀγαθῶν ἐδωρήσαντο. "among the multitude of gifts they (the Emperors) bestowed." P Lond 130¹³ (i/i A.D.) (= I. p. 138) ὄν τινες ζυγῶ δωρήσονται ἀγνοῖα, P Gen I. 112² (A.D. 350) δωροῦμέ σοι. From the inser. it is sufficient to cite the Kosetta Stone, *OGIS* 90²¹ (B.C. 196) τῶι τε Ἀπει καὶ τῶι Μνεύει πολλὰ ἐδωρήσατο, and the leaden tablet of a *defixio*, *Wünsch AF* 4³⁰ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κοῦβησίν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ [δ]εσμῶ[ν] τοῦ βίου Νεθμομα.

δώρημα.

PSI I. 29²³ (magic—? iv/A.D.) δότε καὶ μοι χάριτα καὶ τιμὴν ἔπροσθεν (l. ἐμπ—) πάντω[ν] καὶ τάγαθὰ δωρήματα. P Oxy V. 841, p. 37, has a scholion (mid. ii/A.D.) by which Pindar's βιόδωρον ἀμαχανίας ἄκος is glossed as δώρημα τῶ βίω. The same use of the dat. appears in the new fragment of the *Geneus* (?) of Euripides, P Hib. I. 4⁵ ἀδ[ελφ]ῶν. Μελ[ε]ῖ ἀγρωὶ δ[ωρ]ήματα. An acrostic oracle, *Kaibel* 1039¹³ (Lycia), has the line Νεικηφόρον δώρημα τὸν χρησμὸν τελεῖ, which the ed. explains as telling him who draws this line "ubi largitus eris, quod cupis consequeris."

δῶρον.

In P Lond 429 (c. A.D. 350) (= I. p. 314 f.) we have a long account of δῶρα made on the occasion of various festivals, which the editor thinks are to be regarded as

temple-offerings. If so, we may compare the similar use in the insert., e. g. *OGIS* 407 βασιλεὺς Ἰούλιος Ἐπιφάνης Φιλόπαππος Δεσποίν[αι] καὶ Σωτήρα[ι] δῶρον . ἐπὶ ἱερέος Σωτηρίχου, *Syll* 774 σ]τρατία ὑπὲρ τῆς ὀράσεως θεᾶ Δήμητρι δῶρον, *ib.* 787 (iv/iii B.C.) Διὶ δῶρον. This illustrates the common Biblical use of δῶρον for a sacrifice, or an offering to the Temple treasury. For the ordinary sense of δῶρον it will suffice to quote BGU IV. 1114⁷ (B.C. 8-7) ἀποκαταστήσαι ἐνταῦθα τῶι Ἰμέρωι δῶρον δούλους (names follow), *ib.* I. 248⁸ (ii/A.D.) κατὰ δῶρον, PSI III. 236³³ (iii/iv A.D.) οὐκ ὀκνῶ γὰρ οὐδὲ περὶ δῶρων οὐδὲ περὶ κέρματος, εἰδὼς σου τὴν ἀγαθὴν προαίρεσιν, and the boy's letter, P Oxy I. 119¹¹ (ii/iii A.D.) (= *Selections*, p. 103) καλῶς δὲ ἐποίησες, δῶρά μοι ἔπεμψ[εις], μεγάλα, ἀράκια. "it was good of you, you sent me a present, such a beauty—just

husks!" One interesting literary inscri. may be quoted, *Katibel* 815⁴ (ii/A.D.—Crete), where Salvius Menas offers a libation and a sacrifice to Hermes in memory of his wife, ψυχικὰ δῶρα διδούς: the ed. explains this as gifts "quae pro defunctae uxoris anima Mercurio animarum duci comitique obferuntur."

δωροφορία.

So BD* G Ambst in Rom 15³¹—witness good enough to bring it into the circle of Biblical words. We may mention it only to note that Alciphron and Pollux (*ap.* Grimm) albeit a good century later, are sufficient warrant that the word, if Paul did use it, came out of ordinary "profane" vocabulary.

E

ἴαν—ἑώω

ἑάν.

The difference between ἑάν and εἰ is considerably lessened in Hellenistic Greek, with the result that the former is found fairly frequently with the ind. (as in Lk 19⁴⁰, Ac 8³¹, 1 Thess 3⁸, 1 Jn 5¹⁵), e. g. P Par 62^{iii.8} (c. B.C. 170) ἑάν δ' ὑπερβόλιον ἐνέστη, *ib.* 18¹⁰ (Imperial period?) ἑάν μάχουσιν (οἰοῦσιν) μετ' ἐσοῦ οἱ ἀδελφοί σου, P Tebt I. 58⁵⁵ (B.C. 111) ἑάν δεῖ σε συνπεσῖν τῷ Ἀνικῆτῳ σύνπεσαι, "if you must meet Anicetus, meet him," P Amb II. 93²⁴ (A.D. 181) ἑάν φαίνεται μισθῶσαι, and P Oxy VIII. 1157¹⁵ (late iii/A.D.) ἑάν δὲ ἦσαν. See further Deissmann *BS* p. 201 f. and *Proleg.* p. 168, where attention is also drawn to the ambiguous ἑάν ἦν, which is normally to be read ἦ, cf. Moulton *CR* xv. pp. 38, 436. The following exx. of conditional ἑάν may be cited from P Ryl II.—153²¹ (A.D. 138-61) ὡς ἑάν αὐτοὶ δοκῶσι χορηγοῦντα^s, 154²⁸ (A.D. 66) οἷα ἑάν . . . ἐγβῆ, 155²¹ (A.D. 138-61) ὥστε ἑάν αἰρήται, 163¹³ (A.D. 139) ὀρηγίκα ἑάν αἰρή. See also *s.v.* ἄν.

ἑάντερο.

For this intensive particle which in Bibl. Greek is confined to Heb 3¹⁴ (contrast *v.* 6), 6³, cf. BGU IV. 1141³⁰ (B.C. 14) διασαφῆσουσιν οὓς ἀπέσταλκες, ἑάντερο μὴ θελήσωσιν προσχαρίσασθαι συνδούλωι, P Fay 124⁹ (ii/A.D.) ἑάντερο μὴ εὐ[γ]νομηῆς (*l.* εὐγνωμονῆς) τὰ πρὸς τὴν μητέρα, "if so be you are unfair in your conduct towards your mother."

ἑαυτοῦ.

There is no decisive instance in the NT of ἑαυτοῦ in the sing. for the 1st or 2nd person: in 1 Cor 10²⁹ ἑαυτοῦ is indef. "one's own," not "thine own," as AV, RV; and in Jn 18³⁴ σεαυτοῦ, and in Rom 13⁹, Gal 5¹⁴ σεαυτόν, are the better readings. But the usage can be illustrated from the illiterate papyri: 1st pers.—BGU I. 86⁵ (A.D. 155) συνχωρῶ μετὰ τὴν ἑαυτοῦ τελευταίην τοῖς γεγονόσι α[ὐ]τῷ ἐκ τῆς συνουσίας αὐτοῦ γυναικός, 2nd pers.—P Tebt I. 18⁶ (B.C. 114) φρόντισον ὡς πάντα [τ]ὰ ἐνοφειλόμενα ἑαυτῷ . . . ἐμὲ μέτρω ἔσται τῆς αὐτῆς, "see that all the debts due to you are in order on that day" (Edd.), P Oxy II. 295⁵ (c. A.D. 35) μὴ σκυλλῆ (*l.* σκύλλε) ἑατὴν ἐνηῆναι (*l.* ἐμφῆναι?), "don't trouble yourself to explain (?)" (Edd.). For the ordinary use with the 3rd pers. there may be cited P Tebt I. 49⁷ (B.C. 113) τ[ὰ] ἐν τῇ ἑαυτοῦ γῆι ὕδατα κατακέκλυκεν, "let out the water on his own land," as distinguished from Crown land cultivated by a neighbour, BGU I. 45¹² (a complaint of violence—A.D. 203) Στοιότης . . . ἀνὴρ βίαιος . . . ἐπήλθεν αὐτῷ (*sc.* the complainant's son), ἐπαγαγὼν σὺν α[ὐ]τῷ τὸν ἑαυτοῦ υἱόν. Other exx. show a somewhat faded use of the reflexive as in the common phrase in legal papyri, μετὰ κυρίου τοῦ ἑαυτῆς ἀνδρός (ἀδελφοῦ, etc.),

where a woman is the principal, or in the interchangeable use of ὁ πατήρ, ὁ ἴδιος πατήρ, and ὁ ἑαυτοῦ πατήρ in sepulchral inscr., when a son is speaking of his father: see *Proleg.* p. 87 f., and add the contract where Tryphon arranges to apprentice τὸν ἑαυτοῦ υἱὸν Θεώνιν to another weaver (P Oxy II. 275⁷—A.D. 66) and the reference in a magical formula to Isis as seeking ἑαυτῆς τὸν ἀδελφὸν κὲ ἀνδρα Ὀσίρειν (*ib.* VI. 886⁸—iii/A.D.).

From ii/B.C. the plural ἑαυτῶν is regularly extended to the 1st and 2nd persons, as frequently in the NT: thus P Par 47²⁸ (c. B.C. 153) (= *Selections*, p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν, P Lond 401⁶ (B.C. 116-11) (= II. p. 13) ἡμῖν τε καὶ ταῖς ἑαυτῶν (= "our") ἀδελφαῖς, P Tebt I. 47²⁰ (B.C. 113) ἵν' ἡμεῖς μὲν κομισώμεθα τὰ ἑαυτῶν, P Par 63²⁸ (B.C. 165) (= P Petr III. p. 28) περὶ ἑαυτῶν κήδεσθε, P Grenf I. 30⁹ (B.C. 103) ἐπιμελόμενοι δὲ καὶ ἑαυτῶν ἵν' ὑγιαίνητε, and the other exx. in Maysers *Gr.* p. 303.

For ἑαυτῶν = ἀλλήλων we may quote P Grenf II. 25⁴ (B.C. 103) ὁμολογία ἦν ἐκόντες συνχωρήσαντες ἕθεντο πρὸς ἑαυτοῦς, BGU IV. 1157¹⁴ (B.C. 10) ταυῖν συνχωροῦμεν) πρὸς ἑαυτοῦς ἐπὶ τοῖσδε, P Oxy II. 260¹⁵ (A.D. 59) μέχρι οὐ ἄ ἔχωμεν πρὸς ἑαυτοῦς ἐγ[β]βασθῆ, and *ib.* I. 115¹¹ (ii/A.D.) (= *Selections*, p. 96) παρηγορεῖτε οὖν ἑαυτοῦς. On the *a fortiori* argument underlying the use of ἑαυτοῖς for ἀλλήλοις in some of its NT occurrences, see Lightfoot on Col 3¹³.

The simple ὑμᾶς is substituted for ὑμᾶς αὐτοῦς (or perhaps rather σεαυτῆ) in P Oxy II. 293¹⁶ (A.D. 27) ἐπισκοποῦ δ]ε ὑμᾶς καὶ [π]άντας τοῦ[s] ἐν οἴκῳ: cf. P Amb II. 131¹⁶ (early ii/A.D.) ὡς . . . ἐχόντων (*sc.* ἡμῶν) ἐκ τούτου εἰς ἡμᾶς δαπανῆσαι, and see *CR* xv. p. 441. Sharp (*Epict.* p. 6) cites an interesting parallel to Lk 15¹⁷ from *Epict.* iii. i. 15—ὅταν εἰς σεαυτὸν ἔλθῃς. For the shortened forms σεαυτοῦ (cf. Jas 2³ B) and αὐτοῦ, see *s.v.* αὐτοῦ, and Moulton *Gr.* ii. § 76.

ἑάω.

For ἑάω followed by the inf. cf. P Grad 81⁶ (B.C. 223-2?) καλῶς ποιήσεις γράψας τοῖς φυλακταῖς ἑάν αὐτοῖς κατανεῖν, "to allow them to use the pastures," P Fay 122⁶ (c. A.D. 100) εἰ[σ]ας αὐτὸν βαστάξαι ἀρτάβας εἰκοσι ὀκτώ, τὰς δὲ λοιπὰς ὑπὸ τὴν ἀμφοτέρ[ω]ν σφραγίδα ἑάσας, "allowing him to carry off 28 artabae and leaving the rest under the seals of you both" (Edd.): see also *Proleg.* p. 205. In P Tebt II. 289⁶ (A.D. 23) we have the participle, οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε ἑάσω πράττοντά τι, "for I shall thus know whether I shall leave you in employment where you are" (Edd.). In P Oxy X 1293^{19 ff.} (A.D. 117-38), as in Ac 16⁷, 19³⁰, an inf. has to be supplied—λέγει μοι Σαρᾶς Ἔασον τοὺς ἄλλους πέντε μετρητάς περὶ ὧν γράφεις εἰς τὸ ἄλλο ἀγώγιον ἑάν δὲ μὴ εὐρὼ τὸν βαστάζοντα,

ἑάσω αὐτό, "Saras says to me, 'Let the other five metretae about which you write wait for the other load, and if I cannot find a carrier, I shall do so'" (Edd.): see also P Flor II. 213⁷ (A.D. 255) ἑασον παρά σοι, "keep by you" certain memphitica of wine. For ἑάω = "leave," as on its second occurrence in P Fay I. c. above, see also P Tebt II. 319²⁴ (A.D. 248) εἰακέναι δὲ αὐτοὺς κοινὰς τὰς ὑπαρχούσας (ἀρούρας) βούσας περὶ κώμην Τεπτύνιν, "they have left as common property the two aroures belonging to them near the village of Tebtunis." In P Par 63¹⁶² (B.C. 165) (= P Petr III. p. 32) καὶ μηθεὶς ἐαθή. στρατεύσασθαι, Mahaffy translates, as required by the context, "and if no one be left off to serve in the army."

ἑβδομήκοντα.

In P Flor III. 382^{1,3} (A.D. 222-3) exemption from public services is granted τοῖς ἐβ[δομή]κοντα ἔτη βεβιωκόσι, an equivalent to our old-age pensions: cf. *ib.* ii. 55 ἔγωγ κατὰ τὰς προκειμένας θείας διατάξεις ἤδη ὑπὲρ ἑβδομήκοντα [ἔτ]η βεβιωκώς καὶ αὐτὸς τῆς ἀναπαύσεως διὰ σου τοῦ κυρίου τυχέιν . . . On the number "seventy" bearing "not infrequently an approximate sense," see König in Hastings' *DB* iii. p. 563. MGr ἑβδομήκοντα.

ἑβδομηκοντάκις.

If LXX Gen 4²⁴ is to be taken as determining the meaning of the phrase ἐπτά in Mt 18²² (see *Proleg.* p. 98 and cf. Moulton *Gr.* ii. § 72 D), the omission of the connecting "and" in the LXX as compared with the Heb. עֶשְׂרִים וְשֶׁבַע still leaves it uncertain whether we are to understand 70 + 7 or 70 × 7: see McNeile *ad* Mt I. c. The phrase is found with the latter meaning in *Test. xii. patr.* Benj. vii. 4.

ἑβδομος.

P Tor I. Ivi. 17 (B.C. 117) τὸ ἑαυτῆς μέρος ἑβδομον, with reference to the "seventh" share of a house belonging to a certain woman, PSI I. 30⁷ (A.D. 82) μεχρὶ ἑβδόμου ἔτους.

Ἑβραῖος.

While 'E. (on the breathing, see *WII Intr.* 2 § 408) came to be applied to a Greek-speaking Jew with little or no knowledge of Hebrew, such as Philo (*Eus. HE* ii. 4. 2) or Aristobulus (*Praep. Evang.* xiii. 11. 2), the word strictly denotes a Hebrew- or Aramaic-speaking Jew, and is used by Paul in Phil 3⁵ 'E. ἐξ 'Εβραίων to emphasize the purity of his descent: see Kennedy *EGT ad l.*, and as further elucidating the full force of the ἐκ cf. *OGIS* 90¹⁰ (the Rosetta stone—B.C. 196) where Ptolemy V. is described as ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεῶς. As illustrating Ac 18⁴ Deissmann (*LAE* p. 13f.) refers to an interesting inscription found in Corinth—συναγωγῆ 'Εβραίων, and compares a similar Roman inscr.—συναγωγῆ Αἰβρέων (Schürer *Gesch.* 3 iii. p. 46): he does not, however, think that 'Εβραῖοι means Hebrew-speaking Jews. Wünsche (*JF* p. 6) cites an invocation against evil spirits from the great Paris magical papyrus which begins—³⁰¹⁹ ὀρκίζω σε κατὰ τοῦ θεοῦ τῶν 'Εβραίων 'Ιησοῦ 'Ιαβα Ιαη Αβραωθ, and ends—³⁰⁸³ ὁ γὰρ λόγος ἐστὶν ἑβραϊκὸς καὶ φυλασσόμενος παρὰ καθαρῶς ἀνδράσιν.

'Εβραῖοι.

In P Leid WII. 38 (iii/iii A.D.) we have an invocation to a god—ἱερογλυφιστὴ Δαίλαμ 'Αβραῖοι, Ανοχ, "hieroglyphice Lailam; Hebraice Anoch": cf. *ib.* iv. 24.

ἐγγίζω.

This verb is not so common as we might have expected, but see P Oxy IX. 1202⁸ (A.D. 217) ἐγγίζοντος τοῦ ἐκάστου ἔτους ἀγώνος, "as the contest of each year approaches," and P Gen I. 74¹⁷ (probably iii/A.D.) εἶπ[εν] αὐτῷ μὴ ἐγγ[ι]ζειν τῷ γρ . . . τει. For the constr. with the gen., as in I Macc 11⁴, 13²³, cf. P Thead 17¹² (A.D. 322) οὐκ ἐπε[τρ]έψαντο οὔτε τῆς [θύ]ρας τοῦ ἐποικίου ἐγγίσει μεθ' ἕβρων.

ἐγγιστα.

This superlative, which is substituted for κύκλω in the Western text of Mk 6³⁶, is used of place in BGU III. 759⁹ (A.D. 125) ἐγγιστα τῆς κώμης. In *ib.* I. 69⁸ (A.D. 120) ἀς (sc. δραχμὰς) καὶ ἀποδώσω σοι τῷ ἐγγιστῷ δοθησομένῳ ὀψωνίῳ, the word = "next," and the dat. marks *accompaniment* (as in Rev 8⁴ ταῖς προσευχαῖς, "with the prayers"). For the class. οἱ ἐγγιστα, "the next of kin," cf. *ib.* IV. 1185¹⁸ (end of Ptol. or beginning of Aug. period) ἔρχεσθαι τοὺς κλήρους τούτων εἰς τοὺς ἐγγιστα γένους. Note further the letter of the Emperor Claudius of A.D. 47, incorporated in the diploma of an Athletic Club, where a certain Διογένης is described as ὁ ἐγγιστῶ τῆς συνόδου ἀρχιερέως γενόμενος—P Lond 1178²⁹ (A.D. 194) (= III. p. 216), and *Syll* 300²⁴ (B.C. 170) ὅπως οὗτοι ἔτη δέκα τ[ὰ] ἐγγιστα κυριεύσωσι.

ἐγγράφω

is used as practically equivalent to the simple γράφω in P Lond 358¹⁵ (C. A.D. 150) (= II. p. 172) ἐγγέτω[ον τῷ] ἡγεμονεύσαντι 'Οναράτ[ω] ὅς ἐγγραψέ μοι ἐντυχ[ε]ῖν κρᾶτιστῶ τῷ ἐπιστρατ[η]γῆσαντι. For the meaning "record" see P Cairo Preis 1¹⁶ (ii/A.D.) εἰάν γὰρ μηδὲν ἐπερώτημα ἢ ἐνγεγραμμένον . . . , and for "inscribe" see PSI I. 28¹⁰ (iii/iv A.D.?) συντέλεσον τὰ [ἐγγ]εγραμμένα τῷ πεδάλῳ τούτου (i. πετάλω τούτῳ). The verbal ἔγγραπτος is common, e.g. P Rein 18³¹ (B.C. 108) δοῦναι δέ μοι τὰς πίστεις δὲ ἐγγράπτων, "des sûretés écrites" (Edd.), P Tebt II. 434 (A.D. 104) ἔχοντες ἐγγραπτον [ἐπι]στολήν, and, in contrast with ἀγραφος, P Oxy II. 268¹⁶ (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐγγράπτου ἢ ἀγράφου πράγματος, and similarly P RyI II. 174^{20,32} (A.D. 112) *al.* A good example of ἐγγραφος is afforded by P Oxy I. 70¹ (iii/A.D.) πάσα κυ[ρ]ία ἐνγραφος συναλλαγή πιστῶν καὶ ἀληθ[ε]ϊαν ἔχει, "every valid written contract is credited and accepted" (Edd.). On the ἐγγραφος as distinguished from the ἀγραφος γάμος see *Chrest.* II. i. p. 209 ff. 'Εγγράφος = "in writing," P Oxy I. 53⁸ (A.D. 316), *ib.* III. 475⁸ (A.D. 182), *ib.* VI. 902^{16,17} (c. A.D. 465) *al.*

'Εγγράμματος occurs in a woman's petition to a prefect: she claims the right to act without a guardian, in view of the fact, amongst other conditions, that she is ἐγγράμματος δὲ κα[ὶ] ἐξ τὰ μάλιστα γράφειν εὐσέπως δυναμένη, "literate and able to write with the greatest ease" (P Oxy XII. 1467¹³ ff.—A.D. 263).

ἔγγυος.

This NT ἄπ. εἶρ. (Heb 7²²) is common in legal and other documents, e.g. P Petr III. 41 *recto*² εἰ οἱ πρότερον ὑπάρχουσιν ἔγγυοι, χρημάτισον Ἄ. κατλ., "if there are the former sureties, pay to A.," etc., P Grenf I. 12²³ (B.C. 132) ἔγγυοι ἀλ[λ]ήλων εἰς ἔκτεισιν τῶν διὰ τοῦ δανείου πάντων οἱ δεδανεισμένοι, and so 20¹⁵ (B.C. 127), P Oxy I. 38⁶ (A.D. 49-50) (= *Selections*, p. 52) δι' ἐγγύου ἐμοῦ, "on my security," P Gen I. 24⁸ (A.D. 96) ὁμολογοῦσι Πετρουσῆς . . . καὶ Σαταβοῦς . . . ἀλλήλων ἔγγυοι [εἰς] ἔκτ[ισιν]. An early example of the fem. noun may be seen in P Eleph 27⁹ (B.C. 223-2) πρὸς ἐγγύνην, ἣν ἐνεγυσησάμεθα εἰς ἔκτισιν. For instances of the verb cf. P Oxy II. 259⁷ (A.D. 23) δι' ἐνεγγύημαι . . . ἐκ [τ]ῆς πολιτικῆς φυλακ[κ]ῆς, "whom I bailed out of the common prison" (Edd.), *ib.* VI. 905¹⁷ (A.D. 170) (= *Selections*, p. 87) ὁ πατήρ . . . εὐδοκεῖ τῷ [τῆ] γάμῳ καὶ ἐγγυαταί εἰς ἔκτισιν τὴν προκειμένην φερνήν, "the father assents to the marriage, and is surety for the payment of the aforesaid dowry," and for ἐγγυητής such a passage as P Oxy XII. 1483¹⁸ (ii/iii A.D.) τὸν ἐγγυητήν σου κατέχω ἕως ἂν τ[ε]λῆς μοι τὴν τιμὴν τῶν ζητουμένων. "I hold your surety, until you pay me the value of the claims." On "Pfandrechtliches" in ancient Egypt, see Manigk in *Archiv* vi. p. 114 ff. "Ἐγγυος is probably derived from an old word for "hand" (cf. γυάλον, Lat. *cola*, Av. *gava*), like ἀμφίγυος and ὑπόγυος, so = "what is put in the hand."

ἐγγύς.

BGU III. 698¹⁷ (ii/A.D.) ἐγγύς τῆς ἄλω, *ib.* 814³⁰ (iii/A.D.) ἐγγύς τοῦ ἀδελφοῦ. For the form see Moulton *Gr.* ii. § 130.

ἐγγείω.

OGIS 677³ (early ii/A.D.) οἱ ἐγγείραντες τὴν οἰκοδομήν τοῦ πυλῶνος. With the use of the verb in Mk 13⁸ and parallels, Boll (*Offenbarung*, p. 131) compares Catal. VII. p. 51 f. 72 ἐγερθήσονται κατὰ τῆς βασιλείας, but notes that it is "von zweiter Hand." An interesting example of the word is found in the much-discussed Logion of Jesus No. 5 (P Oxy I. 1) ἐγειρῶν τὸν λίθον) κάκει εὐρήσεις με. For possible references to this saying in the Glossaries, see a note by Reitzenstein in *ZNTW* vi. p. 203.

ἐγερσις.

With Mt 27⁵³, the only occurrence of this word in the NT, may be compared the heading of a magic spell in P Leid Wⁱⁱⁱ. 14 (ii/iii A.D.) ἐγερσις σώματος νεκροῦ. Nägeli (p. 49) refers to a use of the word in the same sense in Apollod. II. § 124 Wagn. See also Aristeas 160 where τὴν ἐγερσιν is contrasted with ὅταν εἰς ὑπνον ἔρχονται.

ἐγκ.

See also ἐνκ.

ἐγκαλέω.

For ἱ. which was early specialized in *malam partem*, calling in a man to accuse him, and hence "bring a charge against," cf. P Eleph I⁷ (B.C. 311-10) (= *Selections*, p. 3) ἐπιδείξάτω δὲ Ἡρακλείδης ὁ τι ἂν ἐγκαλήῃ Δημητρίαι ἐναντίον ἀνδρῶν τριῶν, "and let Herakleides state whatever charge he makes against Demetria in the presence

of three men," and for the passive see BGU I. 22³⁶ (A.D. 114) (= *Selections*, p. 76) διὸ ἀξίω ἀκθῆναι (ἢ ἀχθῆναι) τοὺς ἐγκαλουμένους ἐπὶ σε πρὸς δέουσαν) ἐπέσοδο, "I require therefore that you will cause the accused to be brought before you for fitting punishment," and from the inscr. OGIS 90¹⁴ (Rosetta stone—B.C. 196) τοὺς ἐν αἰτίαις ὄντας ἐκ πολλοῦ χρόνου ἀπέλυσε τῶν ἐνεκκλή(η)μένων. Another ex. from the papyrus is P Hamb I. 25³ (B.C. 238-7) γράφ[ε]ις μοι ἐπισκεψάμενον περὶ ὧν ἐγκαλεῖ Διομέδων Κάλαι. The verb is very common in the sense of "make a claim." Thus in P Petr III. 61¹⁸, after a long list of supplies, we have the statement ὁμολογεῖ Ἀπολλώνιος ἔχειν κατὰ τὰ προγεγραμμένα καὶ μηθὲν ἐγκαλεῖν, "Apollonius admits that he has received the above mentioned supplies and makes no further claim": cf. PSI I. 30⁸ (A.D. 82) πλήρης εἰμι καὶ οὐδὲν σοι ἐγκαλῶ περὶ οὐδενὸς ἀπλῶς, P Ryl II. 174 (α)¹⁶ (repayment of a loan—(A.D. 139) καὶ μηδὲν τὸν ὁμολογοῦντα ἐγκαλεῖν περὶ ὧν ἀπέχει καθότι πρόκειται μηδὲ περὶ ἄλλου τινὸς ἀπλῶς πρ[α]γματος, "and that he, the acknowledging party, makes no further claim either concerning this money as received aforesaid or concerning any other matter at all" (Edd.). In P Oxy IX. 1204⁵ (A.D. 299) we have ἐκκλητρον πεποίημαι, "I brought an action of appeal" (Ed.): cf. ποιήσας τὰ ἐπὶ τῇ ἐκκλητῷ δέοντα, "having taken the proper steps for the appeal" (*ib.*). Ostr. 1154 ὅπου θέλεις ἀναβαλεῖν τὰ ἱματῖα σου, οὐκ ἐγκαλῶ σε shows the acc. constr. See also Anz *Subsidia*, p. 377.

ἐγκαταλείπω.

P Par 46⁸ (B.C. 153) (= Witkowski², p. 86) ὁ ἀδελφός σου . . . ληστῶν ἐπικειμένων ἐγκατελείπει με ἀποδημήσας is a good ex. of the prevailing NT sense of this verb—"leave in the lurch" one who is in straits: cf. P Oxy II. 281²¹ (A.D. 20-50) ἐγκατελίπέ με λειτῆν καθιστώσαν, "he deserted me, leaving me in a state of destitution" (Edd.). With a place as object, see P Ryl II. 128¹¹ (c. A.D. 30) ἀλλότρια φρονήσασα ἐγκαταλιπούσα τὸ ἐλαιούργιον ἀπηλλάγη, "changed her mind, left the mill, and departed" (Edd.). So P Oxy VIII. 1124¹⁵ (A.D. 26) τοῦ δ' ἐγκαταλιπεῖν τὴν γεωργία[ν] . . . ἐπίτιμον, "the penalty of abandoning the cultivation" (Ed.), *Chrest.* I. 72⁹ (A.D. 234) μηδένα δὲ τῶν ἱερώ[ν] ἢ ἱερωμένων ἐγκαταλειοπένας τὰς [θη]ρσικαίς: cf. Heb 10²⁸. For the subst., which is found in the LXX, see P Petr II. 4 (11)² (B.C. 255-4) ἐγκατάλειμμα γέγονεν, "a silting up has taken place" (Ed.).

ἐγκλήμα.

P Tebt I. 5³ (a royal decree—B.C. 118) proclaims an amnesty ἀγνομάτων ἀμαρτη[α]τῶν [ἐ]γκλημάτων "for errors, crimes, accusations," (Edd.). Cf. also BGU IV. 1036³¹ (A.D. 108) Τεσσαῖφις ἐπιδέδωκε τὸ ἐγκλημα καθὼς πρόκειται, P Oxy II. 237^{vii. 16} (A.D. 186) ἐπὶ προφάσει ἐτέρων ἐγκλημάτων, "on the pretence of counter-accusations," *ib.* viii. 20 οὐκ ἀπέχεται τὰ χρηματικά διὰ τούτων τῶν ἐγκλημάτων, P Ryl II. 116¹ (A.D. 194) ἀντίγραφον ἐγκλήματος Σ., "copy of a complaint by S.," P Tebt II. 616 (ii/A.D.) τῶν τεθέντων ἐγκλημάτων. For ἐγκλησις we may cite P Ryl II. 65¹⁵ (B.C. 67?) τοὺς δὲ τ[ῆ]ν ἐγκλησιν πεποιημένους, "those who brought the accusation" (Edd.), and for ἐγκλητος P Tebt I. 27⁴² (B.C. 113) πλή[ν] ἱσθι μὲν

ἐγκλητος ὑπάρχων, "but be sure that you are liable to accusation" (Edd.).

ἐγκομβόομαι.

We have found no instance of this rare verb (1 Pet 5⁶) in our sources. Suidas (*Lex. s.v.*) cites a passage from Apollodorus of Carystus, a comic poet of iv/b.c., where the meaning apparently is "gird something on oneself": cf. MGr κομβόω = "button." For an interesting, though, it seems to us, doubtful interpretation of the Petrine passage, see Bigg *ICC ad l.*

ἐγκοπή, ἐγκόπτω.

See ἐκκοπή, ἐκκόπτω.

ἐγκράτεια.

In the important Imperial edict, P Fay 20, which is probably to be assigned to Julian (see *Archiv* ii. p. 169) rather than to Alexander Severus, the Emperor claims to be an example to all governors, in view of the fact that he administers the affairs of the Empire—²¹ μετὰ τούτου τῆς κοσμιότητος καὶ σωφροσύνης καὶ ἐγκρατείας. See also Vett. Valens p. 355²⁹ διὰ τῆς ἰδίας ἐγκρατείας ἀκηρύκτως καὶ κοσμῶς τὸ τέλος τοῦ βίου ὑποίσει. Ramsay *Luke*, p. 360 ff. cites an interesting iv/A.D. Lycaonian inscription in honour of a presbyter, who is described as ⁶ ἐνκράτης ὁ διάκονος, "the minister of continence," while his wife is ¹⁶ πιστὴν ἐνκράτης οἰκονόμον, "a trusty dispenser of continence."

ἐγκρατεύομαι.

With the Christian inscription cited *s.v.* ἐγκράτεια *sub fin.* may be compared another inscription erected in honour of a certain Orestina "who lived in continence"—ἐγκρατευσάμενη (*Ath. Mittheil.*, 1888, p. 272): see Ramsay *Luke*, p. 399 f. where "no extravagant asceticism" is thought to be implied in any of these terms.

ἐγκρατής.

For ἐ in its more literal sense of "having power over" cf. P Tebt I. 39²⁹ (B.C. 114) where certain assailants are described as ἡμῶν ἐγκρατεῖς γενόμενοι, and so *ib.* 230 (late ii/b.c.). The weaker sense, "possessed of," as in Wisd 8²¹, appears in P Rein 18¹² (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατῆς γενόμενος τῶν συναλλάξ[ε]ων, P Oxy VI. 898¹⁹ (A.D. 123) ταύτης ἐγκρατῆς γενομένη, with reference to a deed, and BGU I. 168⁶ (A.D. 169) ἐ[ν]κρ[α]τ[ῆ]ς ἐγένετο π[ά]ντων τῶν [ἀ]νηκόντων τοῖς ἀφ[ή]λιξι. From the new literature we may cite P Oxy III. 413¹⁶⁰ (a mime—ii/A.D.) νῦν τοῦ γέροντος ἐγκρατῆς θέλω γενέσθαι πρὶν τι τοῦτ(ων) ἐπιγνοῖ, *Menandrea* p. 54²²⁶ τοῦ παιδίου ἐγκρατῆ. On the composition of the word see Moulton *Gr.* ii. § 118 (c), where it is shown that since κράτος suggests the possession of strength, as βία the using of it, ἐν κράτει ὢν, = "self-controlled," involves only the specializing reference to *moral* κράτος.

ἐγχρίω,

which in the NT is confined to Rev 3¹⁸, occurs twice in magical papyri—P Lond 46⁶⁴ (iv/A.D.) (= I. p. 67) (ἐν)χρειε δὲ τὸν δεξιὸν ὀφθαλμ(ὸν) μεθ' ὕδατος πλοίου νευαναγηκότος, *ib.* 121³¹⁶ (iii/A.D.) (= I. p. 95) ἐνχρειε τοὺς ὀφθαλμοὺς σου.

ἐγώ.

Deissmann (*LAE* p. 134 ff.) has drawn attention to the parallels to the solemn use of the first personal pronoun in the Fourth Gospel that may be adduced from inscriptions and magical texts. Thus in an inscr. in honour of Isis from Ios, written in ii/iii A.D., the contents of which are pre-Christian, we find—Ἐἰς ἐγώ εἰμι ἡ τ[ύραν]ος πάσης χόρας . . . ἐγώ νόμους ἀνθρώποις ἐθέμην . . . ἐγώ εἰμι Κρόνου θυγάτηρ πρεσβυτάτη *al.* And similarly in the magical papyrus P Lond 46¹⁴⁵ ff. (iv/A.D.) (= I. p. 69) ἐγώ εἰμι ὁ ἀκέφαλος δαίμων . . . ἐγώ εἰμι ἡ ἀλήθεια ὁ μεισῶν ἀδικήματα γένεσθαι ἐν τῷ κόσμῳ *al.* With the construction of the phrase τί μοι καὶ σοί; in Jn 2⁴ we may compare BGU IV. 1141³⁸ (B.C. 14) ἰδίδουν αὐτῷ διαστολὰς μηδὲν αὐτῷ καὶ ἐκείνω εἶναι: for its meaning see F. C. Burkitt in *JTS* xiii. p. 594 f., where it is rendered, "What have I and thou to do with that?"

On the difficult question of the substitution of ἡμεῖς for ἐγώ see *Proleg.* p. 86 f., and the Appended Note on "Did St. Paul use the Epistolary Plural?" in Milligan *Thess.* p. 131 f., where the following passages are cited in support of the view that the two numbers can be used interchangeably—P Hib I. 44^{1, 4, 5} (B.C. 253) ἐγράψαμεν . . . ὀρώντες . . . ὦμην, P Tebt I. 58^{6, 15} (B.C. 111) εὐρήκαμεν . . . εὔρον, P Par 43^{1 f.} (B.C. 154) (= Witkowski², p. 79) εἰ ἔρρωσθαι, ἔρρωμαι δὲ καὶ τοῖ, P Flor I. 34⁷ (A.D. 342) ὁμολογῶ ὄμνυτες.

ἐδαφιζώ.

In support of the RV rendering in Lk 19⁴⁴ "and shall dash thee to the ground," see Field *Notes*, p. 74. We have not come across any example of the verb in the papyri or the inscr. though the subst. (see *s.v.*) is common.

ἐδαφος.

Oxy 1262 (Ptol.) ἔχω παρὰ σοῦ τὸ ἐκφόριον καὶ τὸ ἐμβαδικὸν τοῦ ἐδάφους μου ἀμπελώνος, and similarly P Grenf I. 21⁶ (B.C. 126) ἔδα(φος) ἀμπελώ(νος), P Lond 401¹¹ (B.C. 116-11) (= II. p. 14) ἀπὸ ἐδάφους ἀμπελώνος. For the plur. = "lands," see P Tebt II. 302¹⁰ (A.D. 71-2) where certain priests petition against an increase of rent τοῖς προκίμε[ν]ο[ι]ς ἐδάφεσι ἡμῶν, "on our aforesaid lands," and P Oxy XII. 1409¹⁹ (A.D. 278) πρὸς ἀρδεῖαν τῶν ἐδαφῶν, "for the irrigation of the fields." The derived sense of "buildings" appears in P Oxy II. 286²² (A.D. 82) σειτικῶν ἐδαφῶν καὶ ἐτέρων, "granaries and other possessions." In *Michel* 594⁵⁷ (B.C. 279) τὸ ἔδαφος ὁμαλίσασι the reference is to levelling the floor, and in the late Preisigke 5114⁹ (A.D. 613-40) a house is purchased ἀπὸ ἐδάφου(ν) ἄχρι ἀέρος. Note the gen. in -ου: Boisacq, p. 215, points out that ἐ was originally a masc. stem in -o- which became a neut. in -ε(ς) through the influence of ἔδος.

ἐδραϊός.

In P Strass I. 40²⁴ (A.D. 569) a certain Colluthus is described as φημιλιάριος ἐδραϊός κατάδουλος παῖς, "Hausbediensteter in fester Stellung eines Hausklaven" (Ed.). Cf. Vett. Valens p. 9¹⁵.

ἐδραϊώμα.

For this word, which is found in the NT only in 1 Tim 3¹⁵, Ilort (*Christian Ecclesia*, p. 174) strongly advocates

the translation "stay" or "bulwark," in accordance with the almost universal Latin rendering *firmamentum*. Cf. the use of ἔδρασμα in Reitzenstein *Poimandres*, p. 343⁴ ὁ βαθμὸς οὗτος, ᾧ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα.

ἐλεοθησκεία.

Apparently a Pauline coinage (Col 2²³) on the analogy of ἐλεοδουλεία: see Nägeli, p. 51 for other examples of new Christian word-formations, and cf. ἐλεοταπεινοφροσύνη, which Hort would restore in Col 2¹⁸ for the almost unintelligible θέλων ἐν ταπεινοφροσύνῃ. See Moulton *Gr. ii.* § 108 B.

ἐθέλω.

See θέλω.

ἐθίζω.

P Petr III. 104⁹ (B.C. 243?) τὸν εἰθισμένον ὄρκον, P Fay 12⁹ (c. B.C. 103) τὰς εἰθισμένας προσαγγελίας, *ib.* 124⁵ (ii/A.D.) μὴ εἰθισμένου μου τοῖς [γ]ρ[ά]μματι. Meyer *Ostr* 73¹ (ii/B.C.) ψς εἰθισμα[ι]. Cf. also the conventional phrase τοῖς ἐξ ἀρχῆς ἐθισμοῖς, "the ancient traditions," as P Tebt I. 40²⁰ (B.C. 117) (= *Selections*, p. 29), etc., and P Magd 11⁶ (B.C. 221) ἐθισμού ὄντος, "habituellement."

ἐθνάρχης.

For the technical uses of this title, which in 2 Cor 11²² occurs in the more general sense of a deputy governor or subordinate ruler, see Hohlwein *L'Égypte Romaine*, p. 207; also Lumbroso in *Archiv* i. p. 66 f.

ἐθνικός.

In the late P Oxy I. 126¹³ (A.D. 572) ἐθνικός is used of a "collector" of taxes, a sense not found elsewhere. In MGr the adj. means "national."

ἔθνος.

Hicks in *CR* i. p. 42 f. has shown that "Hellenic life found its normal type in the πόλις, and barbarians who lived κατὰ κώμας or in some less organised form were ἔθνη," and that similarly in the LXX and NT ἔθνος "describes the pagan world, outside the Jewish Church," but occasionally stands for the λαός itself, as in Ac 10²², 24¹⁷ *al.* In an Imperial rescript of A.D. 198–201 we have a good example of the word = "province" — P Oxy VII. 1020⁵ ὁ ἡγούμενος τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικήσει, "the praefect of the province shall decide the suit for release" (Ed.); cf. P Strass I. 22¹⁹ (iii/A.D.) διατάξεις εἰσὶν τῶν κυριῶν περὶ τῶν ἐν τοῖς ἔθνεσιν οἰκούντων, where the editor understands by ἔθνη, "*provinciae populi Romani*," and the *exx.* from Greek writers of this usage in Magie p. 59, *Archiv* i. p. 66; see also Deissmann *Paul*, p. 100. In the edict regarding the *aureum coronarium*, P Fay 20¹¹ (iv/A.D.) ἅπαντες ἐν ταῖς πόλεσιν ἀπάσαις ταῖς τε κατ' Ἰταλίαν κα[ὶ] ταῖς ἐν τοῖς ἄλλοις ἔθνεσιν, we may render "all persons in all the cities throughout Italy and in the provinces besides," cf. 19. 20. In P Petr III. 59 (b)⁴ ἱερά ἔθνη are "priestly associations or corporations": cf. P Tebt I. 62⁴ (B.C. 140–39) τῶν κατὰ μέρος ἐθῶν where the reference is to the different classes of priests as contrasted with the πλῆθος of them, P Tor I. 1ii²⁴ (B.C. 116) τὸ ἔθνος ("hoc Collegium") μεταγαγεῖν εἰς

τὰ Μεμνονεῖα, and *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) ἐκ τῶν ἱερῶν ἐθνῶν, where Dittenberger defines ἔθνος as "genus hominum communionē victus, officii, condicionis civilis definitum," but cf. Otto *Priester* i. p. 77. See also P Ryl II. 65³ (B.C. 67?) οἱ ἐκ τοῦ ἔθνους νεκροτάφοι, "the grave-diggers belonging to the association," and for a wider use of the term P Petr III. 32 (f)², where for εἰωνων the editor proposes to read ἐθνῶν (cf. *versio*^{ii.11}) with reference to "associations" for trade purposes. MGr ἔθνος = "nation," "people."

ἔθος.

For ἔθος = "usage," "custom," as in the Lukan writings, cf. P Oxy II. 370 (late i/A.D.) ἄς (*sc.* δραχμάς) καὶ διαγράφομεν ἐπὶ τὴν δημοσίαν τράπεζαν ταῖς ὠρισμέναις προθεσίμας κατὰ τὸ ἔθος, and similarly P Ryl II. 78¹⁷ (A.D. 157), P Grenf I. 48¹⁵ (A.D. 191), P Lond II. 171 ^{b1} (iii/A.D.) (= II. p. 176). Other prepositional phrases are ἐν ἔθει (e. g. P Oxy III. 471⁷⁸ (ii/A.D.) ἀπαξ γὰρ ἐν ἔθει τῆς α[ἰ]σχύνης γεγόμενον, "for when once accustomed to his shame"), and ἐξ ἔθους (e. g. P Oxy VI. 900⁷ (A.D. 322) τοὺς ἐξ ἔθους ταύτην τὴν χώραν ἀποπληροῦντας, "those who customarily fill this post"). See also P Fay 125⁵ (ii/A.D.) ὡς ἔθος ἐστὶ σοι, "as is your custom," P Ryl II. 238⁶ (A.D. 262) ὅσα ἔθος ἔχουσι λαμβάνειν, "whatever they are accustomed to receive," and the other *exx.* in Deissmann *BS* p. 251 f. From the *inscr.* we may cite *Syll* 349¹¹ κατὰ τὸ τῶν προγόνων ἔθος, and *Magn* 100 b.1² (ii/B.C.) κατὰ τὸ πάτριον ἔθος with reference to a day when children are freed from lessons and slaves from work. For the narrower sense of "law," "rite," Thieme (p. 22) refers to such a passage as *Magn* 179¹⁰ (ii/A.D.) an *inscr.* in honour of one—δόντα τὰ ἐξ ἔθους καὶ ὠρισμένα ὑπὲρ τῆς καύσεως τῆς βαίτης (δηνάρια) χ: cf. 1⁹ τὸ ἐξ ἔθους ἐπὶ ἡμέρᾳ διδόμενον ἔλαιον.

For the adj. ἔθιμος, see BGU II. 581⁵ (A.D. 133) ὀμνῶν τὸν ἔθιμον Ῥωμαίων ὄρκον, P Oxy IV. 729⁷ (lease of a vineyard—A.D. 137) τὴν δε ἀ[α]βολὴν ποιήσονται ἀπὸ τῶν ἐθίμων ἀναβολῶν.

ἔθω.

P Hib I. 77⁶ (B.C. 249) καὶ πρότερον εἰώθει, P Oxy VII. 1024³¹ (A.D. 129) ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν εἰωθῶτων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), P Giss I. 80⁶ (iii/A.D.) τὰ [π]ερὶ στερειδ[ι]α καὶ ὀρνυθάρια, ἃ οὐκ ἦθα ἐσθεῖν (*l.* ἐσθεῖν), πέμ[ψ]ον, P Thead 10⁵ (iv/A.D.) τοὺς ἀδικουμένους ὀρφανο[ύ]ς, ἡγέμων δέσποτα, ἐκδικεῖν εἰώθεν τὸ μεγαλεῖον τὸ σόν.

εἰ.

The weakening of the distinction between εἰ and εἴαν in Hellenistic Greek is seen not only in the use of εἴαν with the indicative (see *s.v.* εἴαν), but in the occasional use of εἰ with the subjunctive, as P Ryl II. 234¹² (ii/A.D.) λέγοντος μὴ δύνασθαι ἀποχ[ω]ρῆσαι, εἰ μὴ ἀντιφωνηθῆ, "I stated that I could not leave without an answer" (Edd.), and the *inscr.* of Mopsuestia in Cilicia in Waddington *Inscriptions* iii. 2, No. 1499 (Imperial) ἐκτὸς εἰ μὴ (cf. 1 Cor 14⁵) [εἴ]αν Μάγνα μόνη θε[λ]ήσῃ (cited by Deissmann *BS* p. 118). See further *Proleg.* p. 187 and for εἰ . . . ἄν, as in 1 Cor 7⁵ (om. ἄν B),

see the exx. collected in *ib.* pp. 169, 239, e.g. P Tebt II. 391²³ (A.D. 99) Ἔ τις δὲ ἡμῶν τῶν τεσσάρων ἕαν παραβῆ πρὸς τὰ προγεγραμμένα ἐκτίσι κτλ., BGU I. 326¹⁰ (ii/A.D.) εἴ τι ἕαν ἀν[θ]ρωπιν[ο]ν πά[θη] Μαρκέλλ[α, *ib.* ii.2 εἴ τι ἕαν ἐγὼ μετὰ ταῦτα γεγραμμένον καταλίτω, P Fay 130¹³ (iii/A.D.) εἴ τιος ἦαν χρία σοί ἐστιν, and from the inscr. *C. and B.* ii. p. 350. No. 210 εἴ τις ἄν φανεῖη μετὰ τὸ ἐμὲ τεθῆναι, /HS xxv. p. 63 Ἔ τις δ' ἄν τολμήσι, μετέλθῃ αὐτὸν ὁ θεός. For εἴ γε μή see the Imperial edict, P Fay 20⁵, where the Emperor, now identified with Julian (*Archiv.* ii. p. 169), states—εἴ γε μή τὸ τῆς π[α]ρά τοῖς και τοῖς δημοσίας ἀπορίας ἐμποδῶν ἦν, “if the fact of the public embarrassment existing in various parts had not stood in my way” (Edd.), I would have made a more conspicuous display of magnanimity, etc. Εἰ μή = ἀλλά, as in Gal 17, may be illustrated from the vi/A.D. OGIS 201²⁰ οὐκ ἀφῶ αὐτοῦς καθεσθῆναι εἰς τὴν σκιάν, εἰ μή ὑπὸ ἡλίου ζῆω (where see Dittenberger’s note): for the more regular usage cf. P Tebt II. 414⁹ (ii/A.D.) εἰ μή ὅτι ἡσθῆνκα, πάλα πεπόνθη σοι, “had it not been for the fact that I was ill, I should have sent them to you long ago” (Edd.), and P RyI II. 163¹⁰ (A.D. 139) πλὴν εἰ μή . . . [ἀφισ]τάνευ με αὐτὸν παραχρήμα ἰδίους μου ἀναλώμασι, “otherwise I will repel him forthwith at my own expense” (Edd.): see also *Proleg.* p. 171. Instances of εἰ δὲ μή γε will be found *s.v.* γε. In the illiterate P Oxy I. 119⁸ (ii/iii A.D.) (= *Selections*, p. 103) ἀμ μή θέλης ἀπενέκαι μ[ε], ταῦτα γέ[ι]νετε, ἀμ μή = εἰ οὐ (see Blass *Hermes* xxiv. p. 312).

For the emphatic εἴπερ, “if indeed,” cf. P Hal I. 7⁶ (B.C. 232) Π[ι]τολεμαῖω δὲ διά[σ]τειλαι, εἴπερ μή τὸν βυβλιαφόρον και τὸν ἔφοδον ἐκπέπει[κα]ς, P Lond 42³⁰ (B.C. 168) (= I. p. 31, *Selections*, p. 11) κα[λῶ]ς ποιήσεις . . . παραγ[εν]όμενος εἰς τὴν πόλιν, εἴπερ μή ἀναγκαιότερόν σ[ε] περισπαῖ, “please return to the city, unless indeed something most pressing occupies you,” P Fay 124¹⁴ (ii/A.D.) εἴπερ εἰ και γράμματα μή ἦν, ἀλλὰ τοῖς[ι] θ[ε]οῖς[ι]ς ἔστ[ι]ν χάρις ὅτι οὐδεμία ἐστὶν πρόληψις ἡμῖν γεγενημένη κτλ., “even if there were no documents, still, thank heaven, there is no preconceived principle on our part,” etc. (Edd.). See also the late P Oxy VI. 942³ (vi/vii A.D.) και ὁ θεός οἶδεν εἴπερ μή ἡμεθα ἀπολύσαντες τὰ ζῶα, εἰ δ' αὐτὰ εἴχαμεν ἐπαναλύσαι, “God knows whether we had not released the animals, and whether we had any more to unloose” (Edd.).

With the construction in Lk 22⁴² where εἰ βούλει forms the protasis followed by an apolosis introduced by the inf. = imperative προσέγγεκαί, may be compared a iv/B.C. letter, reprinted by Deissmann *LAE* p. 149, στέγασμα εἴ τι βόλεστε ἀποπέψαι, “if ye be willing, send me some covering”: see the translator’s note.

εἰ μήν,

which is well attested in 11eb 6¹⁴, is best understood as an orthographical variation of ἡ μήν. The spelling is fully established after iii/B.C.: cf. e.g. *Syll* 578²⁰ (iii/B.C.) εἰ μὰν μηθὲν νοσφίξεσθαι, *ib.* 653²⁷ (a “Mysteries” inscr.—B.C. 91) ὀρκίζόντω τὸν γυναικονόμον ἐπὶ τῶν αὐτῶν ἱερῶν, εἰ μὰν ἔξεν ἐπιμέλειαν κτλ., P Tebt I. 22¹³ (B.C. 112) ὀμν[ύ]ομεν τοῖς θεοῖς εἰ μήν μετρήσ[αι] Κό[τ]ρυος τὰ ἐκφόριά σου ἀπολέγοντες αὐτόν, *ib.* 78¹⁵ (B.C. 110–8) ὀμνῶ[ι] . . . εἰ μήν [ἐπιδ]εδωκέμαι τὸ προκείμενον προσάγγελμα, BGU II. 543³ (B.C. 28–7) ὀμνυμι Καίσαρα Αὐτοκράτορα Θεοῦ υἱὸν εἰ μήν παραχωρήσειν ἐπάναγκον Σωχάρμω . . . τὸν ὑπάρχοντα

μοι κληρον. See further Deissmann *BS* p. 205 ff., *Proleg.* p. 46.

εἰδέα.

This poetic form, which in the NT is confined to Mt 28³, is found in P Gen I. 16¹⁷ (A.D. 207) (= *Chrest* I, p. 417) και διὰ αὐτὸ τ[ο]ῦτο τὸ (om.) μέρος πάντα τὰ ὑποστέλλοντα τῇ κώμῃ πάμπολλα ὄντα ἀποδ[ι]δοται ἕνεκ[α] τοῦ μή ἔχιν τῆν κώμην μήτε ἰδι[ω]τικὴν γῆν μήτε βασι[λ]ικὴν μηδὲ ἄλλην εἰδέαν.

εἶδον, (–δα).

P Tebt II. 417⁵ (iii/A.D.) ἔπαγε πρὸς τὸν Μῶρον και εἰδὲ τί λέγει περὶ τῆς Ἀντινοῦ, “go to Morus and see what he says about Antinoe” (Edd.). For the form εἶδα (as in Mk 2¹² a¹, cf. Blass *Gr.* p. 45), see e.g. the *libellus* P Meyer 15¹⁸ (A.D. 250) εἶδαμὲν σε θυσιάζοντα, and on εἶδον written ἔδον, see *Proleg.* p. 47. The verb is used without an obj. in such wall-scratchings as *Preisigke* 1822 Κύριλλος εἶδεν, 1828 Ἀνδρόνικος [. . .]νος ἶδον και ἐθαύμασα. See also *s.v.* ὄρω.

εἶδος.

The RV rendering of I Th 5²² ἀπὸ παντὸς εἶδους ποιηροῦ ἀπέχεσθε, “abstain from every form of evil,” is confirmed by the recurrent formula in the papyri παντὸς εἶδους = “of every kind,” found in business documents *passim*, e.g. in P Tebt I. 58²¹ (B.C. 111) a tax-farmer undertakes προσάξιν ἀπὸ παντὸς εἶδους (πυροῦ) ὕ, “to collect from every class 400 artabae of wheat more” (Edd.): see further Milligan *Thess.* p. 76 f. Cf. P Tebt II. 289⁵ (A.D. 23) where the strategus writes to a toparch—ἐμπε μοι πρόσγραφον τῶν μέχρι τῆς σήμερον διαγεγρ(αμμένων) κατ’ εἶδος, “send me a supplementary classified statement of payments made up to date” (Edd.), and P Oxy II. 237^{viii.42} (A.D. 186) τῆς τελευταίας ἐκάστου ὀνόματος ὑποστάσεως κατὰ κώμην και κατ’ εἶδος, “the last statement of property of each person arranged under villages and classes” (Edd.): but see *Chrest.* II. i. p. 103. In P Tebt I. 60¹⁷ (B.C. 118) a detailed account of land is headed—ὦν ἐστὶν τὸ κατ’ ἔτος και τὸ κατ’ εἶδος, *i.e.* the land is regarded both under temporal and material conditions, and in P Lond 847¹¹ (A.D. 170) (= III. p. 54) μονοδεσ(μία) χόρτου κ(αι) ἄλλ(ων) εἶδ(ων) the editors suggest the rendering “harvesting of hay and other miscellaneous crops.” A list of personal property, P Oxy I. 109¹ (iii/iv A.D.), is headed Λόγ(ος) εἰδῶν, “List of effects.” P Tebt II. 287^{12,20} (A.D. 161–9) shows εἶδος = a “report” furnished to the prefect; the editors compare BGU I. 16⁸ (A.D. 159–60) (= *Selections*, p. 84) πρὸς τὸ μεταδοθῆν εἰς ἐξέτασιν εἶδος, “with regard to the report handed over to us for examination”; see also P Amh II. 65¹¹ (early ii/A.D.) ἀναγνωσθέντος εἶδους ἵνα μή παιδαγωγῶν ἔχωι, P Oxy VII. 1032¹⁷ (A.D. 162) ἔγνωμεν . . . [ἦ]χθαι εἶδος δι’ [ο]ῦ δηλ[οῦ]ται κτλ., “we have discovered that a report was made whereby it is declared” etc. The word is very fully discussed in P Meyer, p. 13 f. In MGr εἶδος still means “kind,” “species,” and from it comes (ἐ)δικός, “one’s own.”

εἰδωλεῖον,

or εἰδῶλιον as the word is read in the best MSS., occurs several times in the LXX, but in the NT only in 1 Cor 8¹⁰.

No instance has been found as yet in profane Greek, but we may compare such analogous forms as Ἰσιεῖον and Ἄνουβιεῖον, shrines dedicated to Isis and Anubis: see e.g. P Tebt I. 570^f. (B.C. 118). The invitation in P Oxy I. 110 (ii/A.D.) δειπνήσαι εἰς κλιεῖνν τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπέω, "to sup at the table (couch) of the lord Serapis in the Serapeum" is also an excellent illustration of I Cor 8¹⁰, 10²¹, 27: cf. P Oxy III. 523 (ii/A.D.) (= *Selections*, p. 97) and Wilcken *Archiv* iv, p. 211.

εἰδωλολάτρησ

and εἰδωλολατρία are regarded by Nägeli (p. 51) as Christian formations: cf. the Acts of the martyrdom of Christina PSI I. 27²¹ (v/A.D.) ἐξήλθεν τὸ πῦρ ἀάφν[ω (l. ἄφνω) καὶ ἀπέκτ]ενεν ψυχὰς [εἰδωλολατ]ρῶν. A compound εἰδωλοποιήτης is found in Vett. Valens p. 112³⁴. Εἰδωλομανία, a stronger formation than εἰδωλολατρία, appears *quater* in *Barlaam and Ioasaph* (viii/A.D.), e.g. ch. i. § 3 τῷ τῆς εἰδωλομανίας ἐμελαίνετο ζόφω, " (Persia) was darkened with the gloom of idolatry."

εἴδωλον.

In P Leid W^{xx} 6 (ii/iii A.D.) εἰδωλα ᾗ are the "nine constellations," but in the astrological P Ryl II. 63³ (iii/A.D.) the word is used in the more general sense of "image," "phenomenon," when Plato asks an Egyptian, τίς δὲ ἡ αἰτία τούτων [τῶν εἰδῶλων]; "what is the cause of these phenomena?" (Edd.), and receives a reply connecting various parts of the body with the sun, moon, etc. Cf. also the horoscope, P Lond 130¹³⁶ (i/ii A.D.) (= I. p. 137) ἀστέρα τὸν ἐν τῇ χλαμύδι καλούμενον Γανυμήδην ὁμώνυμωσ τοῖ ὀλοι εἰδῶλοι, and *ib.* 122³⁸ (iv/A.D.) (= I. p. 117) ἐγὼ γάρ εἰμι τὸ εἴδωλόν σου. The word is used of the images of heathen gods in the vi/A.D. Silco inscr., *OGIS* 201⁸ ἐποίησα εἰρήνην μετ' αὐτῶν καὶ ὤμοσάν μοι τὰ εἰδῶλα αὐτῶν καὶ ἐπίστευσα τὸν ὄρκον αὐτῶν. Vett. Val. pp. 67⁵ ὑπὸ δαιμονίων καὶ φαντασιῶν εἰδῶλων χρηματισθήσονται, 113¹⁷ τοῦ δὲ Κρόνου ἐν τῷ ὑπογείῳ εὐρέθεντος θεῶν καὶ νεκρῶν εἰδῶλα ἐφαντάσθη.

εἰκῆ

is found in P Lips I. 104⁹ (B.C. 96-5) (= Witkowski¹², p. 118) εἰκῆ ἐφ' ἀλλαχῆ βαδίζετε. Witkowski notes that the meaning may be either "audacter" or "frustra": cf. P Leid G¹⁵ (B.C. 181-145) εἰκῆ καὶ ὡς ἔτυχεν, where the editor translates "temere et forte." For εἰκαῖος see P Ryl II. 235¹² (ii/A.D.) ἀλλὰ οὐ πρῶτως σου τὸ εἰκαῖον μανθάνομεν, "but it is not the first time that we learn your heedlessness" (Edd.). Since εἰκῆ is an adverbial dat. like ἰδίᾳ, δημοσίᾳ, and the ancient inscriptional evidence shows some confusion, we cannot be certain whether to write εἰκῆ or εἰκῆ: see Moulton *Cr.* ii. § 66.

εἴκοσι,

and not εἴκοσιν, is the regular form in the papyri even before a vowel, as in the best MSS. of Ac 1¹⁵, e.g. BGU II. 644¹⁹ (A.D. 69) εἴκοσι ἦ, *ib.* I. 267¹¹ (A.D. 199) εἴκοσι ἀριθμῷ, P Grenf II. 59¹¹ (A.D. 189) εἴκοσι ἀπό. Crönert *Mem. Herc.* p. 141 n. 2 notes only one exception, P Grenf II. 75⁷ (A.D. 305) τάλαντα εἴκοσιν, ἃ πλήρωσέν (l. ἐπλήρωσέν) μοι: see also Mayer *Gr.* p. 239.

In *Preisigke* 1931 (ostrakon—A.D. 69) the word is written εἴκοσι: so 1932. For ἡ εἴκοστή as a tax of 5 per cent. on the rent of an οἰκόπεδον cf. P Petr II. 11 (2)⁴ (mid. iii/B.C.) (= III. p. 112) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον φέρον ἐν[οίκι]ον (δραχμῶν) ἕξ [ἡμισίας], ἵνα ἐκ τοσοῦτου φέρωμεν τὴν εἴκοστήν: see further Wilcken *Ostr.* i. p. 363 f., and for a similar succession duty see Hunt in P Oxy VIII. p. 192.

εἰκόν

is the term used for the *description* of individuals in official documents, e.g. BGU IV. 1059⁷ (bill of sale of a female slave—i/B.C.) ἡς τὰ ἔτη καὶ αἱ εἰκόνις ὑπόκεινται: cf. P Tebt I. 32²¹ (B.C. 145?) ὑποτετάχ[α]μεν δὲ κα[] τὴν εἰκόνα αὐ[τοῦ] καὶ τοῦ υἱοῦ τὸ ὄνομα, "we have, further, appended the description of him and the name of his son," P Strass I. 79¹⁹ (B.C. 16) ἐν ᾧ αἱ εἰκόνες αὐτῆς δηλοῦν[ται]. For a similar use of εἰκονισμός see P Ryl II. 156³³ (i/A.D.) where the heading εἰκ(ονισμοί) is followed by the names and descriptions of various individuals. If Wilcken's restoration can be accepted we have an interesting instance of the diminutive εἰκόνιον in BGU II. 423²¹ (ii/A.D.) (= *Chrest.* I. p. 566, *Selections*, p. 92), where a soldier-son writing home to his father from Italy adds—ἔπεψά σοι εἰκόνιν μ[ου] διὰ Εὐκτέμημον, "I send you a little portrait of myself at the hands of Euctemon." A further diminutive εἰκονιδιον occurs several times in a Return of Temple Property, P Oxy XII. 1449 (A.D. 213-17). With the Pauline phrase of the believer's being renewed κατ' εἰκόνα τοῦ κτίσαντος αὐτόν (Col 3¹⁰) and the descriptions of Christ as εἰκὼν τοῦ θεοῦ (e.g. 2 Cor 4⁴) we may compare *OGIS* 90⁸ (the Rosetta stone—B.C. 196) εἰκόνας ζώσης τοῦ Διός, with reference to Ptolemy Epiphanes. Later in the same inscr.³⁸ we hear of a statue (εἰκόνα) of Ptolemy being erected ἐν ἐκάστῳ ἱερῶ ἐν τῷ ἐπιφαν[ιστάτῳ] τόπῳ, and for this common usage cf. further *ib.* 332²² (B.C. 138-2), 383²⁷ (mid. i/B.C.) In *Syll* 888⁵ (ii/A.D.) τὰς τούτων τῶν ἀγαλμάτων εἰκόνας is explained by Dittenberger on the assumption that the ἀγάλματα comprise the sculptor's whole work, of which the actual *bust* is a part. Thieme (p. 26 f.) has well pointed out how the ancient practice of erecting εἰκόνας of their gods would give a concrete force to such Bibl. passages as are cited above, and instances as of special interest *Magu* 101 (2nd half of ii/B.C.), where not only do three ambassadors receive each his εἰκὼν at the hands of the grateful Larbeni, but it is also decided to erect εἰκόνα χαλκῆν in honour of the "Magnesian people" (τὸν δῆμον τὸν Μαγνήτων) themselves. In P Fay 36²³ (A.D. 111-2) the verb is used = "draw up," "write"—Κάστρω νομογράφος εἰκόνικα φαμένον μὴ εἰδέναι γράμματα, "I, Castor, scribe of the nome, have drawn up this deed, since (Sanesneus) stated that he could not write": cf. P Meyer 4²⁶ (A.D. 161) with the editor's note, and *Preisigke Fachwörter*, p. 66. See the intr. to P Oxy I. 34 on the εἰκονιστά. In P Ryl II. 161¹⁵ (A.D. 71) μεχρὶ τοῦ ἐσομένου ἐτέρου ἰκονισμοῦ ἀπογραφῆς, the reference is to the next census.

εἰλικρίνεια

or —ία (WH *Notes* 2 p. 160 f., and for breathing *ib.* p. 151), not found in class. Greek, may be illustrated from P Oxy X. 1252 verso³¹. 38 (A.D. 288-95) προσφεύγω ἐπὶ τὴν σὴν ἰλικρίνειαν, "I have recourse to your probity" (Edd.). The

etymology is doubtful (cf. Moulton *Gr.* ii. § 105), but Boisacq *Dict. Etym. s.v.* εἰλικρινής inclines to the old derivation (rejected by LS) from εἰλη (cf. Skr. *s(i)var*) "light," "sun," and κρίνω, as if = "examined by the light of the sun" and found pure, sincere: cf. T. H. Green's definition of εἰλ. as "perfect openness towards God" (*Two Sermons*, p. 41.).

εἰλικρινής

is attached as a qualitative adj. to εὐνοία in *OGIS* 763⁴⁰ (ii/B.C.) ἐξηγο[ύμενοι σύμπαν]τος τοῦ πλήθους πρὸς ἡμᾶς ἔκτενε[σπάτην τε καὶ] εἰλικρινῆ τὴν εὐνοίαν, and to ἀπόδεξις in *ib.* 227¹² (B.C. 246–26) εἰλικρινῆ καὶ βεβαίαμ ποιουμένους ὑμᾶς πρὸς τοὺς φίλους ἀπόδεξις. The adv. is found *ib.* 441⁵ (B.C. 81) τὴν πρὸς ἡμᾶς π[ι]σ[τ]ην εἰλικρινῶς τετηρηκότας: cf. *Michel* 394⁴⁸ (mid. i/B.C.) ὁ δῆμος [ξ]ηλοῖ αὐτὸν κα[ὶ] εἰλ[ικρινῶς] [γ]νησ[τ]ῆ[ν] ἔχοντι πρὸς πάντας φιλοστοργίαν εὐχαρισ[τ]εῖ.

εἰλίσσω.

See ἐλίσσω.

εἰμί.

Middle forms in the flexion of εἰμί other than the present tense (cf. however MGr εἶμαι, -σαι, etc.) begin to appear very early in the dialects and are well established in the papyri. Thus the 1st sing. impf. ἤμην, which always takes the place of the class. ἦ in the NT (but see Ac 20¹⁸ D) may be illustrated from PSI IV. 362²¹ (B.C. 251–0) ἤμην δὲ πρὸς τῷ λαμβάνειν τὸν χαλκόν, P Magd 6⁶ (B.C. 221) ἤμην γυμνός, P Par 8⁷ (B.C. 129) ὦν ἤμην δι' αὐτῶν [π]αραμε[μ]ε[τ]ρηκ[ν]ῆ, P Oxy III. 526³ (ii/A.D.) οὐκ ἤμην ἀπαθῆς ἀλόγως σε καταλείπειν. For 1st plur. ἤμεθα see P Petr II. 4 (7)² (B.C. 255–4) τελλιμμένοι ἤμεθα: cf. Ac 27²⁷, Eph 2³, as contrasted with the act. ἤμεν in Ac 11¹¹ (NB), 16¹², Rom 7⁵ *al.*: the two forms are found together in Gal 4³ (NDFG). The non-classical ἦς (Lob. *Phryn.* p. 149) is found *septies* in the NT as compared with ἦσθα (from an old perf. form ἦσθα), which is confined to Mk 14⁶⁷ with its parallel Mt 26⁶⁹. For ἤμην, ἦς in Epictetus, see Sharp *Epicl.* p. 83. On the other hand ἦσθα is the commoner form in the LXX (Thackeray *Gr.* i. p. 256), and Moulton (*Gr.* ii. § 86) throws out the conjecture that this ἦσθα in Mt may have started under LXX influence, and that the text of Mk was harmonized. In P Hib I. 78¹⁶ (B.C. 244–3) εἰάν δὲ μὴ δυνατὸς ἦσθα ἀπολύσαι γράψομ (i. γράψω) μοι, ἦσθα must be treated as subj., like ἦσαν in P Tebt II. 333¹² (A.D. 216) εἰάν ἦσάν τι παθόντες ἀνθρώπ[ο]ν and P Oxy VIII. 1157¹⁵ (late iii/A.D.) εἰάν δὲ ἦσαν <? ἐπέιγον > τες ἀπαιτήσαι τὸ ἐπικεφάλαιον, "and if they are [hurrying on with] the collection of the poll-tax" (Ed.), where a past tense is excluded by the context. The forms may probably be regarded as extensions of the curious but common substitution of ἦν for ἦ, the iota being lost and the parasitic ν being added after the long vowel, in such passages as P Oxy IV. 744^{9f.} (B.C. 1) (= *Selections*, p. 33) εἰάν ἦν ἄρσενον, ἄφες. εἰάν ἦν θήλεα, ἐκβαλε, BGU III. 821⁶ (ii/A.D.) ὅταν ἦν τι καινότερον, εὐθὺς σοι δηλ[ώ]σω, P Fay 124¹⁵ (ii/A.D.) εἴπερ εἰ καὶ γράμματα μὴ ἦν, P Oxy I. 63¹⁸ (ii/iii A.D.) ἵνα μη[δ]ὲν ἐνπόδιον ἦν, "in order that there may be no delay." The same phenomenon is found in NT uncials,

e.g. Mt 10¹³ C εἰάν μὲν ἦν ἡ οἰκία ἀξία, Mk 5¹⁸ B* D ἵνα μετ' αὐτοῦ ἦν, Lk 20²⁸ δ' εἰάν . . . οὗτος ἀτεκνος ἦν, 1 Cor 16⁴ A εἰάν δὲ ἄξιον ἦν. See further Moulton *Gr.* ii. § 86 n. 2 (ε) and for additional papyrus exx. *CR* xv. pp. 38, 436, xviii. p. 108. In certain cases we may have instances of εἰάν construed with the indicative (cf. Deissmann *BS* p. 201 f.): the context alone can decide.

For 3rd sing. εἴη(ι), the only form of the opt. which occurs in the NT (*undecies*), we may cite P Vat A³ (B.C. 168) (= Witkowski², p. 64) εἴη ἄν, ὡς βούλομαι, P Grenf I. 21² (B.C. 126) εἴη μοι ὑγιαίνοντι τῶν ἑμαυτοῦ κύριον εἶναι, and the frequently recurring phrase εὐροκοῦντι μὲν μοι εὖ εἴη, ἐφιοροκοῦντι δὲ τὰ ἐναντία, as in P Tebt I. 79^{17f.} (B.C. 110–8). In P Hib I. 79⁵ (c. B.C. 260) we have εἴ (for εἴη) ἄν, ὡς ἐγὼ θέλω, a form apparently not found elsewhere in Ptolemaic papyri (cf. Witkowski², p. 25), and in P Par 44² (B.C. 153) εἴε (for εἴη) ἄν, ὡς βούλομαι. The 3rd plur. is seen in P Par 35²⁹ (B.C. 163) πυνθανομένων δ' ἡμῶν τοῦ χάριν εἴησαν εἰσπορευσάμενοι.

The 2nd sing. imperf. ἴσθι, as in Mt 5²⁵, Mk 5³¹, occurs in such passages as P Tebt I. 58⁹¹ (B.C. 111) καὶ σὺ ἀναγωνίατος ἴσθι (i. ἴσθι), P Leid W^{iii.}10 (ii/iii A.D.) σὺ δὲ ἐν ἐλίνοσι ἴσθι (i. λίνοσι ἴσθι). According to Mayer (*Gr.* p. 327) the ending -θι is found in the Ptolemaic papyri only in ἴσθι = ἴσθι from εἶναι, and ἴσθι from οἶδα. "Ἔστω hardly needs illustration, but its frequency may be noted in such formulas as P Petr I. 16 (2)¹⁴ (B.C. 230) ἡ πράξις ἔστω ὡς πρὸς βασιλικά, P Oxy II. 270⁴³ (A.D. 94) ἄκρον [ξ]ῆστω, ⁴⁶ κυρία ἔστω *al.* For ἦτω, which in the NT is found only in 1 Cor 16²² (contrast Gal 1⁸), Jas 5¹², see BGU I. 276²⁴ (ii/iii A.D.) παρά σοι ἦτω, P Oxy III. 533⁹ (ii/iii A.D.) ἐν ἀσφαλεῖ [ἦ]τω, P Lond 948 *versus*⁸ (A.D. 257) (= III. p. 210) ἦτω οὖν ὁ Σύρος πρὸς τοὺς ποιμένας, BGU II. 419¹³ (A.D. 276–7) ζημίωμα [π]ρὸς σὲ ἦτω, and P Lond 46²²⁵ (iv/A.D.) (= I. p. 75) ὑποτεταγμένοι δὲ μοι ἦτω. None of these exx., it will be noticed, carries us back to i/A.D., and the inscriptional evidence is also late (Schweizer *Gr.* p. 177, Meisterhans *Gr.* p. 191). For ἔστωσαν, which is found in Attic inscr. from B.C. 200 onwards (Meisterhans, *ut s.*) and occurs twice in the NT (Lk 12²⁵, 1 Tim 3¹²), we may cite P Petr III. 2²² (B.C. 237) ἔστωσαν ἐλεύθεροι, CPR I. 1²² (A.D. 83–4) αἱ γεγονυῖα διὰ τῶν καταλοχισμῶν οἰκονομαὶ κυρία ἔστωσαν ἐπὶ τὸν ἅπαντα χρόνον, and for ἦτωσαν P Leid W^{iii.}40 (ii/iii A.D.) ἦτωσαν δὲ οἱ λίχνοι τεταρτημόριοι.

The periphrastic use of εἰμί with the participle (the so-called σχῆμα Χαλκιδικόν), which is common both in the LXX and the NT (see a useful list of exx. in Conybeare and Stock *Selections*, p. 68 ff.) may be illustrated in somewhat fuller detail:—(a) *present*: BGU I. 183²⁵ (A.D. 85) ἐφ' ὄν χρόνον ζωσα ἦ Σαταβός: cf. P Giss I. 19² (ii/A.D.) μεγάλας ἀγωνίωσα περί σου διὰ τὰ ὄν[τα τ]οῦ καιροῦ φημιζόμενα. (b) *perfect*: P Petr II. 13 (3)³ (B.C. 258–3) τέχος . . πεπτωκός ἐστιν, and often in such a phrase as ἵν' ὦ εὐεργητημένη, e.g. P Oxy III. 486¹⁶ (A.D. 131): cf. Jn 16²⁴, 17^{19, 23}. See also Radetmacher *Gr.* p. 83 for exx. from Vett. Valens, Diodorus, Herondas, and others. (c) *future perfect*: PSI IV. 424⁸ (iii/B.C.) ἔσει ἐμέ τε σεστωκώς, P Par 35³⁸ (B.C. 163) ἔσομαι τετευχώς, P Tebt I. 56¹⁶ (c. B.C. 130–121) τοῦτο δὲ ποιήσας ἔση μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόνον], BGU II. 596¹² (A.D. 84) (= *Selections*, p. 64) ἔση μοι μεγάλην χάριταν κατατεθειμ[ε]ν[ο]ς, P Leid W^{i.}36 (ii/iii

A.D.) καὶ ἔση τελεσμένος (*l. τετελ-*) αὐτός: other exx. in Maysr *Gr.* p. 377. Three papyri of iii/A.D. have an aor. part. with εἰμί in a future perfect sense—P Tebt II. 333¹³ (A.D. 216) εἰάν ἦσάν τι παθόντες ἀνθρώποι[ζ]νον, *ib.* 423¹⁸ (early iii/A.D.) εἰάν οὖν μὴ ἦς λαβῶν τὰ πρόβατα πρὸς κοιτασμός (*l. -όν*) (“folding”), P Lond 948 verso³ (A.D. 257) (= III. p. 210) ἀνερχέστω εἰάν ἦν παυσάμενος τοῦ ἀχρύου. The wholly exceptional Lk 23¹⁹ ἦν . . . βληθείς may be compared, but there the sense is aoristic: cf. Robertson *Gr.* p. 860. (d) *imperfect*: P Oxy I. 115⁵ (ii/A.D.) (= *Selections*, p. 96) ὅσα ἦν καθήκοντα ἐποίησα, *Syll* 929⁸¹ ὅπερ οὐκ ἦν ἐνδεχόμενον: cf. also *ib.* 927²² (ii/B.C.) ὡς ἀρμύζον ἦν, and *Pelagia-Legendon*, p. 187 ἦν . . . ἀκούσασα. (e) *pluperfect*: P Par 87 (B.C. 129) ὦν ἤμην δι’ αὐτῶν [π]αραμε[με]τρική[ν]ια, P Oxy II. 285¹⁰ (c. A.D. 50) ἀφήρπασεν δὴ ἤμην ἐνδεδυμένο (*l. -ος*) χιτῶνα λεινοῦν. On how far all these periphrastic constructions are due to Semitic influence, see *Proleg.* p. 226 f.

For οὐκ ἔστι = “it is impossible,” as in I Cor 11²⁰, Heb 9⁵, cf. P Par 47²³ (c. B.C. 153) (= *Selections*, p. 23) οὐκ ἔστι ἀνακύψα < με > πόποτε ἐν τῇ Τρικομῶνι ὑπὸ τῆς αἰσχύνης, “it is impossible ever to show my face in Tricomia for very shame”; for πρέπον ἐστί, as in Mt 3¹⁵, cf. P Oxy I. 120²⁴ (iv/A.D.) τὰ κατὰ σὲ διοίκησον ὡς πρέπον ἐστίν, “see that matters are properly conducted on your own part” (Edd.), and for δέον ἐστί, as in Ac 19³⁶, cf. P Oxy IV. 727^{19f}. (A.D. 154) ἃ εἰάν [δ]έον ἦν followed by πρὸς οὓς εἰάν δέη, and the exx. cited *s.v.* δέον. In P Oxy VI. 899⁴⁰ (A.D. 200) δέον οὖν τὴν μεταδιαταγὴν ἐτέροις γενέσθαι κατὰ τὰ γραφέντα ὑπὸ σοῦ, “the change in appointment of other cultivators ought accordingly to take place in conformity with your letter” (Edd.), ἐστί is omitted as in I Pet 1⁸ N³ B.

With the idiomatic use of ὁ ὦν in Ac 13¹ κατὰ τὴν οὖσαν ἐκκλησίαν, “in the local church,” and *ib.* 14¹³ D τοῦ ὄντος Διὸς πρὸ πόλεως where τοῦ ὄντος is almost equivalent to τοῦ ὀνομαζομένου (see Ramsay *C.R.E.*, p. 52), cf. P Lond 1168⁵ (A.D. 18) (= III. p. 136) ἐπὶ ταῖς οὐσαῖς γειννίαις, also such phrases as PSI III. 229¹¹ (ii/A.D.) τοῦ ὄντος μηνὸς Τῦβι, “the current month Tabi,” P Oxy XII. 1583¹¹ (ii/A.D.) γράψον μοι περὶ τῶν ὄντων ὄντων (omit) καὶ τὰ γεγόμενα. With I Cor 1²⁸ we may compare P Leid W^{11.9} (ii/iii A.D.) σὲ μόνον ἐπικαλοῦμαι . . . τὸν ἑαυτὸν (omit) ἀλλάξαντα σεαυτὸν μορφαῖς ἀγίας καὶ ἐκ μὴ ὄντων εἶναι ποιήσαντα, καὶ ἐξ ὄντων μὴ εἶναι.

For Rom 13¹ see P Par 5¹ (B.C. 114) ἐφ’ ἱερῶν καὶ ἱερειῶν καὶ κανηφόρου τῶν ὄντων καὶ οὐσῶν, and note P Petr III. 42 F (a)¹ (mid. iii/B.C.) ἐφ’ ἱερῶς τοῦ ὄντος Ἀλεξάνδρου καὶ τῶν θεῶν, “in the time of the priest who is (priest) of Alexander and the gods,” the form of expression implying ignorance of the name of the priest of a new year: the editors remark on this very early occurrence of a usage which afterwards became common.

Ἔστί δέ is found at the head of lists, as in PSI III. 160¹³ (A.D. 149), P Flor III. 321⁵ (iii/A.D.), P Grenf II. 77¹⁶ (iii/iv A.D.) (= *Selections*, p. 121), *al.* For τούτέστιν, which is always written τούτ’ ἐστιν by WH in the NT, see P Flor II. 157⁴ (iii/A.D.) εἰς [τ]ὸ ἔργον ἐκεῖνο τὸ τῆς Θεω[ξ]μένιδος τούτέστιν τὸ τῆς ἄμμου, PSI IV. 298⁹ (iv/A.D. *mit.*) οὐκ ἴασεν με τὸν τεταγμένον χρόνον [ἐκείσε διαμείναι?] τούτέστιν τοὺς ἕξ μηνῶν πληρώσαι. Cf. also P Meyer 6²¹ (A.D. 125) τούτου ὄντος, “this being the case.” Εἰμί with the

gen. of time, as in Mk 5⁴², is seen in P Oxy II. 275⁹ (A.D. 66) (= *Selections*, p. 55) οὐδέπω ὄντα τῶν ἐτῶν, “not yet of age.” The present ἔστι is used in a futuristic sense in P Oxy III. 531²² (ii/A.D.) ἔστι δὲ τοῦ Τῦβι μηνὸς σὸ δ θέλεις, where a father promises his son that in the forthcoming month Tabi he will receive whatever he wishes.

The use of εἰς with a predicate (as in Ac 8³³, I Cor 4³) can hardly be regarded as “after a Hebrew model” (Blass *Gr.* p. 85, cf. Radermacher *Gr.* p. 16 f.) in view of the vernacular usage of εἰς to denote destination, e.g. P Hib I. 99¹⁰ (B.C. 270) ὄμ[ολο]γέι . . . ἔχε[ιν] . . . ἐς τὰ ἐκφόρια . . . ἀρτ(ά-βας) ὦ, “agrees that he has received for the rent 400 artabae”: cf. *Proleg.* p. 71 f. Deissmann (*LAE* p. 123) gives a similar instance from an official text of about ii/B.C.—*Priene* 50³⁹ τ]αῦτα δὲ εἶναι εἰς φυλακὴν τῆς πόλεως. Other instances of εἰμί with prepositions are P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) γράφε . . . ἵνα εἰδῶμεν ἐν οἷς εἶ, P Eleph 1⁵ (B.C. 311–10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτό, P Par 70¹¹ (Ptol.) καὶ γὰρ ὁ πάτηρ αὐτοῦ ἐστίν ἐνταῦθα περὶ Πετόνουριν, P Petr II. 42 (δ)⁵ (mid. iii/B.C.) εἰμί γὰρ πρὸς τῶι ἀποδημείν, BGU I. 87²⁰ (A.D. 144) καὶ πάντων [τῶν] δ[η]μοσίων πρὸ[ς] αὐτ[ὸ]ν ὄντων.

εἴνεκεν.

See ἐνεκα.

εἴπερ.

See εἰ.

εἴπον, (—πα).

In Witkowski’s collection of Ptolemaic letters the form εἶπον does not occur, but see εἶπα before a vowel in P Par 49¹⁵ (B.C. 164–158) (= Witkowski², p. 70) εἶπα αὐτοῖς μὴ ἐμὲ ἀξιούν, and the participle εἶπας in *ib.*²⁰ ἀπέλυσα εἶπας αὐτῶι ὀρθρίτερον ἐλθεῖν. In P Par 45⁷ (B.C. 153) (= Witkowski², p. 85) we have—μὴ εὔρη τι κατὰ σοῦ ἴπιν. For the judicial use of the verb cf. P Tor I. 1^{x.1} (B.C. 117–6) εἶπαμεν τῶι μὲν Ἐρμῶι μὴ εἰσβιάζεσθαι, “edictum Hermiae, ne vim inferat” (Ed.): cf. *Archiv* iv. p. 30. See also *s.v.* λέγω, and for the weak aor. terminations, which did not become common till i/A.D., see Moulton *Gr.* ii. § 88. A “unique” fut. εἰπόσει is found in BGU II. 597⁶ (A.D. 75): see Radermacher *Gr.* p. 77.

εἰρηνεύω.

For εἰρηνεύω = “be at peace,” as in all its occurrences in the NT, cf. the inser. from Halicarnassus, *Brit. Mus. Inscr.* 8948 (time of Augustus) εἰρηνεύου[σι] μὲν γὰρ γῆ καὶ θάλαττα, a vivid picture of the *Pax Romana*, and *OGIS* 613⁴ (A.D. 392) καὶ τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντὸς εἰρηνεύεσθαι ἡσφαλίσατο.

εἰρήνη.

P Strass I. 5⁸ (A.D. 262) ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανεομένης εἰρή[ν]ης ὁ πρὸς βύτης παθῶν, P Goodsp Cairo 15⁴ (A.D. 362) τὰ τετολμημένα εἰς ἐμὲ ἐν τοιαύτῃ πρ[υ]τα[ν]ευομένη εἰρήνῃ τοῦ δεσπότητος [ἡ]μῶν βασιλέως Φλασίου Ἰουλιανοῦ αἰωνίου Ἀ[γ]ο[υ]στοῦ, “the things perpetrated against me in the tranquillity enjoyed under our lord king Flavius Julianus, eternal Augustus” (Ed.). P Oxy I. 64² (iii/iv A.D.) shows an order for arrest addressed ἐπιστάτῃ

εἰρήνης κώμης Τήεως: cf. *ib.* XII. 1507³ (iii/A.D.), *ib.* 1559² (A.D. 341) ἐπόπιτη εἰρήνης Ὀξυρυγίτου, and Preisigke 4636 (iii/A.D.) a list of police officials including εἰρηνοφύλακες. P Oxy I. 41²⁷ (iii/iv A.D.) εἰρήνη πόλεως (voc.), addressed to a strategus, is worth quoting in connexion with Eph 2¹⁴. From Christian sources we may quote Ramsay *C. and B.* ii. p. 720 No. 655 (prob. iii/A.D.) εἰρήνη[η] πάση τῇ ἀδελ[φότητι] from the dedication of a κοιμητήριον, and the commendatory letter P Oxy VIII. 1162⁹ (iv/A.D.) συνδέξασθαι αὐτὸν ἐν ἰρήνῃ. For Εἰρήνη as a proper name see P Petr III. 30⁴, BGU I. 115⁶ (A.D. 189), and the letter of consolation P Oxy I. 115¹ (ii/A.D.) (= *Selections*, p. 96).

εἰρηνικός.

P Oxy VII. 1033⁵ (A.D. 392) a petition from two νυκτοστράτηγοι, who describe themselves as τῶν εἰρηνικῶν τὴν φροντίδα ἀναδοιμημένοι, "entrusted with the care of the peace" (Ed.). For the adv. see Aristas 273 ἐπηρώτα . . . πῶς ἂν κατὰ ψυχὴν καὶ ἐν τοῖς πολέμοις εἰρηνικῶς ἔχοι.

εἰς.

For this common preposition following verbs of motion, it is sufficient to quote P Par 63¹¹¹ (B.C. 164) τὰ σπέρματα κατενεγκεῖ εἰς τοὺς ἀγρούς, P Tebt I. 59⁴ (B.C. 99) κατανήσαντος γὰρ εἰς τὴν πόλιν Σ. κτλ., BGU I. 27^{5f.} (ii/A.D.) (= *Selections*, p. 101) ὅτει εἰς γῆν ἐλήλυθα . . . ἀνέβην δὲ εἰς Ῥώμην, and Meyer *Ostr.* 66² (iii/A.D.) ἀπήλθεν εἰς μακρὰν (cf. Ac 2³⁹). When Polycrates writes to his father—γίνωσκε με . . . εἰς γεωμέτρον πορευόμενον (P Petr II. 11 2³—mid. iii/B.C.), Witkowski (*Ep.* p. 2) understands the meaning to be that "apud agrimensores regio artem agros metiendi dicebat": cf. P Oxy IX. 1215⁴ (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατύρου, "do not go to the house of S.," P Iand 14⁵ (iv/A.D.) ἀπέλθε εἰς Δύκρον. The usage survives in MGr: see Thumb *Handbook*, § 40. A metaphorical usage underlies such passages as P Vat A¹² (B.C. 168) (= Witkowski², p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθότος, P Lond 42¹⁶ (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," and P Meyer 19⁵ (ii/A.D.) ὕπνωσα εἰς λύσιν, where the editor, following Wilcken, renders "ich habe bis zur Lösung (der Glieder) geschlafen." The idea of direction may still be traced in P Tebt I. 39³² (B.C. 114) ἐτραυμάτισαν τὴν γυναῖκά μου εἰς τὴν δεξιὰν χεῖρα, P Ryl II. 145¹³ (A.D. 38) ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος, and the way is thus prepared for εἰς following verbs of rest, etc., e.g. P Par 49³⁵ (B.C. 164–158) εἰς . . . τὰ Πρωτάρχου καταλύσω, "I shall stay at the inn of Protarchus," P Fay III¹² (A.D. 95–6) εἰς Διο[υ]νσι[ά]δα μίαι (I. μίαι), BGU II. 423⁷ (ii/A.D.) μου κινδυνεύσαντος εἰς θάλασσαν, "when I encountered danger at sea," *ib.* III. 845²⁰ (ii/A.D.) οἱ δοῦλοί σου εἰς τὴν κέλλαν α(ὐ)τῶν ἔχουσιν ἑλαίας, P Oxy III. 523² (ii/A.D.) διπνήσ(αι) . . . εἰς κλείνην τοῦ κυρίου Σαραπίδος, "to dine at the table of the lord Sarapis," and the Christian letter P Heid 6¹⁸ (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ . . . ἵνα μνημον[ε]ρήσῃ μοι εἰς τὰς ἀγίας σου εὐχάς, "I beseech you to remember me in your holy prayers." The interchange of εἰς and ἐν in late Greek is well illustrated by a letter from Alexandria of A.D. 22, where the writer states—ἐπὶ τῷ γεγονένῳ ἐν Ἀλεξανδρίᾳ . . . ἔμ[α]θον παρὰ τινῶν

ἀλιέων εἰς Ἀλεξάνδρι[αν] (P Oxy II. 294^{2f.} = *Selections*, p. 34): see further *Proleg.* pp. 234 f., 245.

For εἰς in the wide sense in which we use "for" we may cite such passages as P Lille I. 26¹ (iii/B.C.) ἔγραψάς μοι περὶ τῆς εἰς τὴν σιμαμεῖαν γῆς, *ib.* 9 ἕως ἂν μάθωμεν περὶ τῶν κ[ε]χρηματισμένων εἰς τὸν νομόν, P Petr II. 11 (1)⁶ (mid. iii/B.C.) (= Witkowski², p. 8) ἀπὸ τούτου τὸ μὲν ἡμισυ εἰς τὰ δέοντα ὑπελιπόμην, τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, P Lond 43⁹ (ii/B.C.) (= I. p. 48, Witkowski², p. 110) ἔξεις ἐφόδιον εἰς τὸ γῆρας, P Tebt I. 5⁷⁷ (B.C. 118) προστε[τ]άχασι δὲ καὶ τὰ εἰς τὴν ταφὴν τοῦ Ἀπιοῦ, P Oxy I. 37^{1,9} (A.D. 149) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ τροφίτις εἰς υἱὸν τοῦ Πεσοῦριος, "there was concluded here the nursing-contract for the son of Pesouris"; and the recurring formulae in a private account of c. A.D. 1, *ib.* IV. 736⁹ θρύων εἰς τοὺς ἄρτους (ὄβολοι δύο), "omelette for the bread 2 ob.," ¹¹ εἰς καταθρῶπισμόν γυναικ(ὸς) Γεμέλλου (τετρώβολοι?), "for treating (?) the wife of Gemellus 4 ob." (Edd.), etc. This extension in the vernacular of εἰς expressing destination makes it unnecessary to think of Semitism in εἶναι εἰς, ἐγγεῖρειν εἰς (Ac 8²³, 13³²): cf. *Proleg.* p. 71 f. The meaning "to the extent of," "amounting to," is found in P Par 47¹⁸ (c. B.C. 153) χάριν γὰρ ἡμῶν ἤξιμαται εἰς χαλκοῦ τ(άλαντα) τε, P Tebt I. 50¹⁶ (B.C. 112–1) βλάβος γενηθῆναι εἰς (πυροῦ) (ἀρτάβας) λ. The thought of resulting advantage appears in P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μηδ' ἐμβεβλοφέναι εἰς τὴν ἡμετέραν περι- <στασιν>, "nor spared a look for our helpless state," P Par 39¹⁰ (B.C. 161) ἐμβλέψαντες εἰς τε ἐμὲ . . . καὶ εἰς τὴν ἐκείνων ὀρφάνειαν, P Meyer 1²⁷ (B.C. 144) τούτου δὲ γενομένου [τευξόμεθα τ]ῆς παρ' ὑμῶν εἰς τὸν βίον βοηθείας, and of resulting disadvantage in P Eleph 1⁹ (B.C. 311–0) κακοτεχνεῖν μηδὲν . . . εἰς Δημητρίαν, P Par 14⁴⁷ (ii/B.C.) περὶ μὲν γὰρ τῆς ὕβρεως καὶ πληγῶν καὶ ὧν συντελεσμένοι εἰσὶν εἰς με, P Fay 12⁷ (c. B.C. 103) Διοκλείου . . . ἀδικήματα εἰς μ[ε] σὺν ἄλλοις συντελεσαμένον. A good example of εἰς followed by the acc. of the person = "in the name of" is afforded by P Tebt I. 30¹⁹ (B.C. 115) ἔτι ἀναγράφουσι τὸν κλῆρον εἰς τὸν Πέτρωνα, "they continue to register the holding under the name of Petron" (Edd.). The full phrase occurs in P Hib I. 74³ (c. B.C. 250) σύμβολα δὲ ποιῆσαι πρ[ὸ]ς αὐτο[ῦ]ς β, τὸ μὲν ἐν εἰς τὸ Κλεομάχου ὄνομα κτλ., P Petr II. 2(1)² δόντων ἡμῶν [τὴν] πέντε εἰς τὸ τοῦ βασιλέως ὄνομα, P Meyer 8¹³ (A.D. 151) ἂν δὲ ἐνκερ[σ] οὔσα ἡ καταγραφῆναι συντάξεν εἰς τὸ τῆς γυναῖκος αὐτοῦ ὄνομα; see further *s.v.* ὄνομα, and cf. P Giss I. 66⁹ (early ii/A.D.) ἐρωτῶ [σ]ε εἰς τὴν τῶν θεῶν εὐσέβειαν, "per pietatem oro."

For εἰς in connexion with payments cf. e.g. P Amh II. 55¹ (B.C. 176 or 165) ὁμολογῶ ἔχειν παρ' ὑμῶν εἰς τὰ ἐκφόρια τοῦ ἔ(τους) Παῦνι γ(πυροῦ) (ἀρτάβας) πενήτηντα ἐπτά, "I acknowledge that I have received from you for the rent of the fifth year on Pauni 13 fifty-seven artabae of wheat," P Oxy II. 275¹⁹ (A.D. 66) ἐφ' ᾧ δώσει αὐτῷ κατὰ μῆνα ὁ Πτολεμαῖος εἰς λόγον (cf. Phil 4¹⁵) διατροφῆς δραχμὰς πέντε, "on condition that Ptolemaeus shall give him monthly five drachmae on account of victuals," *ib.* III. 496¹⁰ (A.D. 127) ἂν δὲ ἐνκερ[σ] οὔσα ἡ γαμμουμένη ἀπελλαγή δώσει αὐτῇ ὁ γαμῶν ἄλλας εἰς λόγον λοχείας δραχμὰς ἐξήκοντα, "and if the bride is at the time of separation in a state of pregnancy the husband shall give her on account of the birth 60

drachmae more" (Edd.), *ib.* 530¹⁵ (ii/A.D.) εἰς λ[ό]γον τόκου δραχμᾶς ὀκτώ, "S drachmae on account of interest," BGU I. 171¹ (A.D. 156) ἔσχον παρ' ἡμῶν εἰς δάνιον σπέρ(ματα) κτλ., *ib.* III. 927⁴ (iii/A.D.) παρ[ε]σχῆκαμέν σοι εἰς λόγον συντελείας κτλ. With this usage of εἰς to specify the various purposes of the items of an account, Deissmann (*BS*, p. 117 f.) compares such passages as I Cor 16¹, 2 Cor 8⁴, 9¹⁻¹³, Rom 15²⁸, also Ac 24¹⁷, and perhaps Mk 8¹⁹. Elsewhere (*ib.* p. 194 f.) he cites CPR I. 1¹¹ (A.D. 83-4) τὰς εἰς τὸν Μάρωνα . . . οἰκονομίας, which the editor translates as *the endorsement of Maron's account*, and *ib.* 18¹² (A.D. 124) εἰς ἄλλον τινὰ γράφειν διαθήκην, *to draw up a will in favour of any other person*; see also P Fay 83⁶ (A.D. 163), an acknowledgment by the sitologi of a payment of 4 $\frac{3}{4}$ artabae of wheat which have been placed εἰς Σαραπιάδα, "to the account of Sarapias," similarly *ib.* 84⁶ (A.D. 163), 162 (A.D. 172) and the editors' introduction to 81.

The temporal use of εἰς to denote the end of a period is seen in P Ilib I. 27¹²¹ (calendar—B.C. 301-240) κδ ἡλίου τροπαί εἰς θέρος, P Par 51² (B.C. 160) Τῦβι ἰβ εἰς τὴν τυ, P Tebt I. 5⁸⁶ (B.C. 118) ἀπ[ρ]ὸ τοῦ 5 (έτους) εἰς ἄλλα τρία, P Oxy II. 277⁵ (lease of land—B.C. 19) ὥστε σπειραί εἰς τὸ δωδέκατον ζτος πῦρῶι. With Mt 28¹ cf. more particularly P Petr III. 28(ε)⁵ (B.C. 260) νυκτὸς τῆς κζ εἰς τῆ[ν κη] τοῦ Πάχων, P Ryl II. 127⁶ (A.D. 29) νυκτὶ τῆ φερούση εἰς τὴν ἰζ τοῦ ἐνεστώτος μηνός(ς). See also BGU III. 916¹⁵ (i/A.D.) ἡ μίσθωσις ἡδ' ἢ εἰς ἐναντὸν [ξίνα], and such temporal phrases as P Petr III. 42 G (9)⁸ (mid. iii/B.C.) εἰς τὸ λοιπόν, P Tebt I. 56¹⁶ (c. B.C. 130-121) εἰς τὸν ἅπαντα χρόνον, and P Oxy X. 1294¹⁴ (ii/iii A.D.) εἰσάπαξ γὰρ αὐτὸ λήμψη, "for you will get it once for all" (Edd.).

As showing the growth in the use of εἰς, two instances may be cited where, with the acc. of a person, it takes the place of a possessive genitive—P Tebt I. 16⁸ (B.C. 114) οὐ λήγοντες τῆς [εἰς] αὐτοῦς ἀυθαδία χρώμενοι, "persisting in their violent behaviour," P Par 5^{11,2} (B.C. 114) χωρὶς τοῦ εἰς αὐτὴν οἶκον (*l.* οἴκου), "her house": cf. *ib.* 5¹⁻⁷ (B.C. 114) τὸν εἰς Τάγην οἶκον ᾠκοδομημένον, where εἰς Τάγην has the force of a *dat. commodi*. For further particulars reference must be made to the useful Dissertations by Kuhring and Rossberg: see Abbreviations I.

On εἰς, "into," for ἐνς which survived in Cretan before vowels, see Moulton *Gr.* ii. § 117. In MGr the forms εἰς, 's, εἰσέ, and σέ are used.

εἰς.

P Oxy VIII. 1153¹⁴ (i/A.D.) καρποδέσμια μικτὰ δύο, ἐν μὲν σαυδύκινον καὶ ἐν πορφουρὸν, "two variegated (?) wristbands, one scarlet and one purple" (Ed.). For εἰς as an ordinal see BGU II. 623¹ (ii/iii A.D.) τῆ μιᾷ καὶ εἰκάδι (*l.* εἰκάδι) τοῦ Ἐπιφ, and the full discussion of this vernacular Greek usage in *Proleg.* p. 95 f. In P Giss I. 19¹⁰ (ii/A.D.) τῆ α [ἡμέρα] τοῦ νέου ζτους: does the α help the substitution of μιᾷ for πρώτη? Εἰς with a partit. gen. may be illustrated from the iv/A.D. Christian letter P Heid 6¹⁸ (= *Selections*, p. 126) εἰς γὰρ ἡμῶν (*l.* εἰμῶν) τῶν ἀμαρτουλῶν. The usage of εἰς = τις, as in Mt 8¹⁹, Lk 5^{12,17} *al.*, is well established, without any necessity of postulating Semitic influence (as Blass *Gr.* p. 144, WSchm. p. 243), e.g. P Amh II. 30²⁸ (ii/B.C.) Κονδύλου ἐνὸς τῶν ἀλιείων (*sc.* προσκληθέντος), BGU IV. 1044⁶ (iv/A.D.) ἐνὸς (*l.* εἰς) λεγόμενον

(*l.*—os) Φαῖσις: cf. *Proleg.* p. 97, where the use of ὁ εἰς in Mk 14¹⁰ is also paralleled from early papyri, as P Par 15⁶⁰ (B.C. 120) τὸν ἕνα αὐτῶν Ὀρον, ⁶⁴ τοῦ ἐνὸς τῶν ἐγκαλουμένων Νεχουθοῦ, P Tebt II. 357¹⁰ (A.D. 197) τοῦ τοῦ[υ] ἐνὸς αὐτῶν Κρονίω[ν]ος πατρὸς. Add *ib.* I. 138 (late ii/B.C.) ὁ εἰς τῶν προγεγραμμένων Ὀνωῶφρις, P Oxy VII. 1032⁵⁴ (A.D. 162) διὰ τοῦ ἐνὸς ἡμῶν Ἀμμωνίου ἐπιδεδώκαμεν. In P Oxy VI. 940⁶ (v/A.D.) τὸν δὲ Φοιβάμμωνα τὸν φροντιστὴν μεταστειλόμενος ἔχε ἐγγὺς σοῦ μίαν μίαν, we seem at first sight to have an instance of the distributive use of εἰς, but, as the editors point out in their note, the context shows clearly that μίαν μίαν is here = "together." We may have a Semitism in the curious repetition εἰς καὶ εἰς[ς] καὶ εἰς ἐν τόποις καὶ τόποις in P Amh I. 1^{xiii,14}—the Greek fragment of the *Ascension of Isaiah*. With Jn 11⁵² cf. P Oxy XII. 1411³ (A.D. 260) τῶν δημοσίων εἰς ἐν συναχθέντων. For the phrase τὸ καθ' ἐν, cf. P Lille I. 11⁶ (mid. iii/B.C.) where certain particulars regarding grain used by *pastophori* are headed—ἔστιν δὲ τὸ καθ' ἐν, "this is the list in detail," and similarly P Ryl II. 65⁹ (B.C. 67 ?) ὦν τὸ καθ' ἐν ἐπὶ τῆς [ἐ]σομένης [διεξ]αγωγῆς σημαίνθησεται, "the details of which will appear in the forthcoming inquiry" (Edd.), *ib.* 127¹⁵ (A.D. 29) ἤρσαν τῶν ἐμῶν ὦν τὸ καθ' ἐν ὑπόκειται, "they carried off property of mine of which a list is appended" (Edd.). In *ib.* 233¹⁰ (ii/A.D.) ὑφ' ἐν γεγραμμένον = "written continuously" of an account. We may also note P Amh II. 87²¹ (A.D. 125) ἐποίησις μοι μέτρησιν μίαν Ἀθηναίαν ἀντὶ μιᾶς δοχικῆς with reference to the measurement of artabae of wheat, the meaning of the phrase apparently being that half the artabae were to be on the standard of Athens and half on the δοχικόν standard: see the editors' note, and cf. P Oxy IV. 740¹⁷ (c. A.D. 200), P Strass I. 26¹³ (iii/A.D.) *al.* Amongst the inscr. in the Graeco-Roman Museum at Alexandria one, *Preisighe* 2685, bears the words—Εἰς θεός. See also P Leid W^{vi,46} (ii/iii A.D.) αὐθέντα ἡλιε, ὁ ὑπ' αὐτὸν τὸν ἕνα καὶ μόνον τεταγμένος. MGr has ἕνας, μιά, ἕνα(ν).

εἰσάγω.

For εἰσάγω = "bring in," without mention of place, as in Lk 2²⁷, Ac 7⁴⁵, see the legal usage in P Amh II. 33¹⁴ (c. B.C. 157) ἡδὴ τῶν καθ' ἡμᾶς εἰσαγομένων πυθανόμεια τὸν ἐγκαλούμενον Τεσενούφιν μετὰ συνηγόρων συνακαθίστασθαι, "just as our side is already coming into court we hear that the defendant T. is pleading with the assistance of advocates" (Edd.): cf. also P Oxy II. 259¹⁰ (A.D. 23) where a man who had been "arrested" for debt is described as τὸν εἰσηγμένον. In P Par 43² (B.C. 154) (= Witkowski², p. 79) συγγεγραμμῆ τῆς Ἐσπερου θυγατρὶ. μέλλω δὲ ἰσάγειν ἐν τῷ Μεσορήμνι, the verb is used absolutely = "marry": similarly in P Grenf II. 78³ (A.D. 307) εἰσαγόμεν ἑμαυτῷ γυναίκα, where the dropped augment may be noted. In P Tebt II. 285⁶ (A.D. 239) οὔτε τοὺς ἀλλοτρίους . . . εἰς τὴν οἰκετείαν εἰσάγουσιν, "nor can they introduce outsiders into the family," we have the construction with εἰς, as in Ac 9⁸ etc. P Tebt I. 20⁵ (B.C. 113) χαριεῖ σὺν σοι αὐτὸν εἰσαγαγῶν shows us the meaning "introducing." Εἰσάγω is also common = "import" contrasted with ἐξάγω, "export," e.g. P Lond 929⁵ (ii/iii A.D.) (= III. p. 41) Μέλας ἐξ(άγων) ἐλείου καμ(ήλους) γ, Σώτας ἐξ(άγων) πυροῦ καμ(ήλους) δ, Πόσις ἰσά(γων) οἴνου κεράμ(ια) ἰβ, P Ryl II. 197^{10,14} (custom-house receipts—

late ii/A.D.) ἐξάγων ὀρόβου ἐπὶ ὄνω ἐνὶ εἰ(σάγων) ἐπὶ ὄνοις δυσὶ [. . .] [. . .] . . . ἔξ, "exporting pulse on one donkey, importing six . . . on two donkeys." See also BGU IV. 1207¹¹ (B.C. 28) σὺ οὖν καὶ [Ἀραμώτης] ἀνδραγαθεῖτε καὶ εἰσάγεσθε τριμῆν φλακῶ ὀλυρίω. For εἰσαγωγή it must be enough to cite P Tebt I. 41²⁶ (c. B.C. 119) αὐτ[ο] τε ἀπαρενόχλητοι ὄντες δυν[ώ]μεθα ἀντέχεσθαι τῆς εἰσαγωγῆς, "we being undisturbed may be able to attend to the collection of the revenues" (Edd.); for the office of εἰσαγωγεῖς see *Archiv* iii. p. 23 ff.

είσακούω.

With I Cor 14²¹ (cf. Exod 6¹² but not ⁹) cf. PSI IV. 377²⁰ (B.C. 250-49) ἔγραψα οὖν σοι ἵνα εἰδήης, ἐπειδὴ οὐ βούλει μου εἰσακοῦσαι.

εἰσδέχομαι.

Syll 330²¹ (Roman Age) εἰσδεγεμένοι τέ εἰσιν εἰς τὰν τὰς πόλεως χάριν, *OGIS* 515³⁰ (iii/A.D.) τὰς δὲ τοιαύτας προσαναγγέλλας εἰσδέχεσθαι τὸν γραμματέα. The verb was used technically in connexion with the "receiving" or "storing" of wheat in the θησαυρός, e.g. P Lille I. 13³ (B.C. 244-3): for the corresponding subst. εἰσοδοχῆ see P Tebt I. 123⁴ (early i/B.C.), *ib.* 159 (B.C. 112), P Fay 86¹ (ii/A.D.).

εἴσειμι.

P Petr II. 16⁶ (mid. iii/B.C.) Φιλωνίδης δε[. . .] ω εἰσείναι ἔστιν [πρὸς τὸν] βασιλέα, P Tor J. I^{viii}. 19 (B.C. 117-6) καὶ εἰς τὸ Ἡραῖον εἰσιόντας τὸ ὄμοιον ἐπιτελεῖν. The verb is very common in notices of time, e.g. P Oxy II. 243⁴¹ (A.D. 79) ἀπὸ τοῦ εἰσιόντος μηνὸς Φαρμουθί, *ib.* IX. 1187⁵ (A.D. 254) τῷ εἰσιόντι ἔτει, *ib.* X. 1278¹⁷ (A.D. 214) τοῦ ἰσι[ό]ντος κδ (ἔτους), "of the coming 24th year."

εἰσέρχομαι.

With the use of εἰσέρχομαι in Lk 17⁷ we may compare P Eleph 13⁶ (B.C. 223-2) οὕτω εἰσελήλυθεν ἐξ ἀγροῦ. For other examples of this common verb, cf. P Ryl II. 151⁸ (A.D. 40) εἰσελθὼν εἰς τὴν ψ[ί]παρχο(σαν) ἐν τῇ κώμῃ οἰκ[ί]αν, P Oxy II. 237^{viii}. 17 (A.D. 186) τὸν μείζονα ἀγῶνα εἰ[σ]σελεύσεται, "he shall enter upon the more serious lawsuit" (Edd.), and P Tebt II. 418^{6f}. (iii/A.D.) καλῶς ποιήσεις, ἀδελφεῖ [ἐ]ὰν εἰσέρχῃ ἐνεγκῶν μετὰ σεαυτοῦ τὴν γυναῖκά μου, ἔγραψα [γ]ὰρ αὐτῇ σὺν σοὶ εἰσελθεῖν, "you will do well, brother, to come up and bring my wife with you, for I have written to her to come with you" (Edd.). See also P Leid W^v. 41 (ii/iii A.D.) Κύριε . . . εἰσελθε καὶ ἐπάκουσόν μοι. On the use of the mid. εἰσέλθοιτο for the active in Phrygian sepulchral inscr. see W. M. Ramsay *Exr* T xxvi. p. 174.

εἰσκαλέομαι.

This NT ἄπ. εἶρ. (Ac 10²³) is found in a petition of B.C. 241, P Petr II. 12(3)¹⁰ οὐδ[ν?] σε εἰσκαλέσασθαι ἡμᾶς καὶ ἐπισκεψάμενον ἃ διὰ τῆς ἐντεύξεως αὐτῶ ἐγκεκλήκαμεν, ἐπαναγκάσαι αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχεῖν, "(we ask you), therefore, to summon us ar[d], having inquired into our charges against him, to force him to do us justice" (Ed.): cf. *ib.* III. 29(h)⁵ ἀξι[ώ]σ[ε] εἰσκα[λε]σάμενός [με] ἐπισκέ-

ψασθαι περὶ ὧν κτλ. Like ἀνακαλέομαι, the verb seems to denote summoning by word of mouth, as distinguished from formal citation (παραγγέλλω): see P Hamb I. p. 109 n.⁵, and for medical usage cf. Hobart, p. 219.

εἴσοδος.

In the NT εἴσοδος is generally used of "the act of entering," though possibly it may refer to "the place of entering" in Heb 10¹⁹ (cf. ver. 20) and 2 Pet 1¹¹. In any case, this latter is the predominant use in the papyri where the word is constantly found of "the entrance" of a temple or a house, e.g. P Oxy II. 241¹⁹ (c. A.D. 98) ὑποθήκης τρίτου μέρους οἰκίας, ἐν ἣ αἶθριον, καὶ αὐλῆς καὶ εἰσῶδων (I. -ό-) καὶ ἐξόδων καὶ τῶν συνκυρόντων τῶν ὄντων, "on the security of the third part of a house, in which there is a hall, with the court and entrances and exits and appurtenances" (Edd.), and the interesting ii/A.D. letter, P Ryl II. 233³, regarding the building and fitting up of a house, where it is stated διὰ τῆς πλαγίας ἡ εἴσοδος ἐστὶ καὶ ἡ ἐξοδος τῶν ἐργαζομένων πάντων, "the entrance and exit for all the work-folk is at the side" (Edd.). For the more metaphorical meaning, as in 1 Th 1⁹, cf. the Latin papyrus letter of ii/A.D., P Oxy I. 32¹⁴, in which a military tribune commends a certain Theon to the good offices of Domitius, "et ideo peto a te ut habeat in[tro]itum at te." See also M. Anton. v. 19, τὰ πράγματα αὐτὰ οὐδ' ὀπωστιοῦν ψυχῆς ἀπτεται· οὐδ' ἔχει εἴσοδον πρὸς ψυχῆν.

εἰσπηδάω.

This strong verb, which is found in the NT only in Ac 16²⁹, may be illustrated by P Oxy I. 37ⁱ. 16 (A.D. 49) (= *Selections*, p. 50) εἰσπηθήσεν εἰς τὴν τοῦ ἡμετέρου [οἰ]κίαν καὶ τὸ σωματίον ἀφήρπασεν, "burst into my client's house and carried off the foundling," *ib.* VIII. 1120¹⁴ (early iii/A.D.) εἰσπηθήσεν εἰς τὴν οἰκίαν μου καὶ ἐτόλμησεν ἀποσπάσαι δούλην μου, and P Tebt II. 304¹⁰ (A.D. 167-8) μετὰ ξύλων ἰσπηθήσαι, "rush in with staves." See also *Syll* 190⁹ (B.C. 306-281) εἰσ[π]ηθήσαντας νύκτωρ ἐπ' ἀδικίαι [καλ] ἀσεβείαι τοῦ ἱεροῦ. A new literary citation (*Menandrea*, p. 54²⁹) shows a close parallel to the absolute use in Ac 16²⁹, and well illustrates the "violent" connotation of the verb—οὔτοσι μελαγχολᾷ. εἰσπηθήθηκεν.

εἰσπορεύομαι.

P Par 35³⁰ (B.C. 163) πυνθανομένων δ' ἡμῶν τοῦ χάριν εἰσησα εἰσπορευομένου, P Oxy IV. 717⁷ (late i/B.C.) εἰσπορεύομαι πρὸς τὸν στρατηγόν, *ib.* 744⁴ (B.C. 1) (= *Selections*, p. 32) μὴ ἀγωνιᾶς ἐὰν ἄλλως εἰσπορευόνται, ἐγὼ ἐν Ἀλεξανδρέα (I.-εία) μένω, "do not worry if when all the others enter (sc. their homes), I remain at Alexandria."

εἰσφέρω.

As illustrating the varied uses of this common verb we may cite P Eleph 81⁹ (i/B.C.) οὗτος δὲ δυνάτὸς ἐστὶν εἰσενέγκαι καὶ ἐν[γυ]ο[ν] [ἐ]κ[α]ν[ό]ν, P Ryl II. 154²² (A.D. 66) ἐ[λ]σ-φέρ[ο]ντος εἰς τὸν κοινὸν τῆς [σ]υμβιώσεως οἴκον, "carrying it (sc. the produce of his work) to the home of their common wedded life" (Edd.), P Amb II. 77²² (A.D. 139) ἀμφότεροι βία βασ[τ]άζαντές με εἰσήνεγκαν εἰς τὸ λογι[σ]τήριον τοῦ ἐπιτρόπου, "taking me up by force they together carried me to the counting-house of the superintendent" (Edd.), P Oxy

Π. 237^v.²⁴ (A.D. 186) ἂν αὐτὸς εἰσήνεγκεν εἰς τὸ βιβλιοφυλόκιον, P Fay 124²⁴ (ii/A.D.) καὶ μετὰ μέλον σ[ο]ι πάλιν εἰσο[ί]σει ἢ πλεονέξ[ι]σ σου, “and your cupidity will again cause you regret,” *Michel* 472²² (end of ii/B.C.) πᾶσαν κακοπαθίαν εἰσενεγκάμενος, “having brought forward every grievance.” With the usage in Ac 17²⁰ cf. *Syll* 660⁴ (iv/B.C.) καθὸτι Σκιρ[δα] ἐξηγουμένοι εἰσφέρουσι (sc. εἰς τὸν δῆμον). For the verb = “pay,” see P Ry I. 84⁵ (A.D. 146) ἰὰν τὰ ὀφιλόμενα εἴ[σ]την ἠχθῆ, “if the debts are paid,” and cf. the common use of the subst. in connexion with taxation, e.g. P Tebt I. 36⁹ (late ii/B.C.), etc. See also *Michel* 473⁹ (ii/B.C.) εἰσφερόμενος εἰς τὰ κοινά, “contributing to the common fund.”

εἶτα

is praised by Phrynichus (ed. Lobeck, p. 124) as against the “barbarous” εἶτεν, but it occurs frequently alike in the New Menander and in vernacular documents: see e.g. P Fay 120⁹ (c. B.C. 103) ἐξέδυσαν δὲ περ[ι]εβλήμην ἰμάτιον καὶ τοῦτο ἀπὸ ἀπλάγησαν ἔχοντ[ε]ς ἐξέντες γυμνόν. εἶθ' οὕτως μετ' ἐνδύματος . . . ὑπὸ τῶν γνωρίμων κτλ. “they stripped me of the garment I was wearing, and went off with it, sending me forth naked. Afterwards, a garment having been (supplied) by my friends.” etc. (Ed.). BGU II. 665¹⁰ (i/A.D.) ἐ[γ]ὼ τῷ πατρί μου γράψω τὸ μὲν πρῶτον περὶ τοῦ τοκετοῦ αὐτῆς τὸ ἀνακαιότερον, εἶτα καὶ περὶ τῆς διαλλαγῆς, *ib.* IV. 1019⁴ (mid. ii/A.D.) πολλὰς καταστάσεις πρὸς αὐτὸν πεποιήται. Εἴ[τ]α καὶ ἐπὶ Νεοκτιδῆν τὸν γενόμενον δικαιοδότην ἦκεν, and P Lond 1173⁶ (A.D. 125) (= ΠΙ, p. 208) ἐπ[ί]τρεψάς [μοι] διὰ λόγον μηκέτι κατερ[γά]ζεσθαι εἴ[τ]α τὸ ἐμὲ δαπανῆσαι ἀπὸ τῆ[ς] συμ[φ]ωνίας ἧς ἐποίησας πρὸς τοὺς ἐργά[τ]ας. These exx. confirm Hort's comment on Jas 1¹⁶ that “εἶτα, when historical . . . marks a fresh and distinct incident.” This force is considerably weakened in the boy's letter to his father, P Oxy I. 119⁶ (ii/iii A.D.) (= *Selections*, p. 103), where the word hardly admits of translation—οὐ μὴ γράψω σε ἐπιστολήν, οὔτε λαλῶ σε, οὔτε νιγέω σε εἶτα, “I won't write you a letter, or speak to you, or wish you health no more.”

εἶτεν.

To the exx. of this dialectic form, which in the NT is found only in Mk 4²⁸ NB*L, add a Messenian inscr. of B.C. 91, dealing with the Mysteries, *Michel* 694³⁰ ff. μετὰ δὲ ταῦτα αἱ παρθέναι αἱ ἱεραὶ . . . εἶτεν ἡ θοιναρμόστρια (“the lady president of the feast”) ἂν εἰς Δάματρος . . . εἶτεν ἡ ἱερεα τὰς Δάματρος κτλ., and from the papyri P Leid W⁹ (ii/iii A.D.) εἶτεν κατὰ πρόσθεσιν τῶν φωτῶν ὑψώθεντων κτλ. Dittenberger supplies the word in *OGIS* 237¹³ (end of iii/B.C.) corresponding to a preceding ¹²πρῶτομ μὲν, and cites *Syll* 540¹⁶⁰ (B.C. 175-1), 653³¹ (B.C. 91). The word therefore can hardly now be described as “very rare” (Grimm-Thayer).

εἶωθα.

See εἶθω.

ἐκ.

It is unnecessary to illustrate at length the commoner uses of this preposition, but for the sense “out of” a place see P Par 26²⁸ (B.C. 163-2) (= *Selections*, p. 16) τοῦ δὲ τοῦ Ψιν-

ταίους νιού ἐκ τῆς Μέμφεως χωρισθέντος, “but no sooner had the son of Psintae departed from Memphis,” followed a few lines further down by ³²f. ἄλλοι τῶν ἐκ τοῦ Σαραπειείου καὶ ἑτεροῦ τῶν ἐκ τοῦ Ἀσκληπείου, where the meaning is somewhat weakened, “connected with,” “belonging to” the Serapeum and Asclepium respectively. With this last usage cf. P Tebt I. 40¹¹ (B.C. 117) (= *Selections*, p. 28) αὐτὸς προθυμούμενος εἶναι ἐκ τῆς οἰκίας, “being myself eager to be a member of your house,” *ib.* 59⁶ (B.C. 99) Σοκονώφως καὶ Ὠπεως τῶν ἐξ ὑμῶν, “Sokonophis and Opis, members of your body” (Edd.). For ἐκ used instead of the more common ἀπὸ to denote the inhabitants of a village or community cf. P Tebt I. 40¹⁹ (B.C. 117) (= *Selections*, p. 28) ἐπαναγκάσαι τοὺς ἐκ τῆς κώμης κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἔθισμοῖς, “to compel the inhabitants of the village to follow the ancient customs”; see also *ib.* 26¹⁶ (B.C. 114) τοὺς ἐκ τῆς κώμης [β]ασιλικούς γεωργούς, *ib.* 56² (late ii/B.C.) Πετεσοῦχος . . . γ[εωρ]γὸς τῶν ἐκ Κερκεσῆφως.

Other miscellaneous exx. of a somewhat similar use of the preposition are—P Vat A⁷ (B.C. 168) (= Witkowski², p. 65) διασεσώσθαι ἐγὼ μεγάλων κινδύνων (cf. Ac 28⁴, Heb 5⁷), P Lond 42¹⁴ (B.C. 168) (= I. p. 30. *Selections*, p. 10) ἐκ τοῦ το[ιού]του καιροῦ ἐμαυτῆ[ν] . . . διακεκυβερνηκία, “having piloted myself out of such a crisis,” *ib.* ²⁷ ὑπὲρ τοῦ ἀπολελυθῆναι σε ἐκ τῆς κατοχῆς, “concerning your having been released from your retreat,” P Tebt I. 57⁷ (B.C. 118) τὰ εἰς τὴν ταφήν τοῦ Ἀπιοῦ . . . ζῆτειν ἐκ τοῦ βα[σιλικ]οῦ, and BGU III. 975^{11, 15} (A.D. 45) (= *Selections*, p. 42 f.) οὐλή καστροκνημῶ κῆ ἀριστερό[ν] (i. γαστροκνημῶ ἐξ ἀριστερό[ν] . . . οὐλή καστ[ρο]κνημῶ ἐξ δεξιό[ν]), “a scar on the calf of the leg on the left side” and “a scar on the calf of the leg on the right side”; cf. a sinistra, a dextra.

The thought of *origin* comes out very clearly in the early marriage-contract P Eleph 1⁹ (B.C. 311-0) (= *Selections*, p. 3) where it is laid down—μὴ ἐξέστω δὲ Ἡρακλειδῆ . . . τεκνοποιεῖσθαι ἐξ ἄλλης γυναίκος: cf. also the notice of birth P Fay 28⁹ (A.D. 150-1) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμῶν ἐξ ἄλλῃν υἱὸν Ἰσχυρά[ν], and such passages as BGU II. 447⁷ (A.D. 173-4) τὴν ἐξ ἀμφοσι(ῶν) ἡμῶν θυγατέρα Οὐεττί[αν], P Gen I. 10⁴ (A.D. 323) Διδυμος οὐετρανὸς ἐκ πατρὸς Ἰσχυρίωνος, *Michel* 1001^{iii, 32} (c. B.C. 200) τὰ ἐκ ταυτῶν τέκνα, and *OGIS* 90¹⁹ (Rosetta stone—B.C. 196) where Ptolemy Eriphanes is described as ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεᾶς: cf. Phil 3⁵ and the language of the Nicene Creed, of which the oldest copy, belonging to vi/A.D., has been published in P Ry I. 6. See also the Christian amulet BGU III. 954²⁸ (vi/A.D.) (= *Selections*, p. 134) ὁ φῶς ἐκ φωτός, θεὸς ἀληθινὸς χάρισον ἐμὲ τὸν δοῦλόν σου τὸ φῶς.

Origin leads easily to *cause*, as in P Oxy VII. 1020³ (A.D. 198-201) τὴν ἐκ τῆς ἡλικίας . . . β[ο]ήθειαν, “the assistance due to immature age” (Ed.); cf. P Grenf II. 76³ (A.D. 305-6) where a wedded couple agree to a formal divorce, having separated ἐκ τινὸς πονηροῦ δαίμονος, “owing to some evil deity”. The phrase ἐκ τούτου, as in Jn 6⁶⁶, 19¹³, is naturally common, e.g. BGU II. 423¹⁷ (ii/A.D.) (= *Selections*, p. 91) ἐκ τούτου ἐπιβῶ ταχὺ προκόσαι (i. προκόψαι) τῶν θε[ω]ν θελότων, “on this account (viz. my having been brought up well) I hope to be quickly promoted, if the gods will”; cf. *OGIS* 139¹⁰ (ii/B.C.) ἐκ τοῦ τοιούτου συμβαίνει ἐλαττωσθαι τὸ ἱερόν. See also such

passages as P Tebt I. 23⁸ (c. B.C. 119 or 114) οὐκ ὀρθῶς κρίνομεν πέπρακτα σοι μὴ ἐκ τῆς ἡμῶν προεδρίας πεφροντικέναι ἀπροσδέητον ἐτέρων γενέσθαι, "I consider that you have acted badly in not having been careful that he should be independent of others owing to my superior rank" (Edd.), *ib.* 24³⁹ (B.C. 117) ἐκ τε τῆς πλείστης προσεδρίας, "on account of the prolonged attendance" (Edd.), and P Fay 12¹⁵ (c. B.C. 103) ἐκ κοινολογ[ί]α[s] τ[ῆ]ς συνσταθείσης πρὸς αὐτούς, "as the result of the colloquy which took place between us" (Edd.).

From this it is an easy transition to the meaning "according to" or "in accordance with," as in the common legal phrase καθάπερ ἐγ δίκης, "as if in accordance with a legal decision," *i. e.* "as if a formal decree of the court had been obtained," as in P Eleph 1¹² (B.C. 311-0) (= *Selections*, p. 3), P Ryl II. 154³⁵ (A.D. 66): cf. P Petr III. 26⁹ ἐκ κρίσεως, *OGIS* 48¹² (iii/B.C.) κολάζοντ[ε]s τοίς] ἐκ τῶν νόμων ἐπιτίμοις. So in the land-survey P Tebt I. 60⁸⁵ (B.C. 118) we hear of land let at a certain sum—ἐκ τῆς ἀξίας, "in proportion to its value": cf. the similar document *ib.* 61 (b)⁹⁰ (B.C. 118) ἐξ ἐπισκέψεως, "as the result of inspection." In the interesting report of a lawsuit, which resembles so much the judgment of Solomon, the parentage of the child is decided—ἐκ τῆς ὄψεως, "from its features" (P Oxy I. 37^{ii.2}—A.D. 49 = *Selections*, p. 51): cf. Jn 7²⁴ μὴ κρίνετε κατ' ὄψιν. See also P Tebt II. 284¹⁰ (i/B.C.) ἐξ εὐτυχίας "by good fortune," *ib.* 298⁴⁵ (A.D. 107-8) ἀπὸ τῶν ἐξ εὐσεβ(είας) διδομέν[ω]ν ἡ[μ]ιν, "from pious gifts to us" (Edd.).

The preposition is used of *material*, as in Mt 27²⁹, Rev 18¹², in P Magd 42⁵ (B.C. 221) περιτραχηλίδιον ἐκ καθορμῶν λιθινῶν, "a necklace made of strings of stones," P Oxy IV. 707²⁸ (c. A.D. 136) τροχὸν ἐκ καινῆς ἐξ ὀπτῆς] πλίνθου, "a new wheel of baked brick," and *OGIS* 194²⁸ (B.C. 42) where reference is made to a statue ἐκ σκληροῦ λίθου.

For *measure* see P Oxy I. 43^{iii.27} (A.D. 295) ἔσχον παρὰ σοῦ κοφίνους δέκα δύο ἐκ λιτρῶν τεσσαράκοντα.

A certain *instrumental* force underlies the use of ἐκ in such a passage as P Oxy III. 486²⁸ (A.D. 131) ἐγὼ δὲ ἔκτοτε ἐκ τῆς τοῦ ἐπιστρατήγου ἐπιστολῆ[s] . . . ἐνθάδε κατήντησα, "I thereupon in consequence of the letter of the epistrategus presented myself here," and *ib.*³² τὰ ἐμὰ πάν[τα] ἐκ τῆς ὑπερβαροῦς ἀνα[βάσ]ως τοῦ ἱερωτάτου Νίλου ἀπολωλένα[ι], "that all my property has been lost through the excessive rise of the most sacred Nile" (Edd.). See also Rossberg's *exx.* (p. 25 f.) of the preposition with verbs of buying and selling, as P Tebt I. 5³⁰ (B.C. 118) τὰς ἡγορασμένας προφητείας . . . εἰς τὰ ἱερά ἐκ τῶν ἱερῶν προσόδων = "with money from the temple revenues": cf. Lk 16⁹.

For ἐκ to denote *price*, as in Mt 20² (cf. the simple gen. in 13), Ac 1¹⁸, we may cite P Oxy IV. 745² (c. A.D. 1) τ[ὸ]ν δὲ οἶνον ἡγόρασας ἐκ (δραχμῶν) ἕξ, "you bought the wine at six drachmae," P Fay III¹⁶ (A.D. 95-6) λέγουσι εἶναι τῷ λώτινον ἐν τῇ Διονυσιά[δι] ἐγ (δραχμῶν) πῆ, so *ib.* 119⁵ (c. A.D. 100), *ib.* 131⁵ (iii/iv A.D.) ποιήσον αὐτὰς πραθῆναι ἐκ (δραχμῶν) ἰδ, and BGU III. 916¹⁹ (i/A.D.) τὸν φόρον ἀπὸ μὲν μην[ὸς] Φαῶφι ἕω[ς] μηνὸς Μεχείρ μηνῶν] πέντε ἐγ δραχμῶν τριάκοντα. See also P Petr II. 11 (2)⁴ where Polycrates informs his father that he has just had his garden valued at 17½, instead of 30, drachmae, in order that he

may pay the 5 per cent. tax (due to the State) on the smaller valuation—ἵνα ἐκ τοσούτου φέρωμεν τὴν εἰκοστὴν, and P Lond 277⁹ (A.D. 23) (= II. p. 217) the record of a loan on which interest is charged at the rate of a drachma per mina per month—τόκου ἄν ἐκ δραχμῆ (l. —ῆς) μιᾶς τῆ μνῆ τὸν μῆνα ἕκαστον, and P Gen I. 42²³ (A.D. 224) ἐπι τοῦ πάντες διδόντος (l. δίδοναι) ἕκαστος ἐκ δραχμῶν εἰκοσι τοῖς [γ]εναμένοις πραισβοῖτεροι (l. πρεσβυτέροις), where the editor notes that ἐκ δραχμῶν is *distributive*.

Partitive ἐκ may be illustrated from P Tor I. 1 v. 20 (B.C. 117-6) μέρος ἐγ νόμου, and P Oxy I. 117¹⁵ (ii/iii A.D.) ῥάκη δύο . . . ἐξ ὧν δώσεις τοῖς παιδίους σου ἐν ἐξ αὐτῶν, "two strips of cloth, one of which please give to your children" (Edd.). Cf. also P Grenf II. 73¹³ (late iii/A.D.) (= *Selections*, p. 118) καὶ [τ]αύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν.

For the preposition in connexion with *time*, see PSI IV. 403²⁰ (iii/B.C.) παρέσομαι δὲ κάγω εὐθύς ἐξ ἑορτῆς, where the editor renders the last words "subito finita che sia la festa."

The preposition is common in adverbial phrases of *time*, as P Tebt I. 40²⁰ (B.C. 117) κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἔθισμοις, "to follow the ancient customs." With 2 Pet 2⁹ ἡμέραν ἐξ ἡμέρας (cf. LXX Ps 96²) cf. P Oxy I. 86¹⁵ (A.D. 338) οὐτο[s] δὲ μίαν ἐκ μιᾶς ὑπερτιθέμε[ν]ο[s], putting it off "day after day." For other adverbial phrases with ἐκ see P Grenf II. 36¹² (B.C. 95) οὐθὲν ἡμῖν κακὸν ἐποίησεν ἄλλ' ἐκ τῶν ἐναντιῶν ἐπιμελεῖται, where ἐκ τῶν ἐναντιῶν equals ἐναντίον, "contra," P Ryl II. 233⁶ (ii/A.D.) τὰ μέλαθρα τῶν θυρίδων . . . ἐκ μέρους . . . ἠρμολόγηται, "the beams of the windows have been partly fixed" (Edd.), cf. 1 Cor 12²⁷, 13⁹, P Hib I. 73¹⁴ (B.C. 243-2) ἐγ μέσου ἀ[φ]ήρηκεν αὐτόν, "has removed it (*sc.* a donkey) from my reach" (Edd.), P Lond 1178⁴³ (A.D. 194) (= III. p. 217. *Selections*, p. 100) ἐν[τά]ξιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν, "a fee amounting altogether to a hundred denarii," CPR I 11¹⁴ (A.D. 108) καθὼς ἐκ συμφώνου (as in 1 Cor 7⁵) ὑπηγόρευον, P Hib I. 54³ (c. B.C. 245) ἀπό[σ]τειλον ἡμῖν ἐκ παντὸς τρόπου τὸν αὐλητήν, "make every effort to send me the flute-player," P Tebt I. 27⁶⁰ (B.C. 113) ὅπως καὶ τὰλ[λα] γένηται κατὰ θερείαν ἐξ ὑγιούς, "that all else is rightly done in the summer" (Edd.), P Hib I. 52¹⁰ (c. B.C. 245) ὅπως μὴθὲν δι[ά]πτωμα ἐξ ὑστέρου γίνηται, "in order that there may be no subsequent loss" (Edd.), and P Oxy IV. 707²⁷ (c. A.D. 136) ἐκ καινῆς (*sc.* ἀρχῆς).

In MGr ἐκ has been supplanted by ἀπὸ and ἔξω, though it lives an obscure life as a prefix in such words as βγαίνω, γδέρνω, ξεγράφω, ἔσκεπος.

ἕΚΑΣΤΟΣ.

P Fay 91⁴² (A.D. 99) ἕκαστα ποιήσω καθὼς πρόκειται, *ib.* 100⁶ (A.D. 99) μετὰ κυρίων ἐκάστ[η]ς τοῦ ἀνδρός, "with their respective guardians their husbands" (Edd.), P Oxy X. 1278²¹ (A.D. 214) ἕκαστον δὲ μέρος π[α]ραδοῦν[αι] ἐκκατέρω, "each party is to deliver to the other" (Edd.), *ib.* VI. 886¹⁶ (a magical formula—iii/A.D.) ἐπιγρ(αψον) ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα. The phrase καθ' ἐκάστην ἡμέραν, as in Heb 3¹³, is common, e.g. P Fay 130⁹ (iii/A.D.), and similarly καθ' ἕκαστον μῆνα, καθ' ἕκαστον ἔτος. For εἰς ἕκαστος, see P Tebt II. 397¹ (A.D. 198) ἐ ἐξἑδδ(θησαν) ἐνὶ ἐκάστῳ, "5 copies were issued, one to each one" (Edd.).

ἐκάστοτε

is unknown to the LXX, and appears in the NT only in 2 Pet 1¹⁶; but its place in the vernacular is confirmed by P Gen I. 31³ (A.D. 145-6) ἐκάστοτέ σοι κατ' ἐπιδημίαν παρενοχλῶν, P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, P Flor III. 367²⁰ (iii/A.D.) ἐκάστ[ο]τε [πε]ρὶ τῆ[ς] ὑγ]είας σου πυνθάνομαι. Also Michel 543²⁴ (c. B.C. 200) τοὺς πρυτάνεις τοὺς ἐκάστοτε γινομένους, "who from time to time are in office": cf. the frequent use of αἰεῖ in class. Greek, e.g. Herod. ix. 116 ὁ αἰεῖ βασιλεύων, "the king for the time being."

ἐκατόν.

P Lond 1178⁴³ (A.D. 194) (= III. p. 217, *Selections*, p. 100) ἐν[τά]γιον πᾶν ἐκ πλήρους δηναρία ἐκατόν, "a fee amounting altogether to a hundred denarii." Other citations are needless. MGr has ἐκατόν(v).

ἐκατοντάρχης (—ος).

The variations between 1st and 2nd decl. forms of this word in the papyri may be illustrated by P Ryl II. 141² (A.D. 37) a petition addressed Γαίω Τρεβλίω Ἰούστω ἐκατοντάρχη and *ib.* 81¹² (c. A.D. 104) διὰ τοῦ [.] [ἐ]κατοντάρχου Ἰουλίου. See for the Biblical usage Thackeray *Gr.* i. p. 156. For a reference to a soldier λεγεῶνος δευτέρας ἐκατονταρχίας Βραβιρίου who accompanied apparently as a guard a cargo-boat of grain belonging to the government, see P Oxy II. 276⁹ (A.D. 77). The form ἐκατοντάρχος along with πεντηκόνταρχος (cf. Exod 18²¹ *al.*) is found in *Preisigke* 599 (Ptol.). The τ in ἐκατόνταρχος is due to false analogy with πεντηκόνταρχος, as in English "tobacconist" has borrowed its "n" from such a word as "pianist." See Boisacq *Dict. Etym.* p. 233 n.¹, where ἐκατοντακάρανος is cited from Pindar.

ἐκβαίνω.

For this verb = "disembark," cf. P Lille I. 1 *verso* 30 (B.C. 259-8) συνέπλευσα αὐτῶι ἕως Φυλακῆς κάκει ἐξέβην. It is used of "issue," "result," in BGU IV. 1206⁹ (B.C. 28) οὕπωι σεσήμαγχε τί ἐκβέβη[κ]ε, *ib.* III. 717²² (A.D. 149) οἶα ἐάν ἐκβῆ ἐκ τῆς χρείας, P Ryl II. 233² (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῶ ἐκβῶμεν, and in P Tebt II. 309¹⁴ (A.D. 116-7) = "abandon," "give up," βούλομαι ἐκουσίως . . . ἐγβεβηκέναι τῆς . . . [γεωργίας τῶ]ν . . . [σι]τικῶν ἐδ[α]φῶν. For the meaning "produce," "yield," see P Fay 122¹⁵ (c. A.D. 100) δήλωσόν μοι πόσαι (sc. ἀράβαται) ἐξέβησαν, P Lips I. 23²⁰ (iv/A.D.) π[αρ]έξω σοι τὴν ἡμί[σια]ν πάντω[ν] τῶν ἐκβησμένων καρπῶν, and cf. P Ryl II. 122²¹ (A.D. 127) ἐξέβησαν μόναι πυροῦ ἀρτάβαι δύο κτλ., P Tebt II. 555 (ii/A.D.) κόφινοι) . . . ὦν ἐξέβη(ν) οἴνου κεράμια) ὄβ, and for the meaning "project" of a piece of ground, see P Tebt I. 84⁹¹ (B.C. 118): see further *s.v.* ἐκβασις. Other miscellaneous exx. are P Ryl II. 154²⁹ (A.D. 66) τὰ παράφερνα οἶα ἐάν ἐκ τῆς τρίψεως ἐγβῆι, "the parapherna as they emerge from wear and tear" (Edd.), and BGU I. 183⁸ (A.D. 85) ἐάν ἐγβ[ῆ] ἀποδοτῶν ὁ ὄμο[λο]γῶν Ἔ[Ω]ρος τῆ Ἐριέα τὴν φέρην, where provision is made that if Horus "fails" in certain duties, he is to repay his wife's dowry. In MGr the verb assumes the form βαίνω.

ἐκβάλλω.

In P Ryl II. 80¹ (i/A.D.), in view of danger threatening the Nile banks, the village elders are ordered—ἐκβάλετε εἰς τὰ χῶματα [τοῦ Πατεμίτου] Ἄνωι ὑδροφύλακας, "send out irrigation-guards on to the banks of the Upper Patemite district" (Edd.). With its use, no fewer than 11 times in Mk, in connexion with the driving out of demons may be compared the heading of the magical incantation in P Par 574¹²²⁷ (iii/A.D.) (= *Selections*, p. 113) πράξις γενναία ἐκβάλλουσα δαίμονας, and for the literal usage, as in Mt 21¹², cf. the early P Lond 887⁶ (iii/B.C.) (= III. p. 1) ἐγβέβληκέ με ἐκ τῶν ἐμῶν μερῶν τῆς αὐλῆς τῆι βίαι χρώμενος, P Magd 12¹¹ (B.C. 217) ἐγβαλεῖν με ἐκ τῶν κλήρων, and P Flor III. 319⁵ (A.D. 132-7) ὦν (sc. ἀρονρῶν) ἐξέβαλόν με οἱ ἐν γιτνία μου ὄντες. The sense of banishment from a family or society, as in Gal 4³⁰ (from Gen 21¹⁰), 3 Jn¹⁰, may be paralleled from BGU IV. 1050¹⁵, a marriage-contract of the time of Augustus, where a man is bound over not to ill-treat his wife, μηδ' ἐγβάλλειν μηδ' ἄλλην γυναῖκα ἐπεισάγειν, "nor to put her away, nor to marry another woman in addition to her": cf. P Tebt I. 104²² (B.C. 92) and *ib.* 105³¹ (B.C. 103) where in a lease of land provision is made that it shall not be in the power of the lessee to let the land to others μηδ' ἐγβάλλειν τὸν Πτολεμαῖον πρὸ τοῦ χρόνου, "nor to expel P. before the proper period," also P Sa'id Khan I. A2¹ (B.C. 88) (= *JIS* xxxv. p. 28). In P Oxy IV. 744¹⁰ (B.C. 1) (= *Selections*, p. 33) a man writes to his wife with reference to the expected birth of a child—ἐάν ἦν θήλεα, ἐκβαλε, "if it is a female, expose it"; cf. *Syll* 737⁹⁵ (c. A.D. 175) ἐπιτεῖμα δὲ ἔστω τὰ αὐτὰ τῶ εὐκόσμου μὴ ἐκβαλόντι τοὺς μαχομένους. For the meaning "bring forth," "produce," as in Mt 12³⁵, we may point to BGU I. 197¹² (A.D. 17) "de agrorum proventu," τῶν ἐγβαλ[λομένων] καθ' ἔτος ἐκ τοῦ κλήρου γεννημάτων καὶ ἐπιγεννημάτων. A similar weakened force of the verb is found in such NT passages as Mt 13⁵², Lk 10³⁵, Jn 10⁴, Jas 2²⁵. MGr βγάλλω.

ἐκβασις.

For ἐ. = "end," "completion," cf. P Fay 91²¹ (A.D. 99) μέχρει ἐγβάσεως πάσης ἐλαιουργίας, "until the completion of the entire oil-manufacture" (Edd.); cf. Heb 13⁷. In P Ryl II. 122⁵ (A.D. 127) τὰ πλείστ[α] μέρη τῆς ἐκβάσεως τῶν ἐδαφῶν the word = "produce," and in *ib.* 157⁹, 11 (A.D. 135) it is used like ἐκβαίνω (see *s.v.*) of land "projecting."

ἐκβολή.

With the use of ἐκβολὴν ποιῆσθαι = "jettison" in Ac 27¹⁸, cf. the directions on the back of a mummy-ticket, *Preisigke* 2052, ἐκβολὴν ποιῆσαι ἐς ὄρμον κώμης Ἐμμαυ: so *ib.* 1207. In P Hib I. 110 *recto* 9 (c. B.C. 270) the word is found in a very broken context, and in BGU IV. 1116¹³ (B.C. 13) we have ἐπιβολῆς καὶ ἐγβολῆς. See also CP Herm I. 127¹¹ (p. 79), and for medical usage cf. Hobart, p. 143.

ἐγκαμίζω, —ίσκω.

Both these verbs now disappear from the true text of the NT, nor does there seem to be evidence for them elsewhere, except for the former in Pandect. Byz. (LS).

ἔκγονος.

In *OGIS* 90³ (Rosetta stone—B.C. 196) ἐκγόνου θεῶν Φιλοπατόρων, Dittenberger renders ἐ. by “*filii*,” and compares the restoration in *ib.* 91², but Wilcken (*Archiv* iii. p. 321) does not think ἐ. suitable in a pure Greek inscr. and prefers τοῦ ἐκ βασιλείως Πτολ. κτλ. In *ib.* 197³ Wilcken (*l.c.*) renders ἔκγονοι by “Urenkel,” “great-grandchild”: cf. 1 Tim 5⁴ where AV renders “nephews” = “grandchildren,” according to the original, but now antiquated, sense of the word. The plur. is common in the general sense of “descendants,” e.g. P Lille I. 4²⁷ (B.C. 218–7) ὡς ἰπῆρχεν αὐτῷ ἡ γῆ καὶ ἐκγόνους, CPR I. 1⁴ (A.D. 83–4), P Oxy IX. 1200²⁵ (A.D. 266) κρατεῖν σε καὶ κυριεύειν σὺν ἐκγόνους καὶ τοῖς παρὰ σοῦ μεταληψομένοις τοῦ προκειμένου ψευλοῦ τόπου, and so *ib.* 1208¹⁷ (A.D. 291). Down to about B.C. 300 the form ἔγγονος is found in Attic inscr.: see Meisterhans *Gr.* p. 107 and cf. Mayser *Gr.* p. 228. “Ἐγγονος survives in MGr = “grandchild.”

ἐκδέχομαι.

For the primary meaning “receive” cf. P Lille I. 16⁷ (iii/B.C.) ἀξιοὶ δὲ γράψαι αὐτῷ Κόμωνα ἐγδεχόμενον τὰς μ̄ (δραχμάς), P Tebt I. 33⁷ (B.C. 112) (= *Selections*, p. 30) μεγαλοπρεπέστερον ἐγδεχθήτω, “let him be received with the utmost magnificence,” BGU IV. 1024^{iv.16} (iv/v A.D.) ἐκδέξει το[ίνυ] τήν (l. τήν) ἔως κεφ[αλῆ]ς τ[ι]μωρίαν. In P Par 63²⁶ (B.C. 164) (= P Petr III. p. 21) τὸν πρὸς ταῖς πραγματείας οὐ κατὰ τὸ βέλτιστον ἐγδεχομένων τὸν τοῦ περὶ τῆς γεωργίας προστάγματος νοῦν, Mahaffy translates “because the officials do not put the best interpretation on the meaning of the decree concerning agriculture,” and in P Petr III. 64 (b) ὡς ἐξεδέξατο Ἡράκλειτος . . . he renders “which (drachmas) Heraclitus undertook to pay (?)”: cf. Gen 43⁹ where Conybeare and Stock (*LXX Selections*, p. 132) propose the rendering “I undertake him.” In P Alex 4¹¹ (iii/B.C.) ἐγδέδεκται γὰρ Στοτοῆτις ἔχειν σε εἰς τὴν διαλογὴν . . . Witkowski (*Ép̄p̄*, p. 52) regards ἐκδέχομαι as = “comperio.” The derived sense of “wait for,” “expect,” as in Jas 5⁷, is well illustrated by P Flor III. 332⁵ (ii/A.D.) οὐ λανθάνει σε ὅτι διήμενος σήμερον ἐστάλην τὸν ἄτακτον Δισκῆν μὴ ἐκδεχομένον σου τὴν παρουσίαν: cf. P Oxy IV. 724¹² (A.D. 155) εἰδὼν δὲ ἐντὸς τοῦ χ[ρ]όνου αὐτὸν ἀπαρτίσης οὐκ ἐκδέχομαι τὴν προκειμένην προθεσμ[ί]αν, “if you make him perfect within the period, I will not wait for the aforesaid limit” (Edd.), with reference to a contract of apprenticeship, BGU III. 892⁶ (iii/A.D.) προσ[ε]δρενσα ἐφ’ ἡμέρας δύο ἐκδεχόμενός σε, P Oxy VI. 939²⁷ (iv/A.D.) (= *Selections*, p. 130) παραμυθού[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]τῆν ἀφίξιν. See also Moulton *Gr.* ii. § 119 (a).

ἐκδηλος.

For this NT ἄπ. εἰρ. (2 Tim 3⁹, cf. 3 Macc 3¹⁹, 6⁵) see CP Herm I. 6³ παρείχεν ἐκ[ά]στου ζῆτους ἐκδηλὸν τινα σίτου μοί[ραν], *Syll* 552⁶³ (late ii/B.C.) χάριν τοῦ [τοῖς πολλοῖς μᾶλλον ἐκδηλον ὑπάρχεν τὴν τοῦ δήμου σπουδὴν, *OGIS* 665¹ (A.D. 49) ἵνα [παν]τ[ί] ἐκδηλα γένηται τὰ ὑπ’ ἐμοῦ [σταθέντα, and Vett. Val. p. 92¹⁰ ἐκδηλα γὰρ οὕτως καὶ ἐκφανῆ τὰ κακὰ γίνεται τοῖς γεννωμένοις.

ἐκδημέω.

PSI IV. 410³ (iii/B.C.) ἐξεδημήσατε οὐκ ἀνανεωσαντες μοι ἂ εἶπεν Ἀμμώνιος περὶ μου. BGU IV. 1197⁷ (B.C. 4) ἐκδημήσαντος διὰ σοῦ εἰς τοὺς ἐκ[τὸ]ς [τόπους. P Tebt II. 316²⁰ (A.D. 99) εἰδὼν δὲ μεταβαίνωμεν ἢ ἐγδημῶμεν [μεταδώσωμεν κτλ., “but if we change our residence, or go abroad, we shall give notice,” etc.—a declaration required of *ephebi* in view of their enrolment in the Alexandrian demes. P Oxy I. 59¹⁶ (A.D. 292) ἵνα . . . ἢ τάχος ἐκδημήσαι, “that no time be lost in his departure” (Edd.). For the subst. see *Syll* 276¹³ (c. B.C. 195) οὐδ[ὲν φροντίσας τῶν] κατὰ τὴν ἐκδημίαν κινδύνων, Vett. Val. p. 16³³ εὐθετο ταῖς εἰς στρατιὰν καὶ ἐκδημίαν γενέσεσιν, and for the form ἐγδημία BGU III. 1011^{ii.1} (ii/B.C.) τὸν [τῆ]ς ἐγδημίας τοῦ Μεννέου χρόνον, PSI IV. 330⁸ (B.C. 258–7) οὐ γὰρ [ἐδοκί]μασα ἀνευ σου τὴν ἐγδημίαν ποιήσασθαι.

ἐκδίδωμι.

With ἐκδίδωμαι = “let out for my advantage” may be compared the sense of “apprentice” found in the papyri, e.g. P Oxy II. 275⁶ (A.D. 66) (= *Selections*, p. 55) ὁ μὲν Τρύφων ἐγδεδόσθαι τῷ Πτολεμαίῳ τὸν ἑαυτοῦ υἱὸν Θεῶνιν, “T. (agrees) that he has apprenticed to P. his son Th.,” P Tebt II. 385³ (A.D. 117) ἐξέδοτο Τεφεροσάεις . . . τὸν ἑαυτῆς υἱὸν Κρονίωνα, “T. has apprenticed her son C.” Similarly the fragment of a marriage-contract, dated A.D. 74–5, P Oxy II. 372, begins ἐξέδοτο Ταωνῶφρις (the mother of the bride): so P Giss I. 2^{i.8} (B.C. 173), BGU IV. 1100⁶ (time of Augustus), P Oxy X. 1273¹ (A.D. 260), and often. Cf. P Oxy II. 237^{ii.28} (A.D. 186) τῆς παιδὸς τῆς ἐκδεδομένης, “a daughter given in marriage.” For the form ἐξέδετο, as in Mk 12¹ and parallels (cf. Exod 2²¹ A), see PSI IV. 288⁶ (ii/A.D.) ἀποχὴν ἡμ[ε]ῖν ἐξέδετο. The general sense “issue,” “give out,” appears in P Petr III. 43(2) *versoi*. 6 ἐξεδόθη, and P Tebt II. 397¹ (A.D. 198) ἐξεδό[θησαν], both of the giving out of certain contracts: so P Ryl II. 163¹⁶ (A.D. 139) ἡ π[ρ]ῶσις κυρία . . . ἦν καὶ ἐξεδό[μην σοι δισσήν (?), “this deed of sale is valid, and I have issued it to you in duplicate” (Edd.), PSI III. 204¹⁶ (A.D. 140) διὰ τραπέζης ἐγδώσω of a receipt, P Fay 34⁶ (A.D. 161) ἐκδῶναι σύμβολα, “to issue receipts.” For the use of the subst. ἐκδοσις in marriage-contracts, see *Chrest.* II. i. p. 216, and on ἐκδόσιμα = official copies, see the editors’ note on P Oxy III. 494²⁵. An unexplained term ἀπέγδοσις is found in P Petr II. 13 (4)² (B.C. 258–3). The corresponding εἰσδίδωμι, hitherto almost unknown, is now well attested: see *exx.* in Mayser *Gr.* p. 489, and similarly *ib.* p. 438 for εἰσδοσις (not in LS). See *ἐκδοτος*, *infra*.

ἐκδικέω.

In P Ryl II. 94¹² (A.D. 14–37) the head and the secretary of a guild of weavers become sureties for five of their number, undertaking to produce them whenever required—ἐκδικούντες τὰ διὰ τοῦ ὑπομνήματος Πανινούτιος τοῦ Ἀφροδισίου ἐρι- (ουργοῦ?), “to answer the claims stated in the petition of Paninoutis son of Aphrodisius, wool-worker” (Edd.). For the meaning “vindicate” cf. P Amh II. 134¹⁰ (early ii/A.D.) where Heliodorus is urged to take action on behalf of Peteus, whom certain πρεσβύτεροι had attempted to carry off—ἐκδικῆσαι αὐτὸν “to vindicate him,” and ἐντυχῆν κατὰ, “to

draw up a petition against," the persons concerned: cf. P Strass I. 41⁹ (A.D. 250). In P Oxy VII. 1020⁶ (A.D. 198–201) the word is used of a judicial decision—εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[οήθια,] ἢ ἡγούμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικήσῃ, "if you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release" (Ed.): so P Lond 245¹⁹ (A.D. 343) (= II. p. 272) αὐτοῦ γάρ ἐστιν τὰ τοια[ῦτ]α τολμώντες ἐκδικῖν *al.* It would appear therefore that the thought of "avenge" (AV, RV) is not necessarily primary in Lk 18^{3ff.}, but rather of "do right to" and so "protect" the wronged party (cf. *ExpT* xxv. p. 70 f.). The context, however, suggests the stronger sense in the striking Jewish prayer for vengeance for a murdered girl, *Syll* 816¹¹, which Deissmann (*LAE* p. 434) carries back as far as the end of the second or beginning of the first century B.C., where "the most high God" is implored—ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀναίτιον ζητήσῃς καὶ τὴν ταχίστην, "that Thou mayst avenge the innocent blood and require it again right speedily": cf. Joel 3(4)²¹ Ἄ ἐκδικήσω τὸ αἷμα αὐτῶν. See also P Oxy VI. 937⁷ (iii/A.D.) where a brother writes to his sister regarding some wrong that had been done to him—ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἑμαυτόν, "well, if I live and come to my native land I will have my revenge" (Edd.): cf. Rom 12¹⁹.

ἐκδίησις.

A striking curse from Phlius may be cited from *Syll* 810 to illustrate Rom 12¹⁹. The fragment runs—καὶ ὅτι ἂν ποιῆς, το[ῦτο] εἰς σεαυτὸν τρεπέ[σθω] ταῦτά σοι εὐχόμε[βα]. εἰ δέ τι ἐκὼν ἐξαμαρτ[ήσῃ], οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως], "it is not mine to invoke curses, but the inexorable vengeance of Nemesis hangs over you as you go." Ἐκδικία is found in P Oxy VIII. 1121²¹ (A.D. 295) ἐκδικίαν αἰτεῖν, "demand satisfaction," *ib.* XII. 1556⁹ (A.D. 247) ἄχρι τῆς παρά τῷ μείζονι ἐκδικίας.

ἐκδικος

is the regular term in the papyri for a legal representative, e.g. P Oxy II. 237^{vi.39} (A.D. 186) Διδύμη ἡς ἐκδικος ὁ ἀνὴρ Ἀπολλώνιος πρὸς Σαβεῖνον, "Didyme, defended by her husband Apollonius, against Sabinus," *ib.* 261¹⁴ (A.D. 55) συνεστακεία αὐτὴν τὸν προγεγραμμένον υἱὸν Χα[ιρ]-ἡμονα ἐγδικον ἐπὶ πάσης ξουσίας, "that she has appointed her said grandson Chaeremon to appear for her before every authority" (Edd.), and for a similar use in the inscr. = "advocatus," *Michel* 459²⁰ (ii/B.C. *ad init.*) ὑπέμεινε ἑκουσίως [ἐκ]δικος: see further Gradenwitz *Einführung* i. p. 160, Nageli p. 33, and for the Bibl. usage Milligan on 1 Thess 4⁸. Ὁ ἐκδικος τῆς πόλεως, *defensor civitatis*, appears in Egypt early in iv/A.D.: see the notes on P Oxy XII. 1413¹⁷, 1426⁴. Moulton (*Gr.* ii. § 119 (c)) suggests that in ἐκδικος = "avenger" we may see the same force of ἐκ as in the recurrent legal phrase καθάπερ ἐγ δίκης, "just as after a legal decision"; the ἐκδικος would thus be the man who carries out a sentence. Alternatively the classical *compositum* ἐκδικάζω, "avenge," may have influenced the meaning of ἐκδικος with its derivatives.

PART III.

ἐκδιώκω.

This NT ἄπ. εἰρ. (1 Th 2¹⁵) is found in the late BGU III. 836⁶ (time of Justinian) καταστασιασάντων κατὰ τῶν ἀπελθόντων (*l.* —όντων) ἐκεῖσε στρατιωτῶν ἐξεδίωξ[αν αὐτ]οὺς μὴ βουλόμενοι αὐτῶν ἀποκρισιν ποιῆσαι. The *simplex* occurs in the sense of "drive out," "persecute," in Lk 11⁴⁹ NBC, where the compound is found as a *v.l.* in AD *al.*

ἐκδοτος.

This adj., as in Ac 2²¹ (cf. *Field Notes*, p. 111 f.), is found in *Syll* 190¹³ (B.C. 306–281) παραγεμόμενος ὁ βασιλ[εὺς] εἰς τοὺς τόπους δέδωκεν ἐγδότου[s τ]ῆι πόλει καὶ ἀφέσταλε πρὸς τὸν δῆμον: cf. Vett. Val. p. 106²⁴ ἑαυτοὺς ἐκδότους ὑποταγαῖς παραδώσουσιν. For ἐκδοτος = "bride" (see *s.v.* ἐκδιδωμι) cf. P Oxy VI. 905⁶ (A.D. 170) (= *Selections*, p. 85) as restored ἢ δ' ἐκδοτος φέρει τῷ ἀνδρὶ [εἰς φε]ρνήν κτλ., "the bride brings to her husband for dowry" etc. In P Oxy X. 1273²⁶ (A.D. 260) ἐκδοτις is used in an active sense = "bride's mother"—ἄπ[οδοτῶ] ὁ γαμῶν τῇ ἐκδοτῆι.

ἐκδοχή

is used = "interpretation" in P Par 63^{8a} (B.C. 164) (= P Petr III. p. 24) παιδαριώδη τὴν τοῦ προστάματος ἐγδοκὴν ποιησαμένους, "after having made the interpretation of the decree puerile," *Syll* 256¹³ (c. B.C. 200) τὴν ἐκδοχὴν τοῦ χρησμοῦ ταύτην λαβόντες. We have no light to throw upon the use of ἐ. = προσδοκία in Heb 10²⁷, the only place where it occurs in the NT, but see *s.v.* ἐκδέχομαι and cf. *Field Notes*, p. 231. For the title ἐκδοχεύς see *OGIS* 140⁸ with the editor's note.

ἐκδύω

is frequent in the sense of "strip one of his garments," as Mt 27²⁸, Lk 10³⁰, e.g. P Lille I. 6⁸ (iii/B.C.) ἐξέδυσαν χιτῶνα, P Magd 61³ (B.C. 221) τὰ τε πρόβατα βεβοσκηκότας κάμῃ ὑβρικότας καὶ ἐγδεδυκότας, P Fay 12¹⁸ (c. B.C. 103) ἐξέδυσαν ὁ περ[ι]εβλήθη ἱμάτιον, BGU IV. 1061¹⁶ (B.C. 14) ἐξέδυσαν (*sc.* ἔμπορον) καὶ περιελοντο αὐτοῦ πόκους ἐρίων, and from the inscr. *Syll* 803⁴⁷ (iii/B.C.) ἐδ[ό]κει αὐτόν νιν ὁ θε[ὸς] ἐγδύσας καὶ γυμνὸν καταστάσας ὄρθον κτλ. In the new fragment of a lost Gospel, P Oxy IV. 655²², in answer to the disciples' question ποῦτε σε ὀψόμεθα; the Lord is described as replying—ὅταν ἐκδύσηθε καὶ μὴ αἰσχυνηθῆτε . . . Ἐκδύω is an ex. of a verb which, though perfective already, forms a further perfective ἀπεκδύομαι which, like ἀπέκδυσις (see *s.v.*), connotes complete stripping of oneself or another in one's own interest (Col 2^{11, 15}, 3⁹): see Moulton *Gr.* ii. § 119 (a). MGr γδύνω, "doff," "pillage."

ἐκεῖ.

P Eleph 1¹⁴ (B.C. 311–10) (= *Selections*, p. 4) ὡς ἐκεῖ τοῦ συναλλάγματος γεγενημένου, "on the ground that the agreement had been come to there," P Fay 110¹³ (A.D. 94) ἔ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῆι, *ib.* 118²⁴ (A.D. 110) ἔ[χ] ἐκί ἔ[ως] ποτίσης τῷ ἐπτάρουρον τοῦ ἐλαιῶνος, "stay there till you have watered the seven-acre at the olive-yard," P Ryl II. 239⁹ (mid. iii/A.D.) ἐπίμνον τοῖς ἐκεῖ, "stay on for the men there." In the boy's letter P Oxy I. 119¹² (ii/iii A.D.)

(= *Selections*, p. 103) the word is used somewhat pleonastically—πεπλάνηκαν ἡμῶς (*l. ἡμᾶς*) ἐκε[ί], τῇ ἡμέρᾳ ἰβ̄ ὅτι (*l. ὅτε*) ἔπλευσε, “they deceived us there on the 12th, the day you sailed.” For the laxer use = ἐκέισε, as in Rom-15²⁴, cf. P Meyer 20⁴⁶ (1st half iii/A.D.) ἵνα ἐκεῖ πέμπω τὰς ἐπιστολάς. For a contrast with ἐνταῦθα, see *Preisigke* 1002¹⁰ f. (time of Diocletian?) τὰ ἐκεῖ θαύματ[α] εἶδον καὶ τὰ ἐνταῦθα. The word is MGr.

ἐκεῖθεν.

For a causal force of this adverb = “wherefore,” “hence,” see the editor’s note to the early Christian letter P Heid 6⁹ (iv/A.D.) (= *Selections*, p. 126) πιστεύομεν γὰρ τὴν πολι-
[τ]ίαν σίου ἐνν οὐρανῶ. ἐγίθεν (*l. ἐκεῖθεν*) θεωροῦμέν σε τὸν δεσπότην καὶ κενὸν (π[ά]τ[ρ]ω[ν], “we believe that your citizenship is in heaven. Wherefore we regard you as master and new patron.” In MGr the word = “whence,” “yonder,” “beyond.”

ἐκεῖνος.

See *s.v.* αὐτός, and cf. *Proleg.* p. 91.

ἐκέισε.

P Thead 21⁸ (A.D. 318) τίνες κακοῦργοι ἐπιστάντες ἐκέισε διὰ νυκτός κτλ., and a Cairo papyrus, *Chrest.* I. 240⁹ (A.D. 322) γενόμενοι ἐκέισε. For ἐκέισε = ἐκεῖ, cf. PSI III. 162¹¹ (A.D. 286) παραμεῖναι ἐν τῷ ἐκίσει (*l. ἐκέισε*) κατασκευαζομένῳ βαλάνῳ, *ib.* IV. 298⁹ (iv/A.D. *ad init.*) μόνον μῆνα ἕνα ἐκέισε διαμείναντος, P Oxy IX. 1204⁹ (A.D. 299) πρὸς ἐκσφούγγευσιν (cf. Lat. *expungere*) τῶν ἐκέισε διακειμένων στρατιωτῶν, “for the discharge of the soldiers stationed there.” This “pregnant” construction (Ac 22⁵ τοὺς ἐκέισε ὄντας, “those who were [collected] there”) is illustrated by P Petr II. 45ⁱⁱ⁻⁴ (B.C. 246) where, if we may trust the restoration, the writer—probably Ptolemy III. himself (cf. P Petr III. p. 336)—describes how certain ships, acting in his interest, sailed along the coast of Cilicia to Soli and took on board τὰ ἐ[κ]εῖ ᾗσε κατασκευέντα χρῆματα, “the money that had been seized (and carried) there.”

ἐκζητέω.

To the single instance of this verb from profane sources (Aristid. I. 488) cited by Thayer and LS, we can now add BGU IV. 1141¹¹ (B.C. 14) περὶ δὲ τῆς σκιάς φανερόν μοι ἐγενήθη ἐκζητήσαντι ἠλλάχθαι μὲν τὴν πορφυρᾶν ὑπὸ τοῦ Διοδώρου καὶ μὴ δεδωκέναι σοί, P Oxy XII. 1465¹¹ (i/B.C.) ἀξίω συντ[ά]ξαι ἐ[κ]ζητήσαντας τοὺς α[ι]τ[ό]υς, “I request you to give orders (to your subordinates) to search out the guilty persons” (Edd.), and the inscr. from Hierapolis *Cagnat* IV. 834⁵ δώσει . . . τῷ ἐκζητήσαντι δηνάρια δισχιλία. With Lk 11⁶⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, cf. the use of the simplex in the Jewish prayer for vengeance *Syll* 816¹² (ii/B.C.) ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀνάιτον ζητήσῃς καὶ τὴν ταχίστην: for the text and the date, see Deissmann *LAE* p. 423 ff.

ἐχθαμβέω.

P Grenf I. 53¹⁸ (iv/A.D.) (= *Chrest.* I. p. 158) γράφ[ει] δὲ ἡμῖν ὡς ἐχθαμβῶν (*l. ἐχθαμβῶν*) ἡμᾶς.

ἐχθαμβος.

For this rare adj. (Ac 3¹¹) which hitherto has been attested in profane Greek only from Polybius (xx. 10. 9), we may cite the imprecatory tablet of iii/A.D. discovered in the necropolis of Hadrumetum, Wunsch *AF* 5²⁰ καὶ οἱ δαίμονες ἐξεγερθῶσιν ἐχθαμβοὶ καὶ περίφοβοι [γ]ενόμενοι.

ἐχθανμάζω.

Aristeas 312 λίαν ἐξεθαύμασε τὴν τοῦ νομοθέτου διάνοιαν.

ἐχθετος.

For this NT ἄπ. εἰρ. (Ac 7¹⁹) we may compare Vett. Val. p. 106¹⁴ ἐχθετοὶ ἢ αἰχμάλωτοι γενόμενοι ὑποταγῆς πείραν λήψονται, where ἐχθετοὶ is apparently = “exiles.” The subst. ἐχθεσις is common = “list,” “schedule,” e.g. P Oxy II. 291³ (A.D. 25–26) τ[ῆ]ν ἐχθεσιν τοῦ ἰβ̄ (ἔτους) Τιβερίου Κα[ί]σαρος Σεβαστοῦ σειτικῆν καὶ ἀρ[γ]υρικὴν εὐθέως γράψον, “write out immediately the list of arrears both of corn and money for the twelfth year of Tiberius Caesar Augustus” (Edd.): on the verso of P Tebt II. 410 (A.D. 16) is a short account, with the heading ἐχθεσις τιμ(ῆς) προβά(των). *Syll* 929³⁷ (ii/B.C.) περὶ ἧς καὶ τὴν καθήκουσαν ἐχθεσιν πεποιήμεθα, has the same spelling as in *Wisd* 11¹⁴ NAC. In calling attention to the needless margin at RV here (where the ἐχθ. spelling seems to have been taken as a form of ἐχθος) Thackeray (*Gr.* i. p. 103) has achieved the rare feat of catching Hort and his colleagues tripping. For ἐχθεμα see *s.v.* ἐκτίθημι.

ἐκκαθαίρω.

is found *quater* with the acc. of the person or object cleansed (as in 2 Tim 2²¹) in *OGIS* 483 (ii/B.C.) e.g. ¹⁵⁸ ἀναγκάζεωσαν ἐκκαθαίρειν τοὺς ὑπόνομους. See also the Delos inscr. *BCH* xxvii. p. 73⁷⁸ (B.C. 250) Ὀλιμανεῖ καὶ τοῖς μεθ' αὐτοῦ τὸ [στά]διον ἐκκαθάρασιν, and ⁷⁶ ἐργάτας τὸν ἡθμόν ἐκκαθάρασιν τοῦ Ἴνωποῦ. Vett. Val. p. 242¹⁵ τὸν τρόπον μου ἐκκαθάραί μοι πάσης κακίας καὶ παντὸς μολυσμοῦ. The verb is supplied in *Kaibel* 1082¹⁶ Φολόην Κεντ[αύρων] ἐκκάθηρεν, of one of the labours of Hercules. On the form ἐκκαθάρατε in 1 Cor 5⁷, see Moulton *Gr.* ii. § 89, Note 2.

ἐκκαίω.

For the metaphorical use of this verb in Rom 1²⁷ we may cite the new Menander fragment, *Menandrea* p. 64⁴² πάντα δ' ἐξέκαετο ταῦθ' ἕνεκα τοῦ μέλλοντος, “all these feelings were fanned into flame for the sake of the plot.” See also Herodas iv. 49 where a slave is rebuked for her slowness—ὡς ἔκ με κάεις οὐ θέλουσαν οἰδήσαι, “how you set me on fire with fury, though I do not wish to rage.”

ἐκκακέω.

See ἐνκακέω.

ἐκκλείω.

Cf. the Ionic inscr. *OGIS* 87 (iv/B.C.) τοῖς μὲν πολίταις παρελόμενος τὰ ὄπλα ἐξεκλείεε ἐκ τὰς πόλιος [πα]νδάμι. Also *Menandrea* p. 53²⁰¹.

ἐκκλησία.

For the Biblical history of the word ἐκκλησία, which meant originally any public assembly of citizens summoned by a herald, it is sufficient to refer to Hort, *The Christian Ecclesia*, p. 1 ff. It is the LXX term for the community of Israel, whether assembled or no. In the Gospels the word is confined to Mt 16¹⁸, 18¹⁷, where it denotes Christ's new ἐκκλησία, as distinguished from the old. Deissmann (*LAE* p. 112 ff.) has emphasized the significance of the fact that the Latin-speaking people of the West, to whom Christianity came, did not translate the word, but simply borrowed it, and cites an interesting bilingual inscr. of A.D. 103-4, found in the theatre of Ephesus, which refers to the gift by a Roman official of a silver image of Artemis (cf. Ac 19²⁴) and other statues—ἴνα πῶθηται κατ' ἐκκλησίαν (cf. Ac 14²³) ἐν τῷ θεάτρῳ ἐπὶ τῶν βάσεων, or, in the parallel text, *ita ut [om]n[i] ecclesia supra bases ponerentur*. Other ref. to ἐκκλησία in the theatre at Ephesus will be found s.v. θεάτρον. For the "inclusive" as distinguished from the "exclusive" character of the Greek ἐκκλησία (cf. Hicks *CK* i. p. 43), we may cite the case of an ἐκκλησία summoned at Aramea—ἀγομένης πανδήμου ἐκκλησίας, which the editor Cagnat (note on IV. 791⁷) describes as "concilium totius populi Aramensis, civium cum Graecorum, tum Romanorum": see also Ramsay *C. and B.* ii. p. 465, where the inscr. is dated as perhaps of the time of Vespasian and Titus. MGr ἐκκλησι(α)ά.

ἐκκλίνω.

In a decree of Ptolemy Philometor (B.C. 181-145) published in *Archiv* vi. p. 9 we find ¹² οὔτε κίνδυνον οὔτε κακοπαθίαν οὐδέμιν ἐκκέ[λ]ικεν: cf. *OGIS* 339⁵ (c. B.C. 120), 443¹⁴ (i/B.C.), and *Cagnat* IV. 134¹⁴ (ii/B.C.). The verb is taken as "faire défaut" by the editor (see Index p. 476) in P Par 15²² (B.C. 120), συνιστοροῦντες ἑαυτοῖς οὐδὲν βέβαιον ἔχουσι ἐξέκλιναν. Similarly P Tor I. 2³³, and cf. *ib.* 1¹¹, 1¹⁷ (B.C. 117) καὶ μετὰ ταῦτα πολλάκις ἐπιβεβληκότος εἰς τὴν Διόσπολιν, ἐκκλίνοντες οὐ διαλείπουσιν, "semper occursum meum devitant" (Ed.).

ἐκκομίζω

is used of carrying out for burial, as in Lk 7¹², in BGU I. 326^{ii.1} (ii/A.D.) ἐκκο[μ]ισθῆναι περιστ[αλ]ήναι τε ἑμαυτ[ὸν] θέλω τῇ φροντίδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου. For a more general sense cf. PSI IV. 436⁵ (B.C. 248-7) ἐκκομίζεσθαι τὰ ὀψώνια, P Lille I. 3⁷⁸ (after B.C. 241) λόγους ἐκκομίζεσθαι, P Lond 21²³ (B.C. 162) (= I. p. 13) ἐκκομ[ι]σασθαι σύνταξιν, P Fay 12²⁴ (c. B.C. 103) ἐξεκομίσαμην α[ν]τή, "I recovered it"—of a pawned garment which had been redeemed. The verb is contrasted with εἰσκομίζω in *OGIS* 629²⁸ *at.* (A.D. 137).

ἐκκοπή (ἐνκοπή).

This somewhat rare word is found in its literal sense of "cutting" or "cutting down" in BGU IV. 1121²² (B.C. 5) ξυλείας] ἐκκοπήν, P Lond 214²⁴ (A.D. 270-5) (= II. p. 162) where with reference to the cutting down of two acacia trees an official is sent to inspect τῆς ἐκκοπῆς τὴν διάθεσιν, and P Gen I. 62⁷ (mid. iv/A.D.) τεχνίτας πρὸς τὴν ἐκκοπήν τῶν ξύλων, cf. ¹¹. The derived meaning of "hindrance" in

the only occurrence of the word in the NT (1 Cor 9¹²) may be illustrated from Vett. Valens p. 2⁷ ἐγκοπὰς τῶν πρασομένων: the adj. ἐγκοπτικός, also occurs *ter*, e.g. p. 182¹² κωλυτικοὶ καὶ ἐγκοπτικοὶ δόξης καὶ ὠφελείας.

ἐγκόπτω (ἐνκόπτω).

For the literal usage, as in Mt 3¹⁰ etc., cf. I' Fay 113¹⁰ (A.D. 100) ἐξ αὐτῶν ἐκόψαι θέλι φυτὰ, "he wishes to cut down some of the trees" (Edd.), and similarly 114¹⁴, P Oxy VI. 892¹⁰ (A.D. 338) ἴνα . . . διὰ ταχέων ταῦτα ἐκόψας παρένεχθῆναι ποιήσης, "to get the timber cut and delivered" (Edd.). See also BGU I. 72² (A.D. 191) ἐξέκοψαν πλείστον τόπον ἐν ἀρούραις πέντε. A good parallel to the NT usage, as in 1 Th 2¹⁸ (where see Milligan's note), is afforded by P Alex 4¹ (iii/B.C.) (= Witkowski², p. 51) ἡμῖν ἐνκόπτεις καλά: cf. Vett. Val. p. 268⁶ εἰν μὴ πως ἀκτίς ἀγαθοποιῶν συνδραμοῦσα τὰ πόλλα τῶν φαύλων ἐκόψη. The verb is intrans. in *ib.* p. 260²⁴ ὡσπερ γὰρ τροχὸς κυλιόμενος ἐνέκοψεν (*sc.* ἡ Σελήνη) ἐπὶ τὴν ἰδίαν ἐλθοῦσα ἐποχήν.

ἐκλαλέω.

For a suggestion that we should read this verb in Mk 8²² see Burkitt *JTS* ii. p. 111 ff.

ἐκλάμπω.

This verb, which in the NT is confined to Mt 13⁴⁸, is found in P Lond 130⁹⁵ (a horoscope—i/ii A.D.) (= I. p. 135) ἐξέλαμπεν.

ἐκλανθάνω.

P Oxy IX. 1203⁸ (late i/A.D.) ἐγλαθόμενος τῆς ἐξακο[λ]οϋθουσύης αὐτῷ εὐθύνης, "heedless of the reckoning that would follow" (Ed.).

ἐκλέγω.

The middle of this verb, which is used in all its NT occurrences, may be illustrated by PSI IV. 422¹⁴ (iii/B.C.) ταῦτα τὰ ἀσθενέστερα ἐγλέξαμενος, P Meyer 8¹² (A.D. 151) μέχρι τοῦ . . . τῶν σωματῶν τὰς ἀποφορὰς ἐγλεγόμενον, P Oxy II. 237^{iv.8} (A.D. 186) δούλο]υς καὶ ἀπελευ[θέρου]ς χορηγίας ἐλεγόμενον, and P Flor II. 228²² (iii/A.D.) κάλλ[ισ]τόν ἐστιν ἐγλέεσθαι αὐτά: also *Syll* 653⁴⁶ (B.C. 91) τὰ δὲ πίπτοντα διάφορα ἐκ τῶν μυστηρίων ἐγλεγόντω οἱ κατασταθέντες ὑπὸ τοῦ δάμον πέντε. On the use of the middle in Lk 14⁷ ἐξελέγοντο, "they picked out for themselves," and so "chose," see *Proleg.* p. 157.

ἐκλείπω.

Notwithstanding Field (*Notes*, p. 79) and Moffatt, it seems more than doubtful that in Lk 23⁴⁵ any reference is intended to an *eclipse*. To find such a reference is to involve the Evangelist in a needless blunder, as an *eclipse* is impossible at full moon, and to run counter to his general usage of the verb = "fail" (16⁸, 22³², cp. Heb 1¹²). For this meaning cf. P Hamb I. 27¹⁴ (B.C. 250) ἐάν τι αὐτῶν ἐγλιμπάνη, P Leid B^{ii.7} (B.C. 164) εἰς τὸ μηνεὶ ἡμᾶς τῶν δεόντων ἐγλιπεῖν, and even *ib.* W^{ix.6} (ii/iii A.D.) τὴν ὥραν ἐν ᾗ μέλλι (*l.* μέλλει) ἢ σελήνη ἐκλείπειν (*l.* ἐκλείπειν), "horam in qua luna deficiet (in ariete)." P Par 27¹⁴ (B.C. 160) ἡμεῖς δὲ ἐν τῷ μεταξὺ διαλυόμεναί τοι λιμῶ κινδυνούμεοι τὸ ἱερὸν ἐγλείπειν

shows ἐ followed by the acc. of place. In P Tebt I. 105⁴¹ (B.C. 103) and 106⁵³ (B.C. 101) it is used of "renouncing" a lease—ἐγλιπεῖν τὴν μίσθωσιν: for a similar use of the subst. cf. P Lond 1166⁸ (A.D. 42) (= III. p. 104) μεχρὶ ἐκλείψωσ τῶν λουομένων(ν). From the inscr. may be cited *Syll* 226¹¹⁰ (iii/B.C.) ἐγλείπειν τὴν πόλιν, and *OGIS* 90¹⁶ (the Rosetta stone—B.C. 196) τὰ τε ἐγλειμμένα πάντα ἐν τοῖς πρότερον χρόνοις ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν. On the form ἐγλείπειν see Mayser *Gr.* p. 227.

ἐκλεκτός.

In P Rein 43⁹ (A.D. 102) a "choice" or "beautiful" lodging which is being let is described as ἐκλεκτὸν ἀνθρώπων (Ἰ. ἀνδρώνα). For the distinctive Biblical use of the word, cf. farm-accounts—P Fay 102^{3,41} (c. A.D. 105) where ἐγλεκ(τοῦ) is applied to baskets "selected," i.e. of a better quality than the rest" (Edd.), and *OGIS* 499³ (ii/A.D.) τῶν ἐκλεκτῶν ἐν Ῥώμῃ δικαστῶν, with which Dittenberger compares *ib.* 567¹⁰ (ii/A.D.) ἐπὶ ἀλεκτον κριτήν, the *index selectus* of the Latin inscriptions. The Avircius epitaph—late ii/A.D.—from MS. of *Acta Sanctorum* has ἐκλεκτῆς πόλεως ὁ πολεῖτης τοῦτ' ἐποίησα. See also BGU II. 603¹⁸ (c. A.D. 167) ἐλαίας ἐγλεκτῆς.

ἐκλογίη.

In the Royal Ordinances issued by Euergetes II. and the two Cleopatras, P Tebt I. 5¹⁶⁸ (B.C. 118), it is enacted that officials are not to take the richest Crown land from the cultivators by fraud μηδὲ ἐπὶ ἐγλογίῃ γεωργεῖν, "nor to cultivate it at choice," i.e. select the best land for themselves. Similarly in the marriage contract, P Oxy III. 496¹⁶ (A.D. 127), provision is made that in certain eventualities the "choice" shall rest with the bride—ἐκλογῆς οὐσης περὶ τὴν γαμουμένην: so *ib.* 497¹⁹ (early ii/A.D.), *ib.* IV. 729⁴¹ (A.D. 137), CPR I. 22³³ (ii/A.D.). Cf. BGU IV. 1158¹³ (B.C. 9) where two contracting parties retain τὴν ἐξουσίαν(ν) καὶ ἐγλογίην(ν) . . . πράσσειν τὸ κεφάλ[λ]αιον(ν), "the power and choice to call in the principal." In P Flor I. 47¹⁴ (A.D. 213-17) (= *Chrest.* II. p. 158) ἀπίσχευ . . . ὑπὲρ ἐκλογῆς ἀργ(υρίου) (δραχμῶν) διακοσίας, the reference is to an "additional payment" made to equalize an exchange of property: cf. BGU IV. 1013¹⁶ (time of Claudius or Nero), P Ryl II. 157⁶ (A.D. 135). [Cf. ἡ ἐγλογος = "the surplus," Wilcken *Ostr.* i. p. 733.] The word occurs in an interesting connexion in the epitaph of M. Julius Eugenius, Bishop of Laodicea, composed about A.D. 340-2, where Ramsay (*ZCP* VII. ix. p. 53) reads εἰς τὸ μὲν ἐμὸν τῆς τε ἐκλογῆς ἀπ' ὁ τοῦ γένους μου, "to be my grave and that of the Elect from my race": cf. Rom 11⁷. "He belonged to a family some of whose members were still pagan; and he restricted the right of sharing this sepulchre to those members who were Christian." In the sepulchral inscr. *Preisigke* 431⁵ Ἐκλογὴ καλουμένη, the word is a proper name.

ἐκλύω.

For this verb in its literal sense cf. P Tebt I. 49⁸ (B.C. 113) Νίκωνος . . . ἐγλύοντος τ[ᾶ] ἐν τῇ ἑαυτοῦ γῆν ὕδατα, "when Nicon let out the water on his own land," *ib.* 54¹⁶ (B.C. 86) ἐπὶ τὸν δ[ια]σφαδούμενον μου κλῆρον ἐγλύεukan

τὰ ἐκ τῆς γῆς αὐτῶν ὕδατα. The metaph. meaning, which alone is found in the NT, may be illustrated by Vett. Val. p. 18³³ πονηρῶν ἀνθρώπων ἀδρανῶν καὶ ἐκλειμμένων. For the corresponding subst., see *ib.* p. 166² ἐκλυσιν ψυχῆς μεγίστην ἔξει. Cf. MGr γλυτώνω, "rescue," "escape," and ἐγλυτώνω, "finish a work," "am freed from work."

ἐκμάσσο.

Kaibel *Epigr.* 1003^{3 f.}:—

ἔθραυσε Καμβίση με τόνδε τὸν λίθον
βασιλέως ἑώου εἰκόνα ἐκμαγαμένον.

We may add a literary reference from Herodas vi. 9 νῦν αὐτὸν ἐκμάσσεις τε καὶ ποεῖς λαμπρόν, ὅτ' ἐστὶ χρ[ε]ίη, ληστρί, where Naim renders "wipe dry."

ἐκνεύω.

For a transitive use of this NT ἄπ. ἐπ. (Jn 5¹³) see BGU IV. 1189⁷ (c. B.C. 1) τῶν προκείμενων ἀνδρῶν ἐγνευκότων τὴν ἐμφανίαν ἠναγκάσθη κτλ. In the Jn passage the verb is best rendered intransitively "had turned aside," "had retired": cf. Field *Notes*, p. 88.

ἐκνήφω.

Nägeli (p. 33) reckons this strong non-classical word as belonging to the higher Κοινή and pointing to Paul's true Hellenism. In 1 Cor 15³⁴, the only place where it occurs in the NT, ἐκνήψατε should have its full force, "get sober out of your drunken condition."

ἐκουσίως.

is found in what appears to be a legal formula in P Oxy X. 1280⁴ (iv/A.D.) ὁμολογῶ ἐκουσίᾳ καὶ αὐθαίρετῳ γνώμῃ συν-τεθίσθαι με πρὸς σέ, "I acknowledge that I have of my own free will covenanted with you" (Edd.): cf. *ib.* XII. 1426¹⁴ (A.D. 332), and P Lips I. 26⁹ cited *s.v.* ἀμετανόητος. See also P Ryl II. 174²³ (A.D. 112) ἐκ[ο]ύσιον κατ[ο]χήν, "voluntary notification" of a personal claim with reference to the repayment of a loan, and P Oxy III. 473³ (A.D. 138-160) the decree in honour of a gymnasiarch, who had devoted himself εἰς ἐκούσιον γυμν[α]σ[α]ρχίαν.

ἐκουσίως.

For a legal formula similar to that cited *s.v.* ἐκούσιος, cf. P Strass I. 29³¹ (A.D. 289) ὁμολογοῦμεν καὶ νῦν διηρησθαι πρὸς ἀλλήλους χυριευ[τ]ικῶς ἐκουσίως καὶ αὐθαίρε[τ]ως καὶ ἀμετανόητως. Other exx. are P Fay 11²¹ (c. B.C. 115) ὁ ἐγκαλούμενος πλεονάκις ἀπητημένος [ο]ῦχ ὑπομένει ἐκουσίως ἀποδιδόναι, "the accused, though frequent demands have been made, persistently refuses to pay voluntarily" (Edd.), P Ryl II. 154²⁵ (A.D. 66) a contract of marriage in which certain provisions are made in the event of the bride "voluntarily" withdrawing from her husband—αὐτῆς ἐκουσίως [ἀ]παλασσομένης [ἂ]π' αὐτοῦ, and *ib.* 160⁴ (A.D. 196-7) βουλόμεθα ἐκουσίως μισθώσασθαι παρὰ σοῦ . . . τὰς ὑπαρχούσας σοι . . . (ἀρούρας), *Michel* 459⁷ (an honorary decree—beginning of ii/B.C.) μετὰ τε ταῦτα ἀνεδέξατο ἐκου[σ]ίως τὴν αὐτὴν πάλιν λειτουργίαν διαπάνας μὲν οὐδενὶ [ἐν] λόγ[ω] ποιούμενος.

ἔκπαλαι.

This late word (for the form, see *Proleg.* p. 99), which in the NT is confined to 2 Pet 2³, 3⁵, occurs in P Oxy VI. 938^B (iii/iv A.D.) ἔκπαλαι ἐπισταλῆς δώδεκα σαργάνας χόρτου ἐκεῖ ἀποστεῖλαι, "although you had been long ago instructed to send twelve baskets of hay thither" (Edd.): cf. the fragmentary *OGIS* 584⁵ (ii/A.D.) δι' ὧν ἐκπαλαι αὐτὴν (sc. τὴν πατρίδα) εὐεργέ[τησεν. "Ἐκτοτε is found in P Oxy VIII. 1119²⁸ (A.D. 254) ἔκτοτε μαθ[ῶν ὑπέστ]ην τὴν ὑπὲρ αὐτῶν λειτουργίαν, "thereafter on learning this I undertook the burden on their behalf": cf. *ib.* III. 486⁹ (A.D. 131).

ἐκπέμπω.

P Leid W^x. 11 (ii/iii A.D.) τῶν (l. τὸν) ἦχον δυναμικότερον ἐκπέμπει. The verb is common in judicial proceedings of "sending up" to trial, e. g. P Kyl II. 132¹⁹ (A.D. 32) ἀρχεφό(δω)· ἐκπεψο(ν), *ib.* 148³⁸ (A.D. 40) ὄπωσ . . . ἐκπέμψῃ σοι τοὺς αἰτίους, P Tebt II. 290¹ (an order for arrest—ii/ii A.D.) ἐκπεψον Γαλάτην καὶ τὴν τούτου γυναῖκα, P Oxy II. 237^{ii.25} (A.D. 186) ἵνα οἱ ἀντίδικοι ἐκπεμφθῶσι. For a weakened sense, practically = the simple verb, see P Tebt I. 55⁶ (late ii/B.C.) χარიεὶ οὖν ἐκπέμψας ἡμῖν φακοῦ (ἀρτάβας) β̄, "you will therefore confer a favour on me by sending me two artabae of lentils" (Edd.), and P Oxy IX. 1223¹¹ (late iv/A.D.) σπούδασον πάραυτα τὸν ναύτην ἐπὶ τὴν πόλιν ἅμα τῷ πεμφθέντι συμμάχῳ ἐκπέμψαι, "make haste to send the sailor to the city at once with the attendant whom I have sent" (Ed.). The double compound *συνεκπέμπω*, used by Plato and Xenophon, is found in BGU IV. 1127³⁸ (B.C. 8).

ἐκπετάννυμι.

For this NT ἄπ. εἶρ. (Rom 10²¹ from Isai 65²) = "spread out," the ἐκ showing the action of the verb carried as far as it will go (cf. ἐκτείνω), cf. *Kaibel* 779²—

Ὄβριον ἐκ πρύμνης τις ὀδηγητῆρα καλεῖτω
Ζῆνα κατὰ πρότονων ἰστίων ἐκπετάσας.

See Anz *Subsidia*, p. 286.

ἐκκληθῶω.

A good example of this expressive compound (Ac 14¹⁴, cf. Judith 14¹⁷) is P Par 14²⁸ (ii/B.C.) ἀφορήτῳ δὲ ἀνομιᾷ ἐξενηθέντες καὶ ἐκπηδήσαντές μοι καὶ μιάναντες—a petition: cf. *ib.* 11¹⁴ (B.C. 157) ἔτι δὲ καὶ ἐκ[π]ηδηκέναι, and the astonishing account of Sarapion's daughters, P Grenf I. 53²⁵ (iv/A.D.) ἐξεπήδησαν αἰδε λέγουσαι ὅτι ἄνδρες θέλομεν. In the important historical narrative P Petr II. 45^{ii.13} (B.C. 246) τοῦ Ἀριβάζου δὲ ἐκπεπεδηκός καὶ πρὸς τὴν ὑπερβολὴν τοῦ Ταύρου συνάπτοντος, Mahaffy translates, "but Aribazos having escaped and reached the passes of Tauros." The verb is also found twice in the magic PSI I. 281^{7.38} (iii/iv A.D. ?).

ἐκπίπτω.

For the literal meaning "fall out of," "leave," we can cite P Rein II¹⁰ (B.C. 111) διὰ τὸ τοῦτον ἐκπεπτωκέναι καὶ μὴ εὐρίσκεισθαι, "attendu que mon mari a quitté le pays et a disparu" (Ed.). The idea of ending in failure or nothingness, as in Jas 1⁴, is seen in Vett. Val. p. 70²⁷ καθαραίεται

γὰρ τὸ ἀγαθὸν τοῦ ἀστέρος καὶ εἰς τὸ ἐναντίον ἐκπίπτει. See also *Michel* 827 A¹⁴ (mid. iii/B.C.) τό τε νόμισμα τὸ ἐκπεπτωκὸς ἀριθμῶι, of coins that have fallen out of use. The verb is not infrequent with reference to crops that "fall to be included" in the produce of a particular year, e. g. BGU II. 591⁹ (A.D. 56-7) βουλόμεθα μισθώσασθαι τοὺς ἐκπεπτωκῶτας εἰς τὸ τρίτον ἔτος Νέρωνος . . . φοινικείνους καρπούς, P Fay 91¹⁹ (A.D. 99) ἐ]λαϊκοὺς καρπούς ἐκπεπτωκῶτας (l. ἐκπεπτωκ—) εἰς τὸ ἐνεστώ(ς) τρίτον ἔτος. Cf. P Hib I. 78¹⁰ (B.C. 244-3) a letter requesting that two persons should be released from some public service—διὰ τὸ μὴ ἐκπεσ[εῖ]ν αὐτοῖς τὸ νῦν λειτουργῆσαι, "because it is not at present their turn to serve," where the editors point out that ἐκπεσ[εῖ]ν, which has been corrected in the papyrus, is practically equivalent to προσπέτη in l. 4 of the same document. For the compd. ὑπερεκπίπτω, see P Thead 10²² (A.D. 307) ὑπὲρ τῆου ὑπερεκπίπτ[ον]τ[ο]ς χρόνου, "pour le temps supplémentaire" (Ed.).

ἐκπλέω.

PSI IV. 444¹ (iii/B.C.) μετὰ τὸ ἐκπλεῦσαι εἰσῆγαγον κτλ., *Syll* 220¹² (iii/B.C.) πειρατικῶν ἐκπλεόντων ἐκ τοῦ Ἐπιλιμνίου, and the memorial tablet, *OGIS* 66⁵ (1stol.), erected by one who had been saved ἐγ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. For the corresponding subst. cf. ἐκπλωί in P Petr III. 21 (ε) and P Hib I. 30²⁶ (B.C. 300-271), in both cases after an hiatus.

ἐκπληρῶω.

For the meaning "make good" in Ac 13²¹, cf. an interesting letter from Petenephiës, apparently a priest, requesting the release of certain persons that they may be able to furnish the supplies of food for the sacred crocodiles, P Tebt I. 57¹³ (B.C. 114) τὰς τῶν ἱερῶν ζώων σιταγωγίας ἐκπληρῶσαι, cf. *ib.* 48¹² (c. B.C. 113) μεχρὶ τοῦ τὸ προκείμενον ἐκπληρῶσαι, "until we make up the aforesaid amount," and P Kyl II. 66⁸ (late ii/B.C.) ἵνα καὶ αὐτὸς ἀπροφασίστως ἐκπληρῶ τὰ πρόσλοισπα, "so that I also may make up the residues in full without excuse for failure" (Edd.). Other examples of the verb are P Par 62^{v.4} (ii/B.C.) (cited s.v. ἀναπληρῶω), BGU IV. 1053^{ii.19} and 1055⁴⁵ (both B.C. 13), P Oxy I. 104¹⁸ (A.D. 96) ᾧ χορηγήσει ὁ αὐτὸς υἱὸς Ἀ. κατ' ἔτος ἀργυρίου δρα[χ]μᾶς τεσσαράκοντα ὀκτώ ἄχρι οὗ ἐκπληρῶσσω ἀργυρίου δραχμᾶς τριακόσαι, where the verb is used intransitively, unless it is a mistake for ἐκπληρωθῶσι (see Herwerden *Lex. s.v.*), cf. P Tebt I. 107 (B.C. 119) φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.). From the inscr. we may cite the honorary decree of Epaminondas *Syll* 376³⁴ (i/A.D.) ἵνα τούτων οὕτως τελεσθέντων καὶ ἡ ἡμέτερα πόλις φαίνεται πᾶσαν τειμὴν καὶ εὐσέβειαν ἐκπεπληρωκυῖα εἰς τὸν τοῦ κυρίου Σεβαστοῦ [Νέρωνος] οἶκον.

ἐκπλήσσω.

Are we to find this verb in BGU I. 246⁷ (ii/iii A.D.) ὅτι σὺ αὐτὰ ἐκπλέξ[ει]ν ὡς ἐργαζομ[έ]νον μου, cf. 10²? In the magic P Lond 121⁹²² (iii/A.D.) (= I. p. 113) for ἐκπλαγήσει the editor proposes (see *Index s.v.*) ἐκπλαγῆσει εἰ. The passive is found in its usual NT sense in the dialect inscr.

Syll 802⁴⁸ (iii/B.C.) where with reference to the healing of a dumb boy we read—ὁ δὲ πατήρ ἐκπλαγείς πάλιν [ἐκέλετο αὐτὸν εἰπεῖν· ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου ὑ(γ)ιῆς ἐγένετο. See also Aristaeus 196 τοῖς ἐγγόνοις παρακελευόμενος μὴ ἐκπλήττῃσθαι τῇ δόξῃ μηδὲ τῷ πλούτῳ, “by warning thy descendants not to be dazzled by fame or wealth” (Thackeray).

ἐκπορεύομαι.

BGU IV. 107⁸⁴ (A.D. 39) οὐ καλῶς δὲ ἐπόησας ἐκπορευόμενος πολλῶν φίλων μὴ σημάναί μοι. The verb is similarly used of the messengers by whom a letter was carried in P Iand 10⁸ (iii/A.D.) ἐπέψασαμέν σοι ταύτην τὴν ἐπιστολὴν διὰ τῶν φυλάκων ἐκπορευομένων. Cf. also P Leid W^{viii}.17 (ii/iii A.D.) ἀνοιγε, ἀνοιγε τὰ δὲ μέρη τοῦ κόσμου, ὅτι ὁ κύριος τῆς οἰκουμένης ἐκπορεύεται. The act. is found in P Par 37¹¹ (ii/B.C.) ἐκπορ[ε]ύοντων δὲ τῶν φυλακιδῶν. See Anz *Subsidia*, p. 286 f.

ἐκπτύω

occurs in the NT only in Gal 4¹⁴, where Clemen (*Primitive Christianity*, p. 342) thinks it is to be understood literally, and alludes to spitting as a prophylactic custom observed at the sight of invalids and especially of epileptics: cf. Krenkel *Beiträge zur Aufhellung der Geschichte u. der Briefe des Paulus*, 1890, p. 47 ff. On the other hand for the metaphorical sense usually found in the passage, cf. Plut. *Mor.* p. 328 C ὥσπερ χαλινὸν τὸν λόγον ἐκπτύσαντες. For an exposition of the whole verse with the aid of MGr see de Zwaan in *ZNTW* x. p. 246 ff., where reference is made to a corresponding “shaking out the lap” as a kind of curse in Nehem 5¹³.

ἐκρίζω.

For this late word cf. *Syll* 890⁴⁸ (ii/A.D.) ἀλλὰ ἐκρῆζωθήσεται πανγενεῖ. For the formation of the compound cf. ἐκποτίζω (transitive in 2 Macc 8¹³) in P Tor I. 1ⁱⁱ.20 (B.C. 117-6) οἱ δ' ἐκποτίσαντες οὐκ ἀπήνησαν. MGr ξεριζώνω.

ἐκστασις

is used = “cessio honorum” in CPR I. 20ⁱⁱ.9 (A.D. 250) τὰ ἀντιγραφέντα μοι . . . [ἐ]ξ ἀξιώσεώς μου μ[ε]τ' ἐκστάσεως πάντων τῶν ὑπαρχόντων μου: see the editor's note p. 106 and cf. *Chrest.* II. i. p. 287 f. For τέλος ἐκστάσεως i.e. an ἐγκύκλιον or tax on sales, see the editors' introduction to P Tebt II. 350, and cf. BGU III. 914⁶ (A.D. 113). The curse of Deut 28²⁸ is repeated in *Syll* 891¹⁴ (ii/A.D.) τούτων τε θεὸς πατάξει ἀπορίᾳ . . . καὶ παραπληξίᾳ καὶ ἀρασίᾳ καὶ ἐκστάσει διανοίας. A good illustration of the NT usage is afforded by the new Menander fragment, *Menandrea* p. 35⁴⁷² βρυχηθὸς ἔνδον, τιλμὸς, ἐκστασις συχνή, “in the house there followed a bellowing, a tearing of hair, and frequent outbursts of frenzy.” See also Hobart, p. 41.

ἐκταράσσω.

For this NT ἀπ. εἶρ. (Ac 16²⁰) = “graviter turbare” rather than perfective “conturbare” (Vg.), see P Gen I. 1¹² (A.D. 213) as amended (*Add.* p. 35) μηδὲ ἐκταράσσειν τοὺς γεωργούς. The verb is suggested by Mahaffy (*Empire of the*

Ptolemies, p. 322) in *OGIS* 90²⁷ (Rosetta stone—B.C. 196) καὶ τὴν χώραν ἐ[κταράξ?]αντας καὶ τὰ ἱερά ἀδικήσαντας.

ἐκτείνω.

In a curious temple-oath of B.C. 110, *Chrest.* I. 110A²¹, provision is made that if one of two contracting parties takes the oath, it shall fall to the other ἐκτείνειν . . . τῷ κοινῷ οἴνου κε(ράμιον) ἅ παραχρήμα, cf. 25. See *Syll* 540¹²⁸ (B.C. 175-1) ἐκτείνας τὴν λινὴν κατὰ κεφαλῆ[ν], and somewhat differently *ib.* 802²⁸ (iii/B.C.): also the inscr. on the wall of a sepulchral chamber *Preisigke* 2134⁵ (time of the Antonines) σὺ μὲν τέθνηκας καὶ ἐξέτεινας τὰ σκέλη. For the force of the ἐκ see s.v. ἐκτετάννυμι.

ἐκτελέω.

This word, which in the NT occurs only in Lk 14^{29 f.}, is well attested, especially with reference to the performance of religious duties, e.g. P Tebt II. 302³⁰ (A.D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας, and *ib.* 293²¹ (c. A.D. 187), a report regarding the circumcision of an aspirant to the priesthood, as otherwise he cannot perform the sacred offices—διὰ [τ]ὸ μὴ δύνασθαι τὰς ἱε[ρο]υργίας ἐκτελεῖν. Other exx. of the verb are P Oxy VIII. 1121¹⁵ (A.D. 295) τὰ καθήκοντα ἐπὶ τῷ θ[ε]ῷ γνάτῳ ἐξέτελεσα, “I did all that was fitting on the occasion of her death,” *ib.* XII. 1426¹⁶ (A.D. 332) ἐκτελοῦντα τὴν χρεῖαν εἰς τὸ ἐν μηδεὶ μὲμφθῆναι, “for his performance of the duties to complete satisfaction,” BGU IV. 1021¹⁹ (iii/A.D.) ἐκτελοῦντα πάντα τὰ ἐπιτραπησομένα αὐτῷ ὑπὸ τοῦ διδασκάλου—of a slave apprenticed to a trade, P Oxy I. 71ⁱ.15 (A.D. 303) ἧς ἐξέτελεσα ἐπιμελίας ἀνώνης, “the duty which I have performed as superintendent of the corn-supply” (Edd.), P Cairo Preis 2⁸ (A.D. 362) ἐξέτελεσα καὶ τὸ συνήθες τῶν γάμων, and *Cagnat* IV. 844⁹ (= *C.* and *B.* i. p. 182) ἀνδρὸς . . . πάσας ἀρχὰς καὶ λειτουργίας λαμπρῶς καὶ ἐπιφανῶς ἐκτετ[ε]λεκότος. MGr ξετελεῶ, “finish completely.”

ἐκτένεια.

This subst., which is unknown to Attic Greek (cf. Lob. *Phryn.* p. 311), is found in its ethical meaning, as in Ac 26⁷ (cf. 2 Macc 14^{36 al.}), in P Par 63ⁱ.12 (B.C. 164) (= P Petr III. p. 18) καλῶς ποιήσεις τὴν πᾶσαν προσενεγκάμενος ἐκτένεια καὶ π[ρο]νοηθείς, “you will do well in using every effort and taking every precaution” (Mahaffy): cf. from the inscr. *Priene* 108³⁸² (after B.C. 129) ἡ τοῦ δήμου πρὸς τοὺς εὐεργετοῦντας [αὐτὸν ἐ]κτένεια δι' αἰῶνος ἐπίσημον ἔχη τὴν χά[ριν], *IMe* 1032¹⁰ (ii/B.C.) τὰν πᾶσαν ἐκτένεια καὶ κακοπαθίαν παρεχόμενος, *Syll* 732²⁸ (i/B.C.) ἡ σύνοδος ἀποδεξαμένη τὴν ἐκτένεια καὶ φιλοτιμίαν αὐτοῦ, and *Cagnat* IV. 984⁶ μετὰ πάσης ἐκτενείας καὶ λαμπρότητος.

ἐκτένης.

P Par 63⁴⁶ (B.C. 164) (= P Petr III. p. 22) ἀλλὰ [μ]ετὰ πάσης ἀκριβείας, τὴν ἐκτ[ε]νεστάτην [ποι]ήσασθαι πρόνοιαν, “but (acting) with the greatest strictness, you should take the most earnest precautions” (Mahaffy). Cf. *Syll* 225⁸ (iii/B.C.) ἐκτενεῖς κα[ὶ] προθύμους αὐτοὺς παρέσχοντο πρὸς τὴν τῆς πόλεως φυλακ[ή]ν, *ib.* 722⁴⁰ (ii/B.C.) ἅ τὰς πόλεις ἐκτενῆς προαίρεσις, and for the comp. *Cagnat* IV. 293ⁱⁱ.28 (c. B.C. 130) ὅπως . . . ἐκτενέστερος γίνηται τῇ προθυμίᾳ.

ἔκτενω̄ς.

Syll 491³ (ii/B.C.) ἔκτενω̄ς τε καὶ φιλο[τ]ίμως θεραπεύων διατετελέκει: cf. *ib.* 284¹⁴ (ii/B.C.) *e suppl.* συναγωνιζόμενος ἔκτε)νω̄ς διατελεῖ.

ἐκτίθημι

is used = "expose" an infant, as in Ac 7²¹ (cf. 19 ἔκθετα), in BGU IV. 1104²¹ (B.C. 8) τὸ βρέφος ἐκτίθεσθαι. The verb is common = "post up" a notice etc., e.g. P Hib I. 29³ (c. B.C. 265) ὁ δὲ τελώνης τρ[ύ]το τὸ γραμματεῖον γράφας εἰς λεύκωμα μ[ε]γάλοις γράμμασιν (cf. Gal 6¹¹) ἐκτίθη[ε]ν πρὸς τοῦ ἀγορανομίου ἐκάστης ἡ[μέ]ρας, "and the tax-farmer shall write this document upon a notice board in large letters and expose it in front of the agoranomus-office every day" (Edd.), P Par 63⁶⁵ (B.C. 164) (= P Petr III. p. 24) ὡπως τοῦτο μὲν ἐν τε ταῖς μητροπόλεσιν ἐκ[τ]ιθηή, "that this be posted up in the chief towns": cf. *ib.* 49³ (B.C. 164-158) (= Witkowski,² p. 69) τος[αὐ]τήν ἐμαυτοῦ ἐλευθερ[ίστη]α [ο]ῦν βανασιαν ἐκτέμ[ε]κ[α] πᾶσιν ἀνθρώποις, and with the corresponding subst. (as in Esther 8^{14, 17} A) P Petr II. 13 (186)¹⁰ (B.C. 258-3) ἔκθεσ οὖν ἔκθεμα καὶ προκήρυξον, "issue a public notice and have it cried." The subst. is also found in P Flor I. 99¹ (i/ii A.D.) (= *Selections*, p. 71). See also Wilcken *Ostr.* i. p. 527 f. For the metaphorical usage (as in Ac 11⁴) cf. P Hib I. 27²⁴ (B.C. 301-240) πᾶσαν οὖν τὴν ἀλήθειαν ἡμῖν ἐξετίθη, "he expounded to me the whole truth" (Edd.). See also *s.v.* ἔκθετος.

ἐκτινάσσω.

In BGU III. 827²² we have ἔπεχε τῇ οἰκίᾳ μου, ἐκτινάσσε τὰ ἔρια καὶ τὰ ἱμά[τ]ια, apparently as part of a "spring cleaning": cf. P Fay 117²¹ (A.D. 108) ἐκτινάξον τὸ διειρον ἐνα ἀμέριμος ἦς. The verb is used of "making an upturn" in connexion with a domiciliary visit to the Serapeum, P Par 35¹¹ (B.C. 163) τῶν τε φυλακτικῶν ἐκτε[ν]ώσ[ε]ς ἐκτιναξάν[των] καὶ μηθὲν ἄποπον π[αραλαβόντων]: so *ib.* 37¹². A weaker sense appears in P Lond 1170 *verso*⁸ (A.D. 258-9) (= III. p. 193) ἐκτινάσσοντες ἐπὶ μὲν τῷ ἔλαιῳ, so¹¹ and cf. Preisigke 4369 b²⁰ f. (iii/B.C.). For the subst. see P Fay 114²² (A.D. 100) μὴ ὄν (i. οὖν) ληρήσης τὸν ἐκτιναγμόν σου, "don't talk nonsense about your threshing" (Edd.). It is used metaphorically in Nahum 2¹¹ ἐκτιναγμός καὶ ἀνατιναγμός, καὶ ἐκβραγμός καὶ καρδίας θρασυμός.

ἔκτος.

For a ἔκτη παραδείσων, or a tax of $\frac{1}{8}$ levied upon gardens, see the editors' note to P Tebt II. 343⁶⁹ (ii/A.D.), and cf. the introduction to P Oxy VI. 917 (ii/iii A.D.). Also Preisigke 1924² (A.D. 73-4) ἔκτου ἔτους Οὐεσσασιανοῦ τοῦ κυρίου.

ἐκτός

is found in the substantival phrase τὸ ἐκτός, as in Mt 23²⁸, in P Tebt II. 316⁹⁸ (A.D. 99) οἰκῶ δὲ ἐν τῷ ἐκτός τῇ (i. τῆς) ξυληρᾶ (?—ās), "on the outskirts of the wood-market (?)." Cf. P Oxy X.1258⁸ (A.D. 45) where the writer declares that he will appear before the strategus—ὄντα ἐκ[τ]ὸς ἱεροῦ βω[μ]οῦ κτλ., "unprotected by any temple, altar," etc., *ib.* 1295¹¹ (ii/iii A.D.) δέο οὖν, μὴ ἀνάπειθε αὐτὸν τοῦ ἐκτός μου ἐ[ξ]ίνα,

"I therefore beg that you will not persuade him to desert me" (Edd.), and P Amh II. 143¹⁰ (iv/A.D.) μὴ θελήσης οὖν, κύριε, μῖνε (i. μείναι) ἐκτός ἡμῶν αὐριον, "so please, sir, do not stay away from us to-morrow" (Edd.). In the long astronomical papyrus P Par 1²⁹⁸ (ii/B.C.) we have ἐκτός ἡμέραν μίαν καὶ νύκτα, "except for a single day and night." Ἐκτός is used absolutely in P Tebt II. 380⁹ (A.D. 67) οὐλλή χιρεὶ δεξιά ἐκτός(s): cf. *OGIS* 762¹² (ii/B.C.) ἂ δ[ε] ἂν προστιθῶσιν ἐν ταῖς συνθήκαις, ἐνέστ[ω] ἐν ταῖς συνθήκαις, ἂ δὲ ἂν ἀφέλ[ω]σιν τῶν συνθηκῶν, ἐκτός ἔστω, and *Syll* 567 (ii/A.D.) where the external purifications required in drawing near to a temple are headed—καὶ τὰ ἐκτός. See also Kuhring, p. 50f. For the pleonastic negation ἐκτός εἰ μὴ (as in 1 Cor 14⁵, 15², 1 Tim 5¹⁸) Deissmann (*BS* p. 118) cites an inscription of Mopsuestia in Cilicia, belonging to the Imperial period—ἐκτός εἰ μὴ [ε]ἰ ἀν Μάγνα μόνη θε[ε]λήση (Waddington *Inscriptions*, iii. 2, No. 1499). See also the Lycian inscr. in *JHS* xxxiv. (1914), p. 31, No. 44⁶ ὦν ὁ ἐλέν[ε]ας λήψετε τὸ τρίτον, ἐκτός εἰ μὴ τι ἐγὼ ἐν[γ]ραφῶς ἐπιτρέψω. On the form of the word as a derivative of ἐξ, see Moulton *Gr.* ii. § 130.

ἐκτρέπω.

In P Ryl II. 133²² (A.D. 33) the mention of the danger of fields being "left unsown"—εἰς ἄσπορον ἐκτραπή[α]ι—shows the verb in a more general sense than in the possible medical reference in Heb 12¹³ ἴνα μὴ τὸ χῶλον ἐκτραπή, "be put out of joint" (RV mg.). For the meaning "turn aside," as in 1 Tim 1⁶, we may compare Epict. i. 6. 42 οἱ δ' ὑπ' ἀγενείας εἰς μίμψεις καὶ [τὰ] ἐγκλήματα τῷ θεῷ ἐκτρέπόμενοι, and for the acc. constr., as in 1 Tim 6²⁰, see Oenoanda col. 29, 7 ἐ. δεῖ τοὺς σοφιστικοὺς λόγους (cited by Nägeli, p. 19), and Musonius p. 26⁴ τὰ μὲν ἀληθῶς κακὰ πάση μηχανῇ ἐκτρέπεσθαι.

ἐκτρέφω.

With the use of this verb in Eph 6⁴ we may compare P Ryl II. 178¹⁴ (early i/A.D.), an agreement with a nurse, in which she states—θέθειμαι τὴν ὁμολογίαν καὶ ἐκτρέφω τὸ δουλικὸν σωματίον Θερμοθαρίον ἐπὶ τὰ δύο ἔτη, "I have made the agreement and I will nurse the infant slave Thermontharion for the two years" (Edd.), and the interesting inscr. from the southern cemetery at Karabunar (Calder, No. 8) in which a son commemorates his mother—τὴν τε [οἰκ]ίαν κυβερνήσασα ἀνεκλήτως καὶ τὸ παιδίον ἐκτρέψασα. See also *Syll* 326³⁴ (i/A.D.) τὸν μὲν ἐκθρέψαντα αὐτὸν, and *Menandrea* p. 41⁵⁷⁷ παιδία ἐκτρέφομεν.

ἔκτρομος.

For this form, which is read in Heb 12²¹ Ἔκτρομος, we may compare the Hadrumentum inscription of iii/A.D., reproduced by Deissmann *BS* p. 273 ff., 25 ff. ὀρκίζω σε τὸν συνείσαν[τ]α πᾶσαν τὴν οἰκουμένην καὶ τὰ ὄρη ἐκτραχηλίζοντα καὶ ἐκβρά[ξ]οντα, τὸν ποιούντα ἔκτρομον τὴν [γ]ῆν ἄπασ(αν), "causeth the whole earth to quake." See also the great magical Paris papyrus³⁰⁷⁶ (= Deissmann *LAE* p. 254) ὀρκίζω σε, πᾶν πνεῦμα δαιμόνιον, τὸν ἐφορῶντα ἐπὶ γῆς καὶ ποιούντα ἔκτρομα τὰ θεμῖλια αὐτῆς, and Wunsch *AF* 5²⁶ ὀρκίζω σε . . . τὸν ποιούντα ἔκτρομον τὴν [γ]ῆν ἄπασ(αν): cf. Ps 103 (104)²².

ἔκτρωμα.

This NT ἄπ. εἶρ. (1 Cor 15⁸, cf. Numb 12¹²) may be illustrated from the verb in P Goodsp Cairo 15¹⁵ (A.D. 362) where a complaint is made with reference to certain persons—τὴν μὲν Τάησιν βαρέαν οὖσαν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρωσαν (l. —αν) τὸ βρέφος, “to Taesis who was pregnant they occasioned by their violence the miscarriage of her child” (Ed.). Cf. also Apoc. Petr. 11 αὐται δὲ ἦσαν α[ἰ] τὰ βρέφη φθείρουσαι καὶ ἐκτρώσασαι. Ἐκτρωσμός is found *Preisigke* 3451^{9, 10}. Ptesych.: ἔκτρωμα· παιδίον νεκρὸν ἄωρον. ἐκβολὴ γυναικός. For the form see Moulton *Gr.* ii. § 119 (δ).

ἐκτρέω

is by no means so common as we might have expected. In P Par 26²¹ (B.C. 163–2) (= *Selections*, p. 15) the Serapion Twins petition Ptolemy and Cleopatra against those who had maltreated them and “were appropriating the privileges conferred on us by you”—τῶν . . . τὰ ὑφ’ ὧμῶν ἡμῖν χρηματιζόμενα ἐκφερομένῳν: cf. *Michel* 1001^{ii. 22} (c. B.C. 200) μὴ ἐχέτω δὲ ἐξουσιαν μηδὲ ἐξενέγκαι τῶν ἐν τῷ μουσείῳ ὄντων μηθέν. In another papyrus in the Paris collection the verb occurs in the passive in connexion with an assault. P Par 14²⁸ (ii/B.C.) ἀφορήτῳ δὲ ἀνομίᾳ ἐξενεχθέντες καὶ ἐκπηδήσαντές μοι . . . πληγὰς ἔδωκαν: cf. also P Tebt I. 5^{iii. 68} (B.C. 118) ὁμοίως δὲ καὶ τοὺς πλείονας καρπέαις (l. καρπέας) ἐξηνεγημένους ἕως τοῦ αὐτ[οῦ] χ[ρ]όνου τῶν ἐπιτίμων, “likewise (they remit) the penalties incurred by those who have appropriated more (than their due) emoluments up to the same period.” An interesting use is found in a Question to the Oracle, P Fay 138³ (i/ii A.D.) Κύριοι Διόσκουροι, ἧ κρίνεται αὐτὸν ἀπελθεῖν ἐς πόλιν: τοῦτο ἐκξενεικον καὶ συμφουήσατο πρὸς τὸν ἀδελφόν σου, “O lords Dioscuri, is it fated for him to depart to the city? Bring this to pass, and let him come to an agreement with thy brother” (Edd.): cf. BGU I. 229³ (ii/iii A.D.) cited *s.v.* ἀσθένεια. In *Syll* 152⁴⁸ (B.C. 330–25) τὴν βουλὴν προβουλεύσασαν ἐξηνεγκεῖν εἰς τὴν πρώτην ἐκκλησίαν περὶ Ἡρακλείδου, the meaning is to “produce” or “make public” a προβούλευμα, a “preliminary decree” which became a βούλευμα, when passed by the Ecclesia. The subst. ἐκφόριον is used of “rent in kind” as distinguished from φόρος “rent in money” as in P Tebt II. 377^{28 ff.} (A.D. 210): see the editors’ note *ad l.c.*, and cf. *Modica Introduzione*, p. 163 f.

ἐκφεύγω.

P Oxy VI. 805²⁵ (A.D. 123) οιομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἃ διέπραξεν, “thinking by this means to escape the consequences of her misdeeds” (Edd.). In the curious P Ryl I. 28 (iv/A.D.), in which prognostications are drawn from the involuntary quivering of various parts of the body, we have 164 ff. σφυρὸν εὐώνυμον ἐὰν ἀλγῆται, ἐν κρίσει βαρη[θ]εῖς ἔσται καὶ ἐκφέυξεται, “if the left ankle quiver, he will be burdened with a trial, and will be acquitted” (Ed.): cf. Rom 2³. In the iv/A.D. Christian letter, P Heid 6¹³ (= *Selections*, p. 126), the writer, citing loosely from Prov 10¹⁸, has—ἐν γὰρ [πο]λλῇ λαλιᾷ οὐκ ἐκφέυξον[ται] (τ)ῆ(ν) ἁμαρτή. MGr ξεφεύγω.

ἐκφοβέω.

P Lond 342⁹ (A.D. 185) (= II. p. 174) καὶ ἐκφοβηθέντες ἀφανεῖς ἐγένοντο, *Preisigke* 4284¹⁰ (A.D. 207) ἐκφοβῶν ἡμᾶς.

ἐκφύω

survives in MGr ξεφυτρῶν, “shoot up,” “flourish.” The adj. ἐκφυής is found in Vett. Val. p. 110¹⁵ ἐκφυεῖς τοῖς ὀδοῦσιν ἢ τοῖς ὀφθαλμοῖς ὑπόστραβοι, “with prominent teeth or squinting eyes.”

ἐκχέω.

With Mt 23²⁶ cf. *Syll* 816⁵ (ii/B.C.) (= Deissmann *LAE* p. 424) ἐγχέαντας αὐτῆς τὸ ἀνάτιον αἶμα ἀδικῶς. For the subst. see P Tebt I. 86⁹ (late ii/B.C.) ἐκχύ(σεως) Ἰππῶνος βαλα(νείου), P Lond 1177⁸⁴ (A.D. 113) (= III. p. 183) ἐκχύσεων, and for a previously unknown adj. see P Oxy IX. 1220¹⁶ (iii/A.D.) πέμψις μοι τοὺς ἐκχυσιαίους ἡλους, “you will send me the nails for emptying (?)” (Ed.). For other compound forms cf. P Ryl II. 154¹⁴ (A.D. 66) λιβὸς διῶρνε λεγομένη Ἀρχείου δι’ οὗ (l. ἡς) ἀποχεῖται (l. ἀποχεῖται) ὁ κληρ[ο]ς, “on the west the dyke called that of Archias by which the holding is drained,” and 18 διῶρνε εἰς δν (l. ἡν) εἰσχεῖται[ι] ὁ κληρ[ο]ς, “the dyke into which the holding drains.”

ἐκχωρέω

is used absolutely, as in Lk 21²¹, in P Lond 106¹⁶ (B.C. 261 or 223) (= I. p. 61) ἐμοῦ δὲ οὐκ ἐκχωροῦντος. Other ex. of the verb are P Magd 20⁷ (B.C. 221) δέομαι . . . ἐπαναγκάσαι αὐτοὺς ἐκχωρῆσαι τῆς οἰκίας, P Amh II. 30⁴² (ii/B.C.) παρηγγελαμεν τῆι Θεμβῶτος ἐκχωρεῖν ἐκ τῆς οἰκίας, and P Tebt II. 310³ (A.D. 186) ὁμολοκῶ ἐκχωρῆσῃ (l. ὁμολογῶ ἐκχωρῆσαι) τῷ πληθὶ τῶν ἱερέων ὡσα (l. ὅσα) ἔχω ἔτη τῆς μιᾶς ἡμέρας ἀρούρης ἱερουτικῆς, “I acknowledge that I have surrendered to the corporation of priests for my term of years the 1½ arourae of temple land” (Edd.). The verb is used transitively in BGU I. 96¹³ (2nd half iii/A.D.) ἐκκεχωρηκ[ε]ναι αὐτοὺς αὐτὸν τῷ Μάρωνι κυριευτικῶς. Cf. MGr ξεχωρῶω “separate,” “pick out.”

ἐκψύχω.

To Hobart’s (p. 37) medical instances of this rare verb, which is confined in the NT to Lk (Ac 5^{6, 10}, 12²³), we may now add Herodas iv. 29 οὐκ ἐρεῖς αὐτήν, ἢ ἡν μὴ λάβῃ τὸ μῆλον, ἐκ τάχα ψύξει, where the tmesis gives a gasping effect that suits the sense admirably. MGr ξεψύχω.

ἐκών.

In a deed of gift BGU III. 993¹⁰ (B.C. 127) the signatories are introduced by ἐκόντες συνεγράψαντο. From the inser. we may cite *Syll* 810⁴ εἰ δέ τι ἐκὼν ἔξαμαρτ[ή]σει, οὐκ ἐμὸν ἐπαράσ[α]σθαι, δικῆ δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]: cf. Rom 12¹⁰. In *OGIS* 139¹⁰ (ii/B.C.) the priests of Isis complain that they are obliged παρουσίας αὐτοῖς ποιῆσθαι οὐχ ἐκόντας, evidently with reference to the preparations which the παρουσταί or “visits” of high officials entailed.

ἐλαία.

In the magical spell for casting out demons, P Par 574¹²²⁹ (iii/A.D.) (= *Selections*, p. 113), the instruction is given—βάλε εμπροσθεν αὐτοῦ κλώνας ἐλαίας, “place before him (i.e. the possessed one) branches of the olive-tree.” See also CP Herm I. 28¹⁴ ἐλαία[ι] ἐσκορπισμένοι ζωφουτώσαι ζ. The word refers to the fruit, as in Jas 3¹², in P IIb I. 49⁸ (c. B.C. 257) ὅπως ἂν ἐμβάλῃται τὰς ἐλαίας εἰς βίκους, P Fay 130¹⁸ (iii/A.D.) κεράμιν ἐλεών (l. ἐλαιών), P Oxy XI. 1494¹⁶ (early iv/A.D.) ἀγοράσω ἐλέας κνίδια παλαῖά, “I will buy some old jars of olives” (Edd.), where the sense is collective as in the next exx. For contracted forms from a nom. ἐλάα, see P Ryl II. 97⁷ (A.D. 139) τὸν δὲ κατασπασμὸν τῆς ἐλάς ποισόμεθα, “we will perform the gathering of the olives,” *ib.* 130¹¹ (A.D. 31) ἐτρέγγησαν ἐκ τῶν καρπῶν οὐκ ὀλιγὴν ἐλάν, “they gathered of the fruits a quantity of olives,” and *ib.* 231⁴ (A.D. 40) τὴν ἐλάν. In PSI IV. 438⁸ (iii/B.C.) νυνὲ δ’ ἐλαία γέγονεν τῆι κς, ἐλαία seems = “gathering of olives.” The adj. ἐλαίνος is found e.g. in P Ryl II. 138¹¹ (A.D. 34) φυτὰ ἐλαίνα διακώσια, and ἐλαϊκός e.g. in P Fay 91¹⁸ (A.D. 99) ἐλαϊκοὺς καρπούς. MGr ἐλαί.

ἐλαιον.

For ἐ. = “olive-oil,” it is sufficient to cite P Par 43⁴ (B.C. 154) καλῶς ποιήσεις ἀποστείλαί μοι ἡμίχουν ἐλαίου, P Oxy I. 91¹⁴ (receipt of wages for nursing—A.D. 187) ὑπὲρ τροφείων καὶ ἐλαίου καὶ ἱατισμοῦ, P Grenf II. 77³⁶ (iii/iv A.D.) (= *Selections*, p. 122) where arrangements are made that a man conveying a dead body should be entertained ἐν ψωμίσι καὶ [οἰ]γαρίῳ καὶ ἐλαίῳ, and the Christian letter P Heid 6²¹ (iv/A.D.) (= *Selections*, p. 127) καταξίωσον δέξασθαι τὸ μικρὸν ἐλεόν διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου. The word is used = “olive-tree” in P Petr I. 29⁷ (iii/B.C.) τὸ δὲ ἐλαιον δέδωκεν χουῖς s. For ἐλαιοκάπηλος, see PSI IV. 372⁸ (B.C. 250–49), and for ἐλαιουργεῖον, *ib.* 438⁸ (iii/B.C.).

ἐλαιών.

Deissmann (*BS* p. 208 ff.) has sufficiently demonstrated against Blass (*Gr.* pp. 32, 64, 85) the reality of this word: see also *Proleg.* pp. 49, 69, 235, and add from the recently published P Ryl II. 130⁹ (A.D. 31) εἰς τὸν ὑπάρχοντά μοι . . . ἐλαιῶνα, 138⁹ (A.D. 34) εἰς τὰ νεώφυτα τῶν ἐλαιῶνων, “into the young plantations in the olive-yards” (Edd.), 152¹¹ (A.D. 42) ἐν ἐλαιῶνι Θερμουθαρίου, also P Lond 214¹⁰ (A.D. 270–5) (= II. p. 161, *Chrest.* I. p. 209) εἰς ἀμπελικὸν χωρίον καλούμενον Ἐλαιῶνα. The formation is a favourite one, as φοινικῶν, “palmgrove” (P Amh II. 313^{at}—B.C. 112, P Gen I. 38⁵—A.D. 207–8), καμηλῶν, “camel-shed” (P Oxy III. 507²⁰—A.D. 169, 533²²—ii/iii A.D.). The specializing of the —ών suffix (“place of . . .”, as in ἀνδρῶν, γυναικῶν, κοιτῶν, etc.) for *groves* is found in δαφνῶν, ἀμπελῶν, φηγῶν, πιτυῶν, μηλῶν, κυπαρισσῶν, σκῶν, Ἐλικῶν (“willow mountain”)—the last a specially good parallel for Ἐλαιῶν, if the etymology is sound. Cf. Brugmann *Kürze Vergl. Gramm.* § 414, and Moulton *Gr.* ii. § 61 (δ).

PART III.

ἐλάσσων.

In P Petr III. 32(f)¹⁰ a complaint is brought against a tax-collector that he makes agreements “at too low a rate” with certain persons who are liable to the police tax—ἐξ ἐλάτ[τ]ο[νο]ς συνχωρήσεις ποιεῖται: cf. P Par 63²⁸ (B.C. 165) (= P Petr III. p. 20) ἕκαστον αὐτῶν γεω[ργ]ήσειν ἐπὶ τὸ ἔλασσον, “that each man is personally liable for field labour on the smaller assessment” (Mahaffy), *ib.* 120 (= *ib.* p. 28) τοῖς δυναμένοις οὐκ ἔλασσον τοῦτον μεριστέον, “not less than this (assessment) is to be allotted to those who are capable” (*ib.*), and P Oxy II. 237^{viii.11} (A.D. 186) ἐπ’ ἐλλάττονι συμβήσεσθαι, “to accept less than the full amount” (Edd.). So P Giss I. 61¹⁸ (A.D. 119) ἀξιούμε[ιν] . . . τὴν ἐξέτασιν ποιήσασθαι πρὸς τὸ μηδὲν ἔλασσον τῶι φίσ[κω] ἐπακολουθήσαι, with which the editor contrasts P Oxy II. 279³ (A.D. 44–5) πλεῖον περιποιήσαι τοῖς δη[μοσ]ίοις. For a direct antithesis with πλεῖων, see PSI III. 187¹⁰ (iv/A.D.) μισθώσασθ[αι] . . . [ἀρ]ούρας δέκα ἢ ὄσας ἐάν ὄσ[ι] ἐπὶ τὸ πλεῖον ἢ ἔλασσον, and for a similar antithesis with μεῖζων see P Ryl II. 77³⁹ (A.D. 192) Ὁ. εἰπ(εν) ἀναδεξάμενος τὴν μεῖζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον’ ἀποφεύγειν, “O. said:—‘A person who has offered to undertake the greater office ought not to shun the lesser’” (Edd.). For the corresponding subst. cf. e.g. P Tebt I. 97¹ (B.C. 118) where an account of payments in kind is headed—list of payments εἰς τὴν μι[σ]θωσίῳ τοῦ αὐτ[οῦ] (ἔτους) εἰς τὸ ἐλάσσωμα, “on account of leases of the said year to meet the deficiency,” and BGU IV. 1060²⁶ (time of Augustus) ἀξιούμεν ἐν μηδενὶ ἐλαττώματι ἡμᾶς πρόνοιαν γενέσθαι. On the interchange of -σσ- and -ττ- see Mayer *Gr.* p. 223, and Moulton *Gr.* ii. § 43.

ἐλαττονέω.

Grimm’s statement that this NT ἄπ. ἐρ. (2 Cor 8¹⁵ from LXX Exod 16¹⁸) is “not found in prof. auth.” requires correction, in view not only of Aristot. *de plant.* 2. 3 p. 825^a, 23 (as Thayer), but of P Magd 26¹² (B.C. 217) ἐπαναγκάσαι αὐτὸν ἀπορῶναί . . . τὸ διάφορον τῶν ἐλαττονούτων ἰδὲ κεραμίων, cf. ⁹, and the illiterate BGU IV. 1195¹⁹ (c. B.C. 10) ἐλατωνί, apparently = ἐλαττονέι.

ἐλαττώω.

For this, the more ordinary equivalent of the foregoing verb, we may cite P Tebt I. 19¹¹ (B.C. 114) σὺ δὲ ὀρθῶς ποιήσεις τὸ προσάγγελμα μὴ ἐλαττώσας παρὰ τὸ πρῶτον, “you will be right in not diminishing the report compared with the first one” (Edd.), *ib.* II. 382¹³ (B.C. 30–A.D. 1) ἐμ μηδενὶ ἐλαττουμένου τοῦ Ἀκουσιλάου ἐν ἧ ἔχει μ[ο]στῶ μισθωσί, “Acusilaus shall incur no loss in the lease which he holds of me” (Edd.), P Lond 897¹ (A.D. 84) (= III. p. 206) λαογραφίας τότε γὰρ ἔλασσωθεῖς ὑπὸ τοῦ πρόντος κωμογραμματέως, and P Hamb I. 81² (A.D. 136) μὴ ἐλαττουμένων ἡμῶν ὑπὲρ ὧν ὀφίλεται λοιπῶν φόρων τοῦ αὐτοῦ ἰδὲ (ἔτους), “ohne dass wir beeinträchtigt werden in Bezug auf die übrigen Abgaben desselben Jahres, die Ihr uns noch schuldet” (Ed., who refers to Grafenwitz *Einführung* i. p. 31).

ελαύνω

is found in the illiterate P Fay III²⁰ (A.D. 95–6) λέγον (l.—ων) ὅτι (l. ὅτι) σὺ εἶρηχας πεζῶι [τὰ] χ[ι]ρίδια ἐλάσαι,

"saying that you had told him to drive the pigs on foot." For ships "driven" by the wind, as Jas 3⁴, cf. *Preisigke* 997 (iv/A.D.) ἦκω εἰς τὸν τόπον ἀπὸ Συνένης καταπλέων ὑπὸ χειμῶνος ἐλασθείς, where note the late form of the aor. pass. The verb is used in connexion with horses in Wünsch *AF* 4⁶⁰ (iii/A.D.) αἱ ἵπποι οὐς μέλλουσιν ἐλαύνειν.

ἐλαφρός

occurs literally in P Giss I. 47⁷ (time of Hadrian) ὁ μὲν γὰρ θώραξ . . . τὸ μείζον ἐλα[φ]ρότατος ὡς μὴ κάμνειν τὸν φοροῦντα αὐτὸν [ἡ]γοράσθη κτλ., and *Preisigke* 315 (a sepulchral inser.) ἐλαφρά σοι γῆ γένοιτο, "sit tibi terra levis." For the verb ἐλαφρίζω see *Syll* 330²⁶ (Roman age) ἵνα μὴ δῶ ἄ ἀμετέρα πόλις, ἀλλὰ ἐλαφρισθῆ, and for ἐλαφρῶν the Christian P Gen I. 14²² (Byz.) ἐ]λαφρυνθῆναι τῶν χρεῶν. See also *Cagnat* IV. 292³ (Pergamon—B.C. 130) περὶ ἐλαφροκίας, "as regards lowering of interest." The adj. ἐλαφρός (—ύς) survives in MGR beside ἀλαφρός.

ἐλάχιστος.

For this form as a true superlative, as in 1 Cor 15⁹ (cf. *Proleg.* p. 79), we may cite P Tebt I. 246⁷ (B.C. 117) ἐπὶ τὸ ἐλάχιστον. "at least": the document is official, though written in very bad Greek. It survives even as late as viii/A.D. in P Lond 77³² (= I. p. 233) ἀπὸ μικροῦ εἵδους ἕως ἐλαχίστου. The phrase ἐν ἐλαχίστῳ, as in Lk 16¹⁰, cf. Josh 6⁶, occurs in P Catt^v. 23 (ii/A.D.) (= *Chrest.* II. p. 122), and the plur. in P Hib I. 27³⁵ (B.C. 301-240) ὡς σὺν ἡδυνάμην ἀκριβέστατα ἐν ἐλαχίστοις συναγαγεῖν. With reference to persons, as Mt 5¹⁹, see *Syll* 418⁵⁸ (A.D. 238) καὶ γὰρ ὡς ἀληθῶς ἀπὸ πολλῶν οἰκοδομησῶν εἰς ἐλαχίστους κατατελεῖσθαι.

ἐλαχιστότερος.

With this form (Eph 3⁶) we may compare the double superlative μεγαίστατος in the horoscope P Lond 130⁴⁰ (i/ii A.D.) (= I. p. 134) ὅθεν ὁ μὲν μεγαίστατος ἥλιος καὶ τῶν ὄλων δυνάστης. See further *Proleg.* p. 236.

Ἐλεάζαρ.

For this proper name cf. BGU III. 715¹⁻⁸ (as amended—A.D. 101-2) Ἐλεά[ζαρος] Π[ολεμ]αίου, and the sepulchral inser. *Preisigke* 719 (i/A.D.) Ἐλεάζαρε ἄωρε χρηστὲ πασιφίλει: see also *ib.* 1163 (B.C. 28) Ἐλεάζαρος χρηστός κτλ.

ἐλεάω.

See *s.v.* ἐλεέω.

ἐλέγχος

occurs = "proof," "evidence," as in Heb 11¹, in P Oxy II. 237^{viii}. 17 (A.D. 186) τότε ἐὰν θαρρῆ τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ἐ[λ]ισλεύσεται, "then if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.), P Strass I. 41⁶ (A.D. 250) "I don't require papers for this case," ὁ γὰρ ἐλέγχος δεικνύ[σει] [ἐ]κ τε μαρτύρων καὶ τῶν πεπραγμένων αὐτῶν ὑπὸ τῆς ἀντιδικου. In BGU IV. 1138³ (B.C. 19-18) (= *Chrest.* II. p. 123) the meaning is rather "conviction," as in the received text of 2 Tim 3¹⁶, ἐφάνη τῷ Κασίῳ δυν(ι) ἐναῖθα, τὸν τῆ(ς) Σάειως δεσμοφύλακ(α)

Χαιρήμονα καλέσαι, καὶ ἐλέγχο(μένου) αὐτο(ῦ) πρὸς ἐλέγχο(ν) τοῦ Ἰσχυριώ(νος), ὁ ἠδίκησεν, ἐμαρτύρησεν) ὁ δεσμοφύλαξ Χαιρήμων(ω) περὶ το(ῦ) παραδεδόσθαι αὐτῷ τὸν Πάπ[ια]ν κτλ. See also *Kaibel* 814 Ἐρμῆς δίκαιός εἰμι καὶ με Σ[ώστρατος] ἔστησ' ἐλέγχον τῶν δικαίων καὶ ἀδίκων.

ἐλέγγω.

For the meaning "convict," i.e. bring to light the true character of a man and his conduct, as in the Fourth Gospel (3²⁰, 8¹⁶, 16⁸), see the citation from BGU IV. 1138 *s.v.* ἐλέγχος, and cf. P Amh II. 33³⁴ (c. B.C. 157) ἐὰν δέ τις τῶν καταβλαπτόντων τὰς προσόδους ἐλέγθησιν συνηγορήσας περὶ πράγματός τινος, αὐτὸν τε πρὸς ἡμᾶς μετὰ φυλακῆς ἐπιστείλατε, "if any of these who are injuring the revenues is in the future convicted of having acted as advocate in any case, send him to us under arrest" (Edd.), P Strass I. 41³¹ (A.D. 250) οἴτι[νες] δύνανται ἐκέινους ἐλέγξαι. In a Lycian inser. *JHS* xxxiv. p. 14, No. 18²⁰ we find ὁ ἐλέγξας = "the prosecutor." For the milder sense "expose," "set forth," which best suits this word in 1 Cor 14²¹, Eph 5¹² (where see Robinson's note), cf. such a passage from the vernacular as P Hib I. 55³ (B.C. 250) παραγενοῦ εἰς Ταλαῶν ἡδὴ ἄγων καὶ τὸν ποιμένα τὸν ἐλέγξοντα περὶ ὧν ἡμῶν εἴπας, "come to Talao at once, and bring with you the shepherd in order that he may give evidence in the matter about which you told me" (Edd.): see also P Oxy II. 237^{viii}. 40 (A.D. 186) ἵν' εἴ τις γένοιτο ζήτησις εἰς ὑστερον περὶ τῶν μὴ δεόντως ἀπογραφαιμένων ἐξ ἐκείνων ἐλέγθῶσι, "may supply the proofs." In *ib.* vii. 38 we have καὶ ἐκέλευ[σεν] δι' [ἐρ]μηνέως αὐτὴν ἐνεχθῆν[α], τὴ βούλεται, where the editors understand ἐνεχθῆναι as a corruption of ἐλέγθῆναι and translate "and he ordered that she should be asked through an interpreter what was her choice": cf. P Tebt II. 297¹⁷ (c. A.D. 123) ἔγραψας τῷ στρατηγῷ ἐλ[έγξαν]τα δηλώσαι σοι, "you wrote to the strategus to make an inquiry, and state the facts to you" (Edd.).

ἐλεεινός.

See the late P Oxy I. 130³ (vi/A.D.) π(αρά) Ἀνοῦπ ἐλεεινοῦ ὑπετέρου δούλου: cf. 7 and *ib.* 131² (vi/vii A.D.). The form ἐλεινός read by WII in Rev 3¹⁷ (see *Notes*², p. 152) is explained by Blass-Debrunner (p. 20) as ἐλεινός = ἐλεινός.

ἐλεέω (—άω)

is found in the interesting but obscure letter written to a man in money difficulties BGU IV. 1079²³ (A.D. 41) (= *Selections*, p. 40) ἐρώτα αὐτὸν καθ' ἡμέραν τάχα δύναται σε ἐλεῆσαι, "ask him daily: perhaps he can have pity on you": cf. P Fay 106¹⁶ (c. A.D. 140) ἐξησθῆνησα[. . . .] κύριε, ὅθεν ἀξῶ σαὶ τὸν σω[τήρα] ἐλεῆσαι με. "I became very weak, my lord; wherefore I entreat you my preserver to have pity on me," P Oxy VI. 904² (v/A.D.) (cited *s.v.* γηράσκω), and from the inscr. *Syll* 418⁶⁸ (A.D. 238) ἵνα ἐλεθίντες διὰ τὴν θεῖαν σου πρόνοιαν κτλ. For a Christian use, see the prayer P Oxy III. 407³ (iii/iv A.D.) βοήθησόν μοι ἐλεῆσόν με ἐξάλιψόν μοι τὰς ἁμαρτίας. For a suggestion that "Kyrie eleison was a common Jewish prayer formula, which was adopted by Christians," see *JTS* xvi. p. 548 f. Sharp (*Efract.* p. 4) cites in illustration of Mt 20³⁰ f. Epict. ii. 7. 12 τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ: κύριε,

ἐλέησον· ἐπίτρεψόν μοι ἐξελθεῖν—a passage dealing with divination. In MGr the verb is used with the acc. = “give alms to.”

WH read forms derived from ἐλεᾶω in Rom 9¹⁶, Jude 22^f. For other exx. of the mixing of —άω and —έω in the NT cf. Blass-Debrunner *Gr.* p. 50, and on the similar tendency in “vulgar” writers and in MGr see Maidhof *Begriffsbestimmung*, p. 361 f.

ἐλεημοσύνη.

In the Christian P Gen I. 51²⁶ the writer, after petitioning a certain Amminaeus to use his influence in preventing a widow's only son from being taken on military service, continues—καὶ ὁ θε(ὸς) ἀποδίδι (/. ἀποδίδοι) σο[ι] πρὸς τὴν ἔ[λ]ημοσύνην σου. McNeile's statement (*ad* Mt 6²) that the word is not used specifically for “almsgiving” earlier than B. Sira will require modification if the early date ascribed to Tobit, in which the word is very frequent, is accepted (cf. *Oxford Apocrypha* i. p. 183 ff.). The word survives in this sense in MGr.

ἐλεήμων.

P Leid W^{ii.27} (ii/iii A.D.) ἐλεήμων ἐν ὤραις βιαίος (/. —αις). In the NT the adj. is confined to Mt 5⁷, Heb 2¹⁷: in the LXX it is frequent of God, but of men only in Ps 111 (112)⁴ and *ter* in Prov.

ἔλεος.

The masc. form of this word, which in the NT is wholly rejected by WH, and in the LXX is comparatively rare (e.g. Ps 83 (84)¹²; see further Thackeray *Gr.* i. p. 158) is found in *Syll* 376²¹ καὶ νῦν δὲ οὐ δι' ἔλεον ὑμᾶς, ἀλλὰ δι' εὐνοίαν εἰεργετῶ, Nero's address to the Greeks at Corinth: the Emperor's composition master took care that he atticized properly in this great oration. For the word see also P Magd 18⁶ (a petition—B.C. 221) ἵνα ᾧ, βασιλεῦ, διὰ σοῦ τοῦ δικαίου καὶ ἐλέου τετευχῶς εἰς τὸ [λοι]πὸν τοῦ βίου. The subst. remains neuter in MGr, cf. Hatzidakis *Gr.* p. 357. and see further Moulton *Gr.* ii. § 54.

ἐλευθερία.

The historical background which lends so much significance to the Pauline descriptions of the ἐλευθερία which His people enjoy in Christ, has been vividly presented by Deissmann *LAE* p. 324 ff. Here, in illustration of the phrase ἐπ' ἐλευθερία in Gal 5¹³, it must be enough to recall the interesting Delphi inscription of B.C. 200—199, *Syll* 845^{4f} ἐπρίατο ὁ Ἀπόλλων ὁ Πύθιος παρὰ Σωσιβίου Ἀμφισσέος ἐπ' ἐλευθερία σῶμ[α] γυναικείου, αἰ ὄνομα Νίκαία, τὸ γένος Ῥωμαίαν, τιμᾶς (cf. I Cor 6²⁰, 7²³) ἀργυρίου μᾶν τριῶν καὶ ἡμιμναίου . . . τὰν δὲ ὄνῶν ἐπίστρεψε Νίκαία τῶι Ἀπόλλωνι ἐπ' ἐλευθερία, “the Pythian Apollo bought from Sosibius of Amphissa, for freedom, a female slave, whose name is Nicaea, by race a Roman, with a price of three minae and a half of silver. . . . The purchase, however, Nicaea hath committed unto Apollo, for freedom.” The same phrase is found in BGU IV. 1141²⁴ (B.C. 14) ὡς δούλος ἐπ' ἐλευθερία θέλει ἀρῆσαι, οὗτω καὶ γὼ τὴν φιλίαν σου θέλων ἀμεπτ[ον] ἑματὸν ἐτήρησα.

ἐλεύθερος.

For the spiritual significance of this term in the Pauline writings cf. the preceding article, and what is said *s.v.* ἀπελευθερος. In the oldest Greek marriage contract we possess, P Eleph I (B.C. 311—0) (= *Selections*, p. 1 ff.), the contracting parties are described as ἐλεύθερος ἐλευθέρα, and in the curious law-suit, P Oxy I. 37^{i.18} (A.D. 49) (= *Selections*, p. 50), which recalls in various particulars the Judgment of Solomon, the nurse, who is charged with carrying off a foundling, defends herself on the ground that she did so ὀν[ό]ματι ἐλευθέρου, “in virtue of its being freeborn.” Other exx. of the adj. are P Ryl II. 117²⁶ (A.D. 269) πρὸς τὸ ἔχειν με τῶ ἐμᾶ ἐλευθέρου, “so that I may keep my property in freedom,” and P Oxy IX. 1186⁶ (iv/A.D.), the edict of a Preses in which it is declared that for slaves punishment by scourging (διὰ τῶν ἱμάντων) is lamentable (ἀνιαρόν), but “for free men to be submitted to such an outrage is contrary to the laws and an injustice”—ἐλευθέρους δὲ ἀνδρας τοιαύτην ὕβρειν ὑπομένειν οὔτε τοῖς [νόμοις] ἀκόλ[ου]θον ἀδικεῖαν τε [ἐ]χον ἐστίν.

For the adverb see P Teht II. 284⁷ (i/B.C.) where the writer informs his sister that in obedience to an oracular response from the god Soknebtunis—καταβήσομαι ἐλευθέρως, “I will go with holdness” (Edd.).

ἐλευθερόω.

For this verb, which is found “in innumerable documents of manumission,” see again Deissmann as cited *s.v.* ἐλευθερία. Cf. from the papyri P Oxy III. 494¹⁶ (A.D. 156) ἐλευθερουμένων δούλων σωμαίων with reference to certain slaves whom the testator had set free κατ' εὐνοίαν καὶ φιλοστοργίαν, “in consequence of their goodwill and affection.” The verb appears to be always punctiliar in the NT: see *Proleg.* p. 149. For subst. ἐλευθέρως see BGU II. 388^{i.16} (ii/iii A.D.) ἐπηνέχ[η]σαν βαβέλλαι δύ[ο] ἐλευθερώσαν τοῦ αὐτοῦ ὀνόματος διαφόροις χρόνοις (note dat. of point of time, as in Mk 6²¹ τοῖς γενεσίσι). MGr (ἐ)λευτερῶνω.

ἐλεφάντινος.

The adj. (Rev 18¹²) is found *quater* in *Syll* 586 (iv/B.C.). For the subst. = “elephant,” see *Preisigke* 174 (iii/B.C.) ἀποσταλῆς ἐπὶ τὴν θήραν τῶν ἐλεφάντων, and = “ivory” *Syll* 588^{165, 170} (c. B.C. 180).

εἰλίσσω.

In the directions for a love-philtre, P Lond 121⁴⁶³ (iii/A.D.) (= I. p. 99) we have ἐλιξον κ(α)ὶ β[ά]λε εἰς θάλασσαν: cf. further the magic papyrus *ib.* 122⁶⁷ (iv/A.D.) (= I. p. 118) ἐλλίξας τὸ ὑπόλοιπον τοῦ ῥάκου περι τὸν τράχηλόν σου, and *ib.* 46⁴⁰³ (iv/A.D.) (= I. p. 78) αἰθέριον δρόμο(ν) εἰλίσσω. The compound συνελίσσω is found P Oxy I. 113⁴ (ii/A.D.) συνήλιξα ἐκείνη τῆς ἐπιστολῆς δείγμα λευκῶνα, “I enclosed in the former packet a pattern of white-violet colour” (Edd.), P Giss I. 25⁷ συνήλιξα οὖν τὴν ἐπιστολήν Ἀπολλωτάτος τῆ Ἐρμοφίλου. The subst. ἐλιγμα is read by WH in Jn 19³⁹, following N⁸B.

ἔλκος.

Syll 802¹¹⁴ (iii/B.C.) ὑπὸ του ἀγρίου ἔλκος δεινῶς διακέι- μ[εν]ος, 803³⁶ (iii/B.C.) ἀνῆρ ἐν[τ]ὸς τὰς κοιλίας ἔλκος ἔχων. For ἔλκωσις, “ulceration,” see Vett. Val. pp. 3¹, 236⁶.

ἑλκίω.

P Petr III. 46 (1)²² οἱ ἐξειληφότες ἑλκίωσαι πλίνθου] ^β ὥστε εἰς τὴν συντελουμένην ἐν Πτολεμαίδι βασιλικῆν] κατάλυσιν, "who have contracted to draw 20,000 bricks to the Royal quarters which are being completed at Ptolemais" (Edd.), P Oxy I. 121²⁰ (iii/A.D.) τοὺς κλάδους ἔνικον (ἴ. ἔνεγκον) εἰς τὴν ὁδὸν πάντα εἶνα δῆση τρία τρία κέ ἑλκίωση, "carry all the branches into the road and have them tied together by threes and dragged along" (Edd.): cf. BGU III. 822² (iii/A.D.) μὴ μελησάτω σοι περὶ τῶν σιτικῶν εἶρον γεοργόν, τίς αὐτὰ ἑλκίωσῃ, ἀλλὰ τὰ σπέρματα τίς διδοῖ; With Jas 2⁸ cf. P Tor I. I^{vi}.¹¹ (B.C. 117) ἑλκυσθέντων ἀπάντων εἰς τὸ κριτήριον. A metaphorical usage is found in P Hib I. 83⁸ (c. B.C. 258-7) καὶ τοῦτο μὴ ἑλκίωσῃς, "and do not let this be delayed" (Edd.): see also PSI IV. 333² (B.C. 257-6) ἑλκ[υ]σθῆναι σε ἐν ἀρρωστίαι.

ἑλκω.

For the literal sense "draw," cf. PSI IV. 365¹¹ (B.C. 251-0) τῶν τὴν ὀπτὴν πλίνθον ἑλκόντων, *OGIS* 483⁸² (ii/B.C.) εἰάν τινες ἐν ταῖς ὁδοῖς χοῦν ὀρύσσωσιν . . . ἢ πλίνθους ἑλκωσιν. In P Magd I1⁶ (B.C. 221) it is used of "towing" a ship—μόγις ἑλκοντες τὸ πλοῖον ἡγάγομεν ἐπὶ τὸν ὄρμον τοῦ Ἀρσινόιτου, and in P Tebt II. 383²³ (A.D. 46) of an exit "leading" to the north and east—δ[ι]ὰ τῆς ἑλκω[ύ]σης] εἰς τὸν βορρᾶ (ἴ. βορρᾶν) καὶ ἀπληλιώτ[η]ρον ἐξόδου: cf. P Oxy II. 259²⁸ (A.D. 23). See also for meaning "compel," "impress," P Tebt I. 517⁸ (B.C. 118) προστετάχασι δὲ μηδὲ τοὺς στρα(τηγούς) καὶ τοὺς ἄλλους τοὺς πρὸς ταῖς πραγματείαις ἑλκειν τινὰς τῶν κατοικούντων ἐν τῇ χώρᾳ εἰς λειτουργίας ἰδίας, "and they have decreed that the strategi and the other officials may not compel any of the inhabitants of the country to work for their private service" (Edd.), P Par 63²⁰³ (B.C. 164) (= P Petr III. p. 36) ὑπὲρ ὧν δεῖ ἑλκεσθαι εἰς τὴν γεωργίαν, "concerning the persons who should be impressed for labour in the fields" (Edd.). The exact force to be assigned to the verb in the second of the New Oxyrhynchus Logia, P Oxy IV. 654¹⁰ τίνες] οἱ ἑλκοντες ἡμᾶς [εἰς τὴν βασιλείαν εἰ] ἢ βασιλεία ἐν οὐραγῶ ἔστιν; is disputed: see Deissmann *LAE*, p. 437 ff., and Evelyn-White *JTS* xvi. p. 246 ff.

ἑλλάς.

A Delphic inscr., *Syll* 383 (A.D. 125-9), is inscribed to Hadrian σωτήρι, ῥυσαμένῳ καὶ θρέψαντι τὴν ἑαυτοῦ Ἑλλάδα, "the saviour who rescued and nurtured his own Hellas."

ἑλληγν.

In the ordinance of Euergetes II. P Tebt I. 516⁸ (B.C. 118) ἑλληγνας = "probably . . . all non-Egyptian soldiers, whether Macedonians, Cretans, Persians, etc." The editors compare the opposition between Greeks and Egyptians later in the same decree. This illustrates excellently the familiar antithesis between Jews and "Greeks," so pronounced in Mk 7²⁶, to which an exact parallel is quoted below.

ἑλληνίς.

P Giss I. 361⁰ (B.C. 161) τάδε λέγει γυνὴ Ἑλληνίς Ἀμμωνία Πτο(λεμαίου) ἢ καὶ Σεμνίους κτλ.

ἑλληριστί.

P Giss I. 36⁶ (B.C. 161) ἀ(ντί)γραφον] συγχωρήσεως Αἴγυπτ]([as με]θη[ρ]μην[ευ]μένης Ἑλληριστί κατὰ τὸ δυνατόν, P Tor I. I^v.⁴ (B.C. 117) ἀντίγραφα συγγραφῶν Αἴγυπτίων διηρμηνευμένων δ' Ἑλληριστί. For this form of the word see Maysers *Gr.* p. 457, and for the elliptical usage in Ac 21²⁷ see Field *Notes*, p. 135 f.

ἑλλογῶ (—έω).

To Lightfoot's examples of this word from the inscriptions in his note on Philem¹⁸ τοῦτο ἐμοὶ ἐλλόγα, may now be added several occurrences in the papyri in its general Hellenistic form ἐλλογέω. Thus the technical sense of "set to one's account," as in the Philemon passage, comes out well in P Ryl II. 243¹¹ (ii/A.D.) where two women write to their steward—ἴσα ποτὲ σὺν ἐάν ἀναλωσῆς (ἴ. ἀναλώσῃς) ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and in P Grenf II. 67¹⁸ (A.D. 237) (= *Selections*, p. 109) ἐνεῦθε[ν] δὲ ἐσχ(κασι) ὑπὲρ ἀραβῶνος [τῆ] τ[ι]μῆ ἑλλογομέν[ο]ν σ[ο]ι (δραχμάς) [] β, "earnest money to be reckoned in the price": cf. P Strass I. 32¹⁰ (A.D. 261) καὶ δότω λόγον, τί αὐτῷ ὀφέλω[ε]ται καὶ ποῦ παρέσχει, ἵνα οὕτως αὐτῷ ἐνλογηθῆ, and so P Flor II. 134 * * 10 (A.D. 261), PSI I. 92¹⁷ (iii/A.D.). The more metaphorical usage of Rom 5¹³ may be paralleled from an interesting rescript of the Emperor Hadrian in which he authorizes the announcement of certain privileges to his soldiers: BGU I. 140²² (A.D. 119) οὐχ ἔνεκα τοῦ δοκεῖν με αὐτοῖς ἐνλογεῖν, "not however that I may appear to be making a reckoning against them." The form ἐνελογήθ(ησαν) is found *septies* in BGU IV. 1028 (ii/A.D.).

On the mixing of —άω and —έω, see *s.v.* ἐλέω *ad fin.*

The verb is = ἐν λόγῳ τιθῆμι, according to the common use of λόγος, "accounts." There is no connexion with ἑλλογος, "rational," which is derived from ἐν λόγῳ in the other sense.

ἐλπίζω.

In a soldier's letter to his father the writer announces—ἐλπίζω ταχὺ προκοῖσαι (ἴ. προκοφῆσαι) τῶν θε[ῶ]ν θελόντων, "I hope to be quickly promoted, if the gods will" (BGU II. 423¹⁷ (ii/A.D.) = *Selections*, p. 91). Nero is described as ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθεὶς καὶ ἐλπισθεὶς in P Oxy VII. 1021⁸ (A.D. 54): cf. *Syll* 364⁸ (A.D. 37) ἐπέε ἢ κατ' εὐχὴν πᾶσιν ἀνθρώποις ἐλπισθεῖσα Γαίου Καίσαρος Γερμανικοῦ Σεβαστοῦ ἡγεμονία κατήγγελται, οὐδὲν δὲ μέτρον χαρᾶς ἔυρηκ(ε)ν ὁ κόσμος κτλ. When in P Ryl II. 243⁹ (ii/A.D.) two women write to their steward ἐλπίζοντες σὺν θεῷ τὸ πεδεῖον σπαρῆναι, the use of θεός alone does not, as the editors note, imply that the writer was a Christian (cf. *Archiv* i. p. 436), but P Iand I1² (iii/A.D.) ἐλπῖδα γὰρ εἰς θεόν ὅτι παρακληθῆναι [βούλεται ὁ κύριός] μου ὁ Ἑ[πί]μα]χος seems to point to Christian (or Jewish) authorship, cf. 1 Pet 3⁵ and see the editor's note. See also PSI IV. 301⁸ (v/A.D.) ἐλπίζωμεν (ἴ. —ομεν) γὰρ εἰς τὸν θεόν τὸν παντοκράτορα. MGr ἐλπίζω, ἐρπίζω.

ἐλπῖς.

BGU II. 486⁸ (ii/A.D.) ὅτε καὶ οἱ νέοι καρ[ποὶ τὰς βελ- τία]ς παρέχουσιν ἡμῖν ἐλπιδας. P Oxy VII. 1070¹⁰

(iii/A.D.) a pompous letter from a man to his wife in which he beseeches Serapis τῶν χρηστῶν ἐλπιδῶν τῶν ἐν ἀνθρώποισι νενομισμένων (l. νενομ—), “for the good hopes that are held by mankind.” *Syll* 529³⁵ (i/B.C.) καὶ ἐφοδεύοντες διεφύλαξαν τ[ὴν πόλιν] ἕως τοῦ ἀποκατασταθῆνα[ι] τὸν δῆμον εἰς βελτίους ἐλπίδας. For a disk with the inscr. ἔχω ἐλπίδας καλὰς, see *JHS* xxxiii, p. 84 ff., *BCH* xxxviii, (1914), p. 94 ff. Christian uses of the word are P Oxy VI. 939⁸ (iv/A.D.) (= *Selections*, p. 128) an affectionate letter regarding a sick mistress—ἐν γὰρ αὐτῇ πάντες τὰς ἐλπίδας [ἔχομεν, and *ib.* VII. 1059¹ (v/A.D.) a prayer commencing Κῦ(ριε) θε(ε)έ μου καὶ ὑ ἐρπίς (l. ἡ ἐλπ(ίς) μου. The word is a proper name in BGU II. 632²⁰ (ii/A.D.) (= *LAE*, p. 174) Ἑλπίς καὶ Φορτου[νάτα] (cf. I Cor 16¹⁷), and in *Syll* 865¹⁰ of a slave, see also *Cognat* IV. 889¹⁵, 1069², 1071²: cf. Ac 23⁶ περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρίνομαι, where Lake (*Earlier Epp. of St. Paul*, p. 16) translates “for ‘Hope’ and a resurrection of the dead am I being judged.” For the aspirated form ἐφ’ ἐλπίδι which WH read in Rom 8²⁰ cf. *Proleg.* p. 44, and see *s.v.* ἀπελπίζω. In Lat. inscr. we find Helpis, Heliplidius. MGR ἐλπίδα, ἐρπίδα, ὀρπί(δ)α.

Ἑλύμας.

For this proper name (Ac 13⁸) which cannot be regarded as an interpretation of Bar-Jesus, Blass (*Comm. ad l.*) proposes to read Ἑτοιμᾶς, “Son of the Ready,” in accordance with D*. But Burkitt (*JTS* iv. p. 127 ff.) has pointed out that “no variation in spelling can make *Bar-jesus* mean ‘ready,’” and ingeniously conjectures that the reading should be ὁ λοιμός, “the pestilent fellow,” Bar-Jesus being then popularly interpreted as *Bar Yeshu’* (יְשׁוּעָה בָּר יֵשׁוּעָה).

ἐλωί.

A Christian amulet of v/vi A.D., P Oxy VIII. 1152, containing magical, Jewish, and Christian elements, invokes the help of Ωρωρ φωρ ἔλωει, ἀδωναιέ, Ἰαὺ σαβαώθ, Μιχαήλ, Ἰησοῦ Χριστέ.

ἐμαυτοῦ.

P Petr I. 12¹⁰ (iii/B.C.) τῆ ἐμαυτοῦ γυναικί, *ib.* III. 1ii. 4 (iii/B.C.) τῶν ἐμαυτοῦ ὑπαρχόντων κύριον εἶναι, “to be master of my property,” P Oxy II. 281¹³ (A.D. 20–50) ἀνέγκλητον ἐματῆν ἐν ἀπάσει παρεχόμεν, “conducted myself blamelessly in all respects” (Edd.), *ib.* VI. 937⁷ (iii/A.D.) ἐὰν . . . ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἐμαυτόν, BGU II. 846¹¹ (ii/A.D.) (= *Selections*, p. 94) οἶδα τί [ποτ’] αἵμαυτῶ παρέσχημαι, “I know what I have brought upon myself,” and the Christian letter P Oxy VI. 939¹⁴ (iv/A.D.) (= *Selections*, p. 129) οὐκ ὦν ἐν ἐμαυτῶ, “not being master of myself” (cf. the classical ἐν ἐμαυτοῦ). For a weakened sense cf. P Ryl II. 77³⁴ (A.D. 192) πειθόμενος τῇ ἐμαυτοῦ πατρίδι, “obedient to my native city,” *ib.* 98(a)¹⁶ (A.D. 154–5) ἔξω δὲ σὺν ἐμαυτῶ ἐργάτας δύο, *ib.* 117⁷ (A.D. 269) συνε[στ]ῶ[τός] μοι τ[ὸ] ὄψ ἐμαυτῆς ἀνδρός, “with the concurrence of my husband.”

ἐμβαίνω.

P Petr III. 26⁵ ἐὰν ἐμβῆμι βοῦς . . . εἰς ἀλλότριον κληρον, “if an ox trespass on another man’s allotment” (Edd.), P Oxy II. 259³¹ (A.D. 23) εἰ δὲ [μ]ὴ ἐμβέβηκ(εν)—on a ship,

BGU II. 665^{ii. 12} (i/A.D.) διὸ παρακαλῶ σε, πάτερ, τὸ μὲν πρῶτον ἐμβῆναι σὺν αὐτῇ τὰ περὶ ἔσχατα τοῦ Μ[ε]χίρ, and P Ryl I. 28¹⁹ (iv/A.D.) ἐν πολλοῖς [ἐ]μβήσεται, “will engage upon many things” (Ed.). See also *Syll* 895¹ ἐτελεύτησα ἐμβὰς (εἰς) ἔτη πέντε. It may be noted that in *Expt* xxvi, p. 248 ff. Rendel Harris quotes Syriac evidence to show that ἐμβάντα καθῆσθαι in Mk 4¹ is an “Aramaism” for “to go aboard.”

ἐμβάλλω.

With the solitary occurrence of this verb in the NT, Lk 12⁶ ἐμβαλεῖν εἰς τὴν γέενναν, may be compared P Par 47⁸ (c. B.C. 153) (= *Selections*, p. 22) ἐνβέβληκαν (sc. οἱ θεοὶ) ὑμᾶς εἰς ὕλην μεγάλην, where apparently ὕλην must be understood metaphorically like Daute’s “selva oscura,” and the Christian letter P Oxy VI. 939¹² (iv/A.D.) (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀγωνία]ν ἄκων ἐνέβαλον, “unwittingly I cast you into such distress.” For a similar literal usage cf. *Michel* 247⁷ (end iii/B.C.) ἐνέβαλον εἰς τὸ κιβώτιον. “cast into the chest.” The verb is common with πληγάς, e.g. P Magd 38⁶ (B.C. 221) πληγάς τέ μοι ἐνέβαλον, P Tebt I. 39²⁹ (B.C. 114), etc. In P Tebt I. 37⁷ (B.C. 73) περὶ ὧν ἐὰν ὁμόσωμι ἔργων ἐμβεβλησθαι εἰς τὴν γῆν, the editors render “concerning the works which they swear have been imposed upon their land”: cf. P Hib I. 65⁵ (c. B.C. 265) τὴν τιμὴν τοῦ σπέρμα[τος] οὐ ζῆφι ἐμβεβλη- κέν[α] εἰς τὸν Πρωταγόρου κ[λ]ῆρον. Another usage of the verb and the corresponding subst. (ἐμβολή), which has come to be almost technical, is in connexion with the “lading” of a ship, e.g. P Hib I. 54³⁰ (c. B.C. 245) ἐμβαλοῦ δὲ ἀπ’ αὐτὰ καὶ φυλακίτας, “put them (i. e. various provisions) on board with the guards,” P Oxy X. 1292³ (c. A.D. 30) εὖ [π]οήσεις ἐμβαλόμενός μοι κενώματα διακ[ό]σια, “please put on board for me two hundred empty jars,” P Giss I. 69¹¹ (A.D. 118–9) ἵνα [α] διὰ σ[π]οῦδης ἐμβαλόμενος πάσαν τὴν [κρεῖθ]ήν τα[ξ]έως εἰς Καινὴν παρακομίστη, and P Oxy I. 62¹¹ (iii/A.D.) a letter of a centurion with reference to the embarkation of corn— ἵνα μὴ ἐκ τῆς σῆς ἀμελείας ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours,” where the editors note that ἐμβολή “was the technical term for the annual contribution of corn supplied to Rome and afterwards to Constantinople” (cf. Wilcken *Ostr.* i. p. 364 f.). See for other exx. of the verb *s.v.* βίκος and *Archiv* v, p. 50 n.², and for ἔμβλημα apparently = “embankment” or “dam” see P Tebt II. 378²⁰ note and P Ryl II. 133¹² note.

ἐμβατεύω.

For ἐ. = “take possession of,” as in Josh 19⁵¹ ἐπορεύθησαν ἐμβατεύσαι τὴν γῆν, cf. a will of iii/B.C., P Eleph 2⁴, where in the event of their parents leaving debt, right is reserved to the sons not to “enter on” the inheritance— ἐξέστω τοῖς υἱοῖς μὴ ἐμβατεύειν, ἐὰμ μὴ βούλωνται. See also BGU IV. 1167⁶⁴ (B.C. 12) ἐξέστω . . . ἐμβαδέειν εἰς τὰς τρεῖς [ἀρού(ρ)ας], P Oxy VIII. 1118⁷ (i/ii A.D.) ὄπ[ω]ς . . . γεινώσκωσι ἐμβαδεύσον[τά] μ[ε] εἰς τὰ ὑπ[ο]τειθειμένα, “that they may know that I shall enter on the mortgaged property” (Ed.), BGU I. 101¹⁶ (A.D. 114–5) μὴ ξεῖναι δὲ μοι λυτρώσαι μὴδὲ ἐνβαδεύειν αἰ . . . ν . . . μ . . . The verb and the corresponding noun ἐμβαδεῖα are also used technically of a

creditor's entry into possession of property, e.g. P Lond 1164(d)¹¹ (A.D. 212) (= III. p. 159) τὰ ξησ νόμια πάντα ἐτελέωσαν μεχρὶ ἔμβαδείας . . . ἀνακομιδῆς τοῦ ἔμβατευθέντος τρίτου μέρους: see also Modica *Introduzione*, p. 286. The idea of forcible entry (1 Macc 12²⁵ *al.*) is well brought out in P Par 14¹⁹ (ii/B.C.) οἱ ἐγκαλούμενοι δ' ἔμβατεύσαντες εἰς τὴν σημαυνομένην οἰκίαν καὶ περιοικοδομήσαντες ἑαυτοῖς οἰκητήρια ἐνοικοῦσιν βιαίως, P Lond 401¹⁹ (B.C. 116–111) (= II. p. 14) βιαίτερον ἔμβατ[εύ]σ[α]ς εἰς τὸ δη[λούμενον] ἔδαφος τοῦ ἀμπελ[ῶ]νος. More significant however than any of the above citations for the meaning of the verb in its only occurrence in the NT (Col 2¹⁸) is its use in the mystery religions to denote the climax of initiation, when the mystēs “sets foot on” the entrance to the new life which he is now to share with the god. The point has been fully examined by Ramsay *Teaching of Paul*, p. 287 ff., where reference is made to inscr. from Klaros, according to which the inquirer, after being initiated, ἐνεβάτευσεν, “set foot on—,” and performed the entire series of rites. From this, according to Ramsay, it would appear that in Col *l.c.* ἔμβατεύων is to be taken as a quoted word, containing a sarcastic reference to the man of the mysteries with his false worship and fleshly mind. “Let no one cozen you of the prize of your life-race, finding satisfaction in self-humiliation and worshipping of angels, ‘taking his stand on’ what he has seen (in the Mysteries), vainly puffed up by his unspiritual mind, and not keeping firm hold on [Christ] the Head.” It will be further noted that this interpretation has the advantage of rendering unnecessary the conjectural emendations of the text proposed by Bishop Lightfoot and Dr. C. Taylor: see also Field *Notes*, p. 197 f. On the form of the word in which δ and τ are freely interchanged, see Mayser *Gr.* p. 176, and for the technical use of τὸ ἔμβαδικόν as “the tax paid by tenants to the owners of the land” see Wilcken *Ostr.* i. p. 190 f. See also Moulton *Gr.* ii. § 118(d).

ἰμβιβάζω.

P Flor I. 56¹⁷ (A.D. 234) ἰμβιβάσαι με εἰς τὰ [κ]αταγρα-
(φέντα): cf. *ib.* 55²¹ (A.D. 88–96), PSI IV. 282¹⁶ (A.D. 183). See also *Syll* 266¹⁴ (B.C. 200–190) ἔθειλοντῆς [ν]αύτας δωδεκά ἐνεβίβασεν. For ἐκβιβάζω cf. P Oxy XII. 1483¹⁶ (ii/iii A.D.) ἐὰν μὴ . . . ἐγβιβάσῃς τὰ [πρ]ὸς σέ ζητούμενα, “unless you discharge the claims made against you” (Edd.), and see *Michel* 883³³ (beginning ii/B.C.), where in a list of victors at the Panathenaea mention is made of a chariot-driver—ἡνίοχος ἐγβιβάζων. MGr μπάζω, “bring in.”

ἐμβλέπω.

P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μηδ' ἐμβελοφέναι (for form, see *s.v.* βλέπω) εἰς τὴν ἡμετέραν περί<στασιν>, “nor spared a look for our helpless state.” The figurative meaning, as in Mt 6²⁶, is seen in P Tor I. 1111⁷ (B.C. 117) διδ' ἀξίω ἐμβλέψαντα εἰς τὴν γεγενημένην μοι καταφορὰν ὑπὸ ἀεβίων ἀνθρώπων κτλ., “*mente reputans damnatum*” etc., P Tebt I. 28¹⁵ (c. B.C. 114) ἀξιούμεν ἐμβλέψαντα εἰς τὰ ὑποδειγμένα, “we beg you to look into the matters indicated” (Edd.).

ἐμβοιόμομαι.

We can produce no fresh evidence to throw light on the meaning of this difficult verb in the NT, but the LXX

usage (Dan 11³⁰, cf. Ps 7¹² *Ag*, Isai 17¹³ *Sm*) is in favour of the meaning “am angry,” “express violent displeasure,” perhaps with the added idea of “within oneself.” See Allen on Mk 1⁴³, and Souter *Lex. s.v.*

ἐμέω.

Syll 803²⁶ (iii/B.C.) μετὰ δὲ τοῦτο φιάλαν οἱ δό[μ]εν φάρμακον ἔχουσαν] καὶ κέλεσθαι ἐκπιεῖν, ἔπειτα ἐμείν κέλεσθαι αὐτὰ δὲ ἐμέσαι, πᾶν] δὲ ἐμπλήσαι τὸ λώπιον τὸ αὐτᾶς. Cf. Cic. *Att.* xiii. 52. 1 ἐμετικὴν agebat.

ἐμμαίνομαι.

For this NT ἄπ. εἶρ. (Ac 26¹¹) we may cite the adj. in *Menandrea* p. 53²⁰⁰ ὡσπερ ἐμμανῆς ἐπισπασ[ών], “rushing in like a madman.”

ἐμμένω.

For the legal formula ἐμμένω with or without ἐν followed by the dat. of a participle, of which apparently we have a reminiscence in Gal 3¹⁰, cf. P Tor II. 83¹ (ii/B.C.) ἐμμένειν δὲ ἀμφοτέρους ἐν τοῖς πρὸς ἑαυτοὺς διωμολογημένοις, P Oxy I. 38¹⁶ (A.D. 49–50) (= *Selections*, p. 53) τοῦ δὲ Σύρου μὴ βουλομένου ἐμμεῖναι τοῖς κεκριμένοις, “Syrus, however, refuses to comply with the judgment,” BGU II. 600⁸ (ii/iii A.D.) ἐμμένω πᾶσι ταῖς προγεγραμμέν[αι]ς [ἐν]τολαῖς, and, as showing its persistence, the late P Flor I. 93²⁹ (a deed of divorce—A.D. 569) ἄκοντα ἐμμεῖναι πᾶσι τοῖς προγεγραμμένοις. The dat., as in Ac 14²², is found also in *Syll* 879²⁰ (end of iii/B.C.) ἐπέχεσθαι τοῖς ἐμμένουσιν καὶ ταῖς πειθομέναις τῶδε τῶ νόμῳ εὐ εἶναι, and in the much later P Oxy I. 138³⁶ (A.D. 610–1) τοῖσι ἐμμένειν, ταῦτα διαφυλάττειν, “abide by these conditions and observe them.” See also P Tebt II. 382²² (B.C. 30—A.D. 1) ὀμνύο Καίσαρα θεοῦ υἱὸν Αὐτοκράτορα εἰ μὴ ἐμμεῖναι καὶ ποιῆσειν πάντ[α] κτλ., “will truly abide by and perform all etc.,” P Oxy III. 494²⁸ (A.D. 156) τὸν] δὲ παραησόμενον ἐκτίνειν τῷ ἐμμένοντι τό τε βλάβος καὶ ἐπίτειμον ἀργυρίου τάλαντα δύο, “and that he who shall transgress [the terms of a will] shall forfeit to the party abiding by it the damages and a fine of two talents of silver,” and so P Flor I. 51²³ (A.D. 138–61). Cf. Deissmann *BS*, p. 248 f., Berger *Strafklauseln*, p. 3.

ἐμμέσω.

For this form read, instead of ἐν μέσῳ, by AC in Rev 1¹³, 2¹, etc., see P Petr I. 23ⁱⁱ⁻² (iii/B.C.) χῶμα καινὸν ἐμμέσωι τοῦ ᾧ εἰς ἱ ναβία χῆγέ (668^{1/2}). See further Robertson *Gr.* p. 1210 for the NT usage.

ἔμός.

Commenting on P Petr I. 12¹⁰ cited *s.v.* ἔμαντοῦ *ad init.*, Mahaffy draws attention to the substitution of cases of ἔμαντοῦ for ἔμός in the Ptolemaic papyri. The only exception he notes is P Petr I. 14¹³ (B.C. 237) (= III. p. 12) τῆ] ἐμῆ[ι γ]υναικί. A later example (A.D. 192) is found on an ostrakon published in *LAE*, p. 186 δὸς τῆ] ἐμῆ παιδίσκη, where Deissmann remarks that ἐμῆ is unemphatic, as, for example, in Rom 10¹: cf. also P Oxy VIII. 1159¹³ (late iii/A.D.) περὶ δὲ καὶ τῶν ἐμῶν συνέργων, “with regard to my tools.” PSI III. 223⁶ (A.D. 580) ὀλόγραφον χειρὶ ἐμῆ

shows us the Pauline phrase (1 Cor 16²¹ *al.*). In *ib.* 213⁶ (iii/A.D.) we have ἐμὰ γὰρ ἔστιν, while the masculine = "the members of my family" is found in P Par 70¹⁶ (Ptol.) τὸ σύμβολον τῶν ἐμῶν, P Oxy I. 115⁷ (ii/A.D.) πάντες οἱ ἐμοί: cf. *Preisigke* 1768 (Thebes) τῷ προ- <σ> κύρη[μα] τῶν [ἐ]μ[ῶν] πάντων. The use of ἐμός is very characteristic of the Johannine writings (cf. *Proleg.* p. 40 n. 2), and Thumb (*ThLZ*, 1903, p. 421) regards this as a sign of their connexion with Asia Minor, in view of the fact that ἐμός survives in modern Pontic—Cappadocian Greek, as against μου elsewhere: but see *Proleg.* p. 211.

ἐμπαιγμός.

We are unable to cite from our sources any instance of this word (Heb 11³⁶) which Grimm pronounces to be "unknown to prof. auth.", but a related form συμπαιγμός = "collusion" is found in P Tor I. 1¹⁵⁻¹⁵ (B.C. 117-6) ἀγνοούντων τῶν ἀντιδικῶν, εἴ τινα συνπαιγμὸν ποιεῖται τῆι Λοβαίτι μόνῃ, "nam adversarii haud liquido compertum habent, utrum collaserit cum una Lobaite" (Ed.).

ἐμπαῖζω

is used = "delude," as in Mt 2¹⁶ (cf. Jer 10¹⁵), in *Anth. Pal.* x. 56. 2 τοῖς ἐμπαίζομένοις ἀνδρασι ταῦτα λέγω. Cf. Vett. Valens p. 16¹⁴ ἐμπαίζομένων ἀνθρώπων.

ἐμπί(μ)πλήμι.

PSI IV. 413²⁰ (iii/B.C.) ταρίχου τὸ σταμνίον σύνταξ[ο]ν ἡμῖν ἐμπλήσαι. *Syll* 803⁵⁷ (iii/B.C.) ὥστε ἔπτα καὶ ἐξ[ή]κοντα λεκάνας ἐνέπλησε πύους, ¹²⁷ πᾶν δὲ ἐμπλήσαι τὸ λώπιον τὸ αὐτᾶς. See also *Kaibel* 241¹⁰ (ii/A.D.)—

ἐρημωθεῖσα δὲ τέκνων
γηραιομβιοτᾶς τέρμα ἐνέπλησε κακ[ῶ]ν.

ἐμπί(μ)πρημι, ἐμπρηθῶ.

P Tebt I. 61 (b)⁸⁹ (B.C. 118-7) ἐμπρήσαντο πυ[ρ]οῦ γενήματα, "burned the stores of wheat," BGU II. 651⁴ (A.D. 192) ἐνεπρήσθη μοι ἄλων, *ib.* III. 909¹⁶ (A.D. 359) ἐνέπρησαν αὐτὴν (sc. οἰκίαν) ἐκ θεματίου ("on purpose"), and *ib.* IV. 1047¹¹⁻¹³ (time of Hadrian) ἀπὸ συνοικίων ἐμπρέ[π]ησμένων. See also *OGIS* 8¹¹ (iv/B.C.) τὰν δὲ πόλιν καὶ τὰ ἱρα[α] . . . ἐνέπρησε, *Syll* 350¹⁹ (B.C. 31) ὑπέδ(ε)ξαν δέ μοι καὶ περὶ . . . τῶν ἐπαύλων τῶν ἐμπρησμένων.

ἐμπήπτω.

P Lille I. 16⁶ (iii/B.C.) εἰς τὸν 'Ε. Λόγον ἐμπεσεῖν, "to be paid into the account of Π.": cf. P Tebt I. 17⁹ (B.C. 114) ὅπως μὴ ἐπικατασχῶν αὐτὸν εἰς δαπάνας ἐμπέσης οὐκ ὀλίας, "so that you may not detain him and thus incur no little expense" (Edd.). In *ib.* 39²⁰ (B.C. 114) the verb is construed with the dat.—ἐμ[π]εσοντός μου τῶι Σισοῖτ[ι], "I fell in with Sisois," and in P Ryl II. 68⁹ (B.C. 89) it has the stronger sense of "attack"—ἐμπεσοῦσα ἐξ ἀντιλο[γ]ιας [ἐ]πληξέ[ν] με ταῖς αὐτῆς χερσίν [πλη]γαῖς πλει[σ]ταῖς, "attacking me in consequence of a dispute gave me many blows with her hands" (Edd.). Cf. P Oxy II. 243²⁶ (A.D. 79) σὺν τ[ο]ῖς ἐμπεσομένοις εἰς τούτοις (i. τούτους) [φ]ορητοῖς πᾶσι, "together with all fixtures which may be included in them" (Edd.), and similarly *ib.* III. 494²¹ (A.D. 156) καὶ καταχρᾶσθαι εἰς τὸ ἕδιον χ . [.] . ξ τοῖς ἐμπεσομένοις

ἦτοι ἐκ πράσεως καὶ ἐξ ὑποθήκης ἀργυρίους, "to use for her personal requirements the money accruing from the sale or mortgage" (Edd.). With the use in 1 Heb 10³¹ we may now compare Ev. Petr. 10 μὴ ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων.

ἐμπλέκω

is used of a hostile attack in P Tebt I. 39¹⁷ (B.C. 114) καὶ ἐπελθὼν οὕτως ὁ προγεγραμμένος καὶ ἡ τοῦ[το]υ γυνῆ Ταυσίρις ἐμπλεκέντες μοι καὶ δόντες πληγὰς πλείους, "thereupon the aforesaid and his wife T. closed with me and gave me many blows." Vett. Val. p. 118⁴ προσέτι δὲ καὶ εἰς δουλικὰ πρόσωπα καὶ παῖδας ἐμπλέκεται, *de re vetera*. With 2 Tim 2⁴ cf. Epict. iii. 22. 69 μὴ ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικὸν . . . οὐ προσδεδεμένον καθήκουσιν ιδιωτικοῖς οὐδ' ἐμπλεγεμένον σχέσεσιν, ἄς παραβαίνων κτλ.; (see Sharp *Epict.* p. 72), Polyb. xxv. 9. 3 τοῖς Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος. The compound παρεμπλέκω occurs in P Tor I. 1¹⁵ⁱⁱⁱ⁻²⁸ (B.C. 117) τὸν δὲ Ἑρμίαν παρεμπλέκοντα τὰ μηδαμῶς ἀνήγοντα πρὸς τὴν ἐνεστώσαν κρίσιν, "Hermias vero interserens ea, quae nullo modo cum praesenti causa cohaerent" (Ed.), and for ἐκπλέκω see P Tebt II. 315²⁹ (ii/A.D.) πρὶν γὰρ [α]γτῶ[ν] π[ρ]ός σε ἔλθιν ἐγὼ αὐτὸν ποι[ή]σω ἐκπλέξαι σε, "for I will make him let you through before he comes to you" (Edd.), with reference to an official scrutiny of certain temple books, and P Oxy XII. 1490⁶ (late iii/A.D.) εἰ οὖν πάλιν δύνῃ ἐκπλέξαι παρὰ σεαυτῶ, τύχη τῆ ἀγαθῆ, "if then you can again get him off by yourself (?), good luck to you" (Edd.).

ἐμπλοκή

in the sense of "struggle," "scuffle," occurs P Ryl II. 124²³ (i/A.D.) καὶ ἐν τῇ ἐνπλοκῇ ἀπολέσθαι (i. -έσθαι) αὐτῆς ἐγώδιον χρυσοῦν, "in the struggle she lost a golden ear-ring" (Edd.): cf. *ib.* 150¹² (A.D. 40) καὶ ἐν τῇ ἐμπλοκῇ ἀπώλοντό μοι(ν) ἀργ(υρίου) μ. With the use in 1 Pet 3³ cf. *Syll* 653²² (B.C. 91) μὴ ἐχέτω δὲ μηδεμία χρυσία . . . μὴ δὲ τὰς τρίχας ἀντεπλεγμένας, regulations regarding the *hierai* in the celebration of the mysteries of Demeter and Kore: cf. *ib.* 939¹⁰. For the *simplex* πλοκή cf. P Giss I. 47⁷ (time of Hadrian) where a θώραξ is described as τῆν πλοκὴν λεπτότατος. In P Ryl II. 154²¹ (A.D. 66) ἀποπλοκή is used of the "separation" of divorce, as the verb occurs elsewhere, and the editors note γενόμενος καὶ ἀποπεπλεγμένος as a euphemism for death in BGU I. 118¹¹⁻¹¹ (ii/A.D.).

ἐμπνέω.

Kaibel 562⁹⁶. (ii/iii A.D.)—

ἐς δ' ὅσον ἐνπνεῖε βιοτόν τε ἐπὶ ἡμαρ ἐρίκει
δύσμορος ἀντλήσει πένθος ἀξέβιον.

ἐμπορεύομαι.

For ἐ. of travelling on business, as in Jas 4¹³, see the question addressed to the oracle of Zeus at Dodona, *Syll* 800 (iii/B.C.?) ἡ τυγχάνοιμ[ε] καὶ ἐμπορευόμενος κτλ. The verb has nothing to do with πορεύομαι: its meaning is entirely determined by ἐμπορος (see below), but, had there been no πορεύομαι, the verb would more probably have been ἐμπορέω, cf. Moulton *Gr.* ii. § 118(α).

ἐμπορία.

For this NT ἄπ. εἶρ. (Mt 22⁵) see P Giss I, 9³ ἀποστάντ[ο]ς εἰς Ἰούδα ἕνεκα χάριν, "for the sake of business." In P Oxy I, 76¹⁰ (A.D. 179) the words κατά τινα ἐμπορίαν have been erased in the original. Cf. also *Syll* 118³² (mid. iv/B.C.) ἐπιδημῶσιν κατ' ἐμπορίαν Ἀθήνησι, *OGIS* 629¹⁶⁴ (A.D. 137) ὅσα εἰς ἐμπορείαν φέρεται. Aristas 114 ἐργάσιμος γὰρ καὶ πρὸς τὴν ἐμπορίαν ἐστὶν ἡ χώρα κατεσκευασμένη.

ἐμπορίον.

P Petr II, 45^{iii.5} (B.C. 246) τὰς τιμὰς ἐν τῷ ἐμπορίῳ, P Tebt I, 5³³ (B.C. 118) περὶ τῶν εἰσαγόντων διὰ τοῦ ξενικοῦ ἐμπορίου, "in the case of persons importing goods through the foreign mart" (Edd.), *ib.* 6²⁵ (B.C. 140-39) ἱεροδούλων ἀπὸ ἐμπορίων καὶ ἐργασιῶν καὶ μισθῶν τασσομένων, "sacred slaves from trades and manufactures and salaries" (Edd.). In *Syll* 932²¹ (beginning of iii/A.D.) τὰ ὄντα ἐμπόρια is used simply of inhabited places: see Dittenberger's note. On the form of the word, cf. Maysers *Gr.* p. 93.

ἐμποροῶς.

In BGU III, 1012³ (ii/B.C.) we have a letter addressed to Antaeus παρὰ Μαρρέου[ς] τοῦ Πιερ[ο]σειρίου ἐμποροῦ, and in *ib.* IV, 1061¹⁵ (B.C. 14) an attack is made ληστροκῶς τρόπῳ ἐπὶ τινα ἐμπορον τῶν ἐκ τοῦ Ὄξυρυχίου. P Oxy I, 36^{ii.9} (ii/iii A.D.) provides that if the tax-farmer desires that a ship be unloaded—13 ff. ὁ ἐμπορος ἐκφορτιζέ[τ]ω, "the merchant shall unload it," but that if the ship's "manifest" be found correct—ὁ τελώνης τ[ῆ]ν δαπάνην τῷ ἐμπο[ρ]ῳ τοῦ ἐκφορτισμοῦ ἀποδ[ό]τω, "the tax-farmer shall repay to the merchant the cost of unloading." Add *Preisigke* 1070 τὸ προσκύνημα Ἡρακλείδου Μενεμεναιῶν ἐμποροῦ παρὰ τῷ θε[ῶ] κρυ[φ]ῶ Βησαῖ. For ἐμπορος in its primitive sense of *viator* Herwerden (*Lex. s.v.*) cites Bacchyl. xvii. 36 ἐμπορον οἷ' ἀλάταν ἐπ' ἀλλοδαμίαν, "like a wayfarer who wanders forth to a strange folk" (Jebb): cf. *Cagnat* IV, 144¹⁰ (Cyzicus, i/A.D.) τῶν ἀπὸ τῆς Ἀσίας . . . ἐν ἐμπορίῳ καὶ ξένων τῶν ἐληλυθότων εἰς τὴν πανήγυριν. For the "classic" distinction between ἐμπορος and κάπηλος see Plato *de Rep.* ii. 371D.

ἐμπροσθεν.

For ἐ. of *place*, as in all its NT occurrences, cf. P Tebt II, 316^{ii.22} (A.D. 99) οἰκοῦμεν δὲ ἐν τῷ ἐμπροσθί (ἐμπροσθε) ναυάρχου, "we live opposite the admiralty" (Edd.), P Giss I, 99¹⁶ (ii/iii A.D.) τὰ γράμματα εἰν στή[λα]ν δυοῖν [ἐ]μπροσθεν ἰδρυμέ[ν]ων τοῦ [ν]εώ, and the magical P Par 574¹²²⁹ (iii/A.D.) (= *Selections*, p. 113) βάλε ἐμπροσθεν αὐτοῦ κλῶνας ἐλαίας. The word is very common in the papyri with reference to *time*, e.g. P Petr II, 8 (1)^{1.7} (c. B.C. 250) ἐν τοῖς ἐμπροσθεν χρόνοις, *ib.* 13 (1)⁸ (B.C. 258-3) καθὰ καὶ ἐμπροσθεν ἐγένετο, P Ryl II, 157²² (A.D. 135) τῶν ἐμπροσθεν καὶ τῶν ἐπισομένων χρόνων. Cf. *Michel* 978³ (B.C. 281-0) ἐν τε τῷ ἐμπροσ[θε]ν χρόνῳ. MGr ἐμπρός, (ἐ)μπροστά.

ἐμπύω.

With ἐ. used in the NT in the sense of the Attic καταπτύω, "spit upon," as in Mk 10³⁴, cf. P Magd 24⁷ (B.C. 218),

where the words καὶ ἐπέπτυσεν εἰς τὸ πρόσωπον have been inserted above the line: cf. Plut. *Mor.* 189A ἐπέπτυσεν . . . εἰς τὸ πρόσωπον, and Herodas v. 76 καὶ τίς οὐκ ἀπαντώσα ἔς μεν δικαίως τὸ πρόσωπον ἐμπύωσι; and see Rutherford *NP* p. 66. In Ev. Petr. 3 the verb is construed with the dat.—ἐπέπτυσεν αὐτοῦ ταῖς ὄψεσι.

ἐμφανής.

The phrase ἐν τῷ ἐμφανεί is found in P Hib I, 93⁴ (c. B.C. 250) where a man, acting as surety, undertakes to produce his friend ἐν τῷ ἐμφανεί ἔξω ἱεροῦ κατὰ πάσης σκέπης, "openly, outside of a temple or any other shelter," and similarly P Oxy IV, 785 (c. A.D. 1) and the other citations in P Hamb I, p. 121 n⁴. The quasi-legal use of the adj. may be further illustrated from BGU IV, 1145⁴⁰ (B.C. 5) ἐὰν δὲ καὶ ἡ Διδύμη μὴ παραρῆται τ[ῆ]ν Λύκαν καὶ Διονύσιον τῷ Ἀχιλλ(αί) ἐμφανεί, εἶναι καὶ αὐ(τὴν) ἀγωγίμη(ν), P Oxy II, 260¹¹ (A.D. 59) ἔσασθα[ι] ἐμφανῆ τῷ Σαραπίων[ο] ἀρχιδικαστοῦ [β]ήματι, "I will appear at the court of the chief justice Sarapion," and so *ib.* X, 1258⁸ (A.D. 45), P Gen I, 28²⁴ (A.D. 136) *al.* In P Oxy VII, 1021² (A.D. 54) the deceased Emperor Claudius is described as ἐμφανῆς θεός, "god manifest": see further *s.v.* ἐπιφανής. For a Christian use see the fragment of a lost Gospel, P Oxy IV, 655¹⁹, where the disciples ask the Lord—πότε ἡμῖν ἐμφανῆς ἔσει καὶ πότε σε ὀψόμεθα; and receive the answer—ὅταν ἐκδύσηθε καὶ μὴ αἰσχυνηθῆτε.

The corr. subst. ἐμφανεία may be illustrated from P Grenf II, 62¹⁰ (A.D. 211) where Demetrius agrees to act as surety *μόνης καὶ ἐμφανείας*, "for the non-removal and appearance" of Pasis: cf. P Oxy VIII, 1121^{22, 25} (A.D. 295).

ἐμφανίζω.

The quasi-technical sense of this word = "make an official report," as in Ac 23^{15, 22} (cf. 2 Macc 3⁷), may be illustrated from P Magd 11⁹ (B.C. 221) ἔθισμοῦ ὄντος, ἐὰν τισιν τῶν ναυκλήρων τοιοῦτό τι συμβῆ, ἐμφανίζω τοῖς ἐπὶ τῶν τόπων στρατηγῶν, *ib.* 17³ (B.C. 221) ἀποδόντος γάρ μου] ἐντευξίν Διοφάνει τῷ στρατηγῶν, δι' ἧς ἐνεφάν[ισα] κτλ., *ib.* 26¹¹ (B.C. 217) ὡς δ[ε] τῆ[ς] ἐντευξέως ἐμφανίζομεν, P Par 26¹⁸ (petition from the Serapeum Twins—B.C. 163-2) (= *Selections*, p. 15) ὑμῖν, καθ' ὅς ἐποείσθ' ἐν Μέμφει παρουσίας, ἐνεφανίζομεν ὑπὲρ τούτων, "we laid information on these matters before you, on the occasion of your visits to Memphis." PSI IV, 442²³ (iii/B.C.) ταῦτα δὲ ἐνεφάνισά σου, ὅπως ἂν μηθεὶς σε παρακρούηται. Cf. the use of ἐμφανισμός in P Amh II, 33¹² (c. B.C. 157) ἀφ' ὧν ἐπιδ[ε]δῶκεμεν αὐτοῖς ἐμφανισμῶν περὶ τινῶν ἀδικημάτων[ν] καὶ παραλογιῶν σίτου τε καὶ χαλκοῦ, "by written declarations previously handed in to them of certain misdeeds and peculations of both corn and money" (Edd.), and of ἐμφανιστής in P Tor I, 1 viii.¹² (B.C. 117) ἐμφανιστοῦ καὶ κατηγοροῦ, where Peyron translates ἐ. by "delator," and refers (p. 178) to Ac 24¹, 25^{2, 15}. See also Ev. Petr. 10 συνεισφέροντο οὖν ἀλλήλοις ἐκείνοι ἀπελθεῖν καὶ ἐνεφάνισαι ταῦτα τῷ Πειλάτῳ.

ἐμφοβος.

P Leid W^{xix.35} (ii/iii A.D.) ἐπικαλοῦμαι σου τὸ (ὄνομα) . . . ἔσται σισμός (ἐ. σισμός), ὁ (ἥλιος) στήσεται, καὶ ἡ σελήνη ἐμφωβος (ἐ. ἐμφοβος) ἔσται, καὶ ἡ (ἐ. αἰ) πέτρα, καὶ

τά ἔρη . . . ὑποπετρωθήσεται κτλ. See also Vett. Val. p. 59⁷ εἰς στασιώδεις καὶ ἐμφόβους, where however the reading is doubtful. The verb is found BGU II. 613¹⁸ (time of Anton. Pius) ἐμφοβοῦντες.

ἐμφυσάω.

The use of this word in Jn 20²², the only place where it occurs in the NT, though it is found eleven times in the LXX, is well illustrated by P Leid W^{xvii}.15 (ii/iii A.D.) ὁ ἐμφυσήσας πνεῦμα ἀνθρώποις εἰς ζωήν. For a new literary reference see the medical receipt to stop sneezing, P Oxy VIII. 1088²⁶ (early i/A.D.) ἑλλεβόρου λευκοῦ προσφατώτερον τριψάς ἐμφύσας (i. ἐμφύσα) εἰς τοὺς μυκτῆρας, "pound fresh some white hellebore and blow it into the nostrils" (Ed.).

ἐμφυτος.

The meaning of "inborn," "natural," which Hort advocates for Jas 1²¹, as distinguished from "implanted" from without, is supported by BGU II. 613¹⁰ (time of Anton. Pius) κ[ατὰ τὴν] ἐμφυτὸν σου εὐμένειαν, "in accordance with your natural kindness"; cf. P Oxy VI. 899¹⁸ (A.D. 200) διὰ τὴν ἐμφυτὸν σου εὐεργεσίαν, CP Herm I. 52¹⁷ (iii/A.D.) κατὰ τὴν ἐμφυτον αὐτοῦ πρὸς το[ὺς] ὑπ[η]κόους φιλανθρωπίαν, *Cagnat* IV. 144⁷ (Cyzicus, i/A.D.) τῆι δὲ ἐμφύτωι φιλανθρωπία πρὸς τε τοὺς ἐγχωρίους καὶ τοὺς ξένους ἐχρήσατο, *Syll* 326¹⁸ (i/A.D.) τῶν δὲ Σκυθῶν τὰν ἐμφυτον [αὐ]τοῖς ἀθεσίαν ἐκφανή καταστασάντων. The late P Hamb I. 23¹⁶ (A.D. 569) ἀμπελικὸν χωρίον ἐμφυτον may be compared with P Giss I. 56⁷ (vi/A.D.) χωρίον ἀμπελικὸν ζωόφ[υ]τ[ον], where the editor (see Intr. p. 96 n.1) understands ζωόφυτον as = ζωόφυτον "pflanzenernährend," "fruchtbar." For the verb = "graft," see *Syll* 531³⁴ (iii/A.D.) ἐὰν δὲ μὴ ἐμφυτε[ύ]ητι τὰ φυτὰ, ἀποτεισάτω ἑκάστω δραχμῆν: cf. 40 *σκῆκᾶς* [ἐμφυ]τ[εύειν].

έν.

It is impossible in our limits to deal exhaustively with the extended uses in late Greek of this "maid-of-all-work" among the prepositions. Most of these uses, so far as they touch upon points of interpretation in the NT, are referred to in Moulton's *Prolegomena* (see Index *s.v.*), and the evidence there adduced from the Κοινή may be supplemented from the Dissertations by Kuhring and Rossberg (for full titles see "Abbreviations"). As however these Dissertations are not readily accessible, it may be well with their aid to illustrate the developments of έν here, as far as our space permits.

We may begin with its encroachment in Hellenistic upon the use of the simple cases. Thus P Par 63^{xiii}.3 (B.C. 165) ἐνεσχημένους έν τισιν ἀγνοήμασιν may be compared with the Pauline Gal 5¹ μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε, and in P Oxy III. 488¹⁷ (ii/iii A.D.) παρέγραψεν . . . πλέον τῆς ὑποστάσεώς μου έν δλη ἀρούρη μιᾶ καὶ πρὸς κατ' ἔτος, "registered more than my actual substance by one whole aoura and more each year," έν is added without materially altering the sense. For this "usurping" έν Kuhring (p. 12) also quotes P Oxy III. 487¹⁷ (A.D. 156) τὰ ἕκκ (i. ἐκ) τῆς χρίας έν ἐμῷ ὀφλήματα ἀποδοῦναι, "officia mea efficere." In *OGIS* 56⁷ (B.C. 237) έν τῶι ἐν Κανώπωι ἱερῶι, the pre-

positional phrase represents subj. gen., and in P Petr II. 2 (3)¹ (B.C. 260) (= *ib.* III. 28 (c)¹) εἰ ἔρρωσαι καὶ έν τοῖς ἀ]λλοῖς ἀλύτως ἀπαλλάσσεις, it takes the place of the acc. of respect, if the restoration is to be trusted. On έν used in the LXX instead of an acc. after αἰρετίζω, εὐδοκῶ, etc., see Thackeray *Gr.* i. p. 47.

The question to the oracle P Fay 137³ (i/A.D.) (= *Selections*, p. 69) χρημάτισόν μοι, ἦ μείνῳ ἐν Βακχιάδι; "Answer me, Shall I remain in Bacchias?" may serve to illustrate the ordinary local use of έν, within the limits of some space, while the closely related idea of proximity is seen in P Tebt I. 60³⁸ (B.C. 118) παραδεί(σων) τῶν έν περιμέτρῳ τῆς κώμης). Interesting confirmation of the RV rendering of Lk 2⁴⁹ is afforded by P Oxy III. 523³ (ii/A.D.) where a certain Antonius invites a friend to dine with him έν τοῖς Κλαυδ(ίου) Σαραπίω(νος), "in the house of Claudius Serapion"; cf. Rev L^{xxxviii}.1 (iii/B.C.) έν τοῖς Ἀπολλωνίου τοῦ διοικητοῦ, P Tebt I. 12³ (B.C. 118) έν τοῖς Ἀμηννέως, "in A.'s office," and *ib.* 27²⁷ (B.C. 113) έν τῶι Ὀρ[ου] βασιλικῷ γραμματέως.

For έν denoting condition, state, we may cite Polycrates' letter to his father P Petr II. 11 (1)⁸ (iii/B.C.) γράφε . . . ἵνα εἰδῶμεν ἐν οἷς εἰ, and such passages as P Par 63¹⁷⁶ (B.C. 164) (= P Petr III. p. 34) ἕτερός τις ἐμ βαρυν[τέ]ραι κείμενος ἐξουσία, "any other persons in high office," P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μύζον ἀξιώματι κα[τὰ] τιμῆι κείμενος, of a Roman senator, *ib.* 53⁷ (B.C. 118) τὴν έν ἀφῆσει γῆν, 166 τὴν έν ἀρετῆι κειμένην βα[σιλικήν] γῆν. See also P Petr II. 39(g)¹⁸ ἐὰν έν δυνατῶι ἦι. The preposition is used with the verb ἀνδραγαθεῖω to denote perseverance in a certain course of action in BGU IV. 1205¹⁴ (B.C. 28) ἀνδραγαθί (= —ει) έν τῆι ἀριθμῆσ[τ]ι καὶ ἐν [τῆ]ι εἰσαγωγῆι, and similarly *ib.* 1206¹³.

P Tebt I. 58⁴¹ (B.C. 111) shows έν = "in the number of"—έν οἷς εἰσιν οἱ διὰ τοῦ νομοῦ κω(μο)γρ(αμματέ)ις: cf. P Par 63⁹⁸ (B.C. 164) (= P Petr III. p. 26) έν τοῖς "συμπᾶσιν ἀνθρώποις" καταριθμείσθαι κτλ., "in the expression 'all men' are included," etc., and P Petr II. 4 (6)¹⁸ (B.C. 255–4) δινὸν γάρ ἐστιν ἐν ὄχλωι ἀτιμάζεσθαι, where the meaning is "in the presence of"—"for it is a dreadful thing to be insulted before a crowd." From this it is a natural transition to a usage which helps with several NT passages. Thus in P Tebt I. 5²²⁷ (B.C. 118) we have τὰς δὲ πράξεις τῶν έν αὐτοῖς, where the editors translate "but the executions in cases which come before the collectors," and in support of this rendering compare *ib.* 27⁵⁹ (B.C. 113) τὸ έν αὐτῶι ὀφειλόμενον πρὸς τὴν ἐπιγραφῆν, "the amount owing to the epigraphic in his department," *ib.* 72³³² (B.C. 114–3) ἄς (sc. ἀρούρας) έν Μαρρεῖ τοπογρ(αμματέ)ι, *ib.* 120¹²⁸ (B.C. 97 or 64): cf. 1 Cor 6³, 14¹¹, perhaps Jude 1. All are cases where παρά c. dat. might equally have been expected in a classical writer: cf. the variant reading in Mt 21²⁵. A good parallel to Ac 17³¹ is afforded by *Syll* 850⁸ (B.C. 173–2) κριθέντω έν ἀνδρῶσι τρῖοις οὖς συνέλιοντο.

Another abnormal use of έν = "amounting to," as in Ac 7¹⁴ (LXX), is seen in BGU III. 970¹⁴ (ii/A.D.) προσημένκαμεν αὐτῶ προοίκα έν δραχμαῖς ἐννακοσίαις—a passage which also resembles, in its use with a numeral, the difficult έν (bis) of Mk 4⁸ (VII). [Cannot the εἰς there be "at all rates up to" thirty-fold?] Cf. also BGU IV. 1050⁸ (marriage-

contract—time of Augustus) ἰμάτια γυναικεία ἐν ἀργυ(ρίου) δραχμαῖς ἑκατόν, P Oxy IV. 724⁷ (A.D. 155) ἐξ ὧν ἔσχες τὴν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, *ib.* I. 56⁸ (A.D. 211) δανεῖζομένη . . . ἀργύριον ἔντοκον ἐν δραχμαῖς ἑξακισχειλαῖς, and P Grenf II. 77⁶ (iii/iv A.D.) (= *Selections*, p. 120) τοῖς μισθοῦς . . . ὄντας ἐν δραχμαῖς τριακοσίας τεσσαράκοντα. Similar are P Oxy IV. 708⁴ (A.D. 188) γόμου . . . ἐν (πυροῦ)(ἀρτάβαις) ἸΒ, BGU I. 72¹¹ (A.D. 191) ἐξέκοψαν πλείστον τόπον ἐν ἀρούραις πέντε: with which may be compared Eph 2¹⁵ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, “consisting in.” In P Lond 921⁹ (ii/iii A.D.) (= III. p. 134) γεγονέαι ἐν ἀμπέλῳ = “to be planted with vines.”

A *predicative* use of ἐν is seen in P Hib I. 42¹⁰ (B.C. 262) δώσομεν Δευκίαι ἐν ὀφειλήματι, “as a debt,” P Petr I. 12¹⁴ (cf. II. p. 22) ὅσα δι’ Ἀξιοθεῖα προσενηγεγκται ἐμ φερνήη, “as dowry,” and P Tebt I. 120¹²⁵ (B.C. 97 or 64) ὧν ἔχωι ἐν θέματι, “as a pledge.”

The *instrumental* use of ἐν, as in Lk 22⁴⁹, I Cor 4²¹, is now rescued from the list of Hebraisms (cf. Deissmann *BS*, p. 120) by “its use in an original Greek document, free from all suspicion of Semitic influence,” P Tebt I. 16¹⁴ (B.C. 114) ἐν μαχαίρη, “armed with a sword”: see the editors’ note where the following additional passages are cited, *ib.* 41⁶ (c. B.C. 119) Μαρρέλου . . . σὺν ἄλλοις πλείοσι ἐν μαχαίραις παρ[α]γινόμενου, 45¹⁷ (B.C. 113), 46¹⁵ (B.C. 113), P Par 11⁴ (B.C. 157): add P Tebt I. 48¹⁹ (c. B.C. 113) Δύκος σὺν ἄλλοις ἐν ὅπλοις. See also *Proleg.* pp. 11 f., 61, and the Preface to the 3rd Edit. p. xvii. It should however be noted that Kühring (p. 43 f.) thinks that ἐν in the above passages is sufficiently explained as ἐν of accompanying circumstances. A good ex. of *causal* ἐν is afforded by P Par 28¹³ (c. B.C. 160) where the Twins describe themselves as διαλυόμεναι ἐν τῷ λιμῷ as compared with *ib.* 27¹⁴ διαλυόμεναι τῷ λιμῷ, and *ib.* 26⁹ ὑπὸ τῆς λιμοῦ διαλυόμεναι in similar documents. On the other hand, *Syll* 891¹¹ (ii/A.D.) quoting the LXX Dent 28²² πατάξι σε Κύριος ἐν ἀπορίᾳ drops the preposition, and cf. *C. and B.* ii. p. 609, No. 500 (i/B.C.) where φεισάμενον ἐν ἐπιδώσεισιν is followed by μὴ φεισάμενον ἀναλώμασιν. In *Expt* T xxviii. p. 322 f. Prof. H. A. A. Kennedy has collected a number of instances of this use of ἐν = “because of,” “on account of,” from the LXX and from the Pauline Epp., e.g. Ps 30 (31)¹¹ ἠσθένησεν ἐν πτωχίᾳ ἢ ἰσχύς μου, “my strength failed because of my wretchedness,” Rom 1²⁴ ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν, “because of the lusts of their hearts,” and I Cor 7¹⁴ ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἀπιστος ἐν τῇ γυναικί, “for the unbelieving husband is sanctified on account of his wife.” See also Schmid *Atticismus*, iv. p. 449.

We have seen already (*s.v.* εἰς) that εἰς and ἐν can be transposed in late Greek, as when ἐν follows a verb of motion in P Par 10³ (B.C. 145) ἀνακεχώρηκεν ἐν Ἀλεξανδρείᾳ: cf. the late gloss at Jn 5⁴, and for LXX instances see Thackeray *Gr.* i. p. 25. As paving the way for this usage we may note such a passage as *OGIS* 90¹³ (Rosetta stone—B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγμένους . . . ἀπέλυσε τῶν ἐγκεκλη(η)μένων, where the motion implied by the verb is accompanied by the thought of the rest following on that motion—the men were “led off” to prison and remained there until freed from the charges of which they had been convicted. See further Hatzidakis *Einl.* p. 210 f., and note that Thumb (*Neue Jahrb.* 1906, p. 253) commenting on

Heitmüller’s proof (*Im Namen Jesu*, Göttingen 1903) that εἰς (τὸ) ὄνομα belonged, in various *nuances*, to Greek mercantile phraseology, while ἐν (τῷ) ὀνόματι was almost exclusively Jewish, though not foreign to the genius of Greek, observes that the promiscuity of εἰς and ἐν in Hellenistic explains the survival of the more literary archaizing ἐν by the side of the common εἰς.

The *temporal* use of ἐν to denote the period within which anything is done is naturally very common, e.g. *Syll* 177¹⁵ (B.C. 303) ἐ[ν] ἔτεσιν τρίσιν, P Eleph 20²⁷ (iii/B.C.) ἐν τοῖς καθήκουσιν χρόνοις, P Tebt II. 386²¹ (B.C. 12) ἐκτίσω ἐν ἡμέραις τριάκοντα, P Oxy II. 275⁴⁰ (A.D. 66) ἕκαστα ποιήσω ἐν τῷ ἑνιαυτῷ ἐνί, and P Tebt II. 591 (ii/iii A.D.) ἐγὼ γὰρ ἢ (l. εἰ) μὴ συνκομισῶ τὸν χόρτον ἐν τρίσι ἡμέραις (cf. Jn 2²¹) οὐ δύναμε (l. -μαι) αὐτὰ καταλίψαι.

For ἐν in adverbial phrases, see P Eleph 10⁷ (B.C. 223–2) τῶν λοιπῶν ἐν ἐτοίμωι ὄντων, P Hib I. 47¹⁵ (B.C. 256) ἀπόστειλον . . . ἐν τάχει (cf. Lk 18⁸, Rom 16²⁰, Rev 1¹, 22⁸).

The characteristically Lukan usage of ἐν τῷ followed by an inf. can no longer be ranked as a pure Hebraism, but belongs rather to the category of “possible but unidiomatic” Greek (see *Proleg.* pp. 14, 215, 249), though it should be noted that as yet no parallel has been found for it with the sense “daring”: see P Par 63⁹⁶ (B.C. 164) (= P Petr III. p. 26) τίς γὰρ οὕτως ἐστὶν ἀνάλητος (?) ἐν τῷ λογίζεσθαι: “for who is so utterly wanting in reason?” and P Oxy IV. 743³⁵ (B.C. 2) where it is = διὰ τό: ἐν τῷ δέ με περισπᾶσθαι οὐκ ἠδυνάσθην συντυχεῖν Ἀπολλωνίῳ, “owing to my worries I was unable to meet A.” (Edd.).

In his monograph *Die neutestamentliche Formel “in Christo Jesu”* (Marburg, 1892) Deissmann has conclusively shown the originality of Paul’s use, though the idea of the mystic indwelling may rightly be traced to the Lord’s own teaching, see SH on Rom 6¹¹. The Psenosiris letter, P Grenf II. 73³ (late iii/A.D.) (= *Selections*, p. 117), is addressed Ἀπόλλωνι . . . ἀγαπητῷ ἀδελφῷ ἐν Κ(υρ)ίῳ, and concludes with the prayer 21 f. ἐρρώσθαι σε εὐχομαι ἐν Κ(υρ)ίῳ Θ(ε)ῷ.

We may conclude with a few miscellaneous examples—P Petr I. 22 (1)⁴ τοῦ ἐν ταῖς προσόδοις, “who controls the revenues” (Ed.), P Lille I. 77⁷ (iii/B.C.) ἃ ἐδεδώκεν ἐν φυ(λακῇ), “had given me to keep,” P Hib I. 113¹⁵ (c. B.C. 260) ἐν Τοτοῖη Πιάσιτος λογευτή ὦι μηθὲν ὑπάρχει, “owed by Totois son of Pasis, tax-collector, who has no property” (Edd.), P Par 66²¹ (iii/B.C.) λ[οι]πά, ἀφ’ ὧν ἐν τοῖς γεωργο[ῖ]ς κτλ., a curious usage which Smyly (P Petr III. p. 344) understands as = “of this remainder (so much) is due from the cultivators,” P Lond 1171⁴⁶ (B.C. S) (= III. p. 179) ἀνθ’ ὧν τῶν ἐπάνω ἐν ὑπερδαπήμασι, “under the head of deficits,” and from the inser. *Syll* 178¹¹ (iv/B.C.) καθάπερ καὶ Φύλιππος ἔδωκεν ἐμ πατρικοῖς καὶ αὐτοῖς καὶ ἐκγόνοις, where Dittenberger notes, “eodem iure ac si a patre hereditatem accepisset.”

In MGr ἐν has been supplanted by εἰς, though it survives as a prefix in such disguised forms as μπαίνω, μπάζω, ντρέπομαι.

ἐναγκαλίζομαι.

IG XII. 7, 395²⁵ ὧν τέκ[ν]α ἐνηγκαλίσατο (cited by Herwerden *Lex. s.v.*).

ἐναντι.

That ἐναντι with the gen., as in the phrase ἐναντι τοῦ θεοῦ (Ac 8²¹), can no longer be confined to bibl. Greek (Grimm) is proved by its occurrence in the translation of a Roman senator's "Consultum," *Syll* 300⁵² (B.C. 170) περὶ τούτου τοῦ πράγ[ματο]ς ὕστερον ἐναντι Γαίου Δοκρετίου βουλευσασθαι ἐδοξεν: cf. also for imperial times P Oxy III. 495⁵ (A.D. 181-9) ἐναντι Πέλα. Wackernagel *Hellenistica*, pp. 1 ff. shows that the word came into the Κοινή about B.C. 300 from Cretan, Delphian, or a like dialect, helped by the fact that the Attic ἐναντίον had this sense: see further s.v. ἀπέναντι.

ἐναντίος

is common in the adjuration εὐορκοῦντι μὲν μοι εὖ εἴη, ἐπιορκοῦντι δὲ τὰ ἐναντία, "if I observe the oath may it be well with me, but if I swear falsely, the reverse," as e.g. P Oxy X. 1258^{10 f.} (A.D. 45). The adj. is followed by dat., as in Ac 28¹⁷, in PSI IV. 282¹³ (A.D. 183) μηδὲ ποιῆσαι? ἐναντίον τι τῆ αὐτῆ ὑπογραφῆ. For ἐκ τῶν ἐναντίων = "on the contrary," see P Par 63⁴⁹ (B.C. 165), P Grenf II. 36¹³ (B.C. 95). Ὁ δὲ ἐναντίας is found = "the opponent" in a lawsuit, as *Chrest.* I. 461⁶ (beg. iii/A.D.) δέομαί σου ἀκούσαί μου πρὸς τὸν ἐξ ἐναντίας ἀντιδικον, P Flor I. 58¹⁵ (iii/A.D.) πρὸς τοὺς δι' [ἐ]ναντίας, P Strass I. 41⁶ (A.D. 250) εἶδει μὲν γὰρ τὴν δι' ἐναντίας. . . ἔτι μᾶλλον δ[ι]αγωνίσασθαι καὶ ἐδικησθαι τὰ τῆς παιδός. In P Ryl II. 144¹⁵ (A.D. 38) we have ὅς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀηδῖαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἄσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected me to much shameful mishandling" (Edd.). For ἐναντίον "in the presence of," cf. P Eleph I 7 (B.C. 311-0) (= *Selections*, p. 3) ἐπιδειξάτω δὲ Ἡ. ὅτι ἂν ἐγκαλήη Δ. ἐναντίον ἀνδρῶν τριῶν, "and let H. prove his charge against D. in the presence of three men," P Hib I. 89⁹ (B.C. 239) ἐναντ[ι]ον τῶν ὑπογεγραμμένων μαρτύρων, P Lille I. 20⁶⁻³¹ (iii/B.C.) λέγων τὸ ἀδικημα τῶι κυρίω ἐναντίον μὴ ἔλασσον ἢ δύο μαρτύρων, *ib.* 31. ἐναντ[ι]ον τῶν νομοφύλακων. In this sense the word is peculiar to the Lukan writings in the NT. MGr ξάγαντος (= ἐξ ἐναντίας), "against," "opposite."

ἐνάρχομαι.

The ritual sense, which underlies this word in classical Greek, may perhaps still be latent in its two NT occurrences Gal 3³, Phil 1⁶ (cf. 2 Cor 8^{6 B}), but how completely the simple sense "begin" prevailed in late Greek may be seen from P Tebt I. 24³⁴ (B.C. 117) διαλαμβάνοντες εἰς ἀπραξίαν ἡμᾶς περιστήσειν ὅποτε δὴ ἐναρξασθαι, ἀνεχώρησαν κτλ., "supposing that they would bring me to a standstill at the commencement, they retired etc." (Edd.): cf. 26 ἐναρχομένου τ[οῦ Με]χεῖρ, "at the beginning of Mecheir." See also Vett. Val. p. 212²⁶ ἐὰν δὲ πῶς καὶ ἕτερόν τινα ἐναρξάμενον πράγματος εὔρης κτλ.

ἐνατος

for ἐνάτος is read by WH in all the occurrences of this word in the NT: cf. P Grenf II. 24¹ (B.C. 105) ἔτους ιβ̄ τοῦ καὶ ἐνάτου Τῦβι, *Ostr* 714⁶ (Ptol.) τοῦ ἐνάτου ἔτους, BGU I. 174^{2 f.} (A.D. 7) ἐνάτου καὶ εἰκοστοῦ (*bis*), *Preisigke* 1925²

(A.D. 77) ἐνάτου (ἔτους) Οὐεσπασιανου, but *ib.* 2104¹ (Ptol.) μηνὸς Δαισίου ἐνάτη, and the late PSI IV. 283⁴ (A.D. 550) ἔτους ἐνάτου.

ἐνδεής.

PSI IV. 418¹¹ (iii/B.C.) ὄπως μὴ ἐνδεῆς ὦμεν καὶ ἐλαϊδίου, P Tebt I. 52¹² (c. B.C. 114) ἐνδεῆς οὖσα τῶν ἀναγκαιῶν, "being in want of the necessaries (of life)," P Oxy II. 281²⁰ (complaint against a husband—A.D. 20-50) τῶν ἀναγκαιῶν ἐνδεῆ καθιστάς: cf. P Magd 13⁵ (B.C. 217) ἐνδεῆς δὲ γενόμενοι εἰς τὴν ταφήν τοῦ Φιλίππου (δραχμὰς) κ̄ ἐδώκαμεν τὰ κατὰφρακτα κτλ., "being in want of 25 drachmas for the funeral of Philip we have given his cuirass." For ἐνδεια (as in LXX) cf. P Par 62¹¹ (ii/B.C.) τὰς ἐνδείας πραχθ[ή]σασθαι. . . , and for ἐνδέημα P Ryl II. 214²³ (ii/A.D.) τὰς ἀπὸ μερισμοῦ ἐνδέηματος τελωνικῶν, "the amount of the assessment of the deficiency of farmed taxes" (Edd.), so 43⁶³, P Oxy I. 71¹⁻¹⁵ (A.D. 303) ἀπὸ λόγου ἐνδεημάτων, "on account of the deficit." The verb is found *JG* XII. 7, 409⁹ ὥστε μ[η]δὲν ἐν μ[η]δενὶ τῆ πατρίδι ἐνδεηκεῖναι.

ἐνδείκνυμι.

P Magd 3¹⁰ (B.C. 221) ἐὰν ἐνδειξώμεθα τὰ διὰ τῆς ἐντεῦξως ὄντα ἀληθῆ, "if we prove that what we set forth in the petition is true," *ib.* 28⁹ (B.C. 217) ἐὰν ἐνδειξώμαι αὐτοὺς κατακεκλυκῶτα μὲν τὸν σπόρον, "if I prove that they have flooded my sown field." With the construction of ἐ. in 2 Tim 4¹¹ πολλά μοι κακὰ ἐνδείξατο (cf. Gen 50¹⁵⁻¹⁷) cf. P Oxy III. 494⁹ (A.D. 156) εὐνοοσύη μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένη (a passage which also helps to confirm the meaning of "faithfulness" for πίστις in such passages as Mt 23²³, Gal 5²²): see also *Syll* 211⁷ (iii/B.C.?) διατε[λ]εῖ εἰς τὸν δῆμον τὸν Ἐρυθραίων [π]ᾶσαν προθυμίαν ἐνδεικνυμένο[ς] (cf. Heb 6¹¹), and P Oxy IV. 705¹² (A.D. 200-2). For the act., which is not found in the NT, see P Grenf II. 70⁸ (A.D. 269) εὐνοίας ἐνεκεν [κ]αὶ ἡς ἐν[δ]είξα[ς] εἰς ἐμ[έ]. The subst. ἐνδείκτης = "informer," "complainant," occurs P Par 45⁴ (B.C. 153) διὰ τὸν ἐφέλεκτόμενον σοι ἐνδίκτην, *ib.* 7 εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα.

ἐνδειξίς.

Cagnat IV. 40¹⁴ (Lesbian dialect) κατ' αὐτῶν καὶ ἐνδείξιος κατὰ διατεταγμένα.

ἐνδεκα.

Preisigke 1926 (an ostrakon-receipt—A.D. 79) διέγραψ(εν) Ἐρμογ(ένης). Βάσσου ὑπ(ὲρ) λαογραφίας ιᾱ (ἔτους) Οὐεσπασιανου τοῦ κυρίου κτλ.: the numeral is written in earlier ostraca of this series. The semi-literary P Eud 15⁷ (before B.C. 167) shows however ἐνδεκα, and also a tessera in the Louvre, Revillout *Mélanges* 4, 7. 9 (ii/B.C.): see Maysers *Gr.* p. 316. MGr ἔντεκα.

ἐνδέκατος.

P Leid D¹⁻³ (B.C. 162) ἔτος τοῦτο ἐνδέκατον, P Tebt I. 104⁷ (B.C. 92) μηνὸς Ξανδικ[ο]ῦ ἐνδεκάτη Μ[ε]χεῖρ ἐνδεκάτη, "the eleventh of the month Nandicus which is the eleventh of Mecheir." *Preisigke* 19¹⁰ (A.D. 25) ὄρα ἐνδεκατῆ τῆς ἡμέρας.

ἐνδέχομαι.

For the impersonal use in Lk 13³³ cf. P Petr II. 45^{iii 8} (B.C. 246) ὡς ἐνδέχεται, "as far as it is possible," and similarly P Giss I. 48⁶ (A.D. 202-3); also P Oxy II. 237^{viii. 31} (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἀνωθεν γένοιτο ἀντίγραφα, "this cannot be done adequately unless copies are made from the beginning" (Edd.). Cf. also such a phrase as ὡς ἐνδεχομένως in P Petr II. 15 (3)⁴ (B.C. 241-39). [The meaning of the adv. in Aristeas 41 πρὸς ταύτην τὴν ἐπιστολὴν ἀντέγραψεν ἐνδεχομένως ὁ Ἐλεάζαρος ταῦτα is not clear. Thackeray translates "to this letter E. replied appropriately as follows": Wendland suggests "so far as he could write Greek," the writer excusing the imperfect use of this language by a Jew of Palestine.] Other examples of the verb are P Par 63⁴¹ (B.C. 165) (= P Petr III. p. 20) μετὰ τῆς ἐνδεχομένης προσοχῆς, "with fitting care" (Mahaffy, PSI III. 168³⁰ (B.C. 118) τὴν ἐνδεχομένην ἔμσκειψιν (L. ἐν-), P Flor II. 173⁹ (A.D. 256) καὶ εἴ τι ἄλλο ἐνδέχεται, "if anything else suits him," and from the inscr. Michel 482⁷ (iii/B.C.) τὴν ἐ[ν]δεχομένην ἐπιμελείαν ἐποιήσα[ντο κατὰ] τοὺς νόμους, Syll 929⁸¹ (ii/B.C.) ὅπερ ἐπὶ τῆς ἱεράς χώρας οὐκ ἦν ἐνδεχομένον.

ἐνδημέω.

For the antithesis with ἀποδημέω see the exx. cited under that word. Cf. further P Petr III. 53 (9)⁸ (iii/B.C.) ἐνεδήμεν (in an imperfect context), P Oxy I. 56¹⁵ (A.D. 211) βασιλικὸν γραμματέα μὴ ἐνδημεῖν, and from the inscr. Syll 925⁶ (B.C. 207) καὶ τοῦτοι συνδιεφύλαξαν τό τε ἱερὸν καὶ τὰν πόλιν καλῶς καὶ ἀσφαλῶς καὶ ἐνεδάμησαν εὐτάκτως, and similarly¹⁷, also *ib.* 790⁸⁰ (i/B.C.) μηθενὶ ἐξείναι τῶν π[ο]λιτῶν μηδὲ τῶν παρ[ο]ικούντων μηδὲ τῶν ἐνδημούντων ξένω[ν] δένδρα κόπτειν ἐν τῷ διασαφονμένῳ τόπωι. For the subst. see OGIS 764²⁵ (ii/B.C.) ποιησα[μένω]ν τὴν ἐνδημίαν, and on the derivation of ἐνδημος from ἐν δήμεν (ἄν), ἐν being used distributively, see *Proleg.* p. 105.

ἐνδιδύομαι.

The range of this somewhat rare verb is extended by the dialect inscr. Syll 857³³ (ii/B.C.) ἐνδιδυσκόμενος, clearly a hewer's error for ἐνδιδυσκόμενος: see *L.A.E.* p. 78.

ἐνδικος.

The only occurrences we can quote of this adj. (Rom 3⁸, Heb 2²) are from the laws of Gortyna (v/B.C.) edited in Michel 1333, e.g. iii. 23 αἱ δὲ τι τὸν τέκνον πέροι, ἐνδικον ζμεν.

ἐνδό(-ώ-)μῆσις.

The spelling ἐδώμῆσις which WH adopt in Rev 21¹⁸ is confirmed by Syll 583²¹ (i/A.D. ?) τὴν ἐνδώμησιν τοῦ τεμένουσ, where the editor pronounces this orthography "nova." The form ἐνδώμῆσις occurs in Jos. *Antt.* xv. 335 = a "mole" or "breakwater." Neither of the above reff. supports Souter's suggestion (*Lex. s.v.*) that the word is probably = "roofing" (from δῶμα, "roof") rather than "building."

ἐνδοξάζω.

For this verb, found in the NT only in 2 Th 1^{20, 12}, but common in the LXX (e.g. Exod 14⁴, Ps 88 (89)⁸), cf. P Leid

Wsl. 7 (ii/iii A.D.), an invocation to the Sun—οὐ ἡ δόξα . . . ὅτι διὰ σ' (L. σε) ἐνεδοξάσθη (L.—θην).

ἐνδοξος.

An interesting example of this adj. is found in a letter from the Emperor Vespasian confirming certain privileges bestowed on an athletic club by the Emperor Claudius, P Lond 1178³⁴ (A.D. 194) (= III. p. 216) εἰδῶς ὡμῶν τῶν ἀθλητῶν τὸ ἐνδοξον καὶ φιλότειμον πάντα ὅσα [καὶ] ὁ Κλαύδιος αἰτησαμένους ὑμῖν συνεχώρησε καὶ αὐτὸς φυλάττειν [π]ροαιρούμαι. In P Leid W^{xiv. 9} (ii/iii A.D.) we have an invocation which runs—βασιλεῦ βασιλέων . . . ἐνδοξο (L.—ε) ἐνδοξότατον, and in the curious mantic text P Ryl I. 28¹⁰⁸ (iv/A.D.) the twitching of the right leg is said to portend that the man will "become illustrious"—γενέσθαι ἐνδοξον. In P Oxy VI. 943⁴ (vi/A.D.) an agreement is reached τῷ ἐνδοξῷ οἴκῳ regarding the payment of certain dues. For the adverb we may cite OGIS 513¹¹ (iii/A.D.) where a priestess is described—ἱερασαμένην ἐνδοξῶς καὶ μεγαλοπρεπῶς: cf. *Kaibel* 358³ ζήσασα ἐνδοξῶς.

ἐνδυμα.

In P Fay 12²⁰ (c. B.C. 103) a man who is stripped of his ἱμάτιον and sent forth γυμνός, is supplied by his friends μετ' ἐνδύματος, evidently an outer cloak. Cf. Syll 813⁷ τὰ ὑπ' ἐμοῦ καταλιφθέντα ἱμάτια καὶ ἐνδυμα, and *ib.* 877³ (v/B.C.), where it is laid down that the dead are to be buried ἐν ἐμ[ατ]το[is] τρι[σι] λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ] ἐπιβλέματι. In the new fragment of a lost Gospel, P Oxy IV. 655^{11 f.}, to the question "Having one garment (ἐν ἔχοντες ἐνδυμα) what do ye (lack?)?" the answer is given, αὐτοῖς δὶώσει ὑμῖν τὸ ἐνδυμα ὑμῶν. With *Menandrea* p. 80²⁰⁹ ἐνδύμαθ' οἶα,—"what dresses!" of a woman's finery, cf. the "wedding garment" of Mt 22^{11 f.}. The word survives in literary MGr. The simple δύμα, which is unknown to the lexicons, is found in P Oxy VI. 929⁸ (ii/iii A.D.).

ἐνδυναμόω.

The adj. ἐνδύναμος is found in Byz. Greek: see Sophocles *Lex. s.v.*

ἐνδύω.

P Lond 121²⁷¹ (magic—iii/A.D.) (= I. p. 93) ἐνδυνε. See further *s.v.* ἐνδύω.

ἐνδύοις.

In Aristeas 96 amazement is caused by the appearance of the high priest Eleazar—διὰ τὴν ἐνδυσιν οὐ φορεῖ χιτῶνος καὶ τῶν περὶ αὐτὸν λίθων, "by the wearing of the coat wherewith he is clad and the precious stones about his person" (Thackeray). Cf. MGr ντύσιμο, "dressing."

ἐνδύω.

P Oxy II. 285¹¹ (c. A.D. 50) πολλῆ βία χρώμενος ἀφήρπασεν δν ἡμην ἐνδεδυμένο (L.—ενος) χιτῶνα λεγούου, P Giss I. 77⁸ τότε ἔγνω, ὅτι ἔπεμψ[ί]ας μοι τὸν κιθῶναν. λέϊαν δέ σοι εὐχριστ[ή]σῳ π[α]ρὰ πᾶσι τοῖς θεοῖς, ὅτι σύ με ἐνδεδυκ[ας] με (om.). See also the interesting v/A.D. magic spell in which a goddess is transformed into an old woman,

and then, when her service is accomplished—πάλιν θεὸς ἐνεδύ[σεται] (/. ἐνδύσεται) τὸ ἐαντῆς κάλλος ὅ[περ] ἐξεδύσατο, “the god will again clothe her with her own beauty, which she has doffed” (P Lond 125 verso¹⁹ = I. p. 124). *Kaibel* 610⁵ ἐνεδύμην δὲ τὸ σῶ[μ] ἐσθήμασι χρώμασι θεοῖσι. Cf. MGR ντύνω, “put on,” ντύνομαι, “dress.”

ἐνέδρα.

The derived meaning of “treachery,” “fraud,” is illustrated by P Oxy I. 62²⁰ (iii/A.D.) ἵνα μὴ ἐκ τῆς σῆς ἀμλειᾶς ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours” (Edd.): cf. *ib.* XII. 1428⁵ (iv/A.D.) ὑπ[έρ] τοῦ τοίνυν μὴ ἐνέδραν ἐπακολουθήσαι, “so as to prevent any deception from ensuing,” *ib.* 1455¹² (A.D. 275) εἰς τὸ μηδεμ[ί]αν ἐγέθρ[αν] ἐπακολ[ουθε]ῖν. For the form ἐνεδρεία cf. the endorsement of a petition to the logistes—ἐνεδρείας γεγενημένης, “concerning a case of fraud” (P Oxy VI. 900¹⁹—A.D. 322).

ἐνεδρεύω.

The NT usage of this Lukan verb is well illustrated by P Rein 7²⁶ (B.C. 141?) δέομαι οὖν ὑμῶν τῶν μεγίστων θεῶν μὴ με ὑπεριδ[ε]ιν ἐνεδρευόμε[ο]ν ὑπὸ ἀνθρώπου [ἀγ]νώμονος, “I beseech you, therefore, most high gods, not to show yourselves indifferent to the trap laid for me by this unfeeling man,” and P Oxy VI. 898¹⁷ (A.D. 123) where a minor complains that his mother, in her capacity as guardian, ἐνήδρυσεν, “laid a trap” against him, by gaining possession of a certain deed: cf. *ib.* 938² (iii/iv A.D.) οὐκ ἀκόλουθον πρᾶγμα ἐποίησας ἐνεδρεύσας τὰς τροφὰς τῶν κτηνῶν τῆς Σενᾶ, “it was an unfitting act of yours to intercept the fodder of the oxen at Senao” (Edd.), P Giss I. 105²⁴ (v/A.D.) ἵνα μὴ ἐν (om.) ἐνεδρε[ύ]σης τὴν διάπρασιν, “that you may not place difficulties in the way of the sale,” and from the inscr. *Syll* 324¹⁹ (i/B.C.) ἐνεδρεύσαντες δὲ αὐτὸν νύκτωρ ἰδο[λοφ]όνη[σαν]. For the meaning “defraud,” see P Oxy II. 237^{viii.36} (A.D. 186) cited *s.v.* ἀγνοια, *ib.* III. 484¹⁰ (A.D. 138) ὡς ἐνεδρεύσαντι Δ., “with defrauding D.,” and P Ryl II. 239¹⁶ (mid. iii/A.D.) πέμψο[ν] δὲ πάντως αὐ[τῶν] τὸ σύμβολον . . . πολλάκις Σ. . . [ἐ]γέθρυσεν ἡμᾶς. “by all means send the receipt; S. has often defrauded us” (Edd.).

ἐνεδρῶν

is found in the TR of Ac 23¹⁸ = “treacherous ambush,” as *ter* in the LXX (cf. Thackeray *Gr.* i. p. 156 f.). For the more general sense of “fraud,” see P Oxy VI. 892²¹ (A.D. 338) εἰς τὸ μηδὲν ἐνεδρῶν γενέσθαι περὶ τὸ δημόσιον λουτρόν, “that there may be no fraud in connexion with the public bath.”

ἐνεϊδέω.

For the *bad* sense in which this forcible NT ἄπ. εἰρ. (Mk 15⁴⁶) is generally used, see Abbott as cited *s.v.* ἐντυλίσσω: cf. P Tebt I. 24⁶² (B.C. 117) ἐνίνω μὲν αὐτοὺς ἐνεληκτότων οἰκονομ[ί]αις κτλ., “some have wormed themselves into the positions of oeconomus,” etc., and P Ryl II. 144¹⁸ (A.D. 38) ἐνελοῦμένος μοι, of a violent struggle. On the other hand, the verb is colourless in P Oxy VIII. 1153²³ (i/A.D.) τῆς

γινόμε(νης) συνθέσεως τὸ πρόσχρωμον ἐνελικται τῆδε τῆ ἐπιστολῆ, “a pattern of the colour of the dress that is being made is enclosed in this letter” (Ed.).

ἐνεμι.

The interpretation of Lk 11⁴¹ πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην, “the contents of your cup and platter give in alms,” may be supported by P Tebt II. 414²⁰ (ii/A.D.) τὸ σφυρίδιν μετὰ τῶν ἐνόητων κάτω, “the little basket with its contents at the bottom”: cf. P Magd 13⁷ (B.C. 217) τὴν ἐφαπτίδα, σὺν τῇ σακκοπήρῃ ἐν ἡ ἐνήν, “the mantle, with the bag which contained it.” P Oxy II. 242⁸ (A.D. 77) σὺν τοῖς ἐνοῦσι φορτίοις, “with the fixtures they contain,” *ib.* III. 506²⁷ (A.D. 143) σὺν τ[ο]ῖς ἐνοῦσι πᾶσι, “with all their contents,” *ib.* VI. 912² (A.D. 235) τὸ ἐνὸν κατάγειον, “the cellar within it” (*sc.* a house). See also P Oxy II. 268¹⁸ (A.D. 58) ἐν δὲ τοῖς προκειμένοις οὐκ ἔνεστι σωματ(ισμός), “in the above agreement there is no σωματισμός” (a word of uncertain meaning), and PSI III. 184⁶ (A.D. 292) καύματος ἐνόητος, where the context leads us to think of something in the nature of spontaneous combustion. See also *s.v.* ἐνι.

ἐνεκα, ἐνεκεν, εἵνεκεν.

For ἐνεκα which is found only *quater* in the NT (Mt 19⁸, Lk 6²², Ac 19²², 26²¹), cf. P Lond 42¹⁴ (B.C. 168) (= I. p. 30, *Selections*, p. 10) [ἐ]νεκα τοῦ ἐκ τοῦ το[ιού]του καιροῦ ἐμαυτῆ[ν] τε καὶ τὸ παιδίον σ[ο]ου διακεκυβερνηκῆτα, P Oxy X. 1293^{16 f.} (A.D. 117–38) τοῦτο οὐχ ἐνεκα ἡμῶν ποιῶ ἀλλὰ ἐνεκα τῶν καμηλειῶν. *ib.* III. 533²⁵ (ii/iii A.D.) ἐνεκα τῆς προσόδου, “about the revenue.” The form ἐνεκεν, which prevails from iii/B.C. onwards, and is probably Ionic in origin (cf. Thumb *Hellen.* p. 57), may be illustrated from P Petr III. 36(a) verso²⁷ (iii/B.C.) τῆς Διοφάνου[ς] οὖν ἀ[ν]κριβείας ἐνεκεν ἀπήχθη, P Flor II. 158³ (iii/A.D.) ἐνεκεν ἀναγκαιᾶς χρείας, *ib.* 163⁵ (iii/A.D.) ἐνεκεν ὑμῶν φρόντισον, P Meyer 23⁴ (end iv/A.D.) ἐνεκεν ἀργυρίου, and before a consonant in the late P Oxy VI. 902¹² (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπῆν . . . περιστήν ἐνεκεν τοῦ προειρημένου πολιτομένου, “I have been reduced to complete ruin through the aforesaid member of the council” (Edd.), *ib.* 943³ (vi/A.D.) ἀπελθεῖν εἰς δίαιταν ἐνεκεν τοῦ λουτροῦ, “to come to arbitration with respect to the bath.” In all these instances ἐνεκεν precedes the subst., as generally in the NT: cf. Blass-Debrunner *Gr.* § 216. 1. On a corresponding usage in the Attic inscr. see Meisterhans *Gr.* p. 217 where it is stated that in ii/B.C. the relation of ἐνεκα: ἐνεκεν = 4:22: cf. also Thieme p. 8, and Rouffiac *Recherches*, p. 22. For the forms οὐνεκα, —εν, see P Petr II. 19 (1a)³ οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, “in the name of God and of fair play” (Ed.), P Hib I. 170 (B.C. 247) τούτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω, and for ἐνεκεν, as in Lk 4¹⁸, Ac 28²⁰, cf. *Preisigke* 1568 (time of Euergetes II., B.C. 145–116) εὐνοίας ἐνεκεν τῆς πρὸς αὐτοῦς, P Giss I. 40^{ii.21} (A.D. 212–5) κατάγειν θυσιᾶς εἵνεκεν ταύρους καὶ ἄλλα τινα ἐγψ[ύ]χα: the form ἐνεκα occurs in an epigram regarding Homer’s birthplace, *Ostr* 1148⁴ (ii/B.C.)—

Εἵνεκ’ ἐμῆς δόξης φ[α]σί τεκέειν με πόλεις.

ἐνενηκουτα.

For the form see WH *Notes*² p. 155, and cf. PSI IV. 433² (iii/B.C.) ἀρούρας ἐνενηκοντα, *Ostr* 1508⁵ (B.C. 144–3), 1511² ff.

(B.C. 143-2) *al.* See also Preisigke 3534 ἐβίωσεν ἐπὶν ἐν-
ήκοντα πλείου ἔλατον. MGt ἐνενήντα.

ἐνεός.

Brugmann discusses this word in V. Thomsen *Festschrift*
(1912) p. 1 ff.

ἐνεργεία.

With the limitation of this word in the NT to superhuman activity (see Milligan *Thess.* p. 104), cf. *OGIS* 262⁴ (iii/A.D.) προσενεχθέντος μοι περὶ τῆς ἐνεργείας θεοῦ Διὸς Βαιτοκαίκης: also Aristas 266 θεοῦ δὲ ἐνεργεία κατευθύνεται πειθῶ, and for demonic influence (as in 2 Thess 2⁹) Reitzenstein *Poimandres*, p. 352²³ δαίμονος γὰρ οὐσία ἐνεργεία. The generally strong sense of the word comes out in a fragmentary letter from Cronion, a προφήτης, P Tebt II. 616 (ii/A.D.) ἐκ π[ί]ασης ?] ἐνεργίας καὶ σπουδῆς καὶ φιλείας.

ἐνεργέω

seems always to have the idea of *effective* working: see *s.v.* ἐνεργεία, and cf. Robinson *Eph.* p. 241 ff. The verb has begun in later Greek to be followed by a direct obj. in the acc. (cf. *Proleg.* p. 65), as in P Oxy XII. 1567 (iv/A.D.) according to the editors' alternative reading—εἰ Θεαῖς εἶδεν τοῦτο τὸ τετράποδων (λ.—δον), ἐνεργήτω (λ.—είτω) τοῦτό μοι ἔξω. For the intrans. use see P Giss I. 78⁴ (ii/A.D.) καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα, Vett. Val. p. 226² ἐνεργήσει πρὸς τὸ ἀγαθὸν ἢ φαῦλον: cf. Gal 2⁸, where, however, the trans. of Πέτρῳ is uncertain, either "for Peter" (RV), or perhaps better "by Peter" (Hort *Christian Ecclesia*, p. 85). On the possibility that in 1 Th 2¹³ ἐνεργείται is pass. = "is set in operation," see Milligan *Thess. ad l.*, and for a similar usage of ἐνεργουμένη in Jas 5¹⁶ see *Proleg.* p. 156, *Expt* xxvi. p. 381 ff. From the inscr. we may cite *Syll* 540¹⁴ (B.C. 175-1) ἐνεργῶν τεχνίταις ἰκανοῖς κατὰ τὴν τέχνην, and ¹⁰⁸ ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηνεκῆ μὴ ἐλάττω τοῦ ἐνεργουμένου λίθου.

ἐνεργήματα.

Vett. Val. p. 264¹³ ἀγαθὸς πρὸς τοὺς ἰωτικοὺς χρόνους καὶ πρὸς τὰ τῆς ψυχῆς ἐνεργήματα.

ἐνεργής.

This adj. in the form ἐνεργός is applied to a mill "in working order"—μυλαῖον ἐνεργόν—in P Ryl II. 167¹⁰ (A.D. 39), cf. *ib.* 321⁵ (ii/A.D.), BGU IV. 1067⁴ (A.D. 101-2), and P Oxy XII. 1461⁶ (A.D. 222). In P Oxy I. 84¹⁴ (A.D. 316) it is used of "wrought" iron—σιδή[ρο]ν ἐνεργοῦ, and in *Syll* 929² (ii/B.C.) of "tilled" land—ὑπάρχουσαν τὴν διαμφισβητουμένην χώραν ἐνεργόν. In PSI IV. 341⁵ (B.C. 256-5) the reference is to persons—ἴνα οὖν ἐνεργοὶ ὦμεν: cf. *ib.* 407⁹ (iii/B.C.). For the NT form ἐνεργής, cf. Vett. Val. p. 276¹¹ ἐν τοῦτοις γὰρ τὰ ἀποτελέσματα ἐνεργῆ τὴν δύναμιν κέκτηνται, and the new literary text P Oxy VIII. 1088⁵⁶ (early i/A.D.), where a medical receipt is described as ἰνεργῆς ἰκανῶς, "tolerably strong."

ἐνέχω.

Numerous instances of this verb in the passive with the simple dative, as in Gal 5¹ (cf. 2 Thess 1⁴ B) are forthcoming, e.g. P Tebt I. 5⁵ (B.C. 118), an amnesty granted by Euergetes II. and the two Cleopatras, the "sister" and the "wife," to all their subjects π[λ]ήν τ[ῶ]ν φόν[ο]ν[ο]ν (λ.—οἰς) ἑκουσίοις καὶ ἱεροσυλίας ἐνεχομ[ένων], "except to persons guilty of wilful murder or sacrilege," BGU IV. 1051³⁴ (time of Augustus) χωρὶς (λ. χωρὶς) τοῦ τὸν παραπαίνοντα (λ. παραβαίνοντα) ἐνέχισθαι τῷ ὀρισμῶν προστίμῳ, "apart from the transgressor's being involved in the appointed penalty," P Oxy II. 237^{viii.18} (A.D. 186) τοῖς τεταγμένοις ἐπιτίμοις ἐνεχόμενος, "subject to the legal penalties," P Giss I. 48¹⁴ (A.D. 202-3) ἐπὶ τῷ μὴ ἐνέχεσθαι ἐπιθέμασι προτέρων ἐτῶν. Cf. also *Syll* 154²⁶ (end of iv/B.C.) ἐνεχέσθων τῷ ψηφί[σ]ματι. For ἐ. construed with ἐν, see P Par 63^{xiii.3} (ii/B.C.) ἐνεσχημένοι ἐν τισιν ἀγνωσίμασιν ἢ ἀμαρτήμασιν. On Mk 6¹⁹, Lk 11⁵³, see Field *Notes*, pp. 28 f., 64, and note that the Sahidic translates respectively "was angry with," and "to provoke him": cf. class. ἐπέχω = "attack."

ἐνθάδε.

P Oxy I. 37^{1.9} (A.D. 49) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ προφῆτις εἰς υἴον τοῦ Πεσοῦριος, *ib.* VIII. 1154¹⁹ (late i/A.D.) αὐτόπτης γὰρ εἰμὶ τῶν τόπων καὶ οὐκ εἰμὶ ξέν[ο]ς τῶν ἐνθάδε, "for I am personally acquainted with these places and am not a stranger here" (Ed.), *ib.* X. 1296⁵ (iii/A.D.) τὸ προσκύνημά σου ποιῶ καθ' ἐκάστην ἡμέραν παρὰ τοῖς ἐνθάδε θεοῖς, "before the gods of this place," and so often, P Ryl II. 234¹⁷ (ii/A.D.) εἰ βούλει παραμεινά με ἐνθάδε μετὰ τῶν ἀνθρώπων, *ib.* 244¹¹ (iii/A.D.) τὰ σωματῖα πολλοὺ ἐστὶν ἐνθά[δε] καὶ οὐ συμφέρει ἀγοράσαι, "slaves are very dear here and it is inexpedient to buy." In PSI III. 177^{7f.} (ii/iii A.D.) ἐ. is interchanged with ὦδε—δ[έ]δια μὴ ἀποθάνη σου μὴ ὄν[τος] ἐνθάδε. μάθε δὲ ὅτι, ἐὰν ἀ[ποθάνη] σου μὴ ὄντος ὦδε κτλ. For ἐ. = "hither," as in Jn 4^{15f.}, Ac 25¹⁷, see P Oxy VI. 967 (ii/A.D.) φασὶ τὸν κράτιστον ἡγέμονα ἐλεύσεσθαι ἐνθάδε περὶ τὴν τριακάδα, ὃ ἐν' εἰδῆς γράφω σοι, and the early Christian letter P Grenf II. 73³ (late iii/A.D.) (= *Selections*, p. 118) οἱ νεκροτάφοι ἐνηνόχασιν ἐνθάδε εἰς τὸ ἔγω (λ. ἔσω) τὴν Πολιτικὴν. Contrast Preisigke 1810 Παρθ[ενί]ων . . ἴκετο ἔνθα. For the meaning "at this point" cf. P Ryl II. 215⁴⁷ (ii/A.D.) where after a list of official accounts we find—καὶ ἐνθάδε κατ' ἀκολουθίαν τοῦ προτέρου ἔτ[ου]ς ἀναλαμβάνεται κτλ., "here are introduced according to the precedent of the previous year" certain additional sums: cf. P Oxy XII. 1434⁸ (A.D. 107-8).

ἐνθυμέομαι.

For this verb, which is common in the LXX, but in the NT is confined to Mt 1²⁰, 9⁴, see PSI IV. 436⁹ (B.C. 248-7) ἐνθυμηθεὶς ἴνα μηθεὶς [με] . . ἀδικῆ, P Tebt I. 27²⁷ (B.C. 113) καθόλου δ' ἐνθυμηθεὶς ἡλικὴν συμβάλλεται ἢ περὶ τὰ ὑποδεικνύμεν[α] προσοχῆι τοῖς πράγμασι ροπήν, "in general consider how great an impulse attention to the matters indicated contributes to business," P Oxy XII. 1477¹³ (iii/iv A.D.) εἰ δύναμαι δ' ἐνθυμοῦμαι ἀρα[ι]: "Am I able to carry off what I am thinking of?" (Edd.). For the

gen. constr. see P Lond 42³⁰ (B.C. 168) (= I. p. 30, *Selections*, p. 10), σὲ δὲ μηδ' ἐντεθυμήσθαι τοῦ παραγενέσθαι, "and that you have never even thought of returning," P Par 63²⁰¹ (B.C. 164) φαίνεσθε οὖν μηδὲ κατὰ μικρὸν ἐντεθυμήσθαι τῶν ἐξηριθμημένων ἡμῖν, "you appear therefore not to have understood in the smallest degree the points enumerated to you" (Mahaffy). The late compd. παρενθυμέομαι, "disregard," "neglect," occurs in a Lycian inser., *JHS* xxxiv, p. 5, No. 10¹³ εἰς τὴν παρενθυμηθεῖς μὴ θύσῃ, ἔσται αὐτῷ ἐπιπλαβῆ. MGr θυμοῦμαι (c. acc.), "remember," a meaning which gives good sense in Wisd 7¹⁵, if with NA we read ἐνθυμηθῆναι ἀξίως τῶν λεγομένων (cf. Goodrick *Oxf. Ch. Bibl. Comm. ad l.*).

ἐνθύμησις.

P Lond 46³²⁸ (iv/A.D.) (= I. p. 75) καταδεσμεύω δὲ αὐτὸν τὸν νοῦν καὶ τὰς φρένας τὴν ἐνθύμησιν τὰς πράξεις ὅπως κτλ.—a magic charm; BGU IV. 1024^{iv.12} (iv/v A.D.) ποῖας δὲ ἔσχεν ἐνθυμήσεις τὸν ἥδη κληθέντα καὶ τῆς ἐσχάτης ἐλπίδας (l. —os) ἀποσπερῆσαι: Vett. Val. p. 301⁸ τὸ ἐξελέγξει ἀλλοτρίας ἐνθυμήσεις μυστικῶς κατακεχωσμένας.

ἐνι.

BGU IV. 1141⁸ (B.C. 14) ὅτι δὲ ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐδὲν ἀμάρτημα ἔνει (l. ἐνι), P Oxy IX. 1218⁵ (iii/A.D.) οὐδὲν δύσκολον ἐνι ἐπὶ τῆς οἰκίας σου. In P Iand 11⁸ (iii/A.D.) ὅτι ἀπρῆμίᾳ ἐστὶν καὶ οὐκ ἐνι, the editor renders οὐκ ἐνι "feri non potest," and compares P Strass I. 35¹⁹ (iv/v A.D.) φρόντι[ε]σόν μου δὲ περὶ τῶν ἐλεῶν . . ., ἐπιδὴ ἐν Ἀλεξάνδρῃ οὐκ ἐνει. The above exx. show ἐνι = ἐνεστι, and practically equivalent in meaning to the simple ἐστί, cf. Sir 37², 4 Macc 4²², and see Thackeray *Gr.* i. p. 257. The form ἐνι is regarded as the prep. ἐνί, the Ionic form of ἐν, "strengthened by a more vigorous accent, like ἐπι, πάρα, and used with an ellipsis of the substantive verb" (Lightfoot on Gal 3²⁸; cf. Hort on Jas 1¹⁷). See also Boisacq, p. 247 n.², Dieterich *Untersuch.* p. 225.

ἐνιαυτός.

For ἐ. as a definite period of time, cf. P Hib I. 28²⁰ (c. B.C. 265) ὑπαρχουσῶν [δὲ εἰς] [τὸν] ἐν[ι]αυτὸν [ἡ]μέρῶν [τρία]κοσίων ἐξήκοντα, P Tor I. 1^{vii.25} (B.C. 117-6) μὴ συνηρητέον εἶναι πλείονα ἐνιαυτοῦ ἢ καὶ ἐτῶν δύο ἢ τριῶν, "a longer period must not be granted than a year or two years or three years," P Oxy I. 37¹⁰ (law-suit with reference to a nursing contract—A.D. 49) (= *Selections*, p. 49) τοῦ πρώτου ἐνιαυτοῦ ἀπέλαβεν τὰ τροφεία· ἐνέστη ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, "for the first year she [the nurse] received her wages for nursing; there arrived the appointed day in the second year." The word is frequently found with εἰς as in P Flor I. 2²¹² (A.D. 265) ἐπ' ἐνιαυτὸν ἕνα, and (with the aspirate) P Oxy VIII. 1116¹¹ (A.D. 363) ἐφ' ἐνιαυτὸν ἕνα: cf. also *ib.* II. 275⁹ (A.D. 66) (= *Selections*, p. 55) ἐπὶ χρόνον ἐνιαυτὸν ἕνα. For other prepositional phrases, cf. P Strass I. 22²² (iii/A.D.) ἢ [δ] ἐν ἐνιαυτῷ νομῆ αὐτάρκης ἐστίν, P Hib I. 27²⁰ (B.C. 301-240) ἐν τῷ ἐνιαυτῷ, *ib.* 4⁸ κατ' ἐνιαυτ[όν], P Ryl II. 110⁸ (A.D. 259) καθ' ἕκαστ[ο]ν ἐνιαυτὸν, P Thead 16⁴ (after A.D. 307) κατὰ τὸν προπέρουσι ἐνιαυτὸν καὶ πέρουσι, "depuis l'avant-dernière et la dernière année," P Flor I. 50¹⁰⁸ (A.D. 268) ἐνιαυτῷ παρ'

ἐνιαυτὸν, *ib.* 64²⁴ (iv/A.D. ad init.?) ἐνιαυτὸν παρ' ἐνιαυτὸν. In *Syll* 438¹⁶² (c. B.C. 400) μηδ' ἐν ταῖς δεκάτ[α]ις, μηδ' ἐν τοῖς ἐνιαυτοῖς, the reference is to "anniversaries." *Syll* 802³ (iii/B.C.) shows the word along with ἔτος, the heading of a cure effected by Apollo and Asclepios—Κλ[ε]ῶ πένθ' ἔτη ἐκύνσε, being immediately followed by—Ἄϋτα πέντ' ἐνιαυτοῦς ἤδη κνοῦσα κτλ. For the adj. ἐνιαύσιος see P Ryl II. 98⁸ (A.D. 172) φόρον ἐνιαυσίου σύνπαντι, "at a total yearly rent," and for ἐξενιαυτα = "annual sum" see P Amh II. 86¹¹ (A.D. 78) ἄς (sc. δραχμὰς) καὶ ἀπ[ο]δῶσω κατ' ἔτος ἐξενιαυτα ἐν μηνὶ Φαῶφι, "I will pay every year the annual sum in the month of Phaophi" (Edd.).

ἐνίστημι.

Contemporary usage makes it clear that in 2 Th 2² ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου, ἐνέστηκεν should be rendered as pointing to strictly *present* time, "as that the day of the Lord is *now* present" (RV) and not "is at hand" (AV): see, e.g., the references to the *current* month and year in such passages as BGU I. 22⁶ (A.D. 114) (= *Selections*, p. 74) τῇ δ' τοῦ ἐνεστώτος μηνὸς Φαρμοῦθι, P Fay 28¹⁰ (A.D. 150-1) (= *Selections*, p. 82) εἰς τὸ ἐνεστώτος ἰδ' (ἔτος): cf. Milligan *Thess.* p. 97, Zahn *Intr.* i. p. 235. Add such passages as P Tebt II. 383²⁷ (A.D. 46) where certain shares are assigned to contracting parties ἀπὸ τῆς ἐνεστώσης ἡμέρας ἐπὶ τὸν ἅπαντα χρόνον, P Lond 1164^(h) (A.D. 212) (= III. p. 164) ἀπὸ τῆς ἐνεστώσης καὶ ὑποκειμένης ἡμέρας, P Oxy I. 37¹¹ (A.D. 49) ἐνέστη ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, κα[ὶ] πάλιν ἀπέλαβεν, "the appointed day in the second year came, and again she received (her wages)," and P Flor I. 1⁶ (A.D. 153) τῆς προθεσμίας ἐνστάσης, so *ib.* 81¹⁰ (A.D. 103). Maysen *Gr.* p. 371 collects many instances illustrating various forms of the verb.

ἐνισχύω.

For the transitive use of this verb, as in Lk (Ac 9¹⁹: cf. Lk 22⁴³ D) cf. Hippocrates *Lex.* p. 2, 26 ὁ δὲ χρόνος ταῦτα ἐνισχύσει πάντα, ὡς τραφήναι τελῶς (see Hobart, p. 80 f.). In Theophr. *Fragm.* i. 65 τοῦτ' ἐνισχύειν ἐκάστω, "this, in each thing, is strong," we have the usual intrans. sense: see Abbott *Fourfold Gospel*, p. 177 n.².

ἐνκαινίζω.

If we can trust the restoration in P Par 16²⁴ (B.C. 127) εἴπαμεν κα[τα]κολουθεῖν τοῖς ἐξ ἀρχῆς ἔθισμοῖς καὶ μη[θ]εν ἐνκαινί[ζ]ειν, this verb can no longer be regarded as "exclusively bibl. and eccl." (Grimm-Thayer). In the above passage, it will be noticed, it has the meaning of "make no innovation" as compared with "initiate," "inaugurate," in Heb 9¹⁸, 10²⁰. LS cite ἐγκαινιάζομαι from *CI G* IV. 8660.

ἐνκακέω.

BGU IV. 1043³ (iii/A.D.) contains the word ἐνκακέωσα[ντος (?)], but in an uncertain context: it is, however, worth recording in view of the poverty of the "profane" attestation of this verb. See also Polyb. iv. 19. 10 τὸ μὲν πέμπειν τὰς βοηθείας . . . ἐνεκάκησαν, "they omitted through cowardice to send assistance," and Vett. Valens, p. 201¹⁵ ἐκκακούντες. On the form cf. WH *Notes*², p. 156 f.

ἐνκαυχάομαι.

Though we have no profane evidence for this word other than Æsop's Fables (230, ed. Halm), its occurrence in the LXX (Pss 51³, 96⁷ *al.*) and in 2 Thess 1⁴ indicates that it was already then in common use: see Nägeli, p. 44. For the form cf. *WII Notes* 2, p. 156 f.

ἐνεκντρίζω

belongs to the higher Κοινή: see the citations in Grimm-Thayer, and cf. Nägeli, p. 33. As against the view that the process described by Paul in Rom 11¹⁷ is "wholly unnatural," and that the strength of his argument depends on this fact (*SII ad l.*), see W. M. Ramsay *Pauline Studies*, p. 219 ff.

ἐνοκοπή.

See *s.v.* ἐκκοπή.

ἐνκρίνω.

With this verb in 2 Cor 10¹² Nägeli (p. 56) compares the use in the inscr. ἐ εἰς τοὺς ἐφήβους, "enroll," as *CIG* II. 2715^{a.11} (c. A.D. 20), *IG* VII. 29⁸ (iii/ii B.C.). The Alexandrian critics of the third and second centuries B.C. employed it to mark out or select the best writers, as when the orator Deinarchus is described by Suidas as τῶν μετὰ Δημοσθένους ἐγκριθέντων εἰς: see *Companion to Greek Studies*, p. 147. For the subst. cf. *Syll* 278¹⁶ (ii/B.C.) στοχαζομένων ὑμῶν ἐκ τῶν ὑπ' ἐμοῦ γεγραμμένων ἐγκρίσεων.

ἐνκυος.

For this NT ἀπ. εἶρ. (Lk 2⁵) cf. BGU IV. 1104²¹ (B.C. 8) ἐπεὶ δὲ καὶ ἐνκυος καθέστηκεν ἡ Διονυσάριον, P Oxy II. 267²⁰ (A.D. 36) ἐνκύου σ[ο]ῦ οὔση[s], *ib.* X. 1273³³ (A.D. 260) ἐά[ν]-[δὲ] καὶ ἐπὶ τῆς ἀπαλλαγῆς ἐγκυος ἦν (l. ἦ) ἡ γαμουμένη, "if at the time of the separation the bride should be pregnant." See also *Syll* 802¹⁴ (iii/B.C.) ἐγκυος δὲ γενομένη ἐγ γαστρὶ ἐφόρει τρία ἔτη, and 12, 17.

ἐννατος.

See *s.v.* ἔνατος.

ἐννεός.

See *s.v.* ἐνέος.

ἐννοια.

P Par 63³² (B.C. 165) (= P Petr III. p. 20) ἐπὶ τῆς αὐτῆς ἐννοίας [γενομένων]ους, "having come to the same conclusion" (Mahaffy), P Rein 7¹⁵ (B.C. 141?) ὑποσχόμενός τε [ἀποδοῦναι? διὰ πάσης] ἡσυχίας εἶχον τῶι μηδεμίαν ἐννοιαν [κ]ακίας ἔχειν, "comme il promit de me le rendre, je restai complètement tranquille, n'ayant aucun soupçon qu'il me cherchât malice" (Ed.). For the verb, as in Judith 9⁵, cf. Aristeas 133 κἀν ἐννοηθῆι τις κακίαν ἐπιτελεῖν. MGt ἐννοια (ἐγνοια), "care," "worry."

ἐννομος.

Sir William Ramsay's contention (*Pauline Studies*, p. 203 ff.) that Ac 19³⁹ ἐν τῇ ἐνόμῳ ἐκκλησίᾳ = "in a lawful assembly" (AV), rather than "in the regular assembly"

(RV), is supported by the use of the adj. in our documents. Thus P Oxy II. 247¹² (A.D. 90) of the registration of a man—προστρέχοντι τῇ ἐνόμῳ ἡλικία, "who is approaching the legal age" (cf. *ib.* III. 651 (A.D. 126-7) τῆς κατὰ νόμου ἡλικίας), P Ryl II. 153¹⁹ (A.D. 138-61) ἀχ[ρι] οὗ γένη[ται τῆς] ἐνόμ[ου]ν [ἡ]λικίας, P Thead 18⁹ (iii/iv A.D.) ἡγεμῶν δεσπ[ό]τα τὴν ἐννομον ἀξίωσιν προσφέρω ὑπὲρ τῶν ἀφηλικῶν πα[ίδ]ων, P Oxy I. 41¹⁸ (iii/iv A.D.) τὰς δὲ τοιαύτα[s] μαρτυρίας ἀξίω εἰς καιρὸν ἐννομον ὑπερτεθῆναι, "but I beg that these demonstrations be reserved for a legitimate occasion" (Edd.), *ib.* 67¹¹ (A.D. 338) ποιῆσαι ἐν[ο]μόν τε τυπωθῆν[αι] τὴν [το]ῦ δικαστηρίου προκάταρξιν (l. -ιν), "to have the preliminary proceedings of the court conducted under legal forms" (Edd.). In *Syll* 922⁵ (iii/B.C.) we read of a decision reached in the city of Delphi—ἐν ἀγοραῖ τελεῖται σὺν ψάφοις ταῖς ἐνόμοις, and similarly *OGIS* 241¹³ (ii/B.C.): cf. also *Michel* 468²⁹ (mid. ii/B.C.) προγράψ[ασ]θαι τοὺς προστάτας ἐν τοῖς ἐνόμοις χρόνο[ι]ς.

ἐννυχος.

For this poetic adj. (but see 3 Macc 5⁵ and Æsop. 110 ed. Halm), which is used adverbially in its only occurrence in the NT (Mk 1³⁵ ἐννυχα NBCD *al.*), Herwerden (*Lex. s.v.*) cites a metrical inscr. of v/A.D., *IG* VII. 584⁵ ὅταν σε λάβῃ ἐννυχος ἡώς.

ἐνοικέω.

In P Par 14²² (ii/B.C.) ἐνοικοῦσιν βιαίως is used of taking forcible possession of a house: cf. P Tor I. 11^{v.5} (B.C. 117) καὶ τῶν περὶ τὸν Ὠρον ἐνοικοῦντων καὶ κρατούντων τῆς οἰκίας. Other exx. are P Oxy III. 638 (A.D. 112) καὶ ἐνοικεῖν τὴν μητέρα ἡμῶν σὺν ἡμῖν ἐν μιᾷ τῶν προγεγραμμένων οἰκῶν οἰκίᾳ, BGU III. 895²³ (ii/A.D.) ἐνοικεῖν ἀμύσθω ἐν οἰκῶ. For ἐνοικέω along with ἐνοικίζω see P Hamb I. 30²¹ (A.D. 89) μηδὲ τοὺς παρ' αὐ[τῆ]ς ἐνοικοῦντας καὶ ἑτέρου ἐνοικίζοντας οὐς ἐάν-βούληται ἐγ τοῖς σημενομένοις μερεσι δυοῖ . . . τῆς οἰκίας, P Tebt II. 372¹² (A.D. 141) ἐφ' ᾧ ἐξέσται] τῷ Ἀρείῳ ἐνοικεῖν καὶ ἐνοικίξιν, "on condition that Arius shall have the right of domicile whether for himself or others" (Edc.). For ἐνοικος see BGU I. 119⁴ (A.D. 175) κ[α]τ' οἰκ[ί]αν ἀπογρ[α]φῆν ἐνοικ[ί]ων, and for ἐνοικήσις and ἐνοίκιον see P Oxy I. 104¹⁵ (a will—A.D. 96) Ἄ. ἔξει τὴν ἐνοίκησιν καὶ τὰ πε[ρ]ιεσόμενα ἐνοίκια ("rents") τῆς σηματομένης οἰκίας. This document shows also 21 a subst. ἐνοικισμός (not in LS). See also *Modica Introduzione*, pp. 172, 272 f.

ἐνορκίζω,

confined in the Bibl. writings to 1 Th 5²⁷, except as a variant in 2 Esdr 23 (13)²⁵, is a strengthened form of ὀρκίζω (cf. Rutherford *NP* p. 466 f.), and, like it (Mk 5⁷, Ac 19¹³), is construed with two accusatives. Thus in *CIG* IV. 9288⁵, which Ramsay (*C. and B.* ii. p. 499) assigns to the first half of iv/A.D., we have an adjuration to the public not to intrude any corpse into the tomb, as well as a reference to the Angel standing on the tomb as guardian—ἐνορκίζω ὑμᾶς τὸν ὄδε ἐφεστῶτα ἀγγελον, μὴ τίς ποτε τολμῇ ἐνθάδε τινα καταθεσθε. Cf. also the Jewish Chr. epitaph *CIG* IV. 9270⁴ ἔθα κεῖντε ὅστια τοῦ σώφρονος Παύλου διακόνου. ἐνορκίζομ[ε]θ[α] τὸν παντ[ὶ] κράτο[ρ]α θε[ο]ν . . . For ἐγορκίζω see P Leid

V. *ir.* 31 (iii/A.D.) ἐξορκίζω σε, τὴν δύναμιν σου, τὸν μέγαν θεόν) κτλ., and the magical incantation P Par 574¹²³⁹ (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαίμον, ὅστις ποτ' οὐν εἶ, κατὰ τούτου τοῦ θεοῦ κτλ. A late form ἐνορκέω, unknown to LS, is found in BGU III. 836⁹ (time of Justinian) ἐνορκο[σ]μέν κατὰ τοῦ δεσπότης Χριστοῦ. For the adj. ἐνορκος see *OGIS* 5⁶⁸ (B.C. 311) ἐνόρκων γενομένων τῶν τε Ἑλλήνων πάντων καὶ τῶν ἐν τοῖς [π]ράγμασιν ὄντων.

ἐνότις.

With the use of this subst. in Eph 4^{8,13} cf. Usener *Epic.* p. 13¹⁴ δμοιομερεῖς ὄγκους (*corpusecula*) . . . τινὰ διασώζοντας συμπάθειαν πρὸς ἀλλήλους καὶ ἐνότια ἰδιότροπον . . . (cited by Linde *Epic.* p. 34).

ἐνοχῶ.

This common verb, as in Greek writers generally, is construed both with the acc. and the dat. As exx. of the former constr. we may cite P Hib I. 56⁷ (B.C. 249) σὺ οὖν μὴ ἐνόχλει [α]ὐτόν, P Leid Wⁱⁱⁱ. 34 (ii/iii A.D.) μαθὼν δὲ τὸν κύριον τῆς ἡμέρας (l.—as), ἐκείνον ἐνόχλει λέγων· Κύριε κτλ., and P Oxy VI. 899⁴⁴ (A.D. 200) where a woman petitions that the collectors of certain dues should not be allowed ἐνοχλείσθαι με γυναῖκα οὐσ[α]ν ἄνδρον καὶ ἀβόηθρον, “to harass me, a woman without a husband or helper” (Edd.): cf. from the inscr. *Syll* 253¹⁴ (iii/B.C.) γέγρα[φ]α τῷ Ἡρακλείδῃ μὴ ἐνοχ[χ]λεῖν ὑμᾶς. For the dat. constr. see P Tebt II. 286⁸ (A.D. 121–38) σὺ δὲ περὶ τῶν οὐ ζη[τ]ουμένων ἐνοχλεῖ (l.—εἶν) μοι θέλεις, “but you still wish to trouble me about points which are not at issue” (Edd.), P Oxy VII. 1068¹¹ (iii/A.D.) ἐφ' ᾧ μῆδὲς ἐνοχλήσει αὐτῷ, *ib.* IX. 1221⁹ (iii/iv A.D.) τῷ οὖν Ζωιλᾷ μὴ ἐνόχλει περὶ τούτου, and from the inscr. *Syll* 418⁶² (A.D. 238) οὐδέεις ἡμεῖν ἐνόχλησεν. P Tebt II. 335^{13f.} (mid. iii/A.D.) παύσθαι μου τὸν ὀφφικιάλιον τῆς τάξεως ἐνοχλοῦντα. ἐνοχλεῖ γάρ μοι κτλ., “that the magistrates' subordinate may give up troubling me. For he troubles me” etc.—shows an unusual construction with the gen. due to the influence of παύσθαι. For the pass. we may cite P Petr II. 16¹⁰ (mid. iii/B.C.) (= Witkowski², p. 12) ἵνα μῆθὲν ἐνοχλήται τὸ οἰκόπεδον, *OGIS* 660⁶⁰ (i/A.D.) μῆ (l. μῆ) μάτην ἐνοχλείσθωσαν. In P Hamb I. 27² (B.C. 250) συνέβη οὐμ μοι ἐνοχληθῆναι ἐμ Φιλαδελφεία [ὥστε ἀσχολ]ῆναι με ἔχειν τῆ ἡμέραι ἐκείνη, the verb does not seem to mean much more than “be engaged.” In P Petr II. 25 (a)¹² εἰς ἕππον ἐνοχλούμενον = “for a sick horse.” For διενοχλέω see BGU III. 830⁸ (i/A.D.) διενοχλ[ο]ύμενος ὁ αὐτοῦ καρπώνης.

ἐνοχος.

Wellhausen's assertion (*Einkl.* p. 33 f.) that ἐ. τῆ κρίσει in Mt 5²² is “ungriechisch” is sufficiently ruled out by Grimm's apt parallel ἐ. τῆ γραφῆ, “liable to be indicted,” from Xenophon (*Mem.* i. 2. 64): Blass *Gr.* p. 106 makes the dative in Mt *l.c.* “the commoner classical construction.” The dat. of the crime, also classical, is found in Hellenistic, as P Eleph 23¹⁹ (B.C. 223–2) ἐ. τῆ ἀσεβεία τοῦ ὄρκου, and other exx. cited under ἀσίβεια: the phrase ἢ ἐνοχος εἶην τῷ ὄρκῳ recurs very frequently, e.g. P Oxy I. 82⁷ (mid. iii/A.D.), P Ryl II. 82¹⁴ (A.D. 113), *ib.* 88²⁵ (A.D. 156), P Fay 24¹⁷ (A.D. 158). In an edict of the Prefect Aulus Avillius Flaccus (i/A.D.) we find θανάτω ἐνοχος

ἐσ[τω], which prompts Wilcken (*Archiv.* i. p. 170, n.³) to observe on Mt 26⁶⁶ that the Prefect writes better Greek than the Evangelist. “Or is the illogical genitive θανάτω only a MS. corruption due to the fusion of *u* and *o* vowels in the later vernacular?” The gen. in 1 Cor 11²⁷ is claimed by Deissmann (*LAE* p. 116) as a Cilician provincialism of Paul. For an ex. of ἐ. with the dat. of the penalty, contemporary with the NT writings, see P Oxy II. 275² (a contract of apprenticeship—A.D. 66) (= *Selections*, p. 57) ἐὰν δὲ καὶ αὐτὸς ὁ Πτολεμαῖος μὴ ἐγδιδάξῃ τὸν παῖ[δ]α, ἐνοχος ἐστω τοῖς ἴσοις ἐπιτε[λ]μοῖς, “but if Ptolemaeus himself does not teach the boy thoroughly, let him be liable to like penalties”: cf. Ach. Tat. viii. 10 δυσὶ θανάτωι ἐνοχ. From the inscr. we have *Michel* 827^{A. 50} (mid. iii/B.C.) ἐνοχοὶ ἔστωσαν τῷ κατὰ τὸν τῆς οἰκονομίας νόμῳ. Vett. Val. p. 117¹⁰ κατὰμοχοὶ γίνονται ἢ ἐνοχοὶ μοιχείας shows the gen. of the crime, as in Mk 3²⁹, Gen 26¹¹, 2 Macc 13⁶.

For the subst. ἐνοχή = “obligatio,” see P Iand 48¹¹ (A.D. 582) with the editor's note, and Wenger *Stellvertretung*, p. 262.

ἐνταφιάζω.

On the use of the corresponding subst. ἐνταφιαστής in LXX Gen 50² to describe the Egyptian physicians who embalmed the body of Jacob, see Deissmann *BS* p. 120 f., where the professional designation is illustrated from P Par 7⁶ (B.C. 99). It occurs again in P Oxy III. 476⁸ (ii/A.D.), the report of two ἐνταφιασταὶ who had been commissioned to examine a dead body—an indication, as Lumbroso has pointed out (*Archiv* iii. p. 163 f.), that the ἐνταφιασταὶ were trained physicians, and able to conduct the work not only of embalming but of autopsy: cf. also *Archiv* v. p. 26 f. and Otto *Priester* ii. p. 195 n¹. The mummy-tablet *Preisigke* 25 is inscribed τῷ Πανεχάτῃ ἐνταφιαστῇ, similarly *ib.* 3442. The verb is found in *Test. xii. patr.* Jud. xxvi. 3 (ed. Charles) μηδεὶς με ἐνταφιάσει ἐν πολυτελεῖ ἐσθῆτι.

ἐνταφιασμός.

With Jn 12⁷ we may compare a striking passage from Philodemus *de morte* ed. Meckler, p. 49, 17: vir sapiens εὐθὺς ἤδη τὸ λοιπὸν ἐνταφιασάμενος (quasi) περιπατεῖ καὶ τὴν μίαν ἡμέραν ὡς αἰῶνα κερδαίνει (cited Herwerden *Lex. s.v. ἐνταφιάζειν*). In Jn *l.c.* the word should be translated not “burying” (as AV, RV), but “laying out” or “preparation for burial”: see further on the passage Field *Notes*, p. 98.

ἐπιτέλλομαι.

For this common verb = “give orders,” “charge,” it is sufficient to cite P Grenf I. 30³ (B.C. 103) οἷς καὶ ἐντελεθε[α] ἀσπάσσοσθαι ὑμᾶς παρ' ἡμῶν φιλοφρόνως, P Tebt I. 37¹¹ (B.C. 73) ἐγτέταλται μοι παραλαβῶν στρατιώτας ἐκπορθῆσαι αὐτούς, P Ryl II. 229⁵ (A.D. 38) Ὁφελῶνι ἐνετειλάμην ἵνα καὶ αὐτὸς δοῖ ἐτέραν (*sc. ὄνον*), *ib.* 241¹⁰ (iii/A.D.) περὶ ὧν σοὶ ἐνεταλιότα Σ. The later juristic usage = “invest one with legal powers,” is discussed by Mitteis *Papyruskunde*, p. 261, and Wenger *Stellvertretung*, p. 105.

ἐντεῦθεν.

For ἐντεῦθεν = “from this time” cf. P Lond 1164(f)¹⁸ (A.D. 212) (= III. p. 161) ἄς καὶ ἐντεῦθεν χαρίζεται τοῖς

αὐτοῖς τέκνοις, *ib.* (h)¹⁸ (= p. 164) ἐντεύθεν δὲ παρέλαβεν ὁ αὐτὸς παρὰ τοῦ Πιβήκιος τὸ προκειμενον [π]λοῖον, *ib.* (h)¹⁸ (p. 167), and *ib.* 948⁶ (A.D. 236) (= III. p. 220) ἀφ' ὧν ἐντεύθεν ἔσχεν ἀργ(υρίου) δραχμὰς τεσσαράκοντα. In P Oxy X. 1277¹¹ (A.D. 255) we have ἀσ (*sc.* δραχμὰς) καὶ ἐντεύθεν ἀπέσχον, "which I thereupon received": cf. P Tebt II. 378¹¹ (A.D. 265) ἐντεύθεν δὲ ἔσχον παρ' ὑμῶν εἰς ἀνάκτ[ησιν] ἔργων τῶν ἀρουρῶν, "and I have received forthwith from you for the restoration of the operations upon the land" (Edd.), P Ryl II. 96⁹ (A.D. 117-8) ἐντεύθεν ὑπεσχόμεθα, "we henceforth undertake," and so P Giss I. 6ⁱⁱ⁻¹ (A.D. 117). In P Oxy VI. 930³ (ii/iii A.D.) μὴ ὄκνη μοι [γ]ράφειν καὶ περὶ ὧν ἐ[ἄ]ν χρεῖαν ἔχῃς. ἐντεύθεν ἐλουπήθην (I. ἐλυπήθην) κτλ., ἐντεύθεν may = "forthwith" or "therefore": see the editors' note. 'Ἐντεύθεν ἦδη in Byzantine documents (e.g. P Iand 48¹⁷—A.D. 582) = "now."

ἔντευξις.

The usage of this word in 1 Tim 2¹, 4⁵, is readily explained by its constant recurrence in the papyri and inscriptions as a kind of "vox sollemnis" for a "petition" of any kind: cf. Deissmann *BS* pp. 121, 146, Laqueur *Quaestiones*, p. 8. Thus in the Ptolemaic papyri it is constantly used of any writing addressed to the King, e.g. in P Par 26⁶ (B.C. 163-2) (= *Selections*, p. 13) the Serapeum Twins remind Ptolemy Philometor and Cleopatra II.—ἐνετύχομεν, καὶ ἐπεδώκαμεν ἐντεύξιν: cf. P Amh II. 33²¹ (c. B.C. 157), a petition from five cultivators of domain lands to the same Royalties—δεόμεθ' ὑμῶν τῶν μεγίστων θεῶν εἰ ὑμῖν δοκεῖ ἀποστειλαὶ ἡμῶν τὴν ἐντεύξιν ἐπὶ τοὺς αὐτοὺς χρηματιστάς, P Fay 12²⁶ (to Cleopatra III. and Ptolemy Alexander—B.C. 103) δεόμεαι ἐπιστεῖλαι μου τὴν ἐντεύξιν ἐπὶ τοὺς ἀποπεταγμένους τῆς κατοικίας χρηματιστάς. In Roman times the word occurs, but rarely, of petitions addressed to the Strategus, e.g. P Flor I. 55¹⁸ (A.D. 88) τὰ διὰ τῆς ἐντεύξεως δεδηλωμένα, *ib.* 56⁹ (A.D. 234): see further Mitteis *Papyruskunde*, p. 13 ff., and the editor's note to P Hamb I. 29¹⁶. For ἐντύχλα = "intercession," "petition," as in 3 Macc 6⁴⁹, cf. P Lond 44²⁶ (B.C. 161) (= I. p. 34) τὸν τὴν ἐντυχλάν ποιησόμενον, and for a new subst. παράτευξις see P Amh I. 3(a)^{iii.22} quoted under παρατυγχάνω.

ἐντιμος.

In P Hamb I. 31¹⁹ (ii/A.D.) a certificate is granted to a retired soldier who had served for 26 years, and been discharged ἐντίμῳ ἀπολύσει, "with honourable release": cf. for a similar use of the adv. with ἀπολελυμένος of an "honourably discharged" veteran, P Oxy XII. 1471⁶ (A.D. 81), *ib.* 1459⁴ (A.D. 226), P Lond 906⁴ (A.D. 128) (= III. p. 108), BGU IV. 1021² (iii/A.D.), *Preisigke* 424, while the magical BGU IV. 1026⁴ (p. 25), ἐντιμος (I.—ov) ὡς Μιχαήλ, ἐνδοξας (I.—ov) [ὡς] Γαβριήλ, "suggests," as Dr. E. A. Abbott (*CR* xxxi. p. 153) has pointed out, "a connection between ἐντιμος and the military distinction of Michael, as contrasted with the peaceful glory of Gabriel." These and similar exx. have led Abbott (*ut s.*) to the conclusion that in Lk 7² the epithet ἐντιμος is almost certainly misplaced, and should be attached not to the "servant" but to the "centurion" in the sense of "honourable." This meaning suits all the other NT passages, where the

word occurs—Lk 14⁸, Phil 2²⁹, 1 Pet 2^{4,6} (see Hort's note on 4). *Syll* 837 records the freeing of a female slave μηδε[ν] μηδ[εν] προσήκουσαν κατὰ τοὺς Αἰτωλῶ[ν] νόμους ἰσοτελή καὶ ἔντειμον, and in the iii/A.D. Hadrumetum imprecatory tablet (*BS*, p. 274 ff.) after the invocation we have—³ ἀκουσον τοῦ ὀνόματος ἐντίμου καὶ [φοβ]εροῦ καὶ μεγάλου καὶ ἀπέλθε κτλ.

ἐντολή

is used of a royal "ordinance" of Euergetes II. in P Tebt I. 6¹⁹ (B.C. 140) ὑποτετάχαμεν δὲ καὶ τῆς παρὰ τοῦ βασιλέως [καὶ τῶν βασιλισσῶν παραδεδο]μένης περὶ τῶν ἀνηκόντων [τοῖς ἱεροῖς κομ]ίζεσθαι ἐντολῆς τὸ ἀντίγραφον, and in Par 65¹⁸ (B.C. 146), the writer, after informing Ptolemy Philometor that he had executed certain instructions regarding Egyptian contracts, adds—ἡ μὲν ἐντολὴ ἐγδέδοται ἡμῖν εἰς τὴν Ἄ τοῦ Ἄθου: cf. P Lille I. 3⁵⁵ (c. B.C. 240) ἐν(τολή) τοῖς ἐλαικοκαπῆλοις, "circulaire aux revendeurs" (Ed.). From Roman times we may cite the reference to Imperial ordinances—ταῖς θειαῖς ἐντολαῖς in an inscr. from Bulgaria, *Syll* 418⁵¹ (A.D. 238): cf. 1 Cor 7¹⁹ *al.* Other more general exx. are P Ryl II. 81²² (the letter of an official—c. A.D. 104) μεμνήσ[θαί] μου τῆς γενομένης[ς] αὐτῶ ἐντολῆς, BGU II. 600⁶ (ii/iii A.D.) ἐνμένω πᾶσι ταῖς προγεγραμμέν[αι]ς [ἐν]τολαῖς [κ]αθὼς πρό[κυ]ται, and P Tebt II. 413⁷ (ii/iii A.D.) μὴ δόξης με, κυρί[α], ἡμεληκναί σου τῶν ἐντολῶν—the letter perhaps of a slave to her mistress. For κατὰ τ. ἐ. cf. PSI III. 236⁶ (iii/iv A.D.) κατὰ τὰς ἐντολάς ἀς εἴχο[ν], BGU III. 941¹¹ (A.D. 376) ταῦτα δὲ παρέσχες τῷ [. . .] Ἀπολλων[ω] κατ' ἐντολήν.

ἐντόπιος.

In P Lond 192⁸⁴ (early i/A.D.) (= II. p. 225) a list of "local"—ἐντοπίων—names is opposed to a list of "Alexandrian"—Ἀλεξανδρέων—names. Cf. P Oxy VIII. 1153⁸⁶ (i/A.D.) ἐντοπία δὲ πορφύρα χρήσασθ(αι) μέλλομεν, "we are going to use local purple" (Ed.), CPR I. 127 (A.D. 93) χρυσοῦ δοκίμου σταθμῶ ἐντοπίω, "standard gold according to the local weight," P Lond 755 *verso* 10 (iv/A.D.) (= III. p. 222) ἀπ[ὸ] ἐντοπίου λίθου, "from native stone." For the form ἐντοπος see *OGIS* 629⁷⁰ with Dittenberger's note.

ἐντός.

We have no citation which throws any light on the much disputed meaning of ἐντός ὑμῶν in Lk 17²¹, but it may be noted that the same phrase occurs in a similar connexion in the second of the new sayings of Jesus, P Oxy IV. 654¹⁶, ἡ βασιλεία τῶν οὐρανῶν ἐντός ὑμῶν [ἐ]στι [καὶ ὅστις ἀν ἑαυτὸν] γινῶ ταύτην εὐρήσει . . ., where the context favours the translation "within you": for a different restoration of the latter part [καὶ ὅς ἐάν τὰ ἐντός ὑμῶν] γινῶ, see Deissmann *LAE* p. 438. The word is used of *time* in such passages as P Oxy IV. 724¹¹ (A.D. 155) εἰάν δὲ ἐντός τοῦ χ[ρ]ῆστος αὐτὸν ἀπαρτίσης, "if you make him (the pupil) perfect within the period," in a contract of apprenticeship, and *ib.* X. 1278²⁶ (A.D. 214) ἐντός τοῦ προκειμένου αὐτοῦ χρόνου, and of *place* in P Ryl II. 161⁸ (A.D. 71) ἐντός περιβόλου ἱεροῦ θεοῦ Σοκνοπαίου, *ib.* 157⁷ (A.D. 135) ἐντός τείχου τοῦ κτήματος, and P Oxy VIII. 1128⁸⁴ (A.D. 173) τὸ

συμπόσιον καὶ τὴν ἐντὸς αὐτοῦ κέλλαν, “a dining-room and the storechamber within it”: see also the famous temple inscr. cited *s.v.* ἀλλογενής. In P¹ Oxy X. 1274¹³ (iii/A.D.) a minor is described—ἔτι ἔντος ἐντὸς τοῦ Λαιτωρῶν νόμου, “being still subject to the Laetorian law”—a law protecting persons under the age of twenty-five from fraud: see the editors’ note, where reference is made to BGU II. 378²¹ (ii/iii A.D.) and 611¹⁻⁶ (i/A.D.). In the medical receipt P Oxy VIII. 1088³³ (early i/A.D.) the remedy to stop nose-bleeding is—μάνναν φύρασον χυλῶι πράσωι καὶ ἐνάλιψον τὸν χυλὸν ἐνδόθεν, “mix frankincense with onion-juice and apply the juice inside” (Ed.).

ἐντρέπομαι.

The late metaphorical sense of ἐντρέπομαι “am ashamed,” which is found in the NT in 2 Th 3¹⁴, Tit 2⁶, and survives in MGr, may be illustrated by such passages from the Κοινή as P Par 49³⁰ (B.C. 164–58) παρακαλέσας αὐτὸν ἀπόστειλον πρὸς ἐμέ, γίνεται γὰρ ἐντραπήναι, *ib.* 47⁴ (c. B.C. 153) (= *Selections*, p. 22) ἰ μὴ μικρὸν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πρόσωπόν μου πόποτε, “but for the fact that I am a little ashamed, you would never have seen my face,” and *ib.* 37²⁴ (ii/B.C.) ἐντρέπεντος (for form, see Maysen *Gr.* p. 19) δὲ τοῦ Ἀμώσιος. On ἐ in its middle sense of “have respect to” construed with the acc., as in Mk 12⁶, see *Proleg.* p. 65, *Anz Subsidiā*, p. 269.

ἐντρέφομαι.

For ἐ. c. dat., as in 1 Tim 4⁶, Dibelius (*HZNT ad l.*) aptly cites Epict. iv. 4. 48 τούτοις τοῖς διαλογισμοῖς ἐντρέφόμενος.

ἐντρομος.

For ἐντρομος *ter* in the NT cf. ἔκτρομος, not found in the lexicons, but apparently used in the same sense in the great Paris magical papyrus of about A.D. 300—³⁰⁷⁶ ὀρκίζω σε . . . τὸν ἐφορώντα ἐπὶ γῆς καὶ ποιοῦντα ἔκτρομα τὰ θεμέλια αὐτῆς, “and maketh tremble the foundations thereof”: see Heb 12²¹ ND₂, and cf. Deissmann *LAE* p. 254 and *BS* p. 290.

ἐντροπή.

We are unable to illustrate the meaning of “shame” which this word has in its two NT occurrences (1 Cor 6⁵, 13³⁴, cf. Ps 34(35)²⁶, 43(44)¹⁵ *al.*), and which survives in MGr; but for the derived sense of “respect,” “reverence,” cf. *OGIS* 323⁷ (B.C. 159–38) πολὺ δὲ τῶν καθ’ ἑαυτὸν συνέσει καὶ παιδεῖαι προάγων [παρὰ μὲν] τοῖς ἄλλοις ἐντροπῆς καὶ δόξης δικαίως ἐτύγγαμεν, and the late magical papyrus P Lond 46¹⁷ (iv/A.D.) (= I. p. 65) δὸς ἐντροπῆν τῷ φανέντι πρὸ πυρός.

ἐντροφάω.

For this verb = “take delight in” with dat. of person cf. Plut. *Pelopidas* 30 Πελοπίδα δὲ οὕτω μὲν οὐκ ἐνετρήθησε. The verb construed with ἐν is found with a somewhat stronger meaning in its only NT occurrence, 2 Pet 2¹³.

ἐντυγχάνω.

For the technical use of this verb = “petition,” “appeal,” (see *s.v.* ἐνευξίς) it is enough to cite P Tebt I. 58⁶³ (B.C. 111)

ἐντευχαν (i. ἐνέτευχαν) οἱ ἰγ κωμογρα(μματεῖς) . . . τῶι διοικη(τή)ι, “the 13 komogrammateis appealed to the dioecetes,” *ib.* 183 (late ii/B.C.) ὑπὲρ ὧν καὶ ἐνέτευχον [Ἀπολ]λωνῶι, *ib.* II. 297⁹ (c. A.D. 123) τοῦτο ἐπιγνοῦς ὁ συνηγορούμενος ἐνέτυχε Τε[ι]μοκράτει, “on learning this my client appealed to T.” (Edd.), *ib.* 335³ (mid. iii/A.D.) Φιηνοῦς . . . ἐντυγχάνει, “petition of Phienous,” P Oxy XII. 1502³ (c. A.D. 260–1) Οαῖς Σερήνου ἐντυγχάνει. For the more directly religious use (as in Rom 8²⁴, 1 Heb 7²⁵), see BGU I. 246¹² (ii/iii A.D.) ἐνέτευχε ὅτι νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ἑμῶν. In the question to an oracle, P Fay 137³ (i/A.D.) we have the simple, classical sense ἢ μέλω (i. μέλλω) ἐντυγχάνει; “shall I meet him?” Cf. *Michel* 308¹⁸ (1st half ii/B.C.) τοῖς ἐντυγχάνουσιν αὐτῶι τῶν πολιτῶν ἴσον αὐτὸν παρεχόμενος διατετέλεκεν, “has continued dealing fairly with any of the citizens who came across him.” For ἐντυγχάνω κατά, as in Rom 11², cf. P Giss I. 36¹⁶ (B.C. 161) ἐνετύχομεν καθ’ ἑμῶν περὶ τῶν λῆ [ἀρ]θ(ῶν), P Amh II. 134¹⁰ (early ii/A.D.) ἐντυχεῖν κατά Π., and for ἐ. περί see PSI IV. 340⁵ (B.C. 257–6) ἀποκέρκρται γὰρ τοῖς ἐν[τ]υγχανοῦσι περὶ Πτολεμαίου, *ib.* 410¹⁶ (iii/B.C.) περὶ Ὡρου ἐντυχεῖν Ἀμμωνῶι, and P Amh II. 142¹⁰ (iv/A.D.) ἐνέτυχα τῷ σῶ ἀδε[λ]φῷ Φιλαργίῳ περὶ τούτ[ω]ν. In P Oxy III. 533²⁵ (ii/iii A.D.) we have ἐνέτευχον τῷ διοικητῇ ἕνεκα τῆς προσόδου. In the Petition of Dionysia, P Oxy II. 237 (A.D. 186), the editors note that the verb is used both of presenting and of answering a petition: see their note on v. 21, and cf. Laqueur *Questions*, p. 15 ff. where ἐντυγχάνειν = “legere” is fully illustrated.

ἐντυλίσσω

is found in the magic P Lond 121⁶³⁶ (iii/A.D.) (= I. p. 110) ἐντύλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῷ (i. καινῷ), a passage which strangely recalls Jn 20⁷: cf. also Mt 27⁵⁸, Lk 23⁵³, where ἐντυλίσσω is substituted for the Markan ἐνειλέω (Mk 15⁴⁶). Abbott (*Joh. Voc.* p. 346) suggests that “Matthew and Luke may have objected to the word (especially when applied, as by Mark, not to ‘body’ but to ‘him’) as being unseemly, because it is used of fettering prisoners, swathing children hand and foot, holding people fast in a net, entangling them in evil or in debt, and generally in a bad sense.” See *s.v.* ἐνειλέω. In P Lond 402 *verso*¹⁵ (ii/B.C.) (= II. p. 11) we find mention of an ἐριᾶ (ἐρεᾶ) ἐντύλη, by which the editor understands a woollen wrapper or rug: the word is new to LS.

ἐντυπῶ.

Aristeas 67 ἐφ’ ἧ κρυστάλλου λίθος καὶ τὸ λεγόμενον ἤλεκτρον ἐνετετύπωτο, “into this were inlaid crystal and the so-called electron”—in the description of the table sent by Ptolemy Philadelphus to Jerusalem. MGr ἐντύπωσι, “impression.”

ἐνυβρίζω.

P Oxy II. 237¹¹⁻¹⁷ (A.D. 186) ἐπιμένει τῇ αὐτῇ ἀπονοῖα ἐνυβρίζων μοι, “she continues her outrageous behaviour and insulting conduct towards me” (Edd.).

ἐνυπνιάζομαι.

The importance attached to temple visions and dreams in Egypt (cf. Milligan *Selections*, p. 18 ff.) is shown by the

mention in P Par 54⁷⁸ of an ἐνούπιονκριτής in the Serapeum : see also *s.v.* ἐνούπιον. Boll *Offenbarung*, p. 135 cites Lyd. *de ost.* p. 76, 21 αἰσίουσ δνείρουσ οἱ ἄνθρωποι ἐνούπινασθήσονται, οἱ κακὸν πέρασ ἔξουσιν.

ἐνούπιον.

This common LXX word (cf. Ac 2¹⁷) may be illustrated by two passages from the Paris Papyri, both belonging to ii/B.C., P Par 44⁵ (B.C. 153) (= Witkowski², p. 82) ἐγὼ γὰρ ἐνούπινα ὀρώ πονηρά, 47³⁰ (c. B.C. 153) (= *Selections*, p. 23) ἀποπεπτῶκαμεν πλανόμενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνούπινα, “we have fallen from hope, being deceived by the gods and trusting in dreams” : cf. the heading of P Leid C (B.C. 163-2) τὸ ἐνούπ[ν]ιον δ [εἴ]δεν Τάγης. From the inscr. we may cite *Syll* 802³⁶ (iii/B.C.) where the lame and the blind became whole—ἐνούπιον ἰδόν[τας μό]νον (ἐνούπιον = ὄψις), and *Preisigke* 685 (ii/B.C.) ἐνούπινα κρίνω, τοῦ θεοῦ πρόσταγμα ἔχων, τυχ᾽ ἀγαθά.

ἐνώπιον.

To Deissmann's proof (*BS* p. 213) that this word belongs to the vernacular, and is not to be treated as a new formation of “biblical” Greek, much additional evidence can now be added from iii/B.C. onwards. The earliest ex. of the word known to us, P Ilib I. 30²⁵ (before B.C. 271), is unfortunately followed by a lacuna—ἡ δίκη σου ἀναγραφῆσεται[α] ἐν [τῷ ἐν Ἡρ]ακλείουσ πόλει δικαστηρίω [ἐ]νώπιον [. . .], “the case will be drawn up against you in the court at Heracleopolis in the presence of . . .” (Edd.). Wilcken's translation of BGU II. 578¹ (A.D. 189) μετὰδ(ος) ἐνώπι(ον), “deliver personally” (cited by Deissmann *ut supra*) finds an exact parallel in P Tebt I. 14¹³ (B.C. 114) παρηγγελοῦσ ἐνώπι[ον], “I gave notice in person” (Edd.), P Flor I. 56²⁰ (A.D. 234) μετέδωκ(α) Αὐρηλ(ίω) . . ἐνώπιον ὡσ καθήκει. For the prepositional use with the gen. see P Lond 35⁶ (B.C. 161) (= I. p. 25) εἰπάσ μοι ἐνόπ[ι] του Σάραπι, P Grenf I. 38¹¹ (ii/i B.C.) ὁ ἐνεκκλη[μ]ένουσ προσπηδήσασ μοι ἐ[ν]ώπι[ον] τινων ἔτυπεν κτλ., P Oxy IV. 658⁹ (A.D. 250) ἐνώπιον ὕμων . . ἔσπεισα, and *Syll* 843⁷ (time of Trajan) ἐνώπιον τῶν προγεγραμμένων θεῶν. In P Grenf II. 71¹¹ 26 (A.D. 244-8) we have ἐνόπιν αὐτοῖσ, for which the editors read ἐνώπιον αὐτῶν. In *Syll* 588²⁴⁵ (c. B.C. 180) the word is used as a substantive—ποιήσται κεφαλὴν ἐκατέρω ἐνώπιω τῶν στοῶν.

A new adj. ἐνόπιος occurs in P Par 63³⁶ (B.C. 164) (= P Petr III. p. 20) τοσοῦτω[ν κ]αὶ τηλικούτων διαστολῶν γεγονυῖω[ν ὑμῖ]ν καὶ ἐνοπίουσ καὶ διὰ γραμμάτων, “though so many and so extensive explanations have been given to you both face to face and in writing” (Mahaffy), *Preisigke* 3925⁶ (B.C. 149-8 or 137-6) παρηγγελοῦσ[ε]σ Ταγάτι μὲν ἐνώπιω, Ἐσοροήρει δὲ ἀπ' οἰκίασ δὲ Ἐπωνύχου φυλακίτου : see *Preisigke Fachwörter*, p. 78.

ἐνωτίζομαι.

Vorstius *de Hebraismis NT*, p. 10 ff. questions the coinage of this word by the LXX translators in order to render the Heb. וְיִשְׁמְעוּ, and thinks that it was already in use in common speech (“non noviter ea a Graecis Interpretibus, aut a scriptoribus N.T., est fabricata ; sed in vulgari sermone obtinuerat iam ante”). Anz, however, regards (p. 378) the

constr. with the dat. found in Exod 15²⁶ BAF as due to Hebraistic influence (וְיִשְׁמְעוּ לְיְהוָה). We are unable to cite any ex. of the verb from vernacular sources, but ἐνώπιον “earring,” as in Exod 35²², Isai 3²⁰, is fairly common, e.g. BGU IV. 1101⁷ (B.C. 13) ἐνωπ(ω) χρυσ(ῶν), P Ryl II. 124³⁰ (i/A.D.) ἐγώδιον χρυσούσ, *al.* : in P Petr I. 12²⁴ we find the form ἐνώιδιον, as in Attic inscr. from B.C. 398 onwards, cf. Meisterhans *Gr.* pp. 65, 79.

ἔξ.

PSI IV. 320¹² (A.D. 18) ἀρούρασ ἔξ. The adv. ἐξάκισ is found in one of the wall scribblings on the royal graves at Thebes, *Preisigke* 1838 Θεόφιλοσ Κλεοβού[λου] ἔξάκισ. MGr ἔξι, ἔξε.

ἔξαγγέλλω.

For this word, found in the NT only in 1 Pet 2⁹, cf. the magic P Lond 46²⁸³ (iv/A.D.) (= I. p. 74) ὅπωσ αὐτοῖσ ἔξαγγελω τὰ προγεγονότα αὐτοῖσ, and from the inscr. *OGIS* 266²¹ (iii/B.C.) ἔξαγγελῶ . . . τὸν τούτων τι ποιοῦντα [Ἐ]υμέν[ει] with the passages cited by Dittenberger *ad l.*, and *ib.* 383¹²¹ (mid. i/B.C.) νόμουσ δὲ τούτουσ φωνῆ μὲν ἐξήγγειλεν ἐμή, νοῦσ δὲ θεῶν ἐκύρωσεν.

ἔξαγοράζω.

For the use of the *simplex* in connexion with the purchase or redemption of slaves, see *s.v.* ἀγοράζω. The similar use of the compound in Gal 3¹³, 4⁶ suggests that in Eph 5¹⁶, Col 4⁵, the meaning is not so much “buying up,” “making market to the full of” the opportunity, as “buying back (at the expense of personal watchfulness and self-denial) the present time, which is now being used for evil and godless purposes” (Williams *ad Col l. c.* in *CGT*).

ἔξαγω.

For this verb in connexion with leading out from prison, as in Ac 16³⁹, cf. P Tebt I. 15¹³ (B.C. 114) ἐφῆσαν . . . τὸν μὲν Ἀπολλόδωρου ἐξηγμένον, τοῦ δὲ Μάρωου ἐν ἐρκτεῖ (ἐ. ἐρκτῆ) γεγονότων (ἐ.—οσ), “they informed us that Apollodoros had escaped, but Maron had been put in prison,” so *ib.* 22 ὡσ ἦν ἐξηγμένος : the pf. part. act. ἐξαηγοχότα (for form, see *s.v.* ἀγω) is found in P Ilib I. 34¹⁰ (B.C. 243-2). The meaning “conduct,” “carry out” to the end appears in *Michel* 409¹⁸ (beg. iii/B.C.) τὰ ἐπιτραπέντα αὐτοῖσ ἐξα[γ]αγόντασ με[χρ]ι τέλουσ. The verb is very common in custom-house receipts = “export,” e.g. P Ryl II. 197² (late ii/A.D.) Σαραπίων ἐξάγ(ων) ἐπὶ καμήλ(ω) ἃ μιὰ λαχασοσπέρμ(ον) ἀρτάβ(ασ) ἔξ, “S. exporting on one camel six artabae of vegetable-seed” : cf. PSI IV. 406¹³ (iii/B.C.) ἄλλην (παυδίσκην) ἐξήγασαν ἐξ Ἀμμώνων, and the use of the subst. in P Lille I. 29¹⁴ (iii/B.C.) μηθενὶ ἐξίστω σώματα πωλεῖν [ἐπ'] ἐξαγωγῆ, “that no one be permitted to sell slaves for exportation,” P Oxy XII. 1440³ (A.D. 120) receipt for tax on articles exported—ἔξακοκῆσ (ἐ. ἐξαγωγῆσ). It may be noted that Ἐξαγωγή was used by Philo as the title for the second book of the Law, instead of Ἐξοδοσ : see Nestle in Hastings' *DB* iv. p. 442. In the Rainer Gospel Fragment, which contains a narrative somewhat similar to Mk 14²⁶⁻³⁰, Bickell's later reading is—μετὰ δὲ τὸ φαγεῖν, ὡσ ἐξ ἔθουσ, instead of ὡσ ἐξήγουν : see *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer* i. p. 53 ff., ii. p. 41 f.

ἔξαιρέω.

PSI IV. 426¹⁷ (iii/B.C.) πρὶν τὸ δεύτερον μέλι ἐξελείν, *ib.* 444² (iii/B.C.) τοὺς (δορκαδέους) ἐκ κρεῶν ὠμῶν ἐξειρήσθαι (*l.* ἐξηρήσθαι). In P Petr III. 36 (*a*) *recto*²¹ ἀξιώσων σε ἐξελού με ἐκ τῆς ἀνάγκης, the verb is = “rescue,” “deliver,” as in Ac 7¹⁰ *al.* The meaning “pick out,” “regard with favour,” is found in the Christian amulet P Oxy VIII. 1151⁹ (v/A.D.) ἐξελοῦ τὴν δούλην σου Ἰωαννῖαν: cf. ἔξαιρέτος as quoted below. For a contrast with προστίθημι see *OGIS* 762⁸ (ii/B.C.) εἰάν τι πρὸς ταύτας τὰς συνθήκας ὁ δῆμος ὁ Ῥωμαίων καὶ ὁ δῆμος ὁ Κιβυρατῶν κοινή βουλή προσθέσθαι ἢ ἐξελείν βούλωνται. Cf. also P Par 64²⁸ (B.C. 164-0) καὶ τὸν πύργον ὠμῶν ἐμαυτὸν ἐνσταθμευόμενον ἐξειρήσθαι, and BGU I. 176⁴ (time of Hadrian) ἐξειρέθημεν τῆς ἀπεργασίας. For the verbal ἔξαιρέτος = “*eximius*,” “*egregius*,” cf. P Oxy I. 73²⁶ (A.D. 94) ἐξῆαιρέτον δούλην, and P Ryl II. 172¹¹ (A.D. 208) where after the rental of a palm-garden mention is made of certain “special items”—ἐξερέτων (*l.* ἔξαιρέτων), and for the subst. ἔξαιρέμα cf. *Syll* 734⁷⁸. On the subst. ἔξαιρέσις = “wharf” at the harbours of Alexandria see P Tebt I. 5²⁶ (B.C. 118), and cf. *Archiv* v. p. 306 f.

ἔξαιρώ.

For this strong verb (I Cor 5¹³), cf. P Ryl II. 133¹⁰ (A.D. 33) where in view of an attack upon a dam (?) it is stated that there is a danger τῷ ὄλῳ ἐξαρθήνα[ι], “of its being entirely carried away.” It also occurs in the magical papyrus P Lond 121³⁵⁷ (iii/A.D.) (= I. p. 96) ὁ . . . καθ’ ὠραν ἐξαιρών τὸν κύκλον τοῦ οὐρανοῦ: cf. *ib.* 131 * 73 (A.D. 78) (= I. p. 191), and for the inser. *Syll* 802⁸⁷ (iii/B.C.) ἀνάξει τὸν γυλιόν (“wallet”) καὶ ἔξαιρεν ὑγιή τὸν κύωσανα (“cup”) γεγεννημένον. See also *Anz Subsidia*, p. 270 f.

ἔξαιτέω.

Field (*Notes*, p. 76) takes the aor. mid. ἐξητήσατο in Lk 22³¹ as indicating the *success* of the requisition, and paraphrases, “Satan hath procured you (“obtained you by asking,” RV marg.) to be given up to him”; cf. *Syll* 330¹⁵ (iv/B.C.) ὅτε ἰδίαν χάριν ἐξαιτησάμενοι Πόπλιόν τε Αὐτρώνιον καὶ Δεύκιον Μαρκίλιον. See for the act. *ib.* 168²⁹ (iv/B.C.) δι’ ὅπερ ἐξαιτήσαντος αὐτὸν (Δυκοῦργον) Ἀλεξάνδρου ὁ δῆμος ἀπέγνω μὴ συνχωρήσῃσι μηδὲ λόγον ποιέσθαι τῆς ἐξαιτήσεως, and BGU III. 944⁸ (iv/A.D.) ἐξητήσας τὴν μισθαποχὴν (“receipt for pay”). The verb is fully illustrated by Wetstein *ad* Lk *l.c.*

ἔξαιφνης.

For the form ἔξαιφνης, which is read by WH only in Ac 22⁶ (cf. *Notes*.² p. 158), see P Par 51⁸ (B.C. 160) (= *Selections*, p. 19) καὶ ἔξαιφνης ἀνύγω τοὺς ὀφθαλμούς μου, and PSI III. 184⁵ (A.D. 292) περὶ ἕκτην ὠραν ἐξαιφνης καύματος ἐνότος πῦρ κτλ. The very fragmentary letter P Giss I. 86 (ii/A.D.) shows ὅτι ἐξέφνης ἀπέστειλας: so P Flor II. 175⁷ (A.D. 255). In *Cagnat* III. 1145⁴ we have ἐξεφάνης. On the ease with which αἰ and εἰ would be interchanged by the scribes, see *Proleg.* p. 35. MGr ἔξαφνα, ἀξαφνα, ἔάφνω, with ξαφνίζω, “frighten,” “surprise.”

ἔξακολουθέω.

This compound (2 Pet 1¹⁸, 2¹⁵) is often used with reference to “merited” punishment, e.g. P Par 62^{v.10} (ii/B.C.) τοῖς δ’ ἐγλαβοῦσι ἐξακολουθήσεται τὰ ὑποκείμενα πρόστιμα, and *ib.* 63¹³⁰ (B.C. 165), P Tebt I. 5¹³² (B.C. 118) ἀπολύεσθαι τῶν ἐξακολουθοῦντων αὐ]τ[οῖς προσ]τίμων, “be released from the penalties which they have incurred,” PSI III. 168³³ (B.C. 118) ἴν’, εἰάν ἐνσχεθῶσι, τύχῳσι τῶν ἐξακολουθοῦντων (*sc.* προστίμων), P Reim 17¹⁵ (B.C. 109) οἱ [δέ] αἴτιοι τύχῳσι τῶν ἐξακολουθοῦντων. Cf. BGU IV. 1208⁴³ (B.C. 27) τὴν δὲ μετὰ ταῦτα ἐξηκολουθηκυῖαν ὕβριν, P Oxy IX. 1203⁹ (late i/A.D.) ἐγλαθόμενος τῆς ἐξακολ[ο]υθούσης αὐτῷ εὐθύνης, “heedless of the reckoning that would follow” (Ed.). From the inscriptions we may cite the notice on the marble barrier of the Temple at Jerusalem, threatening death to any Gentile who was caught penetrating into the inner court—ὅς δ’ ἂν ληφθῆ, εἰαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον (*OGIS* 598⁵—i/A.D.). For the meaning “devolve,” “rest upon,” see P Ryl II. 163¹⁰ (A.D. 139) τῆς βεβαιώσεως διὰ παντός μοι ἐξακολουθούσης, “the duty of guaranteeing the sale perpetually resting upon me” (Edd.), *ib.* 323⁸ (A.D. 124-5), P Tebt II. 376¹⁸ (A.D. 162) ἀντὶ τῶν ἐξακολουθοῦντων τῇ μιᾷ τετάρτῳ ἀρούρῃ] ἐκφορίων, “at the rent devolving upon the 1¼ arourae” (Ed.).

ἔξαλείφω.

Syll 439²⁰ (iv/B.C.) ὅς δ’ ἂν δόξηι μὴ ὦν φράτηρ ἐσαχθῆναι, ἐξαλείψατω τὸ ὄνομα αὐτὸ ὁ ἱερεύς, *OGIS* 218¹²⁹ (iii/B.C.) ἐξαλείψαντας τ[ὸ ὄνομα] τὸ ἐκείνου—passages which at once recall Rev 3⁵. Cf. also the προσκύνημα *Preisigke* 4116⁹ καὶ μὲ ἐξαλείψας ἐπὶ σ’ ἐξαλείψας ἐξαλειφθῆναι αὐτῷ τὸ ζῆν, and the Christian prayer P Oxy III. 407³ (iii/iv A.D.) ἐξαλίψον μου τὰς ἀμαρτίας. For the meaning “deface,” “obliterate,” see PSI IV. 403⁵ (iii/B.C.) τῆμ μὲν ἐπιστολὴν ἣν ἀπέστειλας οὐκ ἠδυνάμην ἀναγνῶναι διὰ τὸ ἐξηλείφθαι. The practice of “washing out” the writing on papyrus, so that the sheet might be used for other purposes, is discussed by Erman *Mélanges Nicole*, p. 119 ff.: for the added force thus given to the figure in Col 2¹⁴, see Milligan *Documents*, p. 16. For a new literary reference see *Menandrea*, p. 83³¹⁰ ὑπόνοιαν . . . [ἀκοσμίαν], | ἦν ἐξαλείψαιτ’ οὐκέτ’ οὐδ’ αἰσχ[ύ]νομαι.

ἔξάλλομαι.

On this medical term, peculiar to Luke in the NT (Ac 3⁸), see Iobart, p. 36 f.

ἔξανάστασις.

This late word, which is not found in the LXX, and in the NT is confined to Phil 3¹¹, occurs in BGU III. 717¹¹ (A.D. 149) as amended, unfortunately in a broken context, Ἀ]φροδείτην σὺν θήκη, ἔξανάστασις, σκάφιον Αἰγύπτιν (*l.* —τιον) βαθ[. . . κτλ.

ἔξανίστημι.

The verb is used in a juristic sense in P Petr III. 21(*g*)¹⁰ (B.C. 226-225) (= *Chrest.* II. p. 17) πάντας δικαστὰς πλὴν οὐ ἂν ἐκάτερος αὐτῶν ἔξανασ[τή]ση κατὰ τὸ] διάγραμμα, “all judges with the exception of those whom both parties

reject," literally "cause to stand down" from the places they occupy: see further P Hal I. p. 205 ff. Cf. *Syll* 879¹⁴ (end of iii/B.C.) ἐξανίστασθαι ἐκ τῆς κηδείας ("mourning") . . . τὰς γυναίκας.

ἑξαπατάω.

Syll 510³⁷ (ii/B.C.) ἑξαπατήσαντες τοὺς ὑπέρους δανειστάς, *ib.* 533⁴⁷ (beginning of iii/A.D.) εἰ δέ τις ἑξαπατήσα[ς τῶν] ὀφειλόν[των ξένῳ ὑποθήη τι τῶν χωρίων τῶν] δημοσίων καὶ τοῦτο ἐλεγχθείη, "and if any of the debtors should fraudulently mortgage" etc. For the pass., as in 1 Tim 2¹⁴, cf. P Oxy III. 471⁴² (ii/A.D.) ἑξαπατηθ[ήναι] ἢ καὶ δωρεά[ς λαβεῖν] φήσεις: "will you say that you were deceived or that you took bribes?" (Edd.).

ἐξάπινα.

For this rare form (Mk 9⁸) cf. P Giss I. 68⁶ (ii/A.D.) ἐξάπινα ἐγένετο τὸ ἀτύχημα καὶ δεῖ αὐτὸν δευτέρᾳ ταφῇ ταφῆναι.

ἐξαπορέω.

Moulton (*Proleg.* p. 237) claims the use of this verb in 2 Cor 4⁸ as a good ex. of the "perfectivising" of an imperfective verb, the perfective ἐξ showing "the ἀπορία in its final result of despair." The verb is used in a weaker sense in P Eleph 2¹⁰ (B.C. 285-4) where, amongst other testamentary dispositions, provision is made that if the parents are in want of anything—ἐὰν δέ τι ἐξαπορῶνται—they are to be provided for by their sons. In *Syll* 226¹² (iii/B.C.) it is used of the exhaustion of the public resources of Olbia—τῶν δὲ κοινῶν ἐξαπορμημένων.

ἐξαποστέλλω.

For the common Bibl. meaning "commission," "send forth," cf. *OGIS* 90²⁰ (Rosetta stone—B.C. 196) προνοήθη δὲ καὶ ὅπως ἐξαποσταλῶσιν δυνάμεις ἵππικαὶ τε καὶ πεζικαὶ, *Syll* 276¹⁹ (a plebiscite of the Lampsacenes—B.C. 196) ὁ δῆμος τοῦ Ἰρωμαίων δήμου ἐξαπέστ[ει]λεν αὐτούς, *ib.* 295⁸ (a decree found at Delphi—c. B.C. 175) ἐξ[ε]στ[α]λκῶς θεωρούς. We may also cite PSI IV. 384⁴ (B.C. 248-7) ἐξαπέσταλκεν αὐτὸν . . . εἰς Φιλαδέλφειαν, and for the verb in the judicial sense of "sending" before a ruler or tribunal, cf. P Tor I. 1^{iii.13} (B.C. 117-6) ἐξαποσταλῶσι πρὸς σε, ὅπως τύχῳσι τῆς ἀρμοζούσης ἐπιπλήξεως, P Tebt I. 22¹⁸ (B.C. 112) δέσμιον αὐτὸν ἐξαπόστειλον πρὸς ἡμᾶς, P Ryl II. 127²² (A.D. 29) καὶ τοὺς αἰτούς ἐξαποστείλαι ἐπὶ σέ πρὸς τὴν ἐσομένην ἐπέσοδ(ον), and so P Par 35²⁰ (B.C. 162), P Rein 17¹³ (B.C. 109), P Grenf I. 38¹⁸ (ii/i B.C.): see Semeka *Prozessrecht* i. p. 247. For the frequency of the double compd. in late Greek, see Glaser *De ratione*, p. 33 f.

ἐξαοτιζώ.

As this verb is said to be "rare in prof. auth." (Grimm-Thayer), it may be well to illustrate it pretty fully from the Κουινή. P Oxy II. 296⁷ (i/A.D.) πέμψον ἡμῖν περὶ τῶν βιβλίων (l.—ων) ᾧ ἐξήρτισας, "send me word about the documents, how you have completed them," where the editors remark that ἐξήρτισας probably = ἐτελεώσας: cf. Ac 21⁸. In *Chrest.* I. 176¹⁰ (mid. i/A.D.) αὐτὸς ἠναγκάσθη ἐκ τοῦ ἰδίου ἀγοράσας ξαρτῆσαι καὶ μηχανή[ν], the verb =

"supply," "furnish": with 2 Tim 3¹⁷, cf. P Amh II. 93⁸ (A.D. 181) ἑλαιουργίον . . . ἐνεργὸν ἐξηρτισμένον ἅπασι, "an oil-press in working order and completely furnished," P Tebt II. 342¹⁷ (late ii/A.D.) κεραμεῖον . . . ἐξηρτισμ(ένον) πάσι, P Lond 1164(4)¹¹ (A.D. 212) (= III. p. 164) of a boat σὺν κώποις δυσὶ ἐξηρτισμένον, "supplied with two oars." For the subst. see P Ryl II. 233¹³ (ii/A.D.) τὰς τιμὰς ὧν ἀγοράζει ξαρτισμῶν, "the prices of the fittings which he buys," and cf. Aristes 144 πρὸς . . . τρόπων ξαρτισμὸν δικαιοσύνης ἔνεκεν σεμνῶς πρῶτα ἀνατέτακται, "for the perfecting of character." See also *s.v.* καταρτίζω.

ἐξαστράπτω.

See *s.v.* ἀστράπτω. The compound, which occurs in the NT only in Lk 9²⁹ (cf. LXX Ezek 1^{4.7}, Nah 3³) may convey the idea of "flashing forth" as from an *inward* source (cf. Farrar *CGT ad l.*), but is perhaps simply intensive, "dazzling" (RV).

ἐξαυτήσ.

For this late Greek word (= ἐξ αὐτῆς τῆς ὥρας) found six times in the NT, we can supply an almost contemporary instance from P Lond 893⁶ (A.D. 40) (published in P Ryl II. p. 381) καλῶς ποιή[σ]εις ἐξαυτή(s) πέμψας μοι τὸν μεικρόν. See also P Ryl II. 236²² (A.D. 256) ποιήσον δὲ ἐξαυτῆς ὤμους δύο ἐλαιουργικούς κοπήναι, "have two beams (?) cut at once for oil-presses" (Edd.), P Tebt II. 421² (iii/A.D.) (= *Selections*, p. 106) ἐξαυτῆς ἅμα τῷ λαβεῖν σε ταῦτά μου τὰ γράμματα γενοῦ πρὸς ἐμέ, P Oxy I. 64³ (iii/iv A.D.) ἐξαυτῆς παράδοτε, "deliver at once." The word is fully illustrated by Wetstein *ad* Mk 6²⁵.

ἐξεγείρω.

With the use in 1 Cor 6¹⁴ cf. *Syll* 802¹¹⁸ (iii/B.C.), where, in connexion with the healing of a man in the Asclepium, we read—ἐξεγερθεὶς δὲ ὡς ἦν υγιής, ἔφα ὅψιν ἰδεῖν. See also Wünsch *AF* 5²¹ (iii/A.D.) ἐν τῷ ἰσα[ρίθμ]ῳ ὀνομάσω αὐτὸ καὶ οἱ δαίμονες ἐξεγερωῶσιν ἕκθαμβοι, of the arousing of the spirits of the dead by means of the divine name.

ἐξεξιμι.

P Oxy VI. 934³ (iii/A.D.) ἐξιόντος μου εἰς Ἀλεξάνδριαν, "as I was setting forth for A.," P Lips I. 110⁵ (iii/iv A.D.) μέλλων ἐξειναί ἐπὶ τὴν Καπαδοκίαν.

ἐξεξιμι

from εἰμι, see *s.v.* ἔξιςτι.

ἐξελέγκω.

This verb which is read in the TR of Jude 15 occurs in an official letter of B.C. 117, P Tebt I. 25¹⁴ καὶ ὡς ἐν τι παραδῶσιν ὑπαρξόντων τῶν ἐξελεγέντων (l.—όντων) ἡμᾶς. See also *Syll* 237⁸ (Delphi—end of iii/B.C.) ἐξήλεγγαν τοὺς ἱεροσυληκότας, *OGIS* 669³⁸ (i/A.D.) ἐὰν δέ τις ἐξελεγχθῆι ψευσά[μενος].

ἐξέλκω

is found in its literal sense of "draw out" (cf. Gen 37²⁸) in connexion with the account of the healing in the Asclepium of a man who had been blinded by a spear, *Syll* 803⁸⁷

(iii/B.C.) ἐδ[όκει οἱ τὸν θεὸν] ἐξεκλύσαντα τὸ βέλος εἰς τὰ β[λέφα]ρα τὰς καλονμ[ένας οἱ κόρας πά]λιν ἐναρμόξαι.

ἐξέραμα.

With the use of this noun in 2 Pet 2²² (cf. Prov 26¹¹ ἔμετον) we may compare the verb ἐξεμέω in the account of a cure in the Asclepium, *Syll* 803¹²⁸ (iii/B.C.) ὄλον[το] τὸ λώπιον ("cloak") μεστὸν ὧν ἐξήμεσε κακῶν. MGr ξερῶ "vomit."

ἐξεραυνάω.

For the idea of careful, minute search, as in 1 Pet 1¹⁰, cf., in addition to the LXX passages (1 Macc 9²⁸ *al.*], Pss Sol 17¹¹ ἐξηρευνήσε (ὁ θεός) τὸ σπέρμα αὐτῶν καὶ οὐκ ἀφήκεν αὐτούς: also Vett. Val. p. 267⁵ διαίρουν ἐκ πείρας καὶ πόνου ἐξηρευνημένην. On the spelling see *s.v.* ἐραυνάω.

ἐξέροχομαι.

For this verb in its ordinary sense it is sufficient to cite P Oxy II. 282¹¹ (a complaint against a wife—A.D. 30–35) κατὰ πέρ[αι]ς ἐξή[λθε] καὶ ἀπηνέκαστο (*l.* —ἐγκαστο) τὰ ἡμέτερα, "finally she left the house and they carried off my belongings." *ib.* III. 472¹ (*c.* A.D. 130) ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει, *ib.* 528⁷ (ii/A.D.) ἀφ' ὧς ἐκῆλθες (*l.* ἐξ—) ἀπ' ἐμοῦ πένθος ἠγούμην, "ever since you left me I have been in mourning" (Edd.): cf. for the constr. with ἀπό, Lk 5⁸. P Oxy I. 112⁹ (iii/iv A.D.) δῆλωσόν μοι ἢ πλοῖω ἐξέρχ[η] εἰ ἦ ὄνω shows the verb followed by the instrumental dat.: cf. Jn 21⁸. For ἐξέρχομαι of the driving forth of demons, as in Mk 1²⁵ *al.*, cf. the magical P Par 574¹²⁴³ (iii/A.D.) (= *Selections*, p. 114) ἐξελθε, δαίμων, . . . καὶ ἀπόσθηθι ἀπὸ τοῦ δ(ε)ῖ(να), and for the verb followed by ἐπί cf. P Tebt II. 283⁹ (B.C. 93 or 60) ἐξελήλυθεν ἐπὶ τὴν . . . μητέρα μου, "made an attack upon my mother." For a technical usage to denote the going out of a court attendant to carry out a magistrate's instructions cf. *Chrest.* II. 89³⁶ (time of Antoninus Pius) ἐξήλθεν Δ[ι]όσκ[ο]ρ[ος] 'Ἀρποκρατ-(ῶνος) ὑπη[ρ]έτης (with Mitteis's note), and *ib.* 372^{v. 4} (ii/A.D.): see also Wilcken *Archiv* vi. p. 294.

ἐξεστι.

BGU IV. 1127¹⁰ (B.C. 18) μὴ ἐξίναί τῶν Ἀ. λέγιν, PSI III. 203⁷ (A.D. 87) μὴ ἐξέστω δὲ τῇ Φιλωτέρα προσρεῖπτει τῷ Παπονωτῶτι τὸ σωμα[τίον] ἐντὸς τοῦ χρόνου(?), *ib.* 218² (A.D. 250) οὐκ ἐξόντος οὐδενὶ τῶν ὁμολογούντων παραβαίνειν τὰ προκείμενα. With the inf. omitted, as in 1 Cor 10²³, cf. P RyI II. 77⁴³ (A.D. 192) τοῦτο δὲ οὐκ ἐξήν, "this was not permissible," and *ib.* 62¹⁶ (translation of an unknown Latin work—iii/A.D.) πάντα τὰ ἄλλα ἐξεστὶ μοι, a passage which recalls 1 Cor 6¹²: see also Epict. ii. i. 23 νῦν ἄλλο τί ἐστὶν ἐλευθερία ἢ τὸ ἐξίναί ὡς βουλόμεθα διεξάγειν; In PSI III. 218² *ut s.* and P Oxy II. 275²² (A.D. 66) (= *Selections*, p. 56) οὐκ ἐξόντος τῷ Τρύφωνι ἀποσπᾶν τὸν παῖδα, the gen. abs. stands for the older acc. abs., which has not kept its place in the Κοινή except in τυχόν, "perhaps" (1 Cor 16⁶): cf. Blass *Gr.* p. 252, *Proleg.* p. 74.

ἐξετάζω

is found along with ἀκριβῶς, as in Mt 2⁸, in P Oxy II. 237^{vi. 31} (A.D. 186) καὶ ὅτι φθάσει τὸ πρᾶγμα ἀκριβῶς [ἐξ]η-τασμένον, "and the fact that a searching inquiry into the affair had already been held" (Edd.). Other examples of

this common verb are P Gen I. 54³⁰ ἐξέτασον περὶ τοῦ πράγματος τούτου ὅτι οὐδεμία διαφορά οὐκ ἔστιν, P Oxy III. 582 (ii/A.D.) ἐξήτασα ἕνεκα τοῦ ἄλλου χαλκοῦ καὶ τοῦ συμβόλου, BGU II. 380⁵ (iii/A.D.) (= *Selections*, p. 104) ἐξέτασε (*l.* ἐξήτασα) περὶ τῆς σωτηρίας σου καὶ τῆς πεδίων (*l.* παιδίων) σου, and P Grenf I. 53²² (iv/A.D.) μὴ ἐμέν ἐξέταξε ἀλλὰ τ[ο]ῦ[ς] πρεσβυτέρους τῆς ἐκκλησίας where, as the editor points out, the meaning is "if you do not believe me, ask the elders of the church." In P Amh II. 79⁵⁰ (*c.* A.D. 186) the verb is construed with the gen.—ὄταν γὰρ ἐξετάσῃς (*l.* ἐξετάσῃς) ἐνὸς ἐκάστου [τῶν] ἀρχόντων. For the pass. see P Petr III. 20^{iii. 6} Δημήτριος δὲ ἐξετάσ[θη] τοῦ μὴ γνῶσιν εἰσθεθ[ῆ]ναι, P Tebt II. 335¹¹ (mid. iii/A.D.) Ἐρμα[ίσκος] δὲ εἴρηται καὶ ἐξήτασται. From the inser. we may add *OGIS* 773⁵ (iv/iii B.C.) ἀνακαλεσάμενος τοὺς τριη-άρχους καὶ ἐξετάσας ἀνέσωσε τὰ ἀνδράποδα μετὰ πάσης φιλοτιμίας, and *Syll* 356¹² (B.C. 6) ἐξετάσαι προστάξας . . . διὰ βασάνων = *quaerere tormentis*, of slaves after the murder of their master. The subst. is used forensically, as in Wisd 1⁹, 3 Macc 7⁵, in P Oxy X. 1272²¹ (a complaint of theft—A.D. 144) ἀξιώ . . . ἀχθῆναι ἐπὶ σὲ τὸν Ἡράν . . . καὶ τὴν δεύσαν ἐξέ[τ]ασιν γενέσθαι, "I ask that Heras should be brought before you and that the proper inquiry should be made," and so *saepe*. For the derivation of the verb see *s.v.* ἀνετάζω. MGr (ἐ)ξετάζω, ξητῶ, "prove," "try."

ἐξηγέομαι.

BGU IV. 1208⁴⁶ (B.C. 27) μεταπε[μ]φθῆεις ὑπὸ σοῦ ὁ [Καλατ]ύτις ἐξηγή[σατο] μοι ἀκεραῶς ("afresh"), *OGIS* 763³⁸ (ii/B.C.) μετὰ πλεῖονος σπουδῆς διελέχθησαν ἐξηγο[ύ]μενοι σύμπαντος τοῦ πλήθους πρὸς ἡμᾶς ἐκτενε[στάτη] τε καὶ εἰλικρινῆ τὴν ἔνοιαν: cf. *Syll* 660⁴ (iv/B.C.) καθότι Σκιρ[ίδα] ἐξηγοῦμενοι εἰσφέρουσι (*sc.* εἰς τὸν δῆμον), where the editor notes "Sciridarum gens ius habet de iure sacro respondendi (ἐξηγεῖσθαι), ut apud Athenienses Eumolpidae." Numerous exx. of the technical use of the verb, and of its corresponding subst. to denote the communication of divine and other secrets are given by Wetstein *ad* Jn 1⁸, e.g. Pollux VIII. 124 ἐξηγηταὶ δὲ ἐκαλοῦντο οἱ τὰ περὶ τῶν διουσμείων καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. See also the combination of the offices of ἱερεὺς and ἐξηγητῆς in P Oxy III. 477⁴ (A.D. 132–3) and the discussion on the varied duties of the ἐξηγητῆς in Hohlwein *L'Égypte Romaine*, p. 224 ff., and in *Archiv* iii. p. 351 f. Ἐξήγησις, at first written ἐξέτησις (*i. e.* ἐξαίτησις), occurs in the magic P Lond 122⁷³ (iv/A.D.) (= I. p. 118). MGr ἐξηγῶ, "explain."

ἐξήκοντα.

In a marriage-contract of A.D. 170 provision is made that in the event of a separation taking place the dowry shall be repaid ἐν ἡμέραις ἐξήκοντα ἀ[φ'] ἧς ἐ[άν] ἡ ἀπαλλαγὴ γένηται (P Oxy VI. 903¹³ = *Selections*, p. 87). The editors note that "in Roman marriage-contracts thirty days is a commoner limit." According to Thumb (*Handbook*, p. 328) ἐξήκοντα δυό, "sixty-two," in MGr denotes an indefinitely large number.

ἐξηλώω

is not found in the NT, but in view of Justin's use (*Dial.* 108) of ἀφῆλωθεις to denote that Christ was "unnailed" from the cross (cf. Stanton *Gospels* i. p. 100), we may give

one or two exx. of its use in the Κοινή—P Oxy X. 1272⁸ (A.D. 144) εἶρον . . . [π]ανάριον ἐξηλωμένον, “I found a box unfastened” (Edd.), P Tebt II. 332¹⁵ (A.D. 176) where complaint is made of robbers who τὰς θύρα[ς] ἐξηλώσαν[τ]ες ἐβάσταξαν, “extracting the nails from the doors carried off” what was within, and P Flor I. 69^{21,24} (iii/A.D.) ἐξήλουσι σανίδες (= —as). See also Sophocles *Lexicon s.v.*: the verb is not in L.S.

ἐξήγης.

For this word in reference to *time*, as in all its NT occurrences, cf. P Oxy II. 257²⁷ (A.D. 94–5) τοῦ ἐξῆς ἢ (ἔτους), “of the following 5th year,” *ib.* VII. 1035⁸ (A.D. 143) τοῦ ἐξῆς μηνὸς Φαμενώθ, “of the next month Phamenoth,” and the elliptical usage, as in Ac 21¹ *al.*, in *ib.* 1063⁶ (ii/iii A.D.) τῇ ἐξῆς (*sc.* ἡμέρα) following a preceding σήμερον. With the *v.l.* ἐν τῷ ἐξῆς (probably = ἐν τῷ ἐξῆς χρόνῳ) “soon afterwards” (RV), in Lk 7¹¹ cf. the MGr στὸ ἐξῆς, “for the future,” which Thumb (*Handbook*, p. 328) quotes from Aegina. In P IIamb I. 12¹ (A.D. 209–10) the heading ἡ ἐπίσκεψις ἐξῆς δηλοῦται = “the revision is carried on further in this column,” and in ²¹ the same words = “the revision is carried on further in the following column”: see p. 46. The thought of “in order,” “suitably,” appears in such passages as P Par 26⁴⁸ (B.C. 163–2) (= *Selections*, p. 18) ἵνα, πᾶν τὸ ἐξῆς ἔχουσαι, πολλῶ μάλλον τὰ νομιζόμενα . . . ἐπιτελώμεν, “that, when we have everything in order, we may be much better able to perform our regular duties,” P Oxy II. 282⁷ (A.D. 30–35) ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, “I for my part provided for her what was suitable and indeed beyond my resources”: cf. P Tebt II. 319³⁴ (A.D. 248) where an agreement regarding the division of property after the enumeration of certain particulars concludes—καὶ τὰ ἐξῆς, “and so on,” indicating, as the editors point out, that the document is a copy of the original, breaking off at the immediately preceding word, and omitting the concluding formula.

ἐξίστημι, ἐξιστάω, ἐξιστάνω.

The verb is common in the sense of “resign” property, etc., e.g. P Oxy II. 268¹¹ (A.D. 58) ἡ δὲ Ὀφελούς καὶ αὐ[τῆ]ς ἐξίσταται τῷ Ἀντιφάνει τοῦ κατ’ αὐτὴν μ[ε]τρῶν τῶν ὑπὸ τοῦ μετπλαχότος αὐτῆς πατρὸς Ἡρακλάτος ἀπολελιμμένων πάντων, “and Ophelous on her part resigns to Antiphanes her share of all the property left by her late father Heraclous” (Edd.), P Tebt II. 380¹⁹ (A.D. 67), P RyI II. 75^{6,10,16} (late ii/A.D.), *ib.* 117²² (A.D. 269) *al.* Ἐξίστην occurs in BGU IV. 1208²⁷ (B.C. 27): cf. also *ib.* II. 530¹³ (i/A.D.) (= *Selections*, p. 61) κινδυνεύω ἐκστήναι οὐ ἔχω [κλή]ρον, “I run the risk of losing the allotment which I now possess.” See further for the usage of Mk 3²², 2 Cor 5¹³, *Menandrea* p. 47⁸⁴ ἐξέστηχ’ ὅλως, and *ib.* p. 57²⁷⁵ ἐξέ[σθηκα] νῦν τελέως ἐμαντοῦ καὶ παρῶν[μ]ίμαι σ]φόδρα, and Vett. Val. p. 70²⁵ πρὸς γὰρ καὶ ταῖς διανοίαις ἐκστήσονται. The trans. use “bewilder,” “confound,” as in Lk 24²², Ac 8⁹, is illustrated by Musonius p. 35¹² ταῦτα γὰρ δὴ τὰ ἐξιστάντα καὶ φοβούντα τῶν ἀνθρώπων ἐστίν, ὅ τε θάνατος καὶ ὁ πόνος.

ἐξισχύω.

BGU I. 275¹¹ (A.D. 215) καὶ ἐπέρασαν αὐτὴν (*sc.* μηχανῆν) ἐπανοίξαι καὶ οὐκ ἐξείσχυσα, P Oxy VIII. 1120⁷ (early

iii/A.D.) ἀλλὰ οὗτος ἐξείσχυσε τὰ βιβλίδια ἀθετηθῆναι, “but his influence procured the failure of the petition” (Ed.). See also Vett. Val. p. 288¹² πολλάκις γὰρ ὑπ’ ὄψιν προδείξαντες τὸ ἀποτέλεσμα ἤτόνησαν διὰ τὸ ἐπὶ δυναστικῶ τοῦτο ἔτερον τετευχότα ἐξείσχυσαι. These examples make it at least doubtful whether it is possible to give the verb the intensive meaning “be fully able,” “be strong” (RV), often assigned to it in Eph 3¹⁸.

ἐξοδος.

For ἐξοδος in contrast with εἰσοδος see *s.v.* εἰσοδος, and note further P Leid R⁴ where εἰσόδο κ[α]λ ἐξόδο refer to “income” and “expenditure”: so *Michel* 1001^{91,24} (c. B.C. 200). Similarly ἐξοδιάζω and ἐξοδιασμός are common = “pay” and “payment.” Cf. MGr ἐξοδα, “expenses,” ἐξοδεύω, ξοδεύω, ξοδιάζω, “spend.” In BGU IV. 1105²⁴ (c. B.C. 10) ἐξοδος = “divorce,” in *ib.* I. 168^{15,16} (A.D. 169) = “judicial decision,” and in P Oxy XII. 1417⁹ (early iv/A.D.) apparently = “voyage.” For the word = “death,” as in Lk 9³¹, 2 Pet 1¹⁵, see the Will of Abraham, Bishop of Hermonthis, about the end of vi/A.D.—P Lond 77⁵⁷ (= I. p. 234, *Chrest.* II. p. 372) κελεύω μετὰ τὴν ἐμὴν ἐξοδὸν τοῦ βίου τὴν περιστολὴν τοῦ ἐμοῦ σώματος κτλ., and cf. Epict. iv. 4. 38 ὄρα ὅτι δεῖ σε δουλεῖν αἰετὶ τῷ δυναμένῳ σοι διαπραξασθαι τὴν ἐξοδὸν, τῷ πάντως ἐμποδίσει δυναμένῳ κἀκείνῳ θεραπεύειν ὡς Κακοδαίμονα: see further *ExpT* xviii. p. 237.

ἐξολοθρεύω.

In Ac 3²³, from LXX Deut 18¹⁹, WII read ἐξολοθρευθήσεται in accordance with the preponderant evidence of the LXX uncials. The other spelling has survived in MGr ξολοθρεύω: see Thackeray *Gr.* i. p. 87 f. As showing the strength of the verb we may cite *Pelagia-Legend*, pp. 23¹⁵ εἰσαγαγεῖν σε ἐν τῷ οἴκῳ μου οὐ τολμῶ, μὴ πως ἀκούσῃ ὁ ὄρμαστὸς σου καὶ παγγενῆ με ἐξολοθρεύσῃ, 24¹⁸ ἀγγελὸν ἐξαποστελεῖ καὶ ἐξολοθρεύσει πᾶσαν τὴν στρατιάν.

ἐξομολογέω.

For the ordinary meaning “acknowledge,” “avow openly,” cf. P Hib I. 30¹⁸ (B.C. 300–271) οὐτε τῷ πράκτορι ἡβούλου ἐξομολογήσασθαι, “nor were willing to acknowledge the debt to the collector” (Edd.), P Oxy XII. 1473² (A.D. 201) ἀμφοτέροι δὲ ἦ τε Ἀπολλωνάριον καὶ ὁ Ὀρείων ἐξομολογοῦνται τὸν καὶ διὰ τῆς περιλύσεως ἐξομολογηθέντα γεγονότα αἰαντοῖς ἐξ ἀλλήλων υἱόν, “both Apollonarian and Horion acknowledge the son born to them, who was also acknowledged in the deed of divorce” (Edd.): see also the Median parchment P Sa’id Khan ¹⁻⁷ (B.C. 22–1) (= *JHS* xxxv. (1915) p. 28) ἐξομολογήσατο καὶ συνεγράψατο Βαράκης καὶ Σωβήνης . . . εἰληφέναι παρὰ Γαθάκου τοῦ Οἰπάτου ἀργυρίου ἐπίσημου δραχμᾶς τριάκοντα, MGr ξομολογῶ or ξομολογῶ (c. acc.) = “hear one’s confession,” “shrine”: ἐξομολόγησι, “confession.” How readily this may pass into the sense of “consent,” “agree,” as in Lk 22⁶, may be seen from such passages as P Tebt I. 183 (late ii/B.C.) τοῦ κω[μάρχ]ου ἐξομολογησαμένου ἕκαστα, P Flor I. 86¹¹ (i/A.D.) ἐξομολογουμένην (l. —μένη) τὴν πίστην (l. —ιν), *Syll* 925⁹⁵ (B.C. 139?) ἐξομολογημένας εἶχεν τὰς ἀποδ(ε)[λ]ί[ξ]εις. In the LXX the idea of “give thanks,” “praise,” is prominent: cf. in the NT Mt 11²⁵, Lk 10²¹, and perhaps Phil 2¹¹ (see Lightfoot *ad l.*).

ἔξόν.

See *s.v.* ἔξεστι.

ἔξορκίζω.

With Mt 26⁶³ may be compared the heathen amulet BGU III. 9561^{ff.} (iii/A.D.) ἔξορκίζω ὑμᾶς κατὰ τοῦ ἁγίου ὀνόματος θεραπεύσαι τὸν Διονύσιον, and the magical papyri P Par 574¹²³⁹ (iii/A.D.) (= *Selections*, p. 113) ἔξορκίζω σε δαίμον . . . κατὰ τούτου τοῦ θεοῦ κτλ., P Lond 4676^{ff.} (iv/A.D.) (= I. p. 67) ἔξορκίζω σε κατὰ τῶν ἁγίων ὀνομάτων . . . καὶ κατὰ τῶν φρικτῶν ὀνομάτων . . . παράδος τὸν κλέπτην κτλ. See also BGU IV. 1141¹⁰ (B.C. 14) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύ[χ]ην σε ἔξορκίζωι, P Leid W^{vi.} 21 (ii/iii A.D.) ὡς ἐξώρκισά σε, τέκνον. ἐν τῷ ἱερῷ, "veluti obtestatus sum te, fili, in templo" (Ed.). and the love-spell *Preisigke* 4947⁷ (iii/A.D.) ἔξορκίζω τὸν πάντα συνέχοντα κύριον θεόν . . . ποιήσον Ἄ. . . φιλειν με. See also Wunsch *AF* 3²⁵ cited *s.v.* ἀποδιорίζω.

ἔξορούσσω.

In BGU IV. 1024^{iv.} 4 (iv/v A.D.) the editor supplies ἔξο-
ρ[ύ]ρχαις γὰρ [ὄν ἐθ]αψε δημοσίᾳ [νεκρῶ]ν ἢ πόλεις (καὶ)
ἔλῃσεν, understanding by the first word ἔξορῶρχαις instead
of ἔξορῶρχῶς which would have suited the construction
better. See also *Syll* 891⁶ (ii/A.D.) ἀλλὰ ἀτειμάσει ἢ μετα-
θήσει δρους ἔξορ(ύσσ)ων, amended by Dittenberger from
ἔξορῶν on the stone.

ἔξουθενέω, ἔξουθενέω.

For this strong compound = "set at naught" (*Suidas*:
ἀντ' οὐδενὸς λογίζομαι), as in Mk 9¹², cf. BGU IV. 1117²¹
(B.C. 13) μεχρὶ τοῦ ἐξ[ε]λοῦθ[ε]ν[ε]ῖ[σ]αι καὶ ἐκτελέσαι καὶ ἐκτεί-
σαι τῷ Εἰρηναίῳ [δ] ἐάν ἐνοφλήσωσιν κτλ. The form
ἔξουθενέω is found in Mk¹, Lk², and Paul⁸, and in the more
literary LXX writers. The later LXX books show ἔξουθενόω
coined when οὐδέις was reasserting itself against οὐθίς: see
Thackeray *Gr. i.* p. 105, and cf. *Lob. Phryn.* p. 182.
Ἐξουθενέω, which is used by Plutarch, occurs in Lk 23¹¹ W.

ἔξουσία.

For the primary meaning of this important word "power
of choice," "liberty of action," cf. BGU IV. 1158¹³ (B.C. 9),
where it is joined with ἐγλογή—μένε(ιν) περὶ ἐατ(ήν) Κορ-
ν(ήλιαν) τὴν ἔξουσία(ν) καὶ ἐγλογή(ν) ἐαυτὸν πράσσειν τὸ
κεφάλ[α]ισί(ν). Hence the common usage in wills, contracts,
and other legal documents, to denote the "claim," or
"right," or "control," one has over anything, e.g. P Oxy
II. 272¹³ (A.D. 66) ὁμολογ[ο]ῦμεν ἔχειν σε ἔξουσί[α]ν σε[α]υτῆ-
τὴν ἀπ[α]ρ[ι]στῆ[σ]ιν ποιείσθαι παρὰ τοῦ Ἡρακλῆου τῶν προ-
κειμένων ἀργ(υρίου) (δραχμῶν), BGU I. 183²⁵ (A.D. 85)
ἔχειν αὐτὴν τὴν ἔξουσίαν τῶν ἰδίων πάντων, P Tebt II.
319²¹ (A.D. 248) ἔξουσίαν ἔχειν τῶν ἐαυτοῦ ὑπαρχόντων:
see also Milligan *ad 2 Thess 3. For the definite idea of
right given by law, see P Oxy II. 237^{vi.} 17 (A.D. 186) ἀξίω
τοῦ νόμου διδόντος μοι ἔξουσίαν κτλ. and *ib.* vii. 27, viii. 4: cf.
also *ib.* 259¹³ (A.D. 23) where a man undertakes to produce
a prisoner within a month—μὴ ἔχοντός μου ἐξουσίαν (ἴ.
ἔξ—) χρόνον ἔτερον [κ]τῆ[σ]εσθαι, "as I have no power to
obtain a further period of time." In *Syll* 328⁶ (B.C. 84)
π[ρ]ὸς ἐμὲ ἦλθ[ε]ν ἐ[ν] ἡ' Απαμῆ ἠρώτησεν τε [ὄ]πως ἀν[ε] ἔξου-*

σίαν αὐ[τ]ῷ [π]οιήσω ἐπὶ τοῦ συν[βο]υλο[υ], where we seem
at first to have the same construction as in Rev 14¹³, the
editor understands the last words as — "comam consilio."
The meaning "power of rule," "authority," appears in
BGU IV. 1200²⁰ (B.C. 2) Ἡρακλείδης καὶ Διονύσιος . . .
. . .] ἔξουσίαν ἔχοντες τῶν Ἀσκληπιάδου ἀνόμως ἀποδέ-
δωκαν κτλ., P RyI II. 81⁸ (c. A.D. 104) τὴν γὰρ ὅλου τοῦ
πράγματος ἔξουσίαν τοῖς κατασ[π]ορευσί ἐπεθέμην, P Giss I.
11¹⁸ (A.D. 118) (= *Chrest.* I. p. 524) οὐκ ἀγνοεῖς ὅτι ἄλλας
ὀκτὸ μυριάδες ἔχω πλοίων ὧν ἔξουσίαν ἔχω, and Wunsch *AF*
4²¹ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν ἔχοντα τὴν ἔξουσίαν τῆς
ἄρας ταύτης. For the general sense of exhibiting weight
and authority, as in Mk 12², cf. P Fay 125⁶ (ii/A.D.) ἀντι-
λαβὼν ἣν ἔξουσίαν ἔχεις, "using all the influence you have"
(Edd.), and on the bearing of this meaning in the difficult
1 Cor 11¹⁰, see Ramsay *Cities*, p. 202 ff., where it is shown
that, in accordance with the Oriental view, "a woman's
authority and dignity vanish along with the all-covering veil
that she discards." In P Par 63¹⁷⁶ (B.C. 164) (= P Petr III.
p. 34) we have ἕτερός τις ἐμ βαρυ[τέ]ραι κείμενος ἔξουσίαι,
"any other persons in high office" (Mahaffy), and for the
reference of the word to civil magistracy or rule, as in Rom
13¹, see P Lond 1175⁹ (A.D. 194) (= III. p. 215, *Selections*,
p. 98) δημαρχικῆς ἔξουσίας, the *tribunicia potestas* of Claudius,
and cf. P Oxy VI. 9047^{ff.} (petition to a preses—v/A.D.) ὅθεν
τὰς ἰκεσίας προσφέρω τῇ ὑμετέρᾳ ἔξουσίᾳ . . . ἵνα καγὼ
τούτου τυχὼν εὐχαριστήσω ταῖς ἀκλινεῖς (ἴ. ἀκλιεῖσι)
ἀκοαῖς τῆς ὑμετέρας ἔξουσίας, "accordingly I make my en-
treaties to your highness . . . in order that having gained my
request I may bless the impartial ears of your highness"
(Edd.).

In an interesting note in his *Poimandres*, p. 48 n.³, Reit-
zstein claims that in the NT, as in the Hermes dialogue,
the idea of "knowledge" is mingled with that of "power."

ἔξουσιάζω.

In the sepulchral inscr. *CIG* III. 4584, after the statement
that the monument had been provided by certain persons
ἐξ ἰδίων καμάτων, it is added—θυγατέρα αὐτῶν μὴ ἔξουσιάζ-
ειν τοῦ μνήματος: cf. the inscr. from the catacombs of
Syracuse *IG* XIV. 794 Ἀφροδισίας καὶ Εὐφροσύνου
ἀγορασία τόπος· μηδὶς ἔξουσιάζη ἄλλος.

ἔξοχή.

For the metaph. phrase κατ' ἔξοχὴν (*Lc* 25²³) see *Syll*
373¹⁶ (i/A.D.) ἐπιτελέσαι τῷ κατ' ἔξοχὴν παρ' ἡμῶν τειμα-
μένω θεῷ Διὶ Καπετωλίῳ, *OGIS* 764⁵² (ii/B.C.) ἔπαθλα κατ'
ἔξοχὴν καλά: cf. Vett. Val. p. 17²¹ καθόλου ἐξοχὰς ἔχόντων
περὶ ἐπιστήμην, and the use of the word in our slang sense
of "a lead" in *Cic. Att.* iv. 15. 6. A corresponding use of
the adj. is found in Vett. Val. p. 16¹ ἐν παντὶ δὲ τὸ ἔξοχον
μάλιστα προδύσουσιν ἐν τῷ παιδευτικῷ: cf. *OGIS* 640¹⁶
(iii/A.D.) τοῦ ἐξοχωτάτου ἐπάρχου and P Oxy XII. 1469¹
(A.D. 298) Αἰμιλίῳ . . . διαδεχο(μένω) τὰ μέρη τῶν ἐξοχα-
τάτων ἐπάρχων, where the editors note that ἐξοχωτάτος
(*eminentissimus*) occurs frequently in inscr. with reference
to prefects of the Praetorian Guard or of Syria, but is very
rare in Egypt. See also the fragmentary dinner-menu P
Giss I. 93³ καυλίων ἔξοχα ἐ[. . .] λοπὰς ἰχθύος μ[. . .]
For the verb in the mid. = "cling to," like προσέχομαι, cf.

P Oxy VII. 1027⁶ (i/A.D.) ἐξ οὐ καὶ ἐξεχομένου μου τῆς τῶ[ν] ἠνεχυρασμένων προσβολῆς, "when I therefore pursued my right of entry upon the transferred property" (Edd.). In MGr ἐξοχή has developed a new meaning "country."

ἐξυπνίζω,

"I wake out of sleep," as in Jn 11¹¹ (cf. 3 Kings 3¹⁵, Job 14¹²) is Hellenistic for ἀφυπνίζω (see Lob. *Phryn.* p. 224): cf. also ἐξυπνῶ in Ps 120(121)⁴ and apparently Vett. Val. p. 344² where for ἐξ ὕπνου μέγιστος Kroll reads ἐξυπνουμένη. MGr ξυπνώ.

ἐξυπνος.

The adverb is found P Giss I. 19⁴ (ii/A.D.) ὅτι ἐξ[ύπ]νως ἐξ[ί]ηλθες ἀπ' ἐμοῦ. MGr ξυπνος, "wide-awake," hence "sharp," "clever."

ἐξω.

For this common adverb we may refer to the numerous nursing-contracts in BGU IV. where a very general provision is that the child shall be cared for ἐξω κατὰ πόλιν, that is "outside" the house of the person who gives it in charge, but "in the town": thus in 1108⁶ (B.C. 5) the nurse promises—τροφεύσειν καὶ θηλάσειν ἐξω παρ' ἐατῆ κατὰ πόλιν(ιν): see further *Archiv* v. p. 38. In PSI IV. 340¹⁰ (B.C. 257-6) Ἄμύνταιν δὲ ἐξω τε σκηνοῦντα, ἐξω is opposed to ἐν τῇ χώρῃ, and for a similar contrast with ἔσω cf. BGU IV. 1141^{31 f.} (B.C. 14) περὶ δὲ Ξύστου μοι γράφεις, ὅτι ἐξωι καχκετεύεται, ἢ (= εἶ) τι μὲν ὁ σύνδουλος αὐτὸν δυνήσεται συστήσαι, ἐγὼ οὐκ ἐπίσταμαι, οὐδὲ γὰρ καθεύδωι ἔσωι ἵνα εἰδῶι. Exx. of the adv. equivalent to an adj., as in Ac 26¹¹, are BGU IV. 1114⁵ (B.C. 4) ἐν τοῖς ἐξω τόποις, and P Oxy VI. 903²⁰ (iv/A.D.) τὰς ἐξω θύρας. For the word as a prep. c. gen., as in 2 Cor 4¹⁶, cf. P Oxy III. 480¹⁴ (A.D. 132), a declaration in a census-return that no one dwells in a certain house—ἐξω τῶν προγ(εγραμμένων), "except the aforesaid," and the phrase ἐξω ἱεροῦ βωμοῦ, with reference to the being "outside" the protection of a temple and altar, as discussed s.v. βωμός.

The collocation δεῦρ' ἐξω (Jn 11⁴³) is found in *Menandria* p. 35⁴⁸³ διόπερ ὑπεκδέδουκα δεῦρ' ἐξω λάθρα, and for the comp. cf. P Oxy III. 498¹² (ii/A.D.) τῶν μὲν ἐξωτέρω λίθων κύβων καμηλικῶν, "the outer squared camel stones." In P Rev L^{xi.13} (iii/B.C.) ἐξω ὄρα "at the end of the line." 'look outside,' calls attention to the fact that a note on the *verso* is to be inserted at this point" (Edd.). A quaint parallel to οἱ ἐξω (e.g. in Col 4⁶) is seen in the MGr ὁ ἐξω ἀπ' ἐδώ, "he who is far from this place," meaning "the devil." The word is also found in MGr under the forms ὄξω, ὄξου.

ἐξωθεν.

P Fay 110⁸ (A.D. 94) κ[α]λὶ τὰ κύκλωι τοῦ ἐλαιουργίου ἐξωθεν σκάψον ἐπὶ βάθος, "and dig a deep trench round the oil-press outside" (Edd.).

ἐξωθέω.

In PSI I. 41¹⁶ (iv/A.D.) a woman complains regarding her husband—ἐξέωσέ[μ]ε ἀνευ αἰτίας πρὸ δέκα τούτων[ἐν]εἰ]αυτῶν εἰς τῆ[ν] πα[ροῦσαν] ἀπορίαν(?)—cf. the stronger force

of the *v.l.* in Acts 27³⁹. Cf. also P Flor I. 58⁹ (iii/A.D.) ἐξέωσαν followed by a lacuna, and perhaps P Leid W^{i.10} (ii/iii A.D.) εἰσηλθόντος γὰρ τοῦ θεοῦ περισσώτερον ἐξα (l. ἐξω) ὠθήσονται, where the editor suggests that we should perhaps read ἐξωσθήσονται.

ἐξώτερος.

An adj. ἐξωτικός, which survives in MGr, is found in the vi/A.D. PSI IV. 284² τῶν ὑπὸ σε ἐξω[τ]ικῶν ἀρουρ(ῶν). Cf. also MGr ξωτικό, "ghost."

ἔοικα.

P Oxy VI. 899¹⁸ (A.D. 200) ἀνδράσι γὰρ ἔοικεν τὰ τῆς γεωργίας, "for men are the persons suitable for undertaking the cultivation" (Edd.). For εἰκόσ cf. BGU IV. 1208¹⁸ (B.C. 27-6) εἰκόσ σε μετεληφῆναι κτλ.

ἐορτάζω.

For this verb which in the NT is confined to 1 Cor 5⁸, but is frequent in the LXX, cf. BGU II. 646⁶ (A.D. 193), an order issued by a prefect during the short reign of the Emperor Pertinax—ἵνα πάντες ἰδητα[ι] (l. εἰδητε) καὶ ταῖς ἡμέραις ἐορτάσητ[α]ι (l. ἐορτάσητε). See also *OGIS* 493²⁵ (ii/A.D.) κ[αθ'] ἕκαστον ἑνιαυτὸν ἐορτάζειν τὴν γενέθλιον αὐ[τοῦ] καὶ πάσιν ἀνθρώποις αἰτίαν ἀγαθῶν ἡμέραν, with reference to a birthday celebration.

ἐορτή.

For this common word it is sufficient to cite BGU II. 596⁷ (A.D. 84) (= *Selections*, p. 64) ὅπως εἰς τὴν ἐορτῆν (cf. Jn 13²⁹) περιστερέδια ἡμῖν ἀγοράση. P Fay 118¹⁶ (A.D. 110) ἀγόρασον τὰ ὀρνιθάρια τῆς ἐορτῆς. P Oxy III. 475¹⁷ (A.D. 182) ἐορτῆς οὐσης ἐν τῇ Σενέ[πτα], *ib.* IV. 725³⁹ (contract of apprenticeship—A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἐορτῶν κατ' ἔτος ἡμέρας εἰκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.), *ib.* IX. 1185²⁹ (c. A.D. 200) τὴν τοῦ βασιλέως ἐορτῆν ἐπιτελείτωσαν, "let them celebrate the festival of the sovereign"—perhaps his birthday: cf. τὴν ἐορτῆν . . . ποιῆσαι, Ac 18²¹ D. With ἐορτασμα, LXX Wisd 19¹⁶, cf. the adj. ἐορτάσιμος, P Giss I. 40^{ii.20} (A.D. 212) ἐτέραις τισὶν ἐορτασ[ι]μοῖς ἡμέραις, *OGIS* 524⁷ ἐν ταῖς ἐορτασίμοις τῶν Σεβαστῶν ἡμέραις. A form ἐορτικός occurs P Strass I. 40⁴⁹ (A.D. 569). In P Tebt II. 417^{24 f.} (iii/A.D.) μάθε τοῦ Μῶρου ὅτι τί θέλεις ἀγοράσομεν εἰς Ἀντινόη (l. -φου), we may perhaps supply ἐορτῆν, as in Jn 4c.

ἐπαγγελία.

For this word in its original sense of "announcement" we may cite *Syll* 605⁷ (iii/B.C.) καὶ τοῖς ἀποδημοῦσιν ἐπὶ τὰς σπονδοφορίας διατελεῖ μετ' εὐνοίας ἀπογραφῶν τὴν ἐπαγγελίαν, *ib.* 260⁹ (not after B.C. 199) οἱ ἡρημένοι ὑπὸ Μαγνήτων περὶ τῆς ἐπαγγελίας τοῦ ἀγῶνος. In *Michel* 473¹⁰ (ii/B.C.) καὶ αὐτὸς ἐπαγγέλλαν ποιησάμενος ἐκ τῶν ἰδίων ἔδωκεν εἰς τὴν [κατασκευὴν τῆς] στοᾶς, the word is seen with the meaning of "promise," which apparently it always has in the NT: cf. further *Priene* 123⁹ with reference to a magistrate who on taking office had promised a distribution of food—ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενίοις θεοῖς τὴν θυσίαν. In PSI IV. 281¹⁶ (ii/A.D.)

κατὰ τὰς ἐπαγγελίας αὐτοῦ, the "promises" are almost = "threats": see the editor's note.

ἐπαγγέλλομαι,

= "promise," as in Heb 10²³, 11¹¹, may be illustrated by P Petr I. 29¹² (iii/B.C.) (= Witkowski², p. 31) ἐχρησάμην δὲ καὶ παρὰ Δύνεως ἀρτάβας δὲ κριθοπύρων αὐτοῦ ἐπαγγελομένου καὶ φιλοτίμου ὄντος, P Tebt II. 411⁹ (ii/A.D.) εἰ μὴ ἐπηγγελάμην σήμερόν σε παρέσασθαι, "had I not promised that you would be present to-day," P Oxy I. 71^{1.8} (A.D. 303) ἄπερ διὰ τῶν αὐτῶν γραμματικῶν ἐπηγγέλατο ἀποδώσειν ἄνευ δίκης κτλ. Ramsay (*Extr* VII. viii. p. 19) draws attention to the use of the verb in 1 Tim 6²¹ where it is applied to "volunteers, who set up as teachers with the intention to make a business and a means of livelihood out of the Word of God," and notes its application "to candidates for municipal favours and votes in the Greek cities, who publicly announced what they intended to do for the general benefit, if they gained popular support"—cf. *Cognat* IV. 766 (Mossyna in Phrygia—A.D. 80–100) (= *C. and B.* i. p. 146) τὰ δὲ λοιπὰ οἱ ἐπαγγελιάμενοι καθὼς ὑπογεγραπται—the names of the promisers being appended. The verb is also a kind of *term. tech.* in the inscr. for the announcement of public sacrifices, e.g. *Syll* 253⁹ (iii/B.C.) τοῖς ἐπαγγέλλοσι τὰν θυσίαν καὶ ἐκεχρηίαν τὰς Ἀρτέμιδος: cf. 1 Tim 2¹⁰ and Philo *de Human.* I (= II. p. 384 ed. Mangey) ἐπαγγέλλεται θεοῦ θεραπείαν.

ἐπάγω.

With 2 Pet 2⁵ cf. P Ryl II. 144²¹ (A.D. 38) ἔτι δὲ καὶ ἐτόλμυσεν πθόνους (i. φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.). In the early marriage contract P Tebt I. 104¹⁹ (B.C. 92) we have μὴ ἐξέστω Φιλίσκωι γυναῖκα ἄλλην ἐπ[α]γ[α]γῆσθαι ἀλλὰ Ἀπολλωνίαν, "it shall not be lawful for P. to bring in any other wife but A." (cf. the *lit.* ἐπεισάγω), and in P Oxy VIII. 1121²¹ (A.D. 295) the verb is = "induce," when a petitioner complaining of certain persons who had carried off valuables adds—τίνι ἐπαγόμενοι οὐκ ἐπίσταμαι, "on what inducement I cannot tell" (Ed.). A new formula with reference to enrolment is found in P Hib I. 32⁴ (B.C. 246) Ἡράκλειτος Ἡρ[ακλεῖ]του Καστόρειος τῶν οὐπώ [ἐ]πηγμένων, "I. son of H., of the Castorian deme but not yet enrolled," and more fully in P Petr I. 27(3)⁵ τῆς ἐπιγονῆς τῶν οὐπώ ἐπηγμένων, and so *ib.* III. 11²⁷, 132²⁰. In the Egyptian calendar ἐπαγόμενοι ἡμέραι = Aug. 24–28, with a sixth ἐπαγομένη ἡμέρα (= Aug. 29), were "inserted" once in four years.

ἐπαγωνίζομαι.

Syll 732¹⁶ (B.C. 36–5) ἀδιαλίπτως δὲ ἐπαγωνιζόμενος, *Michel* 394¹⁹ (mid. i/B.C.) διαδεξάμενός τ' αὐτὸς ἐπαγωνίσασατο τῇ πρὸς τὴν πόλιν ἐ[ὺ]νοία, "vied in good will towards the city."

Ἐπαιτέος.

This proper name (Rom 16⁵) is found in an imprecatory tablet from Corcyra, *Syll* 808⁴: cf. the list of names from Hermopolis Magna *Preisigke* 599¹⁵⁰ (Ptol.). Ἐπαιτέος Θόαντος, and the fem. in *Michel* 1503^{d. i. 29} (ii/j B.C.)

Ἐπαιτέη Ἀριστοβούλου. For the adj., apparently in an active sense, cf. the rhetorical fragment PSI I. S5⁴ (iii/A.D.) ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπενετόν (i. ἐπαινετόν), "a concise laudatory memoir regarding some person": see further *s.v.* ἀπομνημόνευμα.

ἐπαιτέω.

Syll 192⁶² (B.C. 290–87) καλ[ὸν] ἐπὶ πᾶσι τούτοις ἐπέινεκε (for form see Meisterhans *Gr.* p. 171) καὶ ἐστεφάνωκεν αὐτὸν ὁ δῆμος [οὐθὲν ἑλλείποντα] σπουδῆς πρὸς τὴν πόλιν, *Magn* 115^{a. 13} (ii/A.D.) ὅτι μὲν γὰρ τ[ὴν] ἐμὴν ἐκποιεῖς [γ]ῆν . . . ἐπαι[ν]ῶ σὴν πρόθεσιν. According to Meisterhans *Gr.* p. 211 the construction with the acc. prevails from B.C. 350: previous to that the verb is found also with the dative. For the constr. in Lk 16⁹ with the acc. of the person and the gen. of the thing we may compare *LM.Ae* iii. 910 Θ. τὴν ἑαυτοῦ γυναῖκα . . . στοργῆς καὶ καλοκάγαθίας ἧς ὄσχεν ἰς ἐμὲ ἀφηρόσεν ("canonized as a hero"). In P Eleph 13⁴ (B.C. 223–2) ἐγὼ οὖν ἐπυθανόμην τοῦ Σανῶτος, εἴ τι βούλοιο ἐν τοῖς καθ' ἡμᾶς τόποις, ὃ δὲ ἐπήνει μόνον, ἐπέταξεν δ' οὐθὲν, ἐπήνει is = "approbat," "assentiebat," almost = "thanked me," "said he was obliged" (cf. the classical formula, κάλλιστ' ἐπαινῶ), a sense which apparently does not occur elsewhere in the papyri: see Witkowski's note, *Extr.* 2, p. 43. MGr παίνω retains the meaning "praise."

ἐπαινος.

Rouffiac (*Recherches*, p. 49) aptly illustrates the use of this common noun in Phil 1¹¹ from *Priene* 199⁹ (beginning of i/B.C.) μεγίστου τε[λ]ευχεν ἐπαινού καὶ δόξης ἀταράκτου, and in 1 Pet 1⁷ from *ib.* 53¹⁵ (ii/B.C.) ἀξίως ἐπαινού καὶ τιμῶν ποιεῖσθαι τὰς κρίσεις. The word is MGr.

ἐπαίρω.

P Petr III. 46(3)¹¹ εἰς τοὺς ἐπαρθέντας τοίχους (corrected from τὸν ἐπαρθέντα), "walls built to a greater height" (Edd.). P Oxy X. 1272¹² (A.D. 144) καὶ τὴν τοῦ πεσοῦ θύραν ἐπηρ[μ]ῆν "and that the door of the terrace had been lifted" (Edd.). *Syll* 737²⁴ (ii/A.D.) "whoever wishes the resolutions just read to be passed and inscribed on a pillar—ἀράτω τὴν χεῖρα. πάντες ἐπήραν," where the compound following the simplex has the stronger perfective force (*Proleg.* p. 113). As illustrating the Jewish (Ps 28²) and Christian (1 Tim 2⁸) as well as Pagan (Virg. *Aen.* i. 93) practice of "lifting up" hands in prayer, reference may be made to the two uplifted hands shown on the stele inscribed with the Jewish prayer for vengeance found at Rheneia: see Deissmann *LAE*, Fig. 64, p. 424. MGr παίρ(ν)ω, "take," "fetch."

ἐπαιτέω.

In P Lond 24⁴ (B.C. 163) (= I. p. 32) a recluse at the Serapeum describes himself as living—ἀφ' ὧν ἐπαιτῶ ἐν τῷ ἱερῶι, "from what I beg in the temple": cf. Lk 16⁸ ἐπαιτεῖν αἰσχύνομαι. That temples generally were a promising haunt for the profession Luke reminds us elsewhere. Ἐπήτρια, the Greek for a "beguress"—to parallel it with an equal novelty—appears as a ἀπ. εἶρ. in P Par 59¹⁰ (B.C. 160) (= Witkowski, 2 p. 76, where see note): cf. ἀγόρτρια

(Aesch. *Ag.* 1273), δέκτρια (Archil. S). The pass. of the verb is found in P Tebt I. 26¹⁸ (B.C. 114) πρὸς πῆι (ἰ. τῆι) ἐπιδόσει τῶν ἐπαιτουμένων λόγων, "for the delivery of the accounts which were required" (Edd.).

ἐπακολουθῶ.

From its original meaning "follow," "follow after," this verb came to be used in a number of closely related senses from iii/B.C. onwards. Thus it means "am personally present at," "see to," in P Petr II. 40(b)⁶ (iii/B.C.) καλῶς οὖν ποιήσεις ἀποστείλας τινὰ τῆι ἡ, ὅς ἐπακολουθήσει τῆι ἐγγύσει τοῦ γινομένου σου γλεύκου, "it were well for you, then, to send some one on the 8th who will see to the pouring out of the must which comes to you" (Ed.): cf. P Oxy VII. 1024³³ (A.D. 129) ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν εἰωθότων, "under the observance of the usual officers" (Ed.), and *ib.* 1031¹⁸ (A.D. 228). Hence the meaning develops to "conform to," "concur with," as P Lille I. 4²² (B.C. 218-7) τῆς πρὸς Θ. ἐπιστολῆς ὑπογέγραφα ὑμῖν τὸ ἀντίγραφον, ὅπως ἐπακολουθούντες ποιήτε κατὰ [τα]ῦτα, "pour que vous vous y conformiez" (Ed.), P Fay 24¹⁹ (A.D. 158) ἐγγράφῃ δ(ιὰ) Σα . . . σ νομο- [γ]ράφου ἐπακολουθούτος Διοδώρου ὑπηρέτου, "written by S . . . , scribe of the nome, with the concurrence of Diodorus, clerk," and similarly P Greif II. 62¹⁴ (A.D. 211). The derived meaning "ensue," "result," is common, as P Ryl II. 126¹⁸ (A.D. 28-9) ἐξ οὗ βλάβος μοι ἐπηκολούθησεν (ἰ. ἐπηκολ—) οὐκ ὀλίγον, "by which no small loss resulted to me," BGU I. 72¹² (A.D. 191) οὗ χολικῆν βλάβην ἐπεκολούθησεν, *ib.* 2¹⁴ (A.D. 209) ὡς ἐκ τούτου οὐκ ὀλίγη μοι ζημία ἐπηκολούθησεν, P Oxy X. 1255¹⁹ (A.D. 292) τῶν μετρημάτων γ[ε]νομένων [ν] εἰς τὸ μηδεμίαν μέρψιν ἐπακολουθήσαι, and from the inscr. *Syll* 325²⁶ (i/B.C.). Another development of meaning is "ratify," as in P Gen I. 22¹ (A.D. 37-8) Ἐπιμαχος Ζωπύρου ἐ[π]ηκολούθηκα τῆ [πρ]οκειμένη διαγραφῇ, P Oxy II. 260²⁰ (A.D. 59), P Ryl II. 122²⁰ (A.D. 127), P Flor I. 1²⁴ (A.D. 153), and more particularly "verify," "check" an account, as in the signatures to a series of tax receipts P Tebt I. 100^{20f.} (B.C. 117-6) Δρεῦος ἐπηκολούθηκα (ἰ. ἐπηκολ—), Ἄκουσλαος ἐπηκολούθηκα. This last usage throws an interesting side-light on [Mk] 16²⁰ τοῦ κυρίου . . . τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούτων σημείων: the signs did not merely follow, they acted as a kind of authenticating signature to the word (cf. Milligan *Documents*, p. 78f.). We need only cite further the usage in registration documents, e. g. P Oxy II. 244⁹ (A.D. 23) τοὺς ἐπακολουθούσοντας ἄρνας [κ]αὶ ἐρίφους, "the lambs and kids that may be produced" (Edd.), *ib.* 245¹¹ (A.D. 26). See also the important discussion on the verb in Wileken *Ostr* i. pp. 76 f., 640, and cf. *Archiv* ii. p. 103, iii. p. 14. In P Oxy VI. 900⁴ (A.D. 225) the mother of certain minors is described as ἐπακολουθήτρια, "a concurring party": cf. P Lips I. 9⁸ (A.D. 233) and see *Christ.* II. i. p. 250 f. For the subst. ἐπακολουθήσις cf. P Ryl II. 233¹⁴ (ii/A.D.) μηδὲν χωρὶς ἐπακολουθήσεως αὐτοῦ ἀγοράζεται, "nothing is being bought without his cognizance" (Edd.), P Oxy XII. 1473⁸ (A.D. 201) γράμματα ἐκδιδομένη τῆς ἐπακολουθήσεως τῷ Ἀρείωνι, "delivering to Hiorion the documents of settlement" (Edd.). Note the syncopated form which persists in MGr ἀκλουθῶ, and cf. P Tebt I. 100²⁰ (quoted above) for its early date, B.C. 117-16.

ἐπακούω.

With ἐπακούω in 2 Cor 6² (fr. LXX Isai 49⁸) cf. the invocation to Isis by a dreamer in the Serapeum P Par 51²⁴ (B.C. 160) (= *Selections*, p. 20) ἔλθε μοι, θεὰ θεῶν, εἰλεως γινομένη, ἐπάκουσόν μου, ἐλέησον τὰς διδύμας. So also P Leid Wv. 41 (ii/iii A.D.) κύριε . . . εἰσελθε καὶ ἐπάκουσόν με (note the late acc. of person as after the MGr ἀκούω), *ib.* x. 36 ἄτερ γὰρ τούτων ὁ θεὸς οὐκ ἐπακούσεται, BGU IV. 1080⁴ (iii/A.D. ?) κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς, ἐφ' αἷς οἱ θεοὶ τέλιον (ἰ. —εον) ἐπακούσαντες παρέσχον, and the Christian P Oxy XII. 1494⁷ (early iv/A.D.) εἰν' οὕτως ἐπακούση ὁ θαῖος τῶν εὐχῶν ὑμῶν. In a ii/B.C. Delphic inser. a certain Bacchius is described as having bestowed benefactions on the city—ἐπακούσας προθυμῶς τὰ ἀξιούμενα (*Syll* 306¹¹). The adj. is found in a iii/A.D. love-spell, *Preisigke* 4947⁶ ἴνα με φιλήῃ καὶ ὁ ἐὰν αὐτὴν αἰτῶ, ἐπήκοός μοι ᾖν (ἰ. ἦ).

ἐπαζροόμαι.

For the medical usage of this verb, which in the NT is peculiar to Lk (Ac 16²⁸), see Hobart, p. 234.

ἐπάν.

See for this word P Tebt I. 27⁶² (B.C. 113) ἐπὶν καὶ περὶ (om.) τὸ περὶ τῆς ἀφέσεως πρόγραμμα ἐκτεθῆι, P Ryl II. 153²³ (A.D. 138-61) ἐπὶν δὲ γένηται τῆς ἐννόμου ἡλικίας, "when he attains the legal age," *ib.* 172²⁹ (offer to lease a palm-garden—A.D. 208) ἐπὶν δὲ μὴ τις προσθῆι σοι, "as long as there is no higher offer" (Edd.), P Oxy VIII. 1102²⁰ (c. A.D. 146) ἐπὶν τὰ ὑπ' ἐμοῦ κελευσθέν[τα] γένηται, "as soon as my orders have been carried out" (Ed.), *ib.* XII. 1473³⁶ (A.D. 201) ἐπ[ά]ν, ὁ μὴ εἴη, ἀπαλλ[αγ]ώμεν, "whenever, which heaven forbid, we are divorced" (Edd.), PSI IV. 299¹⁸ (iii/A.D.) ἐπὶν πλοῖον εὐπορηθῶ.

ἐπάναγκες.

This word, which in the NT occurs only in Ac 15²⁸, and is described by Blass (*ad L.*) as a "doctum vocabulum" which Luke might naturally be expected to use, may be illustrated by P Ryl II. 65⁵ (B.C. 67?) δὲ ἡς ἐπάναγκες τὸν παραβησόμενον . . . ἀποτείσει τῷ ἔθνει ἐπίτιμον, "whereby it was provided that any person breaking the agreement should be compelled to pay to the association a fine," P Flor I. 50¹⁰⁷ (A.D. 268) ὥστε ἐκάστην μερίδα ἐπάναγκες χορηγεῖν, P Oxy I. 102¹⁸ (A.D. 306) βεβαιουμένης δὲ μοι τῆς ἐπιδ[ο]χῆς ἐπάναγκες ἀποδώσω τὰ λυτὰ (ἰ. λοιπὰ) τοῦ φόρου, and from the inscr. *Syll* 737⁸⁶ (c. A.D. 175) ὁ δὲ ἐπάναγκες ἀγορὰν ἀγάτω, *ib.* 871⁹ (with reference to a Trust) ὅπως ἐπάναγκες αὐτοῖς οἱ δε[ε]μένοι τῆς πορθμείας χρώνται. See also Menander *Fragm.* p. 176 οὐδὲν διαβολῆς ἐστὶν ἐπιπώτερον | τὴν ἐν ἐτέρῳ γὰρ κειμένη ἀμαρτίαν | εἰς μέρψιν ἴδιαν αὐτὸν ἐπάναγκες λαβεῖν. For ἐπάναγκες, see P Fay 91¹⁵ (A.D. 99) ἐπάνα[γ]κον οὖν παρεμβαλεῖν τὴν Θ. ἐν [τ]ῷ . . . ἐλαιουργίῳ . . . [ἐ]λαϊκοῦς καρποὺς ἐκπεπτωκότας (ἰ. ἐκπεπτ—) εἰς τὸ ἐνεστὸ(s) τρίτον ἔτος, "Th. is accordingly obliged to feed the olive-press with the olive produce included in the present third year," and for ἐπαναγκάζω, see P Oxy II. 281²⁵ (A.D. 20-50) ὅπως ἐπαναγκασθῆ συνεχόμενος ἀποδοῦναι μ (om.) μοι τὴν [φ]ερνὴν σὺν ἡμιολίᾳ, "that he may be compelled perforce to pay back my

dowry increased by half its amount" (Edd.), and *ib.* XII. 1470¹⁶ (A.D. 336) ἐπαναγκασθῆναι τὸν αὐτὸν Δημητριανὸν κτλ.

ἐπανάγω.

P Par 63⁶ (B.C. 164) (= P Petr III. p. 18) τῶι Δι ἱκανὸς ἐπαγγέωμαι, "we give ample acknowledgments to Zeus" (Mahaffy): cf. *ib.* 57 ἐπανάγοντα τὸ διστ[α]λόμενον ἐπὶ τὸν ἐκκείμενον καινῶνα, "if he applied the doubtful cases to the rule provided for him" (*id.*). See also P Vat A¹⁵ (B.C. 168) (= Witkowski², p. 65) οὐ γὰρ πάντως δεῖ στενῶς ἐπανάγοντά σε (omit) προσμένειν ἕως τοῦ πορίσαι τι καὶ κατενεγκείν.

ἐπαναπαύομαι.

A new citation for this verb, which is found only twice (Lk 10⁶, Rom 2¹⁷) in the NT, may be given from Didache 4² ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἀγίων, ἵνα ἐπαναπαῆς τοῖς λόγοις αὐτῶν, "that you may be refreshed by their words," where the form of the 2nd aor. pass. ἐπαναπαῆς recalls the fut. ἐπαναπαθήσεται read by NB in Lk 11. c. (cf. also ἀναπαθήσονται in Rev 14¹³).

ἐπανέροχομαι.

For this verb (Lk 10⁵⁵, 19¹⁵) we may cite the interesting rescript P Lond 904²³ (A.D. 104) (= III. p. 125, *Selections*, p. 73) ordering all persons who happen to be residing out of their homes ἐπα[νε]λθῆναι εἰς τὰ ἑαυ[τῶν] ἐφέστια in view of the approaching census: cf. Lk 2^{1ff}. For other exx. see P Flor I. 61⁶⁴ (A.D. 85) (= *Christ*, II. p. 89) μετὰ εἰκοσι ζῆτα ἐπανελεύση πρὸς ἐμέ, P Oxy VI. 933¹⁷ (late ii/A.D.) ὥστε ἐπανέλθοντα σε μαρτυρήθῃ (L. μαρτυρήσειν), "so that when you come back you will bear me witness," so *ib.* VII. 1064¹¹ (iii/A.D.), P Tebt II. 333¹⁰ (A.D. 216) μεχρὶ τούτ[ο]υ οὐκ ἐπανήλθαν, "up to this time they have not returned," BGU I. 266¹² (iii/A.D.) δι[η]λῶ . . . ἐπανελθυθέναι [τοῦ]ς πρ[ο]-κειμ[έν]ους καμήλ(ους) δύο, and from the inscr. *Syll* 276⁷ (c. B.C. 195) ὅταν ἐπανέλθωσιν οἱ πρ[ε]σ[β]ευταί.

ἐπανίστημι.

Syll 136¹⁰ ἀπὸ] . . . τῶν ἐπαν[αστ]ά(ν)τ[ων] τῶι δήμωι τῶι Κερκυραίωι. For the subst. Boll (*Offenbarung* p. 132) cites *Catalogus codd. astr. gr.* VIII. 3, 174, 3 ἐχθρῶν ἐπανάστασιν, 169, 26 μεγάλον προσώπον ἐπανάστασιν ἑτέρου πρὸς ἕτερον. MGr ἐπανάστασι, "insurrection," "revolution."

ἐπανόρθωσις.

For the literal meaning of this subst. see *Michel* 830⁴ (end ii/B.C.) εἰς τὴν ἐπανόρθωσιν τοῦ ἱεροῦ τῆς Ἀρτέμιδος. With the metaph. usage in 2 Tim 3¹⁶, cf. P Oxy II. 237^{viii} 30 (A.D. 186) καίτοι πολλὰκις κριθέν ὑπὸ τῶν πρὸ ἐμοῦ ἐπάρχων τῆς δεουσιῆς αὐτὰ τυχεῖν ἐπανορθώσεως, "although my predecessors often ordered that these (abstracts) should receive the necessary correction," *ib.* I. 78²⁹ (iii/A.D.) 8 προσηκόν ἐστι πράξαι περὶ τῆς τούτων ἐπανορθώσεως, and *ib.* 67¹⁴ (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύν[α]-τ[αι] παρὰ τὴν τῶν νόμων [ισχύ]ν πρὸς ὀλίγον εἰσχύει, ἐπανορθοῦτε (L.—αι) δὲ ἴσπερον ὑπὸ τῆς τῶν νόμων ἐπέξελεούσεως, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time

and then submits to the law's correcting vengeance" (Edd.). For an additional ex. of the verb, see P Gen I. 1¹⁷ (A.D. 158) εἰ μάθοιμι παρὰ τὰ κεκελευσμένα πρά[σ]σοντας ἐπιστρεφ[έ]στερον ὑμᾶς ἐπανορθώ[σω]μαι. P Kyl II. 302 (iii/A.D.) is addressed to an official—ἐπανορθωτῆ τῆς ἱερᾶς . . . , and in *OGIS* 711⁴ this noun is used with a political reference ("vocabulum solenne iuris publici est, expressum ex Latino *corrector*," Dittenberger).

ἐπάνω

is common with reference to something already mentioned, e.g. P Oxy III. 502⁵⁴ (A.D. 164) μεμισθωκα σὺν τοῖς ἐπάνω τὰς ἐν τῇ αὐλῇ κέλλας, "I have leased together with the above-mentioned premises the chambers in the court" (Edd.), BGU IV. 1046ⁱⁱ⁻⁷ (ii/A.D.) ὁ αὐτὸς ἐπάνω γενόμενος καὶ σιτολ(όγος), P Hamb I. 12¹⁷ (A.D. 209–10) ὑπὸ τῶν ἐπάνω πρ[ε]σβ[υτέρων]: cf. P Oxy VII. 1032³⁴ (A.D. 162) ὡς ἐπάνω δηλοῦται, "as stated above." In connexion with time the phrase οἱ ἐπάνω χρόνοι, "the former times," is often met: e.g. in P Hib I. 96^{6,23} (B.C. 259), P Oxy II. 268¹⁷ (A.D. 58) *ib.* 237^{viii} 33 (A.D. 186), P Tebt II. 397¹⁷ (A.D. 198). For the use of ἐπάνω as an "improper" preposition (= "above," "over") cf. P Oxy III. 495⁸ (A.D. 181–9) ἐν . . . κέλλῃ τῇ ἐπάνω τοῦ πυλῶνος, P Leid W^{vii} 19 (ii/iii A.D.) ἐὰν θέλῃς ἐπάνω κορκοδεῶλου (L. κροκο- by metathesis) διαβαίνειν, P Flor I. 50³² (A.D. 268) ἐπάνω λίμνης, and see Thumb in *ThLZ* xxviii. p. 422 for the survival of this usage in MGr ἐπάνω, ἐπάνως, ἀπάνω. It may be added that ἐπάνω changed out of ἐπάνου is found in an ancient "curse" strongly tinged with Jewish influences—Wünsch *AF* 3²⁴ (Carthage—Imperial time) (ἐ)τι ἔξορκίζω ὑμᾶς κατὰ τοῦ ἐπάν(ω) τοῦ οὐρανοῦ θεοῦ: cf. Isai 14¹². For ἐπάνωθεν, not found in the NT, but frequent in the LXX, see BGU IV. 1198⁷ (B.C. 4).

ἐπάρατος.

For this NT ἄπ. ἐπ. (Jn 7⁴⁹) cf. *Syll* 366²³ (c. A.D. 38) τὸν δὲ κακουροῦντ[α] περὶ τὴν κοινὴν τῆς πόλεως εὐετηριαν . . . (ὡς) κοινὴν τῆς πόλεως λυμεῶνα ἐπάρατον εἶναι ζημιουσθαί τε ὑπὸ τῶν [ἀρχόν]των. For the verb see *OGIS* 532²³ (B.C. 3) ἐὰν δέ τι ὑπεναντίον τούτῳ τ[ῶ]ι ὄρκωι ποιῶ . . . ἐπαρώμαι αὐτὸς τε κατ' ἐμοῦ κτλ., and *Syll* 810 εἰ δέ τι ἐκὼν ἔξαμαρτῆσει, οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τυμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]—an inscr. which recalls the teaching of Rom 12¹⁹.

ἐπαρχέω.

P Par 46⁵ (B.C. 153) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρηματίζεται, εἴη ἂν, ὡς βούλομαι, καὶ αὐτὸς δὲ μετρίως ἐπ[α]ρχέω—where however the reading is far from certain: see Witkowski², p. 86. See also *Cagnat* IV. 743 (Eumeneia—time of Alexander Severus = C. and B. ii. No. 232¹⁹) τοῦτο γὰρ ἦν μοι τερπνὸν ἐπαρκεῖν εἰ τις ἔχρηξε—a Jew speaks. In Polyb. i. 51. 10 the verb is used as nearly synonymous with ἐπιβουλή: cf. 1 Tim 5^{10,16}.

ἐπαρχεία,

which is used, like the Lat. *provincia*, in Ac 23³⁴, 25¹, to denote "province," "sphere of duty," is restored by the editors in P Par 17² (B.C. 154) ἐπαρχίας Θη[βα]ϊδος, τοῦ

περὶ Ἐλεφαντίνην νομοῦ. They also remark in connexion with this document on the interest of finding a contract of sale drawn in official form and in the Greek language in this remote province at such an early date. See also P Oxy III. 471²² (ii/A.D.) ἀπαλ[Α]γῆι τῆς ἐ[π]αρχείας, and *ib.* XII. 1410³ (early iv/A.D.) ἐξ αὐθεντίας Μαγ[ν]ί[σ]υ[ν] Ρούφου τοῦ διαση[μο]τάτου καθολ[ο]κ[ο]ῦ ἐπαρχείας Αἰγύπτου καὶ Διβήης, where “the addition of Libya to Egypt in the title of the catholicus is new” (Edd.).

The title ἐπαρχος is found in the interesting order to return home for the approaching census—P Lond 904¹ (A.D. 104) (= III. p. 125, *Selections*, p. 73) Γ[ά]ιος Οὐ[λ]β[ι]ος Μάξιμος ἐπαρχ[ος] Αἰγύπτου λέγει κτλ. : cf. P Oxy X. 1271¹ (A.D. 246), a petition addressed Οὐαλερίω Φίρμω ἐπαρχῶ Αἰγύπτου. In P Lond 904³³ (as above) the enrolment is to be made by a certain Festus who is described as ἐπάρχω[ι] εἰλη[ς] (*l. ὕλης*) : cf. P Gen I. 47¹ (A.D. 346) Φλαουίω Ἀβινεῖω ἐπαρχῶ εἰλη[ς] στρατιωτῶν κάστρων Διο[ν]υσιάδος. A number of exx. of the title are classified in P Oxy XII. Index VIII. *s.v.*

ἔπαυλις.

This NT ἔπ. εἶρ. (Ac 1²⁰ from Ps 68(69)²⁸) may be illustrated from a property-return, P Oxy II. 248²⁸ (A.D. 80), where mention is made of δέμοιρον μέρος τετάρτον μέρου[ς] κοινωνικῆς ἐπαύλεως συνπεπ[ι]τωκίας, “a common homestead that is in a state of ruin”: cf. P Ryl II. 177¹⁰ (A.D. 246) λιβὸς ἐπαυλ[ι]ς Φοι[β]άμμωνος Τρύφωνος, “on the west the homestead of Phoebammon son of Tryphon,” and P Hamb I. 23¹⁸ (A.D. 569) καὶ οἰκία καὶ ἐπαυλίδι (contrast ἐπαύλεως *supra*), with the editor’s note, where other instances are collected. From the inscr. we may add *Syll* 510¹³,⁸⁸ (ii/B.C.), and for the diminutive *OGIS* 765¹³ (iii/B.C.) τὰ τε ἐπαύλια ἐνέπ[ρ]ησαν.

ἐπαύριον.

For this LXX and NT word, for which LS have no profane citations, cf. P Hamb I. 27⁴ (B.C. 250) τῆι δὲ ἐφαύριον αὐτὸν ἐπεξήτουν, P Lille I. 15² (B.C. 242) τῆι δ’ ἐπαύριον ἡμέραι, P Tebt I. 119¹⁷ (B.C. 105–1) τὸ ἐφαύρι[ο]ν. For the aspirate see *s.v.* αὔριον.

Ἐπαφρῶς.

The name, a pet form of Ἐπαφρόδιτος, is common in the inscr., e.g. *Syll* 893³¹ (ii/A.D.), *Dessau* 7843, 7864, etc. *Preisigke* 1206 shows Ἐπαφρῶς. Contrast with the gen. Ἐπαφρᾶ in Col 1⁷ the form Ἐπαφράδος in the *Papers of the American School of Classical Studies at Athens*, iii. 375 (Phrygia)—cited by Hatch *JBL* xxvii. p. 145.

Ἐπαφροδίτος.

In *OGIS* 441 (B.C. 81) Ἐπαφρόδιτος appears as a surname of Sulla (= Felix). In the papyri the spelling of the name, which is common, is generally Ἐπαφρόδειτος, e.g. P Oxy IV. 743³⁵ (B.C. 2) ἤλθαμεν ἐπὶ Ἐπαφρόδειτον. For the adj. see P Ryl II. 77³⁶ (A.D. 192) ἐπὶ τῇ ἐπαφροδείτω ἡγεμονίᾳ Λαρκίου Μέμορος, “during the delightful prefecture of Larcus Memor” (Edd.).

ἐπεγείρω.

Syll 324¹⁰ (i/B.C.) τοὺς τε διὰ παντὸς ἐπεγει[ρ]ομένους ἐπὶ τ[ῆ]ν [π]όλιν πολέμιους [ἀμυνόμενος : cf. Ac 13³⁰, 14², and see Hobart, p. 225 f.

ἐπεί.

Citations of this very common word are hardly necessary, but we may quote PSI IV. 435¹² (B.C. 258–7) ἐπέλ δὲ τάχιστα ὑγιάσθην, παρεγένετό τις ἐκ Κνίδου, P Lond 42²³ (B.C. 168) (= I. p. 31) ἐπέλ καὶ ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, “since your mother is much annoyed about it,” and P Meyer 20⁴⁶ (1st half iii/A.D.) εἰπέ τῇ ἱερίσῃ (*l. -λοσῃ*) τοῦ ἱεροῦ τῶν Ἑρμωνθιτῶν, ἵνα ἐκεῖ πέμπω τὰς ἐπιστολάς, ἐπὶ (*l. ἐπέλ*) εὐσημαντὰ ἔστιν, “tell the priestess of the sanctuary of Hermonthitis that I am sending my letters thither, since she is well known.” For ἐπέλ μὴ see BGU II. 530³⁵ (i/A.D.) ἡ μήτηρ σου μέμετα σε, ἐπὶ μὴ ἀντέγραφας αὐτῇ—a letter from a father to his son: cf. the similar use of ὅτι μὴ in Jn 3¹⁸ and see *Proleg.* p. 239 f. and Abbott *Joh. Gr.* p. 534 ff. Ἐπέι = *alioquin*, as in Rom 11⁹, is illustrated by Wetstein *ad l.*, and by Field *Notes*, p. 162.

ἐπειδή.

For the causal reference of this word, as in Phil 2⁶, cf. P Tebt II. 382³⁰ (B.C. 30—A.D. 1) ἐπειδ[ὲ] ἡ Κάστωρ . . . παρακεχώρη(κεν) ἀπὸ τῶν λοιπῶν τοῦ κλήρου . . . Ἀκουσιλάω γράφ[ο]μεν ὑμῖν ἵν’ ἢ ἐπιμε[λ]ῆς κτλ., “whereas Castor has ceded the remainder of his holding to Acusilaus, we write to you in order that you may be careful,” etc., P Oxy VII. 1061² (B.C. 22) ἐπειδὴ καὶ ἄλλοτέ σοι ἐγράψαμεν. MGr ἐπειδῆ(s), “because,” “since.”

ἐπειδήπερ

appears with its usual meaning “since” in P Flor II. 118⁵ (A.D. 254) ἐπέστειλα ὅπως χόρτον μοι ἡμίξηρου φροντίδα ποιησῆσθαι ἐπειδήπερ μετὰ τὴν αὔριον γίνομαι εἰς τὸν νομὸν ἐποψόμενος τὰ παρ’ ὑμῖν ἔργα, P Ryl II. 238¹⁰ (A.D. 262) κτηνύδριον δὲ αὐτοῖς ἐν γοργὸν τῶν ὑπὸ σὲ παράσχες, ἐπειδήπερ τὸ αὐτῶν ὃ εἶχαν βορβυρνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον, “give them one spirited donkey from those in your charge, since I have kept for my own use the mule which they had” (Edd.), P Strass I. 5¹⁰ (A.D. 262) ὅμως αὐτὸς, ἐπειδήπερ ἐκ παλαιοῦ χρόνου τὴν γεωργίαν ἐνπιστευθεὶς ἐτύχχανεν, τοὺς φόρους καταβέβληκεν.

ἐπείδον.

P Tebt II. 286²⁰ (A.D. 121–38) ἐκ τῆς α[ὐ]τοψ[ι]ας ἡς ἐν ἐπείδον, “of my own personal observation” (Edd.), P Flor II. 118⁶ (A.D. 254) γίνομαι εἰς τὸν νομὸν ἐποψόμενος τὰ παρ’ ὑμῖν ἔργα, *Preisigke* 1817 (a wall scribble) Ν. ὃ ἐπείδων καὶ ὁ γράψας []. For the aspirated form (see *s.v.* ἀφοράω) cf. P Oxy I. 44¹³ (late i/A.D.) ἀντιγράψαντος οὖν αὐτοῦ μοι περὶ τοῦ ἐφιδόντα τὰς π[ρ]ο[τ]έρας μισθώσεις, “he replied requesting me to examine the terms under which the taxes had previously been farmed” (Edd.), *ib.* 51⁷ (A.D. 173) ἐφιδεῖν σῶμα νεκρὸν ἀπηρητημένον, “to inspect the body of a man who had been found hanged” (Edd.), and BGU II. 647⁶ (A.D. 130) παρηγέλη ἡμῖν . . . ἐφιδεῖν τὴν ὑπὸ Μισθαρίωνα Καμείους διάθεσιν.

ἔπειμι.

P Petr III. 56 (b)¹² αὐθήμερον ἢ τῆν ἐπι[ού]σῃ, P Ryl II. 157²² (A.D. 135) τῶν ἔμπροσθεν καὶ τῶν ἐπεσομένων χρόνων, “for the past and future,” *Syll* 481¹⁹ (iii/ii B.C.) εἰς τὴν ἐπιούσαν ἐ[κκλησίαν]. In P Lond 94S verso² (A.D. 257) (= III. p. 209) we have τούτινον (= τὸ ἐπιδόν) ξύλων, “what remains over of the wood.”

ἐπέπειρο.

For ἐπέπειρ, which is read in the TR of Rom 3³⁰, cf. P Par 63¹⁸⁶ (B.C. 165) (= P Petr III. p. 34) ἐπέπειρ ὑμᾶς δεῖ συνεχέστερον ὑπὲρ τῶν α[ὐτῶν] ὑπομιμνήσκων, “since it is necessary to keep reminding you continuously about the same things” (Mahaffy), and P Oxy XII. 1469⁴ (A.D. 298) ἐπέπειρ ἂν πλουεξία τις προχωρήσῃ καθ’ [ἡ]μῶν δὲ ἀδυναμίαν ἀναπρόστατο καταστη[σ]όμεθα, “since, if any advantage of us is taken, our weakness will leave us no escape” (Edd.).

ἐπεισαγωγῆ.

We have found no instance as yet of this interesting subst. (Heb 7¹⁹), but the verb is used as a *term. techn.* in marriage-contracts, forbidding a man to “introduce” another woman into his house, e.g. P Eleph 1⁸ (B.C. 311–0) (= *Selections*, p. 3) μὴ ἐξέστω δὲ Ἡρακλείδῃ γυναῖκα ἄλλην ἐπιστάσθαι ἐφ’ ὕβριε Δημητρίας, P Giss I. 2¹–20 (B.C. 173), BGU IV. 1050¹⁰ (time of Augustus). This would seem to justify the RV translation of Heb *l.c.* “a bringing in thereupon” or “besides,” as against *Field Notes*, p. 227. See also the verbal ἐπιστάκτος in *Ostr* 757⁴ (B.C. 106–5) σὺν τῷ ἐπιστάκτῳ with reference apparently to “imported” wine: cf. the use of παρείσκατος in Gal 2⁴. Musonius (p. 6¹²) has—εἰ ὄλον ἐπέστακτον τὸ τῆς ἀρετῆς ἦν, καὶ μηδὲν αὐτοῦ φύσει ἡμῖν μετῆν . . .

ἐπεισέροχομαι.

For this verb cf. P Oxy VI. 902⁵ (c. A.D. 465) μετὰ δὲ τὴν τοῦτου τελευταίην ὁ [τούτου] ἀδελφὸς Θεόδωρος ἐπισήληθεν εἰς τὴν φροντίδα τῶν τοῦτου πραγμάτων, where the verb is practically = ἐπήληθεν, as perhaps in Lk 21³⁵: see *Field Notes*, p. 75. The stronger force, which is seen in 1 Macc 16¹⁸, is well illustrated by P Par 41¹⁹ (B.C. 160) ἐπισελθόντες Τεβήσιος υἱοὶ . . . ἐπέπεσόν τε καρτερῶς [ἐμοί]. For the subst. ἐπέελευσις see PSI IV. 313¹³ (iii/iv. A.D.), and P Oxy I. 67 cited *s.v.* ἐπανόρθωσις.

ἔπειτα

is used of *time* in *OGIS* 90⁴³ (the Rosetta stone—B.C. 196) σὺν τε καὶ εἰς τὸν ἔπειτα χρόνον. For a reference to *order* see P Giss I. 23¹¹ where, after referring to her prayers on behalf of her daughter, the writer proceeds—ἔπειτα δὲ χάρι (i. χάρις) τῷ θεῷ κτλ. Similarly the word is contrasted with πρώτων (cf. Heb 7²) in P Oxy IX. 1217⁵ (iii/A.D.) πρώτων μὲν ἀσπαζομένη σ[ε], ἔπειτα εὐχομένη παρὰ πᾶσι θεοῖς κτλ. The form and meaning persist in MGr.

ἐπεκτείνω.

Vett. Val. p. 362²⁰ εἰθ’ οὕτως τὴν ἐτέραν ἐπεκτείνειν ἕως τῆς ζητουμένης ὥρας.

ἐπέροχομαι

is common in the sense “proceed against,” “make a claim against,” e.g. P Eleph 3³ (B.C. 284–3) μὴ ἐξέστω δὲ Ἄντιπάτρῳ ἐπελθεῖν ἐπ’ Ἐλάφιον εἰσπράττοντι τροφεία, P Ryl II. 174¹⁵ (A.D. 112) καὶ μὴ] ἐπελεύσ[εσθαι] μήτε αὐτὴν Ἡρακλοῦν μηδὲ τοὺς παρ’ αὐτῆς [ἐπὶ τὴν] Τασοῦχαρον, “and that neither Heraclous herself nor her assigns will proceed against Tasoucharion,” and especially the phrase μηδὲν ἐγκαλεῖν μηδ’ ἐγκαλέσειν μηδ’ ἐπελεύσεσθαι, as P Oxy X. 1282²⁹ (A.D. 83) *ib.* II. 266¹⁶, 21 (A.D. 96), *ib.* I. 91²² (A.D. 187), P Fay 94⁷ (A.D. 222–35) *al.* For the meaning “come upon” with the idea of violence, as in Lk 11²² (cf. 1³⁵, “an illapse sudden and irresistible,” Swete *Holy Spirit in NT*, p. 26), see P Ryl II. 116¹² (A.D. 194) ἐπήλθε μοι μετὰ Σερῆνον, “assaulted me with the aid of Serenus,” and cf. BGU I. 22¹³ (A.D. 114) (= *Selections*, p. 75) Ταορσενοῦφις . . . ἐπελθοῦσα ἐν τῇ οἰκίᾳ (i. οἰκίαν) μου ἀλογόν μοι ἀηδῖαν συνεστήσατο, “T. having burst into my house picked a brutal quarrel with me.” In P Oxy I. 69¹³ (A.D. 190) ἐπέλευσις = “raid,” “robbery”—ἐξέτασιν ποιήσασθαι περὶ τῆς γενομένης ἐπελεύσεως, “to make due inquiry about the robbery” (Edd.), and in P Fay 26¹⁴ (A.D. 150) τῶν ἐκ τῆς ἐπελεύσεως φανέντων the editors suggest as an alternative translation “review,” “examination.” See also P Oxy XII. 1562²² (A.D. 276–82) ὁμολογῶ μηδεμίαν ἐφοδον ἢ ἐπέλευσιν ἔχ[ε]ιν πρὸς τὸν Δ., and for ἐπελευστικός, cf. P Oxy VIII. 1120¹⁰ (early iii/A.D.) ἵνα μὴ φανῇ ἐπελευστικός, “so that he should not seem indictable” (Ed.).

ἐπερωτώ.

For this verb in its ordinary NT sense of “ask,” see P Hib I. 72¹⁵ (B.C. 241) ἀποσταλαῖς Ἄ. πρὸς τὸν [ἐν τῷ] ἀδύτῳ X. ἐπηρώτα εἰ ὑπάρχει ἐν τῷ ἱερῷ . . . ἡ σφραγίς, “A. having been sent to Ch. in the sanctuary asked him if the seal was in the temple”; P Flor III. 331³ (ii/A.D.) ἐπερωτώμενος ὑπ[ὸ] σου περὶ τῶν ἐντὸς περιχώμα[τος] ἀναγραφόμενων . . . προσφωνῶ ὡς ὑπόκειται. For a “remarkably early example” of the stipulatory formula ἐπερωτηθεὶς ὡμολόγησα cf. P Oxy VI. 905²⁰ (A.D. 170) (= *Selections*, p. 87) κυρία ἡ συναγραφὴ δισητῆ γραφέεισα πρὸς τὸ ἐκάτερον μέρος ἔχειν μοναχόν, καὶ ἐπερωτηθέντες ἑαυτοῖς ὡμολόγησαν, “the contract is valid, being written in duplicate in order that each party may have one: and in answer to the formal question they declared to each other their consent.” Other examples of the same formula (cf. *Modica Introduzione*, p. 128) are P Gen I. 42³¹ (A.D. 224–5), P Fay 90²³ (A.D. 234), P Tebt II. 378³⁰ (A.D. 265): in P Oxy X. 1273⁴¹ (A.D. 260) we have—περὶ δὲ τοῦ ταῦτα ὀρθῶς καλῶς γείνεσθαι ἀλλήλους ἐπερωτήσαντ[ε]ς ὡμολόγησαν, “and to each other’s questions whether this is done rightly and fairly they have given their assent” (Edd.). Cf. the technical use of the verb in P Oxy X. 1277¹⁴ (A.D. 255) βεβαιώσω καὶ ἐπερώτημα (i.—μαι) ὡς πρόκειται, “I will guarantee (the sale) and have been asked the formal question as aforesaid,” and in the late P Iand 48⁹ (A.D. 582) διὰ Μηνᾶ οἰκέτου τοῦ ἐπερωτῶντος καὶ προσπορίζοντος) . . . τὴν ἀγογὴν καὶ ἐνοχὴν with the editor’s note.

ἐπερώτημα

is used in the same technical way as the verb (see *s.v.* ἐπερωτάω) in P Cairo Preis 1¹⁵ (ii/A.D.) εἰάν γὰρ μηδὲν ἐπερώ-

τημα ἢ ἐγγεγραμμένον . . . , with Wilcken's note "ἐπερώ-
τημα = stipulatio (d. i. ἐπερωτήθεις ὠμολόγησα)." This
would seem to help the meaning of the word in the difficult
passage I Pet 3²¹: cf. Blenkins' note in *CGT ad l.* For
the word = "inquiry of" and hence "sanction," cf. *Syll*
397⁶ (Roman age) κατὰ τὸ ἐπερώτημα τῶν κρατῶν
Ἀρεοπαγιτῶν, *ib.* 593⁴ (after middle of iii/A.D.) καθ' ὑπο-
μνηματισμὸν τῆς ἐξ' Ἀρείου πάγου βουλῆς καὶ ἐπερώτημα τῆς
βουλῆς τῶν Φ. For the form ἐπερωτήσις, see P Oxy IV.
718¹² (A.D. 180-92) ὡς ἐξ ἐπερω[τήσεως κτή]τορος, "in
answer to an inquiry concerning the landlord" (Edd.), *ib.*
IX. 1205⁹ (A.D. 291) ἐπερωτήσεως τε γενομένης [ὠμολο-
γήσαμεν, *Syll* 555² (about A.D. 1) τὰς] δ' ἐπερωτάσ[ε]ως καὶ
τοῦ χρησιμοῦ ἀντίγραφέ εἶστι τάδε.

ἐπέχω.

For ἐπέχω, "fix attention on," "pay heed," as in Ac 3⁶,
I Tim 4¹⁰, cf. P Fay 112¹¹ (A.D. 99) ἐπέχον τῷ δακτυλιστῇ
Ζωίῳ καὶ εἶνα αὐτὸν μὴ δυσωπήσης, "give heed to the
measurer (?) Zoilus; don't look askance at him," BGU IV.
1040²⁸ (ii/A.D.) οἱ γὰρ γ[ε]ωργοὶ ἡμῶν ἐπέχουσιν [καὶ] καθ'
ἡμῶν μέλλουσιν ἐντυγχάνειν. Cf. P Oxy I. 67⁶ (A.D.
338) παρανόμω[ς] ἐπέχοντάς μου τῶν οἰκοπέδων, "making
illegal encroachments on my estates" (Edd.). The sense of
"delay," "hinder," is found in the legal phrase μηδενὸς
ἐπεχομένου, "if no one objects," or "if there is no hindrance,"
as in P Tebt II. 327²⁷ (late ii/A.D.), P Oxy III. 485⁴³
(ii/iii A.D.). For the use of the verb in connexion with the
"suspension" of payments, see P Tebt II. 337⁴ (ii/iii A.D.)
μετὰ τὰς ἀπὸ ἐποχῶν συστ[αλ(είσας)?] διὰ τὸ εἰσπ[ραχ-
θῆναι] πρὸ τοῦ ἐπισχεθῆναι, "after deducting the sums
which were withdrawn from the category of suspended
payments because they were collected before they were
suspended" (Edd.), and P Giss I. 48¹¹ (A.D. 202-3) with
the editor's note: cf. also P Tebt II. 336¹³ (c. A.D. 190) of
lands ἐν ἐποχῇ, *i.e.* lands on which the collection of rents
had been suspended, owing to their having been flooded and
rendered useless. So P Giss I. 8¹³ (A.D. 119) ἀξιῶν ἐπι-
σχεθῆναι τὴν πρῶσιν μέχρι ἂν περὶ τούτου κριθῶμεν, "ask-
ing that the sale should be stopped until a decision had been
given in this matter." The meaning of "wait," as in Ac
19³², may be illustrated from P Lille I. 267 (iii/B.C.) πτερὶ
(*l.* περὶ) δὲ τούτου τοῦ μέρους δεήσει ἐπισχεῖν [ἕως ἂν]
μάθωμεν, "wait until we learn," and the curious love-charm,
Preisigke 4947¹⁶ (iii/A.D.), where the petitioner prays that
the lady of his affections should be led to love him—καὶ μὴ
ἐπεχέτω μίαν ὥραν, ἕως ἔλθῃ πρὸς ἐμὲ . . . εἰς τὸν ἅπαντα
χρόνον, "and let her not wait one hour, until she come to
me for all time": cf. also P Petr II. 20¹ 15 (B.C. 252) ἐπέλ καὶ
αὐτὸς ἐπεσχον τοῦ ἐντυχεῖν, "wherefore I also refrained
from meeting him" (see *ib.* III. p. 77), P Flor II. 151¹³
(A.D. 267) μέλλον γὰρ στρατιώτης πέμπεσθαι ἐπ' αὐτοὺς
ἐγὼ ἐπεσχον. None of the above citations can be said to
throw any fresh light on the use of the verb in Phil 2¹⁸, but
it may be noted that against the translation "holding forth"
(AV, RV: cf. Hom. *Od.* xvi. 444 cited by Moule *CGT ad l.*),
Field (*Notes*, p. 193 f.) brings forward a number of exx. from
late Greek in support of rendering λόγον ἐπέχω τινός =
"correspond," "play the part of," and hence translates
"being in the stead of life to it (*sc.* the world)." On the
other hand, evidence can be quoted for ἐπέχω = a strength-

ened ἔχω, as Plut. *Oth.* 17 τὴν πόλιν ἐπέχει κλαυθμός (see
Haupt in Meyer ⁹ *ad l.*), and hence the translation "holding
fast the word of life." It may be added that in *Att.* xiii.
21. 3 Cicero objects to *inhibere* as a rendering of ἐπέχειν, on
the ground that *inhibere*, as a term used in rowing, = "to
back water," whereas ἐπέχειν = "to hold oneself balanced
between two opinions": see Tyrrell *Cicero in his Letters*,
p. 242.

ἐπιηρέάζω.

The verb is common = "insult," "treat wrongfully."
Thus in P Flor I. 99¹⁰ (if ii A.D.) (= *Selections*, p. 72) we
find the parents of a youth, who had squandered his and their
property, announcing—οὐ χάριν προορώμεθα μήποτε
ἐπιηρέασθι ἡμῶν ἢ ἕτερο[ν] ἢ (omit.) ἀτοπὸν τι πράξῃ[ς],
"on that account we are taking precautions lest he should
deal despitefully with us, or do anything else amiss": cf.
P Fay 123⁷ (c. A.D. 100) διὰ τὸ ἐπιηρέασθαι οὐκ ἠδυνήθη
κατελθεῖν, "owing to my having been molested I was unable
to come down," P Gen I. 31¹⁶ (A.D. 145-6) πρὸς τὸ μὴ
εἶτι ὑστερόν με ἐπιηρέασθαι, BGU I. 15¹² (A.D. 194) ὅτι νῦν
κωμογραμματεὺς ἐπιηρέαζει τῷ συνηγορομ[έ]νῳ, *IS I.* 92⁴
(iii/A.D.) ὁ ἀνθρώπος ἐπιηρέασεν ἡμῶν, and *OGIS* 484²⁶
(ii/A.D.) δι' ὧν ἐπιηρέαζον μάλιστα τοὺς τὸν ἰχθὺν πιπρά-
σκοντας. The middle is found in an interesting document in
which a weaver petitions on the ground of poverty against
his name being inserted in the list of those eligible for the
office of πρεσβύτερος τῆς κώμης, or village elder, P Lond
846⁶ (A.D. 140) (= III. p. 131) οἱ δὲ τῆς κώμης πρεσβύτεροι
ἐπιηρέαζοντ[ό] μοι ὅπως ἀναδώσω καὶ μου τὸ κτήμα εἰς πρεσ-
βυτερίαν τῆς κώμης ἀπ[ό]ρου[ς] μου δ[ὲ]ν[τος]. For the subst.
ἐπιηρεασμός, see P Tebt I. 28⁴ (c. B.C. 114) διὰ τὸν . . .
ἐπιηρεασμόν, "on account of the insolent conduct," and
for ἐπιηρεία, BGU I. 340²¹ (A.D. 148-9) ἐπὶ οὖν οὔτοι οὐκ
ἀφ[έ]στα[ν]τε (*l.*-νται) τῆς κατ' ἐμοῦ ἐπιηρίας, and the
curious mantic P Ryl I. 28¹²⁹ (iv/A.D.) where the quivering
of the right leg-bone is taken as a sign that the person will
be involved ἐν ἐπιηρίᾳ, "in ill-treatment."

ἐπί.

The uses of ἐπί in Hellenistic Greek are hardly less varied
than those of ἐν. From one point of view, indeed, they are even
more varied, as ἐπί is the only preposition which continues
to be largely represented with all three cases. According to
Moulton (*Proleg.* p. 107) the figures in the NT are—gen.
216, dat. 176, acc. 464. In accordance with the general de-
velopment of the use of the acc., the in-tances with this case
are far the most numerous, and often occur where we might
have expected the gen. or dat., while the constructions with
these two cases are frequently interchanged, as will be seen
from some of the exx. cited below. It will be kept in view
that, as with the other prepositions, the treatment of ἐπί
here makes no attempt at being exhaustive, but must be sup-
plemented by the special dissertations of Kuhring and Ross-
berg. It is hoped, however, that sufficient evidence has
been adduced to throw light on the main usages of the
preposition in the NT.

(1) c. gen.—For the common *local* sense "at," "on,"
"upon," see P Par 47¹⁶ (c. B.C. 153) (= *Selections*, p. 23)
ἐπὶ τῶν τόπων ἵνα, P Tebt I. 33⁷ (B.C. 112) (= *Selections*,
p. 30) ἐπὶ τῶν καθηκόντων τόπων, *ib.* II. 397²⁵ (A.D. 198)

ἐπὶ ξένης εἶναι, and P Giss I. 21¹³ μένε ἐπὶ ἑαυτοῦ, "stay at home." The sense of "near," "in the vicinity of" appears in P Kyl II. 127⁹ (A.D. 29) κοιμημένου μου ἐπὶ τῆς θύρας: cf. Ac 5²³ and see Jn 6¹⁸, 21¹ ἐπὶ τῆς θαλάσσης, where the rendering "near the sea," or, as we should say, "on the shore," is to be preferred (cf. Abbott *Joh. Gr.* p. 261). In P Lond 1168⁵ (A.D. 18) (= III. p. 136) ἐν τοῖς ἀπὸ λίβος μέρεσι ἐπὶ ταῖς οὐσαῖς γεινναῖς, ἐπί is almost = "with." The local force still underlies the meaning of such a phrase as ἐπ' ἀληθείας (cf. Mk 12¹⁴) in the census paper P Oxy II. 255¹⁶ (A.D. 48) (= *Selections*, p. 47), where it is stated that the return is "sound" and rests "on a true basis"—ἐξ[ε] [ὑ]γιούς καὶ ἐπ' ἀληθείας. Cf. also P Lille I. 26¹ (iii/B.C.) τὴν δὲ λοιπὴν γ[ή]ν ἐτο[ι]μάζω, εἰ μὴ ἀκολουθεῖς ἅπαντα καθὼς ἐπὶ τῆς διαγραφῆς τ[ο]ῦ [εἰς τὸ] ἔτος σπόρου μεμισθῶσθαι τοῖς γεωργοῖς, where ἐπὶ τῆς διαγραφῆς refers to the conditions laid down in the agreement, and P Gren II. 77⁹ (iii/iv A.D.) (= *Selections*, p. 121) (γίνεται) ἐπὶ τοῦ λόγου τῆς ὅλης δα[π]άνης = "total of the account for the whole outlay." An even more elliptical usage is found in Mk 12⁶ ἐπὶ τοῦ βᾶτου, "in the place concerning the Bush" (RV).

The preposition is used of "oversight," "authority," as in Mt 24⁴⁵, Ac 8²⁷, Rom 9⁵, in such passages as P Tebt I. 5⁸³ (B.C. 118) ὁ ἐπὶ τῶν προ[σ]όδων, BGU IV. 1120¹ (B.C. 5) πρωτάρχων ἐπὶ τοῦ κριτηρίου, P Oxy I. 99¹⁴ (A.D. 55) τραπέζης ἐφ' ἧς Σαραπίων καὶ μέτοχοι, P Lond 1159⁴⁹ (A.D. 145-47) (= III p. 113) ἐπὶ οἴνου καὶ ἕξου οἱ πρόνοτες, and the *libellus* BGU I. 287¹ (A.D. 250) (= *Selections*, p. 115) where the magistrates who presided over the sacrifices are referred to—τοῖς ἐπὶ τ[ῶν] θυσῶν ἡρημένοις. In P Leid W. 39 (ii/iii A.D.) ἔσεθε (ἴ. ἔσεσθε) ἀμφοτέροι ἐπὶ πάσης ἀνάγκης, the editor translates "*supra omnem necessitatem*."

From this we may pass to the *judicial* reference, as in Mt 28¹⁴ (ὑπὸ BD), in P Par 46¹⁵ (B.C. 153) διὸ καὶ ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῶι διακριθῆναι, ἐπὶ σοῦ δ' αὐτοῦ, γέγραφέ σοι κτλ., P Oxy I. 38¹¹ (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[ρ]α[ρ]ήθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Πασώνος, "I accordingly brought an action before Pasion, who was ex-strategus of the nome," and BGU III. 909²³ (A.D. 359) ἀξίω ἀχθῆναι ἐπὶ σοῦ τ[ο]ῦ προειρημένους Ἀριον καὶ . . . Ἀγάμμωνα. See also P Oxy I. 37¹⁻³ (A.D. 49) (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [Π]εσοῦρ[ε] πρὸς Σαραεῦν, "in court, P. versus S.": cf. Ac 25¹⁰. Akin to this is the usage in an oath, as P Petr III. 56(d)¹² (iii/B.C.) ὠμοσά σοι τὸν πάτριον ὄρκον ἐπὶ τοῦ ποταμοῦ. In P Par 63⁹ (B.C. 164) (= P Petr III. p. 20) ὄρκους παρ' ὑμῶν λαβεῖν μὴ μόνον ἐπὶ τῶ[ν] θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλείων, Mahaffy is unable (p. 38f.) to discover any distinction between the prepositions, and translates "to exact oaths from you not only by the gods, but also by the kings." In BGU I. 153²⁷ (A.D. 152) ἀπογράφασθαι ἐν τῇ τῶν καμήλων ἀπογραφῇ . . . ἐπ' ὀνόματος αὐτῶν, the reference is to "the entering on the list of a camel *under the name of its new owner*" (Deissmann *BS*, p. 197 n.2).

A good parallel to ἐπί = "concerning," "in the case of," as in Gal 3¹⁶, is afforded by P Tebt I. 5⁷⁸ (B.C. 118) προστε-τάχασι δὲ καὶ τὰ εἰς τὴν ταφήν τοῦ Ἄπιος καὶ Μνήσιος ζητεῖν ἐκ τοῦ βασιλικῆ [ἄ]ς καὶ ἐπὶ τῶν ἀποτεθεμένων, "and they have decreed that the expenses for the burial of

Apis and Mnesis should be demanded from the Crown revenues, as in the case of the deified personages" (Edd.); cf. *ib.* 7⁶ (B.C. 114) τὰ ἐπ' αὐτῶν ἐνεστηκότα, "the state of the matter concerning them" (Edd.), and Menander *Fragm.* p. 188 οὐδὲς ἐφ' αὐτοῦ τὰ κακὰ συνορά, Πάμφιλε, σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὄψεται, "no one clearly sees evil in his own case, but when another misbehaves, he'll see it." See also such phrases as P Tebt I. 27¹⁴ (B.C. 113) ἐπὶ τοῦ βελτίστου, "in the best possible manner" (but cf. ἐπ' ἀληθείας above), P Strass I. 70¹⁶ (A.D. 138) ὡς ἐπὶ τῶν ὁμοίω[ν], "as in similar cases," and BGU IV. 1098⁴⁴ (c. B.C. 20) ὡς ἂν ἐπὶ τοῦ κα[ρ]οῦ κοινῶς κρίνωσι, "under the circumstances."

This last ex. leads naturally to the temporal use of ἐπί: cf. e.g. P Meyer 6¹⁴ (A.D. 125) ἐπὶ τῆς τριακάδ[ος] το[ῦ] Παύου μηνός: also P Petr II. 11(1)² (ii/B.C.) (= *Selections*, p. 7) ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, "that I may be relieved from my present occupation," where ἐπὶ τοῦ παρόντος is practically = ἐν τῷ παρόντι. With such passages as Mk 2²⁸, Ac 11²⁸, where ἐπί = "in the time of" cf. P Amb II. 43² (B.C. 173) ἔτους ὀγδόου ἐφ' ἱερέως Ἡρακλείδου, P Tebt I. 61(δ)⁷⁰ (B.C. 118-7) ἐν τῷ κθ (ἔτει) ἐπὶ τοῦ ἀ[δ]ελφοῦ, P Tor I. 1 v. 5 (B.C. 116) τοῦ κθ ἔτους Πλαχῶν ἐπὶ τοῦ Φιλομήτορος, and *OGIS* 90¹⁶ (Rosetta stone—B.C. 196) προσέταξεν δὲ [Ptolemy V. Euphron] καὶ περὶ τῶν ἱερέων, ὅπως μὴ πλεον διδῶσιν εἰς τὸ τελεστικὸν οὐ ἐτάσσοντο ἕως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ [Ptolemy IV. Philopator], where, as against Dittenberger *ad l.*, Wilcken (*Archiv* iii. p. 320f.) has shown that this use of ἐπί c. gen. carries back the dating to the beginning of the previous reign, *i.e.* "until the first year of his father's reign." On the importance of this in connexion with the chronological statement in the Prologue to Ecclesiasticus, see Wilcken *ut s.* and Deissmann *BS*, p. 339ff. For the temporal use of ἐπί with an abstract noun, as in Rom 1¹⁰, etc., see P Tebt I. 58²¹ (B.C. 111) μὴ ποτε ἐπὶ τοῦ διαλόγου χεμισθῶμεν, "in order that we may not come to grief at the audit" (Edd.).

(2) c. dat.—The idea of "in" or "at" (as in Mt 24³³) and "on" or "upon" (as in Mk 6²⁵, 28) may be illustrated by P Tebt I. 62⁷ (B.C. 140-39) ἐν Ἀλεξανδρείαι καὶ ἐπὶ χώραι, "at Alexandria and in the country," P Petr III. 1 ii. 3 (B.C. 235) οὐλῆ . . . ἐπ' ὄφρυι δεξιά. See also P Oxy I. 115³ (ii/A.D.) (= *Selections*, p. 96) ἔκλαυσα ἐπὶ τῶι εὐμοίρωι ὡς ἐπὶ Διδυμάτος ἔκλαυσα, where the dat. and gen. are interchanged in the same sentence. Ἐπί is common with the dat. = "with a view to," as in Gal 5¹³, e.g. P Tebt I. 44⁶ (B.C. 114) ὄντος μου ἐπὶ θεραπείαι ἐν τῷ αὐτῶι μεγάλωι Ἰσιέλωι, "while I was in the great temple of Isis here for medical treatment" (see the editor's note), P Oxy IX. 1203²³ (late i/A.D.) πάντα τὰ . . . ἐπὶ τῇ ἡμῶν ἀδικία πραχθέντα, "all the things done to our hurt," P Oxy I. 71 i. 10 (A.D. 303) κακοῦργίαν ἐπὶ ἀποστερέσει τῇ ἡμετέρα. "a fraud to my detriment."

Similarly with abstract nouns denoting *manner*, as in Rom 4¹³—P Tor I. 1 v. 1 (B.C. 116) περισπακέαι . . . ἐπὶ τῇ πάσῃ συκοφανταί καὶ διασεισμοῦ, *ib.* I. ii. 3 κατορθῶς καὶ ἐπὶ ραδιουργία, P Oxy II. 237 vi. 21 (A.D. 186) ἐπὶ φθῶν δὲ μόνον λοιδορούμενος. In P Eleph 1⁶, 8 (B.C. 311-0) (= *Selections*, p. 2f.) the irregularity in elision between ἐπὶ αἰσχύνῃ and ἐφ' ὕβρει may be noted, its avoidance in the

first instance being due to the tendency in the Κοινή to isolate words for the sake of greater clearness: see Heiberg *Gramm.* p. 124, and cf. Malyser *Gr.* p. 155 ff. In P Oxy III. 531^b (ii/A.D.). ἕως ἐπ' ἀγαθῷ πρὸς σέ παραγένομαι (/. -ωμαί), the meaning is "until I come to you auspiciously," much like the Latin "*quod bonum faustumque sit.*" See also ἐφ' ἡμισεῖα = "equally," cited *s.v.* ἡμισυς.

The thought of "on account of" underlies such passages as BGU I. 260³ (A.D. 90) ἀπέχῳ παρά σου ἄς ὠφιλές μοι ἐπ' ἐνυκῆσι (/. ἐνοικῆσει) κατὰ δημόσιον] χρη[μ]α[τ]ισμὸν ἀργυρίου δραχμᾶς ἑξακοσίας, Wilcken *Ostr.* 1131 (A.D. 212) ἔλαβον ἐπὶ προ[χρεῖα] πυροῦ ἀρτ(άβην) μίαν ὑπ(ἐρ) μηνὸς Χύακ. An interesting ex. occurs in the letter of the Emperor Claudius in which he acknowledges the gift of a "golden crown"—ἐπὶ τῇ κατὰ Βρετάνων νεκρῇ, "on the occasion of his victory over the Britons" (P Lond 1178¹² = III. p. 216, *Selections*, p. 99): cf. Lk 5⁵. This construction is common after verbs of feeling, as in P Eleph 13³ (B.C. 223-2) ἦν (σ. ἐπιστολὴν) ἀναγνοὺς ἐχάρην ἐπὶ τῷ με αἰσθῆσαι τὰ κατὰ σέ, and P Lond 42¹⁰ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ μὲν τῷ ἐρρώσθα[ε] σε εὐθέως τοῖς θεοῖς εὐχαρίστου.

Another usage which deserves notice is afforded by such a passage as P Meyer 6²² (A.D. 125) μετῆλλαχότος δὲ τοῦ Φιλίππου ἐπὶ κληρονόμου υἱῷ Ἄφροδισίῳ, where the meaning is that when Philip died he left as heir his son Aphrodisius: cf. P Ryl II. 76³ (late ii/A.D.) Ἐρμῖονης . . . τελευτησάσης . . . ἐπὶ τε ἐμοὶ καὶ τοῖς ὁμομητρῖοις ἀδελφοῖς κληρονόμοις, *ib.* 1217 (ii/A.D.) ἐτελευτήσεν Ἡρᾶς . . . ἐπ' ἀφήλικι υἱῷ, "leaving his son a minor."

For ἐφ' ᾧ = "on condition that" see P Tebt I. 108⁴ (B.C. 93 or 60) where the owner leases certain arourae—ἐφ' ᾧ δῶσει) σπέρμα (ἀρτάβης) ἑ, "on condition that he (the owner) shall supply 15 artabae for seed," and P Tebt II. 381¹⁸ (A.D. 123) where a mother bequeaths her property to her daughter—ἐφ' ᾧ . . . ποιήσεται τὴν τῆς μητρὸς κηδῖαν καὶ περιστολήν ὡς καθήκει, "on condition that she shall perform the obsequies and laying out of her mother as is fitting." In P Hib I. 77⁸ (B.C. 249) the meaning is rather "to the effect that"—συντετάγμεθα γὰρ περὶ τῶν τελωνικῶν ἐφ' ᾧ [τοῖς θε]οῖς [τὰ] ἱερά σωθήσεται καθά καὶ πρότερον, "for we have received instructions with regard to the collection of taxes that the sacred revenues (?) are to be preserved for the gods as in former times" (Edd.).

Examples of ἐπὶ construed with the inf. are P Ryl II. 153²¹ (A.D. 138 61) where a father in his will nominates certain guardians—ἐπὶ τῷ αὐτ[ο]ῦς τρέφειν κ[α]ὶ ἱματίζειν τὸν προγεγραμμένον μου υἱὸν καὶ κληρονόμον, "on condition that they shall provide my aforesaid son and heir with food and clothing," and P Lond 932¹⁹ (A.D. 211) (= III. p. 149) ἐπὶ τῷ καὶ αὐτοὺς ὅσα ὀφείλει ὁ πατὴρ δάνεια . . . ἀποδιδόναι: and with reference to time P Oxy II. 294³ (A.D. 22) (= *Selections*, p. 34) ἐπὶ τῷ γεγονέαι ἐν Ἀλεξανδρίᾳ, "on my arrival in Alexandria."

Ἐπὶ c. dat. marks a point of time in P Tebt I. 5⁶⁶ (B.C. 118) πρὸς τὰς ἐπὶ ἐνίοις καιροῖς ἀπρημέν[α]ς [καρ]πέας, "for the emoluments demanded on certain occasions," P Oxy II. 275²⁰ (A.D. 66) (= *Selections*, p. 56) ἐπὶ συνκλεισμῷ τοῦ ὅλου χρόνου, "at the expiry of the whole period," P Lond III. 954¹⁸ (A.D. 260) (= III. p. 154) ἐπὶ τέλει δ[ε]

τοῦ πενταετοῦς χρόνου παραδ[ώσω] σο[ι], and the late P Amlh II. 157 (A.D. 612) τοῦ χρυσοῦ τῆς καταβολῆς ἐπὶ μη(ν) Φαῶφι. Cf. also P Tebt I. 69²⁷ (B.C. 114) ἐπ' ἐσχάτω. The idea of "in addition to," as in Lk 3²⁰, 2 Cor 7¹³, Col 3¹⁴, appears in such a construction as P Eleph 5²⁷ (B.C. 284-3) μη(νὸς) Τῦβι τρίτη ἐπ' εἰκάδι.

The manner in which the gen. and dat. alternate is seen in P Lond 171 (δ)¹⁸ (iii/A.D.) (= II. p. 176) ἀξίῳ λυθῆναι ἐπὶ σου κατὰ τὸ ἔθος, a request by a widow that the will of her late husband may be opened "in your presence according to custom," as compared with P Ryl II. 109¹⁰ (A.D. 235) ἐπὶ παρόντι σοι διὰ βοηθοῦ, "you being represented by an assistant," and in ἐπὶ παρόντων ὑμῶν of the *libellus* P Meyer 15⁶ (A.D. 250), which appears as ἐπὶ παρούσιν ὑμῶν in the similar document BGU I. 287⁸ (A.D. 250) (= *Selections*, p. 115).

(3) c. acc.—The usage after verbs of motion hardly needs illustration, but see *OGIS* 90²⁰ (Rosetta stone—B.C. 196) προενοήθη δὲ καὶ ὅπως ἑξαποσταλῶσιν δυνάμεις . . . ἐπὶ τοῖς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον κατὰ τε τὴν θάλασσαν καὶ τὴν ἥπειρον, where, as the editor points out, the use of ἐπὶ, not εἰς, Αἴγυπτον shows that the invading army had not yet entered the country. For other exx. of ἐπὶ followed by the acc. of a person see P Par 26⁴¹ (B.C. 163-2) (= *Selections*, p. 17) δεόμεθα οὖν ὑμῶν . . . ἀποστείλαι ἡμῶν τὴν ἔντευξιν ἐπὶ Διονύσιον τῶν φίλων καὶ στρατηγόν, P Oxy IV. 743²⁵ (B.C. 2) παραγενομένου γὰρ Δαμάτους εἰς Ἀλεξάνδρειαν ἤλθαμεν ἐπὶ Ἐπαφρόδειτον, and P Meyer 3¹⁶ (A.D. 148) ὑπ' οὖν τὸ κελυσθ(ῆν) εἰδῆς καὶ εὐθέως ἐπὶ τὸν κρά(τιστον) ἐπίτροπον(ον) κατανήτης[ε] [ἐ]πέστειλὰ σοι.

This last ex. brings us to the more distinctively *judicial* usage, as BGU I. 22²⁸ (A.D. 114) (= *Selections*, p. 76) διὸ ἀξίῳ ἀκθῆναι (/. ἀκθῆναι, and cf. Mt 10¹⁸, Ac 18¹²) τοὺς ἐγκαλουμένους ἐπὶ σέ πρὸς δέουσα(ν) ἐπέσοδοι, "I beg therefore that you will cause the accused to be brought before you for fitting punishment," and, before an abstract noun, P Oxy II. 294¹⁸ (A.D. 22) (= *Selections*, p. 35) εἶνα σὺν αὐτῷ ἐπὶ διαλογισμὸν ἔλ[θ]ῳ, "in order that I may come along with him to the inquiry": cf. Mt 3⁷, Lk 23⁴⁸.

The phrase ἐπὶ τὸ αὐτό, as in Ac 1¹⁵, 2⁴⁷, is perpetually recurring, especially in accounts, where it represents an addition sum, "together," "in all," e.g. P Tebt I. 14⁰ (B.C. 114) ἀξίας ἐπὶ τὸ αὐτὸ χα(λκοῦ) (ταλάντου) ἄ, "of which the total value is one talent of copper" (Edd.), P Fay 102⁸ (c. A.D. 105) γίνονται ἐπὶ τὸ αὐτὸ (ὀβολοῖ) τπᾶ, and P Oxy IV. 716¹⁴ (A.D. 186) where one-sixth of a slave owned by one man and a half owned by two others are reckoned as τὸ ἐπὶ τὸ αὐτὸ δῖμοι[ρ]ον μέρος, "together two-thirds": also the Messenian inscr. *Syll.* 653⁶⁶ (B.C. 91) ἐγδιδόντες ἄν τε δοκεῖ συνφέρον εἶμεν [ἐπὶ] τὸ αὐτὸ πάντα τὰ θύματα. For the possibility that in Ac 2⁴⁷ the phrase = "greatly" in accordance with another meaning of the Aramaic word which lay behind Luke's translation, see Torrey's Harvard study on *The Composition and Date of Acts* (Milford, 1916), p. 10 ff.

The thought of *degree* attained, as in 2 Tim 2¹⁶, may be seen in P Par 63¹²¹ (B.C. 164) (= P Petr III. p. 28) τοῖς μὲν ἐπὶ τὸ χεῖρον διαλαμβάνουσι, "to those who put a less favourable interpretation upon it," P Tebt I. 27⁸⁰ (B.C. 113) αἰὲ δὲ τις ἐπὶ τὸ βελτίον προσηπνοούμενον, "by the continual invention of further improvements" (Edd.), *Cagnat*

IV. 247²⁵ (c. B.C. 150) ἐπὶ πλείον αὔξειν. In P Tebt I. 33⁶ (B.C. 112) (= *Selections*, p. 30) we find *purpose* implied—ἀνάπλουν . . . ἐπὶ θεωρίαν ποιούμενος, “making the voyage to see the sights” (cf. Lk 23⁴⁸), and similarly with the inf. construction in BGU IV. 1124²¹ (B.C. 18) the apprenticeship of a boy—ἐπὶ τῷ μανθάνειν τὴν ἡλοσκοπικὴν τέχνην. Cf. P Petr II. 11(2)³ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον, “I am enrolled for the purpose of taxation” in certain particulars which are stated—contrast Mt 9⁹ ἐπὶ τὸ τελώνιον of place.

The *temporal* use = “for,” “during,” as in Lk 4²⁵, Ac 13³¹, I Cor 7³⁹, may be seen in BGU IV. 1058⁹ (B.C. 13) ἐπὶ χρόνον ζῆ δύο ἀπὸ Φαρμῶθι [τοῦ ἐνεσ]πῶτος ἱε (ἔτους) Καίσαρος, P Oxy II. 275⁹ (A.D. 66) (= *Selections*, p. 55) ἐπὶ χρόνον ἑνιαυτὸν ἕνα ἀπὸ τῆς ἐνεσπώσης ἡμέρας, *ib.* 15³ ἐπὶ τὸν ὅλον χρόνον, P Tebt II. 381¹⁰ (A.D. 123) (= *Selections*, p. 79) ἐφ’ ὃν δὲ χρόνον περίεστιν ἡ μήτηρ Θαῆσις, “as long as her mother Thaeis lives,” and P Heid 62⁷ (iv/A.D.) (= *Selections*, p. 127) ἐπὶ μέγιστον χρόνον.

On the survival of ἐπὶ in MGr in adverbial expressions, see Thumb *Handbook*, p. 98.

ἐπιβαίνω.

P Oxy VIII. 1155³ (A.D. 104) ἔτι (ἴ. ὅτι) εὐθὺς ἐπιβέβηκα ἰς Ἀλεξάνδρην, “as soon as I arrived at Alexandria” (Ed.), P Flor II. 275²² (iii/A.D.) ὅτι οὐκ ἐξὸν ἄλλον ἐπιβῆναι εἰς Σα In P Tebt I. 58⁴⁰ (B.C. 111) ἐπιβεβή(κασιον) ἡμῖν (πυροῦ) οὐβ, the verb = “have been assigned”: in *ib.* 53³ (B.C. 118) τοὺς ἐπιβεβηκότες ἐπὶ τὴν βα(σιλικήν) the editors render “those who have encroached on the Crown land”: cf. P Oxy I. 67²¹ (A.D. 338). The verb is used of hostile intent in P Hamh I. 10⁶ (ii/A.D.) ἐπέβη μου ταῖς οἰκίας . . . ληστήριον (“a band of robbers”): cf. P Oxy X. 1278²⁷ (A.D. 214) οὐκ οὔσης ἐξουσί[α]ς ὁπιστέρω μέρει ἐπιβαίνειν οὐ[ν]δετέρω ἐντὸς τοῦ προκειμένου αὐτοῦ χρόνον, “none of the parties having the right to molest another during his aforesaid period” (Edd.). In *Syll* 364¹⁶ (A.D. 37) the verb, as in Ac 25¹, is construed with the dat. of entrance on an office—ἐπιβάς πρώτως τῇ ἐπαρχείᾳ τῆς ἡμετέρας πόλεως (see Dittenberger’s note), and for the subst. ἐπιβασίς in the same sense see P Lond 1170⁸ (iii/A.D.) (= III, p. 93).

ἐπιβάλλω.

For the transitive use of this verb, cf. P Leid W^{iii. 41} (ii/iii A.D.) οἷς (sc. τοῖς λύχνους) οὐκέτι ἐπιβαλεῖς ἔλαιον, so xv. 37. In P Ryl II. 69⁶ (B.C. 34) we have a complaint against a man—ἐπιβαλό(ντος) . . . τὰ ἑαυτοῦ πρόβατα ἐφ’ ὃν ἔχομεν ἐν τῷ ψυγμῶ . . . κνήκον, “having let his sheep loose on the cnechus which we have in the drying-place” (Edd.), while in P Leid G¹⁹ (B.C. 181–145) the phrase ἐπιβάλλειν [ἐπ’ ἐμὲ] τὰς χεῖρας is used with the idea of violence, as in Mt 26⁶⁰ *al.* For the intrans. use meaning “attack,” cf. P Ryl II. 127¹⁰ (A.D. 29) ἐπιβαλόντες τινὲς ληστικῶι τρόπῳ ὑπάρυξαν . . . τὸ ἀπὸ βορρᾶ τείχος τοῦ οἴκου, “certain individuals making a thievish incursion undermined the northern wall of the house” (Edd.), *ib.* 133⁹ (A.D. 33) ἐπιβαλὼν Ὁ. εἰς τὸ λεγόμενον Τ. ἐμβαλημ(α), “O. making an attack upon the dam (?) called that

of T.” (Edd.). A late usage by which the verb = “arrive at,” “reach to” may be illustrated by P Par 6⁷ (B.C. 129) Λόχου τοῦ συγγενοῦς [ἐπι]βεβληκός[ος] εἰς Διάσπολιν [τὴν] μεγάλην, P Amh II. 31⁵ (B.C. 112) ἐπιβάλλοντες εἰς τὸν Παθουρίτην διεπεμφάμεθα κτλ., and the almost technical phrase ἐπιβάλλειν ἐπὶ τοὺς τόπους in P Hal I. 8⁴ (B.C. 232), P Grenf I. 40⁷ (ii/B.C.). The sense of “endeavour” underlies the use of the mid. followed by the inf. in P Par 63¹³⁶ (B.C. 164) (= P Petr III, p. 30) ἐπιγράφειν τοῖς μὴ δυναμένοις ἐπιβεβλημένοις, “endeavouring to impose the corvée on those who cannot perform it” (Mahaffy), *ib.* 29²⁸ (B.C. 161–0) ὑμῖν δὲ γίνωιτο πᾶν δ’ ἀν’ ἐπιβάλλησθ’ ἐπιτυχαῖναι. The legal phrase τὸ ἐπιβάλλον μέρος, as in Lk 15¹², is very common: in addition to exx. in Deissmann *BSt* p. 230 cf. P Grenf. I. 33³¹ (c. B.C. 103–2) τὰς ἐπιβαλλούσας αὐτῇ μερίδας γῆς, P Oxy IV. 715¹³ ff (A.D. 131) τὸ ἐπιβάλλ[ον] αὐτῶι . . . τρίτον μέρος οἰκίας καὶ τὸ ἐπιβάλλον αὐτῶι μέρος ψιλοῦ τόπου, P Fay 93⁸ (A.D. 161) ἀπὸ τοῦ ἐπιβάλλοντός σοι [ἡμῶ]σους μέρους. See also P Hal I. 115^{3, 22} (c. B.C. 250) ἐπιβάλλει of instalments of money falling due, P Lond 3²¹ (B.C. 146 or 135) (= I, p. 46) καρτεῖαν ἐπιβαλλόντων μοι, P Fay 100²⁰ (A.D. 99) τὰς ἐπιβαλλούσας μοι ἀργ(υρίου) (δραχμὰς) τριακασίας, BGU I. 194¹² (A.D. 177) τὰς λευτουργείας ἐπιβαλλούσας αὐτοῖς. Other impersonal exx. are P Par 63¹⁰ (B.C. 164) (= P Petr III, p. 18) κοινῇ πᾶσιν ἐπιβάλλει, “is a common duty incumbent on all” (Mahaffy), P Tebt I. 40¹⁷ (B.C. 117) (= *Selections*, p. 28) διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τὸν βασιλικῶν, “because it chiefly falls to you to look after the interests of the Crown.” Another passage from the Tebtunis papyrus throws a welcome light on the *crux* of Mk 14⁷². In I. 50¹² (B.C. 112–1) ἐπιβαλὼν συνέχωσεν τὰ ἐν τῇ αὐτοῦ γῆι μέρη τοῦ σημαίνουμένου ὕδραγωγού, we translate “set to and dammed up” the part of the water-course in question: see further in *Proleg.* p. 131, and cf. Allen *ad* Mk *l.c.* where this rendering of ἐπιβαλὼν in the Markan passage is accepted as probable, and the use of the word for the Evangelist’s favourite ἤρατο is explained as due to a misreading of the Aramaic original. Note that ἐπιβαλὼν occurs also in Syr. *S. aeth* = 565 at Mk 10⁶⁰ (see Burkitt *Ev. Da. Mepharreshe* ii, p. 250).

For ἐπιβολή = ἐπιβάλλον μέρος, see P Tebt II. 391¹⁸ (A.D. 99) τὸ λοιπὸν τῆς ἐπιβολῆς τῆς λαογραφίας with the editor’s note. It is common = “embankment” as in P Petr I. 23³ εἰς ἐπιβολὴν παλαιῶ χύματος. In P Lond 1157¹¹¹ (A.D. 197–8?) (= III, p. 66) the editors suggest that in the phrase ἐπιβολ(ῆς) πηχισμοῦ the reference is to an “additional charge” for certain measurements, or to an “allotment” of such a charge.

ἐπιβαρέω.

The use of this verb in I Th 2⁹, 2 Th 3³, is well illustrated in *Syll* 371¹⁶ (time of Nero) where a certain physician is said to have behaved—ὡς μηδένα ἐφ’ αὐτοῦ παρὰ τὴν ἀξίαν τοῦ καθ’ ἑαυτὸν μεγέθους ἐπιβεβαρησθαι: cf. P Oxy XII. 1481¹² (early ii/A.D.) where a soldier writing to his mother adds as a postscript μὴ ἐπιβαροῦ πέμπειν τι ἡμῖν, “do not burden yourself to send me anything.” Add *Michel* 394¹² (mid. i/B.C.) εἰς [παρά]τασιν καθ[ίστησιν] ὅσον ἐπ’ αὐτῶ τοὺς ἐπιβαροῦντας, καὶ τοῖς ἀδίκως ἐπι[βαρη]θ[ε]σι δικαίαν παρέχεται βοήθειαν, and see further *s.v.* βαρέω.

ἐπιβλέπω.

P Leid W^{xiv}.23 (ii/iii A.D.) ἐπ(βλεψόν μου τῇ γενέσει (l. γενήσει or γενέσει)—an appeal for divine regard and help: cf. Lk 1^{4a}, 9³⁸, and see Hobart p. 18f.

ἐπιβλημα.

For this word in connexion with dress, as in Mt 9¹⁶ (cf. Isai 3², Josh 9^{5,11} Symm.), cf. the early inscr. *Syll* 877⁴ (c. B.C. 420) στρώματι καὶ ἐνδύματι [καὶ ἐ]πιβλέματι.

ἐπιβοάω.

This verb, which is read for the *simplex* in the TR of Ac 25²⁴, may be illustrated by P Leid W^{xiv}.27 (ii/iii A.D.) ὁ δ' ἐπὶ τοῦ ἐτέρου μέρους ἑραεῖ ἰδῶ φῶνῃ ἀσπάξεται σε καὶ ἐπιβοάται, ἵνα λάβῃ τροφήν.

ἐπιβουλή.

For ἐ = "plot" as *quater* in Ac, cf. P Oxy II. 237^{vi}.31 (A.D. 186) πρόφασις δέ ἐστιν ἐπιβουλῆς, "a pretext for plotting against me" (Edd.), and *ib.* ἐτέρω ἐπέτρεψεν τὴν κατ' ἐμοῦ ἐπιβουλήν. The verb is found in P Oxy III. 472⁸ (c. A.D. 130) εἰ δ' ἄρα τις καὶ ἐπεβούλευσεν αὐτῷ, ὁ υἱὸς ἐπιτηδεότατος, "but if any one really plotted against him, his son is the most likely person" (Edd.). BGU IV. 1024^{iv}.10 (iv/v A.D.) σὺ δὲ ἐπεβούλευσας σώμα (l. σώματι) ἀλλοτρ[ι]ωθέντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων, and from the inscr. *Syll* 510⁸² (ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ(μ)φέρουσι τῆς πόλεως.

ἐπιγαμβρεύω.

For this *terminus technicus* which is used c. acc. in sense of "take to wife after" in Mt 22²⁴, under the influence of Gen 35⁸, see Anz *Subsidia*, p. 378. Elsewhere in the LXX (e.g. 1 Kings 18²²) it represents the Heb. יָרִיבֶן = "become son-in-law."

ἐπίγειος.

In striking resemblance to Phil 2¹⁰ is the use of this word in the magic P Par 574³⁰⁴³ (iii/A.D.) (= Deissmann *LAE*, p. 252 f.) καὶ σὺ λάλησον ὅποιον ἐὰν ἦς ἐπεουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον κτλ. The passage "is not a quotation from St. Paul," but "the papyrus and St. Paul are both using familiar Jewish categories" (*ib.* p. 257 n.11). See also P Lond 46¹⁶⁷ (iv/A.D.) (= I. p. 70) ἵνα μοι ᾗν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ ὑπόγειος κτλ., and Wünsch *AF* 4¹¹ (iii/A.D.) where ἐπίγειος is found in combination with οὐράνιος and χθόνιος. In P Petr II. 8(c)¹⁰ (B.C. 246) ἐπίγεια, "ground-floor buildings," are contrasted with πύργος δώρυφος, "a tower of two stories" (see the Editor's note). On the form see Maysner *Gr.* p. 448.

ἐπιγίνομαι

is common of *time*, e.g. P Lond 42²³ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, P Fay 11¹⁹ (c. B.C. 115) τῶν τῆς ἀποδόσεως χρόνων διεληλυθότων καὶ ἄλλων ἐπιγεγονότων πλεόνων, "the periods fixed for the repayment have passed, and still further periods elapsed" (Edd.). In P Oxy II. 246¹⁸ (A.D. 66) the verb is used of lambs "born after" a first registration—καὶ νῦν[ν]

ἀπογράφομαι τοὺς ἐπι[γε]γονότας εἰς τὴν ἐνεστ[ῶσαν] δευτέραν ἀπογραφήν: cf. P Ry II. 111¹² (census-return—A.D. 161) ἀν[α]γεγρα(μμένον) ἐν ἐπιγενε(μ)ένοις, *OGIS* 56¹⁹ (B.C. 237) ὑπόμνημα καταλείποντες τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγινόμενοις. See further P Par 45⁸ (B.C. 153) εὐλαβοῦμαι τὸν ἐνδύκτην τὰ πλίστα, τὰ (= ἅ) πράσεις, μὴ ἐπιγίν[ου]το, where Witkowski (*Ipp.*², p. 85) understands ἐπιγίνομαι as = "de improviso appereo, aggredior": cf. Ac 28¹³, and see Hobart, p. 290. The double compound ἐπιπαραγίνομαι is found P Petr III. 31⁷ (B.C. 240). The subst. ἐπιγονή = "offspring," "descendants," as in 2 Chron 31¹⁶, is common, e.g. P Par 63¹⁶⁸ (B.C. 164) τὴν τοῦτων ἐπιγονήν. See also the editors' note in P Tebt I. p. 556 ff. on the meaning of the phrase τῆς ἐπιγονῆς.

ἐπιγινώσκω.

Dean Robinson's careful study of this verb in *Eph.* p. 248 ff. in which he comes to the conclusion that the verb denotes not so much fuller or more perfect knowing, as knowing arrived at by the attention being directed to (ἐπ) a particular person or object, is on the whole borne out by the evidence of the papyri. Thus one of the letters in the Gemellus correspondence, P Fay 112¹⁴ (A.D. 99), has—ἐπίγνοι εἰ ἐσκάφη ὡ τῆς Διονυσιάδος ἑλαιῶν, "find out whether the olive-yard at Dionysias was dug," while another letter in the same collection in a similar context has the *simplex*—*ib.* 110¹⁶ (A.D. 94) γνώθι εἰ πεπότισται ὁ [ἐ]λαιῶν διὰ ὕδασι: cf. Mt 11²⁷ with Lk 10²². See also P Tebt II. 297⁹ (c. A.D. 123) where, in the account of legal proceedings concerning the purchase of a priestly office, the advocate, after recalling a report that the office ought to be sold, proceeds—τροῦτο ἐπιγνοῦς ὁ συνηγορούμενος ἐνέτυχε Τε[λ]μοκράτε, "on learning this my client appealed to Timocrates"; and an application for division of property in the same volume, 319¹¹ (A.D. 248) ἔδοξεν δὲ νῦν αὐτοῖς ταύτας δι[αι]ρή[σασθαι] ἐπὶ τῷ ἕκαστον αὐτῶν ἐπιγινώσκων τ[ὸ] ἴδιον μέρος, "they have now decided to divide these (*sc.* arourae) on the understanding that each should distinguish his own share" (Edd.). Other examples where no intensive force can be claimed for the ἐπι— are P Oxy IX. 1188¹⁶ (A.D. 13) ἐπιγνοῦς τὴν διάθε(σιν) καὶ ἐπιθείς τὴν ἐπ' ἀλη(θείας) ἀξίαν προσφώνη(σον), "after learning their condition and adding the true value furnish a report" (Edd.), with reference to the purchase of logs, *ib.* VI. 930¹¹ (ii/iii A.D.) ἐμέλησε δέ μοι πρέμψαι καὶ πυθέσθαι περὶ τῆς ὕγλας σου καὶ ἐπιγνῶναι τί ἀναγινώσκεις, "I took care to send and ask about your health and learn what you are reading" (Edd.), *ib.* 932⁸ (late ii/A.D.) ἐὰν δύνῃ ἀναβῆναι ἵνα ἐπιγνοῖς τὸν ὄνον, "if you can go up to find out the ass, do so" (Edd.) (for this omitted apodosis cf. Lk 19²², 2 Th 2^{3 f.}), P Cairo Preis 48² (ii/A.D.) ἐπιγνοῦς ἐξ ἧς μοι ἔγραψας ἐπιστολῆς, ὅτι ἔρρωσαι, ἤσθην, ἀδελφέ, and Preisigke 4630¹² (ii/A.D.) καὶ γὰρ λείαν δακνόμεθα ἕως ἂν ἐπιγνῶμεν πῶς τὸν πόδα ἔχεις. In BGU IV. 1139¹³ (B.C. 5) the writer has deleted ἐπιγνοῦς and inserted συνιδῶν above the line. P Lond 354²³ (c. B.C. 10) (= II. p. 165) ἐπιγνόντα ἀκρειβῶς ἕκαστα shows the force of the verb strengthened by means of an adverb: cf. Ac 25¹⁰.

It may be added that the vernacular is rich in ἐπι- compounds of the kind Dean Robinson describes: cf. e.g. P Lips I. 37²³ (A.D. 389) ἡμυθανῆ αὐτὸν [πο]ιήσαντες ὡς κα[τ]

φαγε[ρ]ά ἐστιν τὰ προσφωνηθέντα ὑπὸ τῶν ἐπιθεωρησάντων τὰ πλῆγματα, "by those who inspected the blows," and P Tebt II. 406⁵⁴ (inventory of property—c. A.D. 266) καὶ ὧν ἐπικρατὶ δούλων, "and the slaves he owns."

ἐπίγνωσις

is found in P Tebt I. 28¹¹ (c. B.C. 114) πρὸς τὸ μὴ ἕκαστα ἐπ' ἐπίγνωσιν ἀχθ[ῆ]ναι, where the editors render "in order to prevent the details being accurately known": it is doubtful, however, whether the addition of "accurately" is required. The term, as in Phil 1⁹, Heb 10²⁶, may well have been borrowed from the popular philosophy of the day: cf. Epict. ii. xx. 21 λαβῶν . . . κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας.

ἐπιγραφῆ

in the literal sense of an "insertion" is found in P Lond II. 178¹³ (A.D. 145) (= II. p. 207) τὸ δὲ χειρόγραφον . . . καθαρὸν ἀπὸ ἐπιγραφῆς καὶ ἀλίφαδος κύριον ἔστω: see *Archiv* i. p. 125. Cf. also P Ryl II. 316² (ii/A.D.) ἀπὸ δὲ ἐπιγραφῶν καὶ παραγραφῶν from a much mutilated sale of land. In PSI IV. 424⁹ (iii/B.C.) τοῦτο δὲ ποιήσας ἔσει ἐμέ τε σεσικῶς . . . καὶ τὴν ἐπιγραφὴν ταύτην ἔξει, the word is used of a mark or title of honour. It is common as a special term in connexion with a tax whose precise nature remains uncertain. Grenfell and Hunt describe it as in any case "an extra burden" as distinguished from the ordinary land taxes (*Tebtinis Papyri*, I. p. 38 ff.): see also their note on P Oxy XII. 1445⁹ (ii/A.D.), where the word is said to be used in papyri of the Roman period "in the wide sense of 'assessment' in connexion with many kinds of taxes upon land," and cf. P Par 63⁷¹ (B.C. 164) (= P Petr III. p. 24) καὶ μήτ' ἐνίοις καταδεεστέραν τοῦ μετρίου τὴν ἐπιγραφὴν γενηθῆναι μήτε πάλιν ὑπερτείνουσιν αὐτὴν τυχοῦσαν, "if the corvée were not unduly relaxed in some cases, nor, on the other hand, excessive in amount" (Mahaffy).

ἐπιγράφοι.

The use of the subst. for a "special impost" (see *s.v.* ἐπιγραφῆ) is supported by the verb in P Tebt I. 48¹² (c. B.C. 113) where reference is made to certain supplies of wheat "imposed" in view of the approaching visit of King Soter II.—τὴν ἐπιγεγραμμένην πρὸς τὴν τοῦ βασιλέως παρουσίαν ἀγορὰν (πυροῦ) (ἀρταβῶν) π: cf. P Hib I. 44³ (B.C. 253) of compulsory labour. The verb is also used of any one "appointed to" or "set apart for" an office, as P Oxy II. 251³² (A.D. 44) ἐπιγέγραμμαι αὐτῆς κύριος, P Tebt II. 380²¹ (A.D. 67) ὑπογραφεῖς τῆς <Θ>ομοῦτο(ς) <καὶ τοῦ> ἐπιγραφεῖς αὐτῆς κυρίου Δυσσάδης κτλ., "the signatories for Thormmou and her appointed guardian are Lysas, etc.": so *ib.* 397^{20, 25} (A.D. 198). Similarly of the witnesses entered in an act, as e.g. Petr II. 21(a)⁵ ἐπεὶ ἐπιγράφησιν μάρτυς ἐπὶ συγγραφῆ[ι]. For the general sense "direct" see P Ryl II. 153¹⁵ (A.D. 138-61) ἐπέγραψα δὲ Εὐδαίμονι . . . γράψαι ὑπὲρ ἐμοῦ[ι] τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμὲ ἀσθενίαν, "I have directed Eudaemon . . . to write for me the body of the subscription on account of my illness" (Edd.). The meaning "inscribe," as in Ac 17²³, is found P Oxy VI. 886¹⁶ (a magical formula—iii/A.D.) (= *Selections*, p. 111) ἐπιγρ(α)φον ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα.

ἐπιδείκνυμι.

For this verb in its primary sense of "show," cf. P Flor II. 125⁹ (A.D. 254) ἐπίδειξον τοὺς τόπους ἔνθα ἀπετέθη, P Fay 20⁸ (iii/iv A.D.) πολλὴ ἂν φανερωτέραν τὴν ἔμαντοῦ μεγαλοψυχίαν ἐπίδεικ[ν]ύμενος, "making a much more conspicuous display of my magnanimity," P Oxy I. 42⁵ (A.D. 325) ὅτ[ι] προθυμώτατα τοὺς ἐφήβους [τ]ὰ γυμν[ικὰ] ἐπίδεικνυσθαι προσήκει. In P Ryl II. 175¹⁴ (A.D. 168) ἐπίδεικνύμενος ἐξηγητ[ῆ]ς is "exegetes-elect." See also P Petr III. 53(n)⁸ (iii/B.C.) ἀ[λ]λ' οὐ τυχῶν ἐπίδειξεν (? for—δείξαι)[π]ρὸς βίαν ἔχεται, "but since he did not succeed in clearing himself he is forcibly detained;" and for the meaning "prove," as in Ac 18²⁸, Heb 6¹⁷, cf. P Eleph I⁷ (marriage-contract—B.C. 311-10) (= *Selections*, p. 3) ἐπίδειξάτω δὲ Ἡρακλείδης ὅτι ἂν ἐγκαλῆ Δημητρίαι ἐναντίον ἀνδρῶν τριῶν, "and let H. prove his charge against D. in the presence of three men," P Giss I. 2^{1, 24} (marriage-contract—B.C. 173) εἰὰν δὲ τι τούτων ἐπίδεικ[χθῆ] ποιῶν, P Tor I. 1^{vi, 4} (B.C. 117-6) προσυποδεικνύς . . . πρότερον εἶναι ἐπιδεικνύειν αὐτόν, ὡς ἐστιν υἱὸς τοῦ τε Πτολεμαίου καὶ . . . μητρός, and P Ryl II. 87 (early iii/A.D.) where ἐπέδειξα is used *ter* of a surveyor who has "verified" the condition of certain arourae of land. For the subst. see P Tor I. 1^{vii, 7} (B.C. 116) μετὰ τὰς ἐπίδειξεις ταύτας "hisce demonstratis" (Edd.). P Oxy III. 471¹⁰ (ii/A.D.) ὥστε καὶ ἐπίδειξις ἦν αὐτῷ πρὸς τοὺς δανειζομένους ἃ ἔπραττεν, "and even showed off to the borrowers what he had been doing" (Edd.).

ἐπιδέχομαι.

With the use of this verb in 3 Jn⁹ we may compare P Par 63¹⁰¹ (B.C. 165) (= P Petr III. p. 32) ἀσμένως ἐπιδέξασθαι τὸ προτεινόμενον, "to receive cheerfully what is proposed," and for the slightly different sense in the following verse (3 Jn¹⁰) cf. P Oxy II. 281⁹ (A.D. 20-50) ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκῆτήρια λειτὸν παντελῶς ὄντα, "as he was destitute of means I received him into my parents' house" (Edd.). For the general sense "accept" cf. P Oxy I. 44⁹ (late i A.D.) τῶν ὧν μὴ ἐπιδεδεγμένων ὑπὸ τῶν τελωνῶν, "the taxes not having been accepted by the tax-farmers": the verb is also common with μισθώσασθαι of "accepting" the terms of a lease, e.g. P Oxy X. 1279⁵ (A.D. 139). A derived sense "undertake" appears in P Par 63⁹⁰ (B.C. 165) (= P Petr III. p. 26) ἐπιδέχεσθαι τὰ τῆς γεωργίας, "to undertake field labour," P Oxy III. 495⁸ (ii/A.D.) ἐπιδεχόμεθα λαβεῖν τῶν οἰκοδομουμένων λίθων κύβων, "we undertake to cut the squared building stones": cf. *ib.* XII. 1412⁷ (c. A.D. 284) οὐδὲ βραχεῖαν ἀνάθεσ[ι]ν ἐπίδεχεται, "does not admit even a brief delay" (Edd.).

The subst. is found in PSI IV. 316¹⁶ (iv/A.D.?) βεβαι[ου]μένης δὲ μο[ι] τῆς ἐπιδοχῆς.

ἐπιδημέω.

The meaning of this word (see Ac 2¹⁰, 17²¹) is well brought out in P Par 69 (A.D. 233), extracts from the day-book of a strategus, where it is used of his arrival and temporary sojourn in a place, as ἀποδημέω is of his departure: see further Wilcken *Archiv* iv. p. 374, cf. p. 422. The actual Lukan phrase οἱ ἐπιδημοῦντες ξένοι (Ac 17²¹) may be paralleled from the inscr., e.g. *Priene* 108²⁶⁶ (after B.C. 129) παρὰ

τοῖς ἐπιδημηκόσι τῶν ξένων, 111¹⁸⁷ (i/B.C.) τοὺς ἐπιδημηκότας ξένους: see Rouffiac, p. 44. Other exx. of the verb are P Par 26^{1,4} (B.C. 163-2) (= *Selections*, p. 13) where the Serapeum Twins refer to a petition which they had addressed to Ptolemy and Cleopatra—ἐπιδημησά[σιν] ἐν Μέμφει, “when they were in residence at Memphis,” P Oxy IV. 705³⁶ ἐπιδημησ[αν]τες τῷ ἔθνει of the visit of Severus and Caracalla to Egypt in A.D. 202, and CP Herm I. 8^{ii,3} μέχρις ἂν ἐπιδημησῇ ἐπ’ ἀγαθοῖς ὁ λαμπρό[ατος] ἡγεμών. For the corresponding subst. see P Gen I. 31⁴ (A.D. 145-6) Διόσκορος . . . ἐκάστοτέ σοι κατ’ ἐπιδημῶν παρενοχλῶν, “Dioscurus who is always troubling you (the strategus) on the occasion of your visitation,” *OGIS* 517⁷ (iii/A.D.) κατὰ τὴν . . . [Αὐ]τοκράτορος Ἀντωνίου [ἐ]πιδημῶν: the word is thus practically synonymous with the more technical παρουσία; see Milligan *Thess.*, p. 145 ff.

ἐπιδιατάσσομαι.

The Pauline use of this verb in connexion with a will in Gal 3¹⁵ may be illustrated from the occurrence of διατάσσεσθαι, διάταξις, etc., in inscr. from Asia Minor with the specialized meaning of “determine by testamentary disposition”: see W. Judeich *Altertümer von Hierapolis*, p. 110, cited by Deissmann *LAE*, p. 87 n⁶.

ἐπιδίδωμι

is the ordinary formula for sending in a report to a magistrate or official body, e.g. P Oxy II. 255¹⁶ (A.D. 48) (= *Selections*, p. 47) ὁμῶν . . . εἰ μὴν [ἐ]ξ [ὑ]γιουῖς καὶ ἐπ’ ἀληθείας ἐπιδεδωκέναι τὴν [π]ροκειμένην [γρα]φὴν τῶν παρ’ ἐμοὶ [ο]ϊκοῦν[των], “I swear that assuredly the preceding document makes a sound and true return of those living with me”—a census-return; P Fay 28¹¹ (A.D. 150-1) (= *Selections*, p. 82) διὸ ἐπιδίδωμ[ε]ν τὸ τῆς ἐπιγενήσεως ὑπόμνημα—a notice of birth; P Oxy I. 79¹⁰ (A.D. 181-92) (= *Selections*, p. 89) διὸ ἐπιδίδωμι [τὸ] βιβλίδιον ἀξιῶν ταγήναι αὐτὸν ἐν τῇ τῶν τετελευτηκότων τάξει—a notice of death; BGU I. 287¹⁶ (A.D. 250) (= *Selections*, p. 116) Αὐρήλ(ιος) [Δι]ογενῆς ἐπίδ[ε]δωκα—a certificate of pagan sacrifice. Cf. also P Oxy III. 487⁶ (A.D. 156) Σερήνης ἐπέ[δ]ωκέ με εἰς ἐπιτροπὴν ἀφ’ ἡλικ[ω]ν υἱ[ῶ]ν, “Serenus appointed me guardian of (two) minors.” For other exx. see s.v. βιβλίον, and the editor’s note on *OGIS* 515³⁸ (iii/A.D.).

With the use of the verb in Ac 27¹⁶ we may compare P Par 49⁹ (B.C. 164-158) εἰς πᾶν τό σοι χρήσιμον ἐμαυτὸν ἐπιδίδοναι. In P Lille I. 3³⁹ (after B.C. 241-0) συνχημάτιζε ὄ[σα]ς ἂν ἡμέρας ἐπιδώη, the editors treat the verb as an opt.; but see *Proleg.* p. 55, where similar forms are treated as subjunctives. For the subst. see P Ryl II. 119²⁹ (A.D. 54-67) καθ’ οὗ καὶ πλείστας ἐντυχίας καὶ ἐπιδόσεις ἀναφορῶν ἐποίησάμεθα, “against whom we made numerous petitions and presented reports” (Edd.), and for the adj. *ib.* 233¹¹ (ii/A.D.) λόγος . . . ὑφ’ ἐν γεγραμμένοις κχωρισμένον δὲ εἰς δὲ ἐπιδοδοσίμους, “an account written under one head, but divided into 4 sections.”

ἐπιδιορθόω.

For this verb, which in the NT is confined to Tit 1⁶, Grimm-Thayer refer to *CIG* II. 2555⁹ αἱ δὲ τί κα δόξη βωλευομέ[νοι] ἐπὶ τῷ κοινῷ συμφέροντι ἐπιδιορθῶσαι ἢ ἐξέλεν ἢ ἐνβαλέν. Cf. Field *Notes*, p. 219.

ἐπιείκεια.

An interesting ex. of this word occurs in the Abinnaeus correspondence, when an official writes urging him in his character of πραιπόσιτος to keep a look-out for any natron that might be smuggled into Arsinoe, and to arrest those engaged in the attempt—P Lond 231¹⁰ (c. A.D. 346) (= II. p. 285, *Christ.* I. p. 379) τὰ αὐτὰ δηλῶ, ἵνα μετὰ πάσης ἐπιείκειας τὴν φρουρὰν τῶν ταμειακῶν νίτρων ποιήσῃ καὶ πάντας ὅσους καταλαμβάνεις ἐπισχῆς μετὰ καὶ τῶν κτηνῶν αὐτῶν. Cf. from the inscr. *OGIS* 504⁹ (time of Hadrian) where a certain Οὐλπιος Εὐρυκλῆς is praised ὡς . . . ἐν τῷ κοινῷ ἐπὶ παιδεῖαι τε καὶ τῇ ἄλλῃ ἀρετῇ καὶ ἐπιείκειαι διάδηλον ἐαυτὸν πεποιθέν[αι], *ib.* 507⁸ (time of Hadrian) αὐτῷ τὰ αὐτὰ ἐπιείκεια τε καὶ αἰδοῖ πάσης κερημένωι, and *Syll* 932³⁵ (iii/A.D. *ad init.*) ἐντεῖλας μὴ ὕβρει μὴδὲ βία, δικαιοσύνη δὲ καὶ ἐπιείκεια [κρατ]εῖν τοὺς ἐνοικοῦντας. In P Oxy I. 67⁶ (A.D. 338) ἄπερ ἀντέγραψεν πρὸς τὴν σὴν ἐπιείκειαν τε καὶ καθαρότητα, “which in reply he wrote to your clemency and impartiality” (Edd.), the abstract honorific periphrasis: cf. CPR I. 19^{15,24} (A.D. 350). The word is used by Proclus in his description (*Epistologr. Gr.* p. 8 ε) of an ironical epistle—λίαν ἀγαμαί τὴν σὴν ἐπιείκειαν, ὅτι οὕτω ταχέως μεταβάλλῃ ἀπ’ εὐνορίας εἰς τὸ ἐναντίον (cited by Dibelius *HZN7’ ad Phil* 4⁵). From the above instances it will be seen that ἐπιείκεια is a very elusive term, and is by no means always = “sweet reasonableness.”

ἐπιεικίης

is found in the fragmentary P Petr II. 3(c) —*hiat cont.* Cf. P Oxy IX. 1218⁵ (iii/A.D.) οἶδα γάρ σου τὸ σπουδεῖον καὶ ἐπιεῖς (I. τὸ σπουδαῖον καὶ ἐπιεικέες), “for I know your goodness and reasonableness” (Edd.). With 1 Tim 3³ cf. the use of the adverb in *Priene* 119¹³ (i/B.C. *ad init.*) where a man who has been elected ἀντιγραφεύς is said to have discharged his duties in an equitable manner—ἤρξεν ἐπιεικῶς; also P Tebt II. 484 (c. A.D. 14) where writing to certain πράκτορες who were deficient in their reckoning the strategus (?) says—καὶ ἐπιεικότερον (I. ἐπιεικότερον) ὑμῖν ἐχρησάμην, and P Oxy XII. 1414²³ (A.D. 270-5) οἱ βουλευταὶ εἶπον· ἐπιεικῶς ὁ πρύτανις, “the senators said, ‘The Prytanis has done right’” (Edd.). According to Radermacher *Gr.* p. 36 n. 1 ἐπιεικίης is the form found in the inscr. and ἐπιεικῆς the form in the papyri: but cf. *Priene* 119 *ut s.* On the relation of the two forms, see Moulton *Gr.* ii. § 38.

ἐπιζητέω.

A few exx. may be quoted to illustrate the varying shades of meaning of this verb in the NT. Thus for the sense “seek for,” as in Lk 4⁴², cf. P Hamb I. 27⁴ (B.C. 250) τῆι δὲ ἐφάριον αὐτὸν ἐπεζήτην καὶ οὐχ ἠῦρισ[κον] ἐμ. Φιλαδε[λ]φείαι, and for “inquire,” cf. P Fay 39¹⁴ (A.D. 183) ἐπιζητήσῃ σοι, “in answer to your inquiry,” and so P Oxy I. 77⁶ (A.D. 223): the directive rather than the intensive force of the compound is well seen in P Tebt II. 411⁷ (ii/A.D.) ὁ γὰρ κράτιστος ἐπιστράτηγος ἰκανῶς σε ἐπεζήτησε, “has made several inquiries about you.” Similarly for “desire,” cf. P Tebt II. 314⁶ (ii/A.D.) ἐπιζητούντος τοῦ [ἀ]ρχιερέως τὸν παιδα εἶ[λ]διν, and for the stronger “demand,” P Lille I. 7⁶ (iii/B.C.) καὶ ἐπιζητήσαντος αὐτοῦ βυβλάρια τινα, ἃ ἐδεδώ-

κεν ἐν φυλακῇ), P Tebt II. 416²⁰ (iii/A.D.) μηδὲν ἐπιζητεῖτω, "let her want for nothing" (Edd.). The passive appears in P Oxy I. 50¹⁵ (A.D. 238-44) τοὺς ἐπιζητούμενους, of criminals who are "wanted," P Oxy IX. 1194² (c. A.D. 265) πρὸς τὰ ἐπιζητηθέντα ὥστε μεταδοθῆναι τὰ λοιπαζόμενα, "in answer to the requisition for a report of the arrears" (Ed.), *ib.* 1196¹⁵ (A.D. 211-12) ἐμφανῆς ὧν ὁπόταν ἐπιζητηθῶ, "appearing whenever I may be required" (Ed.), and in the interesting P Oxy I. 36ⁱⁱ⁻³ (ii/iii A.D.) from which we learn that if a tax-gatherer had any suspicion that a merchant had more goods on his ship than he had declared (ἀπεγράφατο) he had the right of requiring the cargo to be unloaded—ἐξ[άν] δὲ τελώνης ἐκφορ[τι]σθῆναι τὸ πλοῖον ἐπιζητήσῃ, ὁ ἔμπορος ἐκφορτίζ[ε]τω.

ἐπίθεσις.

The only exx. we have found of this word are in the hostile sense of "setting upon," "attack," "machination," e.g. P Rein 17⁹ (B.C. 109) ἐπε] οὖν ὑπο[λα]μβάνω [δ]ε τῆς ἐπιθέσεως γεγονέναι Κωνωνῶτος, "comme j'ai lieu d'attribuer ce coup à une machination de Konnós" (Ed.), P Oxy II. 283¹⁵ (A.D. 45) ὄν καὶ ἀγέλοχα (Ζ. ἀγίλοχα) ἐπὶ σὲ μεθ' ἱκανῆς τῆς γενομένης μοι ἐπιθέσεως καὶ πληγῶν ἐπιφορᾶς, "I have brought him to you at the expense of a severe and violent attack upon myself" (Edd.), *ib.* VIII. 1121⁷ (A.D. 295) καὶ αὐτῇ γὰρ ἀνυπέβλητον ἐπιβῆσιν καὶ ἀρπαγὴν πάσχουσα πρόσειμι μαρτυρο[μέν]η τὰ εἰς με ἐπιχειρηθέντα. "I therefore, being the victim of a most outrageous attack and robbery, approach you to testify to the assault upon me" (Ed.). Cf. Vett. Val. p. 73¹¹ ἐξ ὀνειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένουσιν κτλ., and for ἐπιθέτης *ib.* p. 16¹¹. 'Ἐπίθεμα = "addition" is found in P Oxy III. 500¹⁴ (A.D. 130), and according to the editors' note *ad* L. it should be rendered "higher bid" in P Amh II. 85²¹ (A.D. 78): see further for the word the note on P Giss I. 48¹⁰ and for the phrase ἰλαστήριον ἐπίθεμα in Exod 25¹⁶ 17¹⁷ see Deissmann, *BS*, p. 124 ff.

ἐπιθυμέω.

For the late acc. constr. with this verb, as in Mt 5²⁸ BD, cf. the Hadrumetum Memorial of iii/A.D., reproduced in *BS*, p. 274 ff.⁴⁵ μηδεμίαν ἄλλη[ν] γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. In P Lond 897 (A.D. 84) (= III. p. 207) after the closing word of l. 28 the following words have been written and struck out— . . . με . . . οὐκ ἐπιθυμῶ εἰς Ἀρσινόητην π. Other exx. of the verb are BGU I. 248⁴ (ii/A.D.) ὧν κοινήσε βούλεται (L. κοινήσαι βούλεται) καὶ αὐτὸν ἐ[.] ε. [. . .] ἐπιθυμῶν τῶν ἡθῶν σου ἀπολαῦσαι, P Oxy VI. 963 (ii/iii A.D.) ἀσπάζομαι σε, μήτηρ, διὰ τῶν γραμμάτων τούτων ἐπιθυμοῦσα ἦδη θεάσασθαι, and from the inscr. *Syll* 226¹⁰⁰ (iii/B.C.) πρὸς δὲ τούτοις Θισαμάτας καὶ Σκύθας καὶ Σαυδαράτας ἐπιθυμῶν τοῦ ὀχυρώματος ("fortress"). *OGIS* 764¹⁹ (ii/B.C.) τοῖς ἄλλοις ἀρχουσιν πᾶσιν καὶ Ῥωμαίων τοῖς ἐπιθυμοῦσιν καὶ τοῖς ἐλευθεροῖς παῖσιν.

ἐπιθυμητής.

For ἐ. used in a bad sense as in I Cor 10⁶, Deissmann (*BS*, p. 224) compares BGU II. 531ⁱⁱ⁻²² (ii/A.D.) ὡς οὔτε εἰμὶ ἄδικος οὔτε ἀ[λ]λοτριῶν ἐπιθυμητής. On the other hand cf. an inscr. from about the beginning of the Christian era, *Syll* 935⁴⁰ ἴνα οὖν καὶ ὁ δῆμος φαίνηται εὐχάριστος καὶ

τιμῶν τοὺς ἀρετῆ διαφέροντας πολλοὶ τε δόξης ἐπιθυμηταὶ γίνονται.

ἐπιθυμία

in the widest sense of "desire," which Hort finds even in Jas 1¹⁴, may be illustrated from P Giss I. 79ⁱⁱⁱ⁻¹⁶ (c. A.D. 117) δι' ἣν ἔξομεν εὐ[ν]ειν κατ' ἐπιθυμίαν σου, "and then we shall be able to buy cheaply in accordance with your desire" (ἀθυμέω = "draw back," "hesitate," occurs in the same document: see *s.v.*), BGU III. 970²⁵ (ii/A.D.) μεταδῶνάι μοι ἀντίρρησιν . . . πρὸς τὴν ἰδίαν ἐπιθυμίαν, and *Syll* 366¹² (c. A.D. 38) ἀ[λ]είπτους ("steadfast") ἐκείνου τῆς ἐπιθυμίας βουλήμασιν. See also the iii. A.D. love-spell from Hadrumetum edited by Deissmann *BS*, p. 273 ff., where the forsaken husband is described as 7^f—ἐρώντα μαινόμενον ἀγρυπνο[ύν]τα ἐπὶ τῇ φιλίᾳ αὐτῆς καὶ ἐπιθυμίᾳ, "loving, frantic, sleepless with love and desire for her."

ἐπικαθίζω

is found in the NT only in Mt 21⁷. Cf. ἐπικαθῆμαι in P Tebt II. 391¹¹ (A.D. 99) τοὺς ἐν τῇ κώμῃ καταγυνομένους καὶ ἐπικαθημένους ἄνδρες (L. -ας), "the inhabitants of and settlers in the village" (Edd.).

ἐπικαλέω.

The various NT usages of this common verb can all be illustrated from our documents. Thus for the meaning "surname" see P Fay 12¹ (c. B.C. 103) βασιλεῖ Πτολεμαίω ἐπικαλο(ουμένω) Ἀλ[ε]ξάνδρῳ . . . χαίρειν, P Tebt II. 399¹⁵ (ii A.D.) ὑπὲρ ἐγγόγγου Εὐδαίμονος ἐπικαλεκλήμενον [Μν . . .], BGU II. 447²⁵ (ii A.D.), etc.; and for the simple "call," see P Tebt II. 382⁷ (B.C. 30—A.D. 1) ἀρού(ρας) ἑ ἐπικαλούμενας Βασιλ(ικου) Γρ(αμματέως), "6 arourae called those of the Basilico-grammateus," *ib.* 319⁸ (A.D. 248) ἐν τόπῳ ἐπικαλούμενῳ Καρίωνι, P Ryl II. 172⁹ (A.D. 208) Φοινικῶνα περὶ κώμ(ην) Ἡφ(αιστιάδα) ἐπικαλούμενον Ἐρενίου, "the palm-garden called that of Herennius in the area of the village Hephastias." For ἐ. = "accuse," see P Hib I. 62⁵ (B.C. 245) κακοῦργον τὸν τ[ῆ]ν λείαν ποιήσαντα ἐπικαλεῖ Τνᾶς Ἀρνούφιου, "the criminal who did the pillage is accused by Tnas son of Harnouphis" (Edd.). P Fay 97²⁰ (A.D. 78) ἐνκαλεῖν μηδ' ἐπικ[α]λεῖν, "make any claim or charge," so BGU I. 350¹⁴ (time of Trajan). The middle usage "invoke," "call upon," as in Ac 7⁵⁹, is frequent in the magic papyri, as P Leid Wix.³⁵ (ii/iii A.D.) ἐπικαλοῦ τὸν τῆς ὥρας καὶ τὸν τῆς ἡμέρας θεόν, P Oxy VI. 886¹⁰ (iii/A.D.) (. . . elections. p. 111) ἐπικαλοῦ με [ν (?)] τὸν (ἡλίον) κέ τοὺς ἐν βυθῷ θεοὺς πάντας: cf. *Syll* 816¹ (ii B.C.) (= *LAE*, p. 424) ἐπικαλοῦμαι καὶ ἀξῶ τὸν θεὸν τὸν ἕψιστον . . . ἐπὶ τοὺς δόλωι φονεύσαντας κτλ. (for constr. with ἐπί, see 2 Cor 1²³). For ἐπικλήσις = "spell," see P Lond 121²⁸⁹ (iii A.D.) (= I. p. 93): in P Lille I. 29¹⁻²⁷ (iii B.C.) δούλων ἐπικλήσις καὶ τοῖς καταδικασαμένοις πράξις is rendered "recours contre les esclaves et moyens d'exécution pour ceux qui les ont fait condamner," the editor noting that this usage of ἐ. is unknown to the Attic vocabulary.

ἐπικατάρτος

is described by Grimm-Thayer as "only in bibl. and eccl. use," but Deissmann (*LAE*, p. 93 f.) quotes it from *Syll*

891² (ii/A.D.) ἐπικατάρατος ὅστις μὴ φείδουτο κατὰ τόνδε τὸν χώρον τοῦδε τοῦ ἔργου, "cursed whoever doth not spare this work in this place" (viz. a monument on a tomb), and also from an undoubtedly pagan inscr. from Halicarnassus of ii/iii A.D., *CIG* 2664 εἰ τις δὲ ἐπιχειρήσει λῆθον ἄραι ἢ λύσαι ἀντό, ἦτω ἐπικατάρατος ταῖς προγεγραμμέναις ἀραις.

ἐπίκειμαι.

For the meaning "lie upon," "cover," see P Tebt I. 47²⁵ (B.C. 113) τοῦ ὕδατος ἐπικειμένου, of the water covering the land at the annual rising of the Nile, P Grenf II. 57⁹ A.D. 168) τὴν ἐπικειμέν[μέν]ην σποράν: cf. also P Ryl II. 121¹¹ (ii/A.D.) τ[ῶν] σφραγίδας ἄς ἐπέθηκ[ε] ἐπικεινται, "the seals which he affixed are still in their place" (Edd.), P Oxy VIII. 1127²⁴ (A.D. 183) καὶ τὰς ἐπικειμένας θύρας δύο κλείν μίαν, "and the two doors and one key attached" (Ed.). The sepulchral inscr. *Kaibel* 622⁸ has φθίμενος τήνδ' ἐπίκειμαι κόνιν, "in death I have this dust laid upon me." The stronger sense of "attack" occurs in P Par 46⁸ (B.C. 153) (= Witkowski², p. 86) ληστῶν ἐπικειμένων: cf. P Kein 48⁸ (ii/A.D.) ὄρω σὲ ἐπικειμένον μοι, "très irrité contre moi" (Ed.), P Oxy III. 488²¹ (ii/iii A.D.) τοῦ ἀνθρώπου ἐπικειμένον μοι, "since the man oppresses me" (Edd.). The verb is used much as in Lk 5¹ in P Ryl II. 243⁷ (ii/A.D.) καὶ νῦν ἐπιστάμεθά σου τὸ σπουδαῖον καὶ ὡς ἐπικίσειαι τοῖς ἔργοις τοῦ κλήρου, "we now know your zeal and attentiveness to the work of the holding" (Edd.). See also the late P Lips I. 90¹ (Byz.) σὺν θεῶ[ν] ἐπικειμένους τῆς χειρογραφείας, and P Iand 24¹ (vi/vii A.D.) ὁ ἐπικειμένος τῶν ἀγαρευτῶν with the editor's note.

ἐπικέλλω.

Blass (*Philology of the Gospels*, p. 186) finds in the phrase ἐπέκειλαν τὴν ναῦν of Ac 27⁴¹ evidence that Luke was acquainted with Homer (cf. *Od.* ix. 148, 546) on the grounds that the form ἐπικέλλω is altogether poetical, and that the obsolete ἡ ναῦς is not used anywhere else in the NT. On the other hand, poetical phrases often live on in common speech.

ἐπικεφάλιον.

That ἐ., which is read for κήσον in Mk 12¹⁴ by D Θ *al.*, normally refers to the poll-tax rather than to a tax on trades (as Milne *Theb. Ostr.* p. 153 f.) is shown by the editors in their note on P Ryl II. 191⁷ (A.D. 115-7) ἐπικ(ε)φαλαίου ἰθ(ῆ) (ἔτους) (δραχμὰς) δεκαεξ(ῆ) (ὀβολοὺς) β[] [(ἡμι)βέλιον], "for the poll-tax of the 19th year sixteen dr. 2½ ob." On the more general ἐπικεφάλιον, as applied to taxes other than the poll-tax, but levied *per capita*, see P Oxy XII. p. 110 f.

Ἐπικουρείος.

Casnat IV. 997, an inscr. in honour of a certain man—Ἀμυνίαν . . . φιλόσοφον Ἐπικουρίον, πλεί[σ]τα τὴν πόλιν ὠφελήσαν[τα].

ἐπικουρία.

For this word which in the NT is peculiar to Luke (cf. Hobart, p. 267), see *Syll* 601²¹ (iii/B.C.) ποιέσθω δὲ ἡ ἱέρεια καθ' ἐκάστην νομηρίαν ἐπικουρίαν ὑπὲρ πόλεως. The adj.

with reference to auxiliary or mercenary troops is found in *OGIS* 338¹⁷ (B.C. 133) δεδούσαι πολιτείαν . . . παραφυλακίταις καὶ τοῖς ἄλλοις ἐπικου[ρο]ῖς τοῖς κατοικοῦσιν ἢ ἐνεκτημένοις ἐν τ[ῆ] πόλει ἢ τῆι χώραι. An Imperial rescript of late iii/A.D. shows the verb—P Oxy XII. 1407⁹ ἡμεῖς σοι ἐπικουροῦ[μεν].

ἐπικρίνω.

This verb, along with the corresponding subst. ἐπικρισις, is very common of the "examination" of persons liable to military service, as e.g. in P Oxy I. 39¹¹ (A.D. 52) where, with reference to a man who had been released owing to defective eyesight, it is stated—ἐπεκρίθη ἐν Ἀλεξανδ(ρείᾳ): cf. BGU I. 142¹ (A.D. 159) ἐπεκρίθη Ἰσιδώρος . . . ἰππεύ[σ] τύρμης Ἀπο(λ)λιναρίου ὑ[πὸ] Ἰσιδώρου. Both ἐπικρίνω and ἐπικρισις are also used in connexion with the "selection" of boys aged 11-14 for admission to the list of privileged persons who were exempt from the poll-tax: see P Lond II. p. 42 ff., P Oxy II. p. 217 ff., and Wilcken *Papyruskunde* I. i. p. 142. For the ἐπικριτής, or magistrate who made the ἐπικρισις, see P Fay 27⁹ (A.D. 151-2), P Tebt II. 320² (A.D. 181) *al.* A wider use of the verb is seen in *ib.* II. 284² (i/B.C.) where, in obedience to an oracular response from the god Soknebtunis, Lysimachus informs his sister—ἐπικρίται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me that I should not go down till the 25th" (Edd.): cf. Lk 23²⁴, and for ἐπικριμα = "edict," see P Tebt II. 286⁴ (A.D. 121-138). In MGr the verb = "judge," "criticize."

ἐπιλαμβάνομαι.

For the active of this verb see P Par 26⁴³ (B.C. 163-2) (= *Selections*, p. 17) ἐπιλαβόντα παρ' ἡμῶν τὴν γραφὴν τῶν ὀφειλομένων ἡμῖν δεόντων, "having received from us the written list of the necessities due to us," BGU IV. 1138²⁰ (B.C. 19) ἐπιλαβόντα παρ' αὐτ(οῦ) τὸν κεχωρηκ(ότα): in a Magdala papyrus re-edited by Reinach in *Mélanges Nicole*, p. 451 ff., we have ἐπιλαβ[ών] μάρτυρας. In *OGIS* 257⁹ (B.C. 109) the verb is used without an accus. "de rebus subito ingruentibus"—ἐν τοῖς ἐπειληφόσιν ἀναγκαῖ[σ]τάτοις καιροῖς. The mid., which alone is found in the NT (cf. Prov 4¹³), may be illustrated from P Hal I. 111¹ (iii/B.C.) ὁ μαρτυρίας ἐπιλαμβανόμενος, PSI IV. 366⁴ (B.C. 250-49) ἐὰν ἐπιλαμβάνηται τῶν ἀνθρώπων καὶ τῆς βοός, and P Tebt II. 417¹⁰ (iii/A.D.) ἐπὶ γὰρ ἐ[ὰν] φθάσωμεν ἐπιλαβέσθω τοῦ ἔργου δυνόμεθα αὐτ[ὸ] ἀφίνε (ἢ ἀφείναι), "for as soon as we make haste to set ourselves to the work we can finish it" (note the late constr. of φθάω c. inf.). The subst. occurs in P Tebt II. 335⁹ (mid. iii/A.D.) φοβούμενος μὴ ἄρα εὔρεθῆι ἐν αὐτοῖς ἐπιληψί[σ], "from fear that they might disclose a claim by seizure" (Edd.), and see Preuschen *Monchium*, p. 65 for ἐπιλημπτος.

ἐπιλανθάνομαι.

The construction with the acc. in Phil 3¹³, while not unknown in classical, is amply attested in later Greek, e.g. P Oxy IV. 744¹² (B.C. 1) (= *Selections*, p. 33) εἴρηκας δὲ Ἀφροδισιάτι ὅτι μὴ με ἐπιλάθης· πῶς δύναμαι σε ἐπιλαθεῖν; The correct middle also has the acc. in P Lond 964⁹ (late ii/iii A.D.) (= III. p. 212) βλέπε μὴ ἐπιλάθῃ μηδὲν

τοὺς στεφάνους κτλ.: cf. also P Par 32¹¹ (B.C. 162) ἐπιλεῖσθαι τὰ μέτρα τῶν ὀθονίων, and P Oxy XII. 1480³ (late iii/A.D.) τὸ κιθῶνιν ἐπιλέλισμα (i. ἐπιλεῖσθαι), "I have left my cloak behind." These passages, of which at least the first and the two last occur in illiterate documents, are further of interest as against Harnack's contention (*Sayings of Jesus*, p. 84) that the use of the compound in Lk 12⁶ οὐκ ἔστιν ἐπιλελησμένον marks "the language of literature": see Moulton *Camb. Bibl. Essays*, p. 494. For ἐ. with the gen., as in I Heb 6¹⁰, cf. PSI IV. 353¹⁸ (B.C. 254-3) μὴ ἐπιλανθάνου ἡμῶν, OGIS 116¹⁵ (B.C. 181-146) μὴ ἐπιλανθανόμενοι δὲ [καὶ τῶν] εὐεργεσιῶν τῶν γεγενημένων ἐς τὰς αὐτῶν πατρίδας, and the passage from the Hermetic writings in Reitzenstein *Hellen. Mysterienrelig.*, p. 116—πασῶν γὰρ τῶν σωματικῶν αἰσθησέων τε καὶ κινήσεων ἐπιλαθόμενος (v. l. ἐπιλαβόμενος) ἀτρεμεῖ.

ἐπιλέγω.

For this verb in its original meaning cf. P Leid W^{vi} 23 (ii/iii A.D.) ἐπιλέγων τὸ ὄνομα, "insuper pronuntians nomen." The sense of "choose," as in Ac 15⁴⁰, appears in P Petr II. 40(a)¹⁶ (iii/B.C.) (= Witkowski², p. 41) καὶ οἱ [κ]υνηγοὶ ἐπιλελεγμένοι εἰσὶν οἱ μέλ[λο]ντες παραγενέσθ[αι με]τὰ τοῦ στρατηγοῦ, P Hib I. 78¹² (B.C. 244-3) ἔαν ἐκ τοῦ Ὀξύρυγ[χ]ίτου ἐπιλέγονται, "if people are being chosen from the Oxyrhynchite nome," P Oxy IX. 1210⁴ (i/B.C.—i/A.D.) ἐπιλελεγμένων ὑπὸ τῶν γονέων εἰς γηροβοσκίαν ἀφ' ὧν ἔχουσι υἰῶν, "men chosen by the parents from their sons to support them in old age" (Ed.). See also OGIS 383⁷⁰ (mid. i/B.C.) θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἑσθῆσι Περσικῶι γένει κατέστησα, and for ἐπιλεκτος, which is fairly frequent in the LXX, cf. *ib.* 48¹⁴ (iii/B.C.) εἶτα] καὶ ἐψηφίσαν[το] ἐξ ἐπιλεκτῶν ἀνδρῶν τὴν βουλὴν [καὶ τὰ] δικαστή[ρια αἰρέισθ]αι, and P Par 63^{21, 196} (B.C. 165) with reference to "picked" troops.

ἐπιλείπω.

Michel 332⁹ (ii/B.C.) σπουδῆς οὐδὲν ἐπιλείπων ἐν πᾶσι τοῖς ἀξιουμένοις. On the verb c. acc., as in Heb 11⁶², see Schmidt *de Flavii Josephi elocutione*, p. 385, and on the literary character of the phrase in Heb *l.c.* Wendland *Urchristlichen Literaturformen*, p. 307 n¹. Ἐπιλείπομαι = "fail," "come short in," is found with the dat. in the recently recovered *Constitution of Athens* (ed. Sandys) xx. 2 ὁ δὲ Ἰσαγόρας ἐπιλείπομενος τῇ δυνάμει, xxvii. 4 πρὸς δὴ ταύτην τὴν χορηγίαν ἐπιλείπομενος ὁ Περικλῆς τῇ οὐσίᾳ. See also CQ ii. (1908), p. 209.

ἐπιλείχω.

A curious illustration of Lk 16²¹ is afforded by Syll 803²⁶ (iii/B.C.), where an inscription found in the Asclepieum of Epidaurus records how a dog healed a boy—τῆαι γλώσσαι ἐθεράπευσεν καὶ ὑγιή ἐπόη[σε]. Upon the presence of dogs in the Asclepieum see Dittenberger *Syll* 631 n⁴.

ἐπίλοιπος.

With ἐ. in I Pet 4² cf. P Petr II. 13 (19)⁴ (c. B.C. 252) (= Witkowski², p. 18) σοῦ προστατήσα[ι τὸν] ἐ[π]ίλοιπον βίον, "to take care of you for the rest of your life." In P Ryl II. 154³³ (A.D. 66) provision is made that in the event

of divorce taking place between two contracting parties, Sisois (the father-in-law) is to receive "the remainder"—τὸ ἐπίλοιπον—of the dowry, after the claims of the bridegroom have been met. The *ratio* of the papyrus letter P Tebt I. 58³⁶ (B.C. 111) ends τὰπίλοιπα ὁπέλωι "the Greek equivalent of our 'P.T.O.'" (Edd.).

ἐπίλοιπος.

For the metaphorical sense which this word has in 2 Pet 1²⁰ see Vett. Val. p. 221⁹ τὰς δὲ αἰτίας ἢ τὰς λοιπὰς ἐπιλύσεις μὴ ἐπιγνώ, p. 330¹⁰ οὐ μὴν κατὰ τὴν δόκησιν τινῶν ἀμφιβόλους ἐπιλύσεις καὶ γραφὰς ἀναριθμούς περιττῶν συντάξων. In the papyri the word is used for the "discharge" of an account, etc., as in P Eleph 27²³ (B.C. 223-2) ἐπειδὴ . . . τετάγμεθα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τῇ βασιλικῇν τράπεζαν, καλῶς ποιήσεις δούς ἡμῖν τὴν ἐπίλυσιν, P Grenf II. 26²⁷ (B.C. 103), *ib.* 30²¹ (B.C. 102), etc.: see further s.v. ἐπιλύω.

ἐπιλύω.

Like ἐπίλυσις, the verb is used in monetary transactions, e.g. P Grenf I. 26² (B.C. 113) ἐπελύσα[το] Ψενεοῦσις Ὀνώφριος δάνειον πυροῦ ἀρ ὄρ ὄρ, a usage hitherto unknown: see further *Philologus N.F.* xvii. pp. 564 f., 577. For the metaphorical meaning as in the NT, cf. Vett. Val. p. 173⁶ τὸ τῆς ἀληθείας μέρος ὡς ὑπὸ οὐδενὸς ἀνδρὸς ἐπιλελυμένον αὐτὸς ἐφώτισα, p. 259⁴ προείπον γὰρ ἐν τοῖς ἔμπροσθεν, ὅτι ἂ μὲν ἐκ τῶν παλαιῶν σκοτεινῶς συντεταγμένα ἐπελυσάμεν.

ἐπιμαρτυρέω.

For this verb = "bear witness to," which is found in the NT only in I Pet 5¹², cf. P Leid W^{xvii} 1 (ii/iii A.D.) ἐπιμαρτυροῦντος μηδενὸς κακοποιῦ Κρόνον. The stronger form ἐπιμαρτύρομαι (cf. I Macc 2⁸⁵) occurs e.g. in P Petr II. 17 (3)¹¹ οὐδ' ἐπιμαρτύρατό με Ἄ., "neither did A. appeal to me," P Grenf I. 38¹⁵ (ii/B.C.) περὶ ὧν (particulars of an assault) τοὺς παρόντας ἐπιμαρτύραμην, "I called those present to witness."

ἐπιμέλεια.

P Hib I. 41²⁰ (c. B.C. 261) ἐπιμέλειαν δὲ ποιῆσαι, "be careful," BGU IV. 1106²⁶ (B.C. 13) ποιέσθαι . . . [τοῦ] παιδίου προσήκουσαν ἐπιμέλειαν, of a nurse, P Amh II. 64¹² (A.D. 107) ἀ]θέτους . . . κ[αὶ] μὴ ἀναλογοῦντας τὴν ἐ[π]ιμέλειαν, "inefficient and incapable of doing their duties" (Edd.), P Oxy I. 58²² (A.D. 288) αἱ ταμιακαὶ οὐσαὶ τῆς προσηκούσης ἐπιμελείας τεύξονται, "the estates of the treasury will receive proper attention" (Edd.). Note also the common usage in such an address as P Oxy II. 281² (A.D. 20-50) Ἡρακλειδῆι ἱερεῖ καὶ ἀρχιδικαστῆι καὶ πρὸς τῇ ἐπιμέλειᾳ τῶν χρηματιστῶν, "to H., priest, chief justice, superintendent of the chrematistae." In the Christian letter, P Oxy XII. 1493¹⁰ (iii/iv A.D.) we have—τούτου οὖν τὴν ἐπιμέλειαν ποιήσω ὡς ἰδίου υἱοῦ, "I shall take care of him as if he were my own son" (Edd.). On the "excellent Greek phrase" ἐπιμελείας τρυχεῖν, "to receive attention" (RV mg. in Ac 27³) cf. the citations from Wetstein in Field *Notes*, p. 143, and see further Hobart pp. 29, 269f. where it is shown that both the noun and the corresponding verb are

common in medical language for the "care" bestowed upon the sick, a meaning which may underlie its usage here. In the inscr. the phrase τὴν ἐπιμελείαν ποιησαμένων is very common with reference to the persons charged with putting up the inser. : see Rouffiac *Recherches*, p. 56.

Ἐπιμελητής is the regular term for a "curator" or "supervisor." Thus we hear of ἐπιμεληταὶ ἀνώνης, ἀχυροῦ, βαλανείου, γυμνασίου, ἱεροῦ, etc. : for citations see Hohlwein *L'Égypte Romaine*, p. 232 ff.

ἐπιμελέομαι, ἐπιμέλομαι.

For the constr. with the gen., as in Lk 10^{34f.}, 1 Tim 3⁵, cf. P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) ἐπιμέλου δὲ καὶ σαυτοῦ, "take care also of yourself," P Lond 42² (B.C. 16S) (= L. p. 31, *Selections*, p. 11) χαριεὶ δὲ καὶ τοῦ σώματος ἐπιμε[λ]όμενος, ἵν' ὑγιαίνῃς, BGU IV. 1078¹¹ (A.D. 39) τὰ δ' ἄλλα ἐπιμελῶ (= εἶσθε ἀτῶν (= ὑμῶν αὐτῶν), P Oxy VIII. 1154⁴ (late i/A.D.) ἐπιμελοῦ σεαυτῆς ἵνα μοι ὑγιαίνῃς, "take care of yourself so that I may have you well" (Ed.). The verb is construed with the dat. in P Tebt I. 58⁶² (B.C. 111) ἐπιμέμου (l. ἐπιμέλου) τοῖς ἐν οἴκῳ, P Oxy IV. 744⁶ (B.C. 1) (= *Selections*, p. 32) παρακαλῶ σε ἐπιμελήθῃ (l. —ήθητι) τῷ παιδίῳ. From the inscr. we may cite *Cagnat* IV. 684¹⁴ (A.D. 88-9) ἐπιμελησαμένον Ἡρακλείτου with reference to the undertaking to set up a *χαριστήριον*, and *ib.* 685¹³ ἐπιμεληθέντος in the same sense.

ἐπιμελῶς.

P Fay 121⁷ (c. A.D. 100) ζυγόμεσον κανὸν στερεόν, δ καὶ ἀλείψεις ἐπιμελῶς, "a new strong yoke-band, which you will carefully grease" (Edd.). P Oxy XII. 1581¹⁴ (ii/A.D.) διὰ π[αν]τῶς ἔχει τ[ὸ]ν Σαραπίωνα ἐπιμελῶς. PSI IV. 405²⁰ (iii/B.C.) ἐπιμελέστερον σύνταξον Θεοπόμπῳ διδόναι ταῦτα τῷ νιῷ μου. P Hamb I. 35¹² (c. A.D. 160) ἵνα καὶ ἡ εἰσπραξίς ἐπιμελέστερον γίν[η]ται. For the adj., which does not occur in the NT, see P Oxy XII. 1412¹¹ (c. A.D. 284) εἰς ἐπιμελῆ τόπον, "at a suitable place."

ἐπιμένω.

For ἐ. "remain" in a place, as in Ac 10⁴⁸, 1 Cor 16^{7f.}, cf. P Lond 897¹² (A.D. 84) (= III. p. 207) κέκρικα γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν, P Fay 296 (A.D. 113) πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διευθύνῳ τὰ δημόσια. The construction with the dative is found in P Ryl II. 153³ (A.D. 138-61) τῷ αὐ[τῷ] ἀπελευθ[έρω] . . . φ ἐπιμε[έ]νοντι ὡς προγέγραπται τῇ πατρίδι μου: cf. *ib.* 239⁹ (mid. iii/A.D.) ἐπιμῶνον τοῖς ἐκέ. "stay on for the men there," PSI III. 158²⁵ (iii/A.D. ?) a planetary configuration makes men ἐπιψόγους μὴ ἐπιμένοντας μᾶ γυναικί (the opposite of "love one only and cleave to her."). For the tropical use, as in Rom 6¹, cf. P Oxy II. 237^{vi.18} (A.D. 186) ἐπιμένει τῇ αὐτῇ ἀπονοίᾳ ἐνυβρίζων μοι, P Tebt II. 424⁴ (late iii/A.D.) εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συνχέρω σοι, "if you persist in your folly, I congratulate you" (Edd.), and with [n] S⁷ ἐπιμένειν ἐρωτῶντες cf. the late P Oxy I. 128⁷ (vi/vii A.D.) ἐπιμένει γὰρ λέγων μὴ δύνασθαι ἐπὶ τοσοῦτον κοπωθῆναι, "he insists that he is unable to bear such a strain" (Edd.). See also *Menandrea* p. 3³⁵ ἐπιμένει τὸ χρέος ἀπεργαζόμενος, "he stays on to work off the debt."

ἐπινεύω.

P Petr II. 32 (1)²⁸ κώδιδα ἃ ἐπένευσεν ὁ Φίλιππος πᾶσιν ἡμῖν ἐργάζεσθαι, "hides which Philip permitted all of us to prepare," P Ryl II. 119²¹ (A.D. 54-67) οὐκ ἐπένευσεν, "he refused," P Giss I. 41^{ii.9} (Hadrian) ἐπινεύσαντος ο[ὐ]ν τῇ[ε] δεήσει μου, CP Herm I. 52^{i.19} (iii/A.D.) ἐπινεύσειν τῇ δεήσει τοῦ κοινοῦ ἡμῶν συνεδρίου, *Syll* 418¹² (A.D. 238) εὐχόμενοι ὕλως ἐπινεύσαι ἡμῖν δεομένους τὸν τρόπον τοῦτον. In the Christian letter P Oxy VI. 939⁸ (iv/A.D.) (= *Selections*, p. 128) we have ταῖς εὐ[χ]αῖς ἡμῶν ἐπένευσεν, "He inclined His ear to our prayers."

ἐπινοία.

For this NT ἄπ. εἶρ. (Ac 8²²), cf. P Oxy II. 237^{vi.35} (A.D. 186) μὴ ἠκολουθηκέναι τῇ τοῦ νόμου ἀπανθρωπία ἀλλὰ τ[ῆ] ἐπι[νο]ία τῆς παιδός, *ib.* XII. 1468⁵ (c. A.D. 258) οὐ δικαίας ἐπινοίας, *OGIS* 580⁷ (A.D. 367-75) ἐξ οἰκ(ε)ίων ἐπινοίων. For the corresponding verb, see P Tebt II. 382²⁸ (B.C. 30—A.D. 1) τὰλλ' ἐπινο[ε]ῖν [ὡς καθήκει, "to manage the other formalities, as is fitting" (Edd.), and from the inscr. the important *Priene* 105¹⁸ (B.C. 9) (= Rouffiac *Recherches*, p. 71) εἰ μὴ παρ' ἐκ[ασ]τα [ἐ]πινοήσοιμεν τρόπον τινα τῆς ἀμείψε[ως] καινόν. See also P Lond V. 1674²² (c. A.D. 570) καθ' ἐκάστην (sc. ὥραν) ἐπινοούμενοι, "being plotted against each hour" (Ed.).

ἐπ[έφ-]ιορκέω.

The aspirated form, banned by WH as "Western," and explained by Thumb (*Spiritus asper*, p. 72) as due to a "contamination" of ἐφορκέω and ἐπιορκέω, is common in papyri and inscr. in the legal formula εὐορκούντι μὲν μοι εὐ εἴη, ἐφιορκούντι δὲ τὰ ἐναντία, "if my oath is kept, may it be well with me, but if false, the reverse": e.g. P Tebt I. 78¹⁷ (B.C. 110-8), P Oxy II. 253²³ (A.D. 19), *ib.* 255²⁴ (A.D. 48), *OGIS* 229⁶⁹ (iii/B.C.). See also Moulton *Gr.* ii. § 40.

ἐπιούσιος.

The papyri have as yet shed no clear light upon this difficult word (Mt 6¹¹, Lk 11²), which was in all probability a new coinage by the author of the Greek Q to render his Aramaic original. The unlikely derivation from ἐπί and οὐσία is not supported by the papyri where οὐσία generally means "property," "estate," the abstract sense being confined to certain magical documents (see *s.v.*): and it is much more probable that ἐπιούσιος should be connected with ἡ ἐπιούσα [ἡμέρα], "the immediately following day," in accordance with the sense of ἐπιέναι "to come close after," *instare* (cf. Ac 16¹¹ and P Petr III. 56 (b)¹² αὐθήμερον ἢ τῇ ἐπι[ο]ύσῃ, cited *s.v.* ἐπειμι). That ἡ ἐπιούσα is not always equivalent to ἡ αὔριον is clearly shown by the opening scene of Plato's *Crito* (44 A), where τῆς ἐπιούσης ἡμέρας refers to the same day as τῆμερον (43 D). The desire to emphasize *immediacy* made the translator dissatisfied with τὸν τῆς αὔριον or the like as a rendering of the Aramaic before him: he followed a right instinct in coining a new adjective from the common term for "the coming day." Lightfoot supports this derivation in his well-known discussion (*On a Fresh Revision*², p. 217 ff.), and it is adopted as certain by Schmiedel (Winer-Schmiedel *Gr.* i. p. 136 ff.), Deissmann

(*NTliche Studien Heinrici dargebracht*, 1914, p. 115 ff.), and Robertson *Gr.* p. 159.

On the other hand Debrunner (*Glotta* iv. (1912) p. 249 ff.: cf. Blass-Debrunner p. 75) prefers to regard ἐπιούσιος as a substantivizing of ἐπὶ τὴν οὐσαν [ἡμέραν], "for the current day," comparing ἐπιμήσιος (Polybius), "for the current month," ἐφημέριος, etc.; and in spite of the valid objection that ἡ οὐσα, unlike ἡ ἐπιούσα, has not been found with ἡμέρα understood, he has obtained the weighty support of Thumb (*Brugmann-Thumb*, p. 675). Moulton, from whose Grammar (II. § 120 b) the above brief account has been epitomized, gives his vote for ἡ ἐπιούσα as being on the whole the most probable etymology. See also Klostermann *ad Mt* 6¹¹ (in *HZNT*), and cf. *ZNTW* i. p. 250 ff., vii. p. 266 ff.

ἐπιπίπτω.

The idea of "hostility" appears in P Petr II. 18(2b)¹⁴ (B.C. 246) καὶ ἐπιπεσὼν ἔτυπεν [αὐ]τ[ὸ]ν κατὰ τοῦ τραχήλου: cf. P Flor II. 16S⁴ (iii/A.D.). In illustration of Mk 3¹⁰ Field *Notes*, p. 25, aptly cites Thuc. vii. 84 ἄθροοι γὰρ ἀναγκαζόμενοι χωρεῖν ἐπιπίπτων τε ἀλλήλοις καὶ κατεπάτων. The subst. ἐπίπτωμα is found in PSI III. 252²⁸ (iii/A.D. ?) as a medical term; cf. Hobart, p. 44, on the use of the verb in the TR of Ac 13¹¹.

ἐπιπλήσσω.

This NT ἀπ. εἶρ. = "rebuke," "reprove" (1 Tim 5¹), may be illustrated by BGU IV. 1138²² (B.C. 19) καὶ αὐτὸ(ν) ἐπιπλήξαι καταξῶς, and P Flor II. 241² (A.D. 254) . . . ἀπιτ . . . ν ἡ τοὺς σὺν αὐτῷ ἐπιπλήσσειν, where the editor translates "punish." The same strong sense appears in the use of the subst. (cf. 2 Macc 7³³) in P Tebt I. 41²³ (c. B.C. 119) τύχηι τῆς ἀρμοζούσης ἐπιπλήξῶς, "may receive suitable punishment" (Edd.), and so P Tor I. 1ⁱⁱⁱ⁻¹⁴ (B.C. 117-6). A good parallel to the NT passage is afforded by Epict. *Ench.* xxxiii. 16 with reference to approaches to indecent speech—ἀν μὲν εὐκαιρον ἦ, καὶ ἐπιπλήξῃον τῷ προελθόντι, "rebuke him who makes the approach" (see Sharp *Epict.* p. 72 f.), and for the sense of *severity* in the word cf. Eustath. on Hom. *Il.* x. 500 τὸ ἐπιπλ. καὶ κόπτειν λέγεται—ἔτι δὲ καὶ μαστίξῃεν—ἀφ' οὗ καὶ τὸ λόγοις ἐπιπλήσσειν εἰρηται (cited by Wetstein *ad* 1 Tim 5¹). See also Field *Notes*, p. 209.

ἐπιπορεύομαι.

In P Petr II. 10(1)¹¹ (c. B.C. 240) ἐ. is used of the "visit" of an administrator who makes extortionate demands on the hospitality of the natives—ἐπιπορεύεται ἡμῖν συντάσσων διδόναι εἰς τὰ ξένια χήνας ἰβ, ἡμῶν οὐ δυναμένων, "comes to see us, and orders us to give him for his entertainment twelve geese, this being out of our power" (Ed.). The verb is fairly common in legal documents = "proceed against," e.g. P Tebt II. 383²⁸ (A.D. 46) καὶ μὴ ἐπιπορεύεσθαι ἐκάτερον τῷ ἑτέρῳ [ἐ]φ' ἃ ὁ ἔτ[ε]ρος αὐτῶν κεκλήρωται τρόπῳ μηθενί, "and neither shall proceed against the other on any account in respect of the shares which each of them has received" (Edd.): see also Modica *Introduzione*, p. 120 f. For the simple meaning "journey to" cf. P Lille I. 37⁸ (after B.C. 241) συντετάχαμεν Μίυσει τῷ τοπ[ο]ργ[α]ματεῖ ἐπὶ τού-

τους ἐπιπορεύεσθαι τοὺς τόπο[υ]ς, *Chrest.* I. 116³ (ii/iii A.D.) θύε πᾶσι τοῖς θεοῖς, ἐφ' ἕκαστον ἱερὸν ἐπιπορεύου προσκυνῶν, and cf. such an expression as P Tor I. 1^{vii-13} (B.C. 117) καὶ μὴ ἐξείναι ἐπὶ τὰ τῶν τετελευτηκότων ἐπιπορεύεσθαι, where it is forbidden to "approach" the affairs of the dead, with the view of administering the inheritance, until certain conditions have been fulfilled: see the editor's note p. 166. We may add Heraclitus *Fragm.* 71 ψυχῆς πείρατα οὐκ ἂν ἐξέυροιο πᾶσαν ἐπιπορευόμενος ὁδόν' οὕτω βαθὺν λόγον ἔχει, "travelling over the whole road."

ἐπιρίπτω.

For this verb (for form see Moulton *Gr.* ii. § 41 (δ)) "used apparently as a stronger form" of ἐπιβάλλω, see P Tebt I. 5¹⁸³ (B.C. 118) μηδὲ τοὺς στρα[τη]γούς) . . . ἐπιρίπτειν μόσχους μηδὲ ἱερέα τρέφειν, "nor that the strategi force them (the inhabitants of the land) to feed calves and other animals for sacrifice" (Edd.), so 185 μηδὲ οἰνικά ἢ σιτικά γενή[ματα] ἐπιρίπτειν τιμῆς, and 219 μηδὲ . . . ἐπιρίπτειν τοῖς λινύφοις καὶ βυσσουργοῖς. Ἐκρίπτω occurs in P Lond 106¹³ (iii/B.C.) (= I. p. 61) τὰ τε σκεύη μου ἐξέριψεν εἰς τὴν ὁδόν.

ἐπίσημος.

In P Petr III. 73⁹ we hear of a shop—οὗ [ἐ]πίσημον Ν̄, "on which is the number 50" (Edd.): cf. BGU IV. 1132¹⁰ (B.C. 16) γῶν 5 ἐπίσημον, "a district with the number 6," and *Syll* 588³ (c. B.C. 180) δακτύλιον . . . ἔχοντα ἐπίσημον Ἀπόλλωνα. The adj. is common in connexion with money, e.g. P Ryl II. 160(c)ⁱⁱ⁻¹⁸ (A.D. 32) ἔχο (l. ἔχω) τὰς τοῦ ἀργυρίου ἐπίσημον καιφαλέον (l.—αίου) νομίσματος δραχμᾶς ἑκατόν, "I have received the capital sum of 100 drachmae of coined silver" (Edd.), *ib.* 154⁵ (A.D. 66), P Hamb I. 2¹⁴ (A.D. 59) ἀργύριον ἐπίσημον δόκιμον ἀρεστόν ἀνυπόλογον παντὸς ὑπ[ο]λόγου, P Tebt II. 392²³ (A.D. 134-5). For the metaphorical use, which alone is found in the NT, cf. *Michel* 544²⁶ (B.C. 114) ἐπίσημον τὴν ἑαυτοῦ [ἀρετ]ὴν κατέστησεν, BGU IV. 1086ⁱⁱ⁻⁴ (A.D. 160 or 183 or 215) ταύτης μου [τῆς ἐπιστ]ολῆς τὸ ἀντίγραφον δημοσίᾳ ἐν τε [ταῖς] μητροπόλεσι καὶ ἐν τοῖς] ἐπίσημοις τῶν νομῶν τόποις προθεῖναι φροντίσάτε, and P Kyl II. 153⁵ (A.D. 138-61), a will in which the testator makes provision for a ceremony to be performed at his grave—ἐν ταῖς ἐπ[ισ]τήμοις τοῦ ὄρους ἡμέραις, "on the high days of the cemeteries" (Edd.); similarly the Will of Abraham, Bishop of Hermonthis, about the end of vi/A.D., P Lond 77⁵⁸ (= I. p. 234, *Chrest.* II. p. 372), where reference is made to τὰς τοῦ θανάτου ἐπίσημους ἡμέρας in connexion with the rites accompanying mummification and interment, see P Lips I. 30 Intr., and cf. LXX Esther 5¹, 8¹³. In MGr ἐπίσημος = "official."

ἐπισιτισμός.

OGIS 200¹⁵ (iv/A.D.) θρέψαντες αὐτοὺς βόσειν τε καὶ ἐπισιτισμῷ ἀνών(ης).

ἐπισκέπτομαι

is common = "inspect," "examine," "inquire into," e.g. P Lond 887⁸ (iii/B.C.) (= III. p. 1) καὶ ἀνακαλεσ[ά]μενον αὐτ[ὸ]ν ἐπισκέψασθαι περὶ τούτων, P Hamb I. 25²

(B.C. 238) γράφ[ε]ις μοι ἐπισκεψάμενον περὶ ὧν ἐγκαλεῖ Διομέδων Κάλαι, P Petr II. 10(1)²³ (a complaint from the Royal Gooseherds) ἀποστέλει ἡμῶν τὸ ὑπόμνημα εἰς τὸ λογιστῆριον ἐπισκέψασθαι, "that you should send our minute to the Treasury Office to be examined" (Ed.), and P Tebt I. 58¹⁴ (B.C. 111) where a tax-farmer describes how by means of a bribe he had "obtained a view of" (ἐπισκεψάμενον) the document containing his rival's offer. For the passive see BGU I. 73¹⁵ (A.D. 135) (= *Chrest.* II. p. 228) ἐπιλαβοῦσι τὸν χρ[η]ματισμ[ὸν] ἐπε[σ]κε[μ]μένον, and P Ryl II. 426 Fr. 4 (ii/iii A.D.) fragments of a report on land, where, at the end of each section, the result of the ἐπίσκοψις is noted, as ⁹ ἐπισκέφθησαν ἄβρ(όχου) (ἀρ.) ἔκκοσι θ[ε]κτώ (cf. *Archiv* i. p. 151). The meaning "visit," as in Ac 7²³, is found in P Lille I. 6⁵ (iii/B.C.) διαβάντος μου . . . ἐπισκέψασθαι τὴν ἀδελφῆν; cf. the Christian amulet P Oxy VIII. 1151²⁸ (v/A.D. ?) ἴασαι καὶ ἐπισκέψαι καὶ τὴν δοῦλην σου Ἰωαννάν. With the use of the verb in Ac 6³ we may compare P Petr II. 37 2b verso⁴ (iii/B.C.) ἐπισκεψάμενος ἐν ἀρχῆι ἃ δεῖ γενέσθαι ἔργα, P Oxy III. 533²⁰ (ii/iii A.D.) ἐπισκέψασθε ἐκ τοῦ λογιστῆριου τοῦ στρα(τηγοῦ) ἐπιστολ[ῆ] τοῦ διοικητοῦ, "look out at the office of the strategus a letter of the diocetes" (Edd.). The *simplex* is found P Cairo Preis 48⁸ (ii/A.D.) τὸ μὲν πλοῖόν σοι, ὡς ἠθέλησας, σκέψομαι, and for ἐπισκέπτομαι see P Lond 106²⁸ (iii/B.C.) (= I. p. 61). For the title ἐπισκέπτης see P Lond 1171⁸³ (B.C. 8) (= III. p. 179) τιμῆς οἴνου τοῖς ἐπισκέπτ[αι]ς (δραχμὰς) κ, P Oxy III. 589 (ii/A.D.) ἐπισκέπτη τῶν παρὰ ποταμὸν ἑδαφῶν, P Flor I. 61⁴ (A.D. 210) ἐπισκέπτης γ[ά]ρ χειροτονήθη, and the exx. in P Strass I. 78 Introd., and for ἐπίσκεψις, P Par 62⁷ (B.C. 129) τὴν προσήκουσ[αν] ἐξ ἐπισκέψεως διάληψ[ι]ν ποιήσασθαι, P Oxy XII. 1446^{35, 82} (A.D. 161–210), *al.*

ἐπισκευάζω

is common = "repair," e.g. P Petr II. 13 (2)¹² (B.C. 258–3) of bridges—ἴνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφύσεως, *ib.* 20^{14, 7} (B.C. 252) πλοῖων μὴ ἐπισκευαζομένων ὑπὸ χερα, P Tor I. 1^{11, 1} (B.C. 117) ἐπισκευάσαντες τὰ καθειρημένα μέρη, P Ryl II. 161¹⁷ (A.D. 71), P Oxy IX. 1220¹³ (iii/A.D.), *ib.* I. 53⁵ (A.D. 316), *al.* For a fut. ἐπισκευῶ see PSI IV. 382³ (B.C. 248–7) γινώσκεις ὅτι συνειπάμεθά σοι τὴν πρῶταιν ἐπισκευῶν τοῦ πλοίου; cf. Meisterhans *Gr.* p. 180. We have no parallel for the use of the mid. in Ac 21¹⁵, where the meaning seems to be "having furnished ourselves for the journey" (see *Field Notes*, p. 135): Ramsay (*Hastings' DB* V. p. 398) prefers to think of the getting ready or saddling of horses, in view of such passages as Xen. *Hell.* v. 3, 1, etc. For the subst. ἐπισκευή = "repairs," see P Lond 1177¹⁷⁶ (A.D. 113) (= III. p. 186) τιμῆς ξύλων εἰς ἐπισκευὰς μηχ(ανῆς), P Oxy XII. 1450¹⁰ (A.D. 249–50) τοπικῶν εἰδῶν τῆς ἐπισκευῆς, *al.*

ἐπισκηνόω

On the force of this rare verb in 2 Cor 12⁹ see an interesting note in *ExpT* xxii. p. 312 f.

ἐπισκιάζω

is found in the mid. in Vett. Val. p. 111¹ γίνονται δὲ ἑτερόχροες συγγενήματα ἔχοντες φαλακροὶ ἐπισκιάζόμενοι

ἢ ὀφθαλμοπόνοι κτλ., and for the subst. see *ib.* pp. 3⁹, 109³⁰, etc. The LXX usage is discussed by Anz *Subsidia*, p. 289, and Hatch *Essays*, p. 4.

ἐπισκοπέω.

The NT (Heb 12¹⁵) connotation of this word "exercise oversight or care" may be illustrated by its common use as an epistolary formula in the closing salutations of letters, e.g. P Revill Mell p. 295¹² (B.C. 131–0) (= Witkowski *Épist.* p. 96) ἐπισκοποῦ <δ[ε]> καὶ τὰς ἀδελφὰς . . . καὶ Πέλοπα κτλ., P Lips I. 104¹⁸ (c. B.C. 96–5) ἐπισκοπεῖτ[α] ἡμᾶς Ἀλμῆντις, Ψευσοῖρις κτλ., P Oxy IV. 743⁴³ (B.C. 2) ἐπισκοπ(οῦ) τοὺς σοὺς πάντες, *ib.* II. 294³¹ (A.D. 22) ἐπισκοποῦ Δημητροῦ[ν] καὶ Δωρίωνα [τὸν πατ]ῆρα, P Giss I. 12⁷ ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας. For the verb = "inspect" see P Lille I. 1 verso²⁷ (B.C. 259–8) ὕστερον δὲ ἐπισκοποῦμενος τὸ περίχλωμα συνέκρινεν τὰ χρώματα ποῆσαι, P Tebt I. 30²⁵ (B.C. 115) ἐπισκοποῦντες διὰ τοῦ ἀπολογισμοῦ τοῦ ἑδάφους, "on examining the land-register" (Edd.). From the inscrr. we may cite *Syll* 802⁸² (iii/B.C.) ἀνώξε τὰν γυλιδ[ν] κα[ὶ] ἐπισκοπεῖ τὰ συντετριμμένα σ[κ]ε[ύ]η.

ἐπισκοπή.

A iv/A.D. Lycaonian inscrr. describes a bishop as—ἐκκοσι πέντε ὄλοις ἔτσιν τὴν ἐπισκοπὴν μετὰ πολ[λ]ῆς ἐπιτεμίας διοικ[ε]τήσας (*ExpT* VII. vi. p. 387; *C. and B.* ii. p. 543).

The subst. ἐπισκοπεία is found in the Royal Ordinances P Tebt I. 51⁶⁹ (B.C. 118), where reference is made to penalties incurred for making false returns "in connexion with the government inspections"—πρὸς τὰς βασιλικὰς ἐπισκοπείας.

ἐπίσκοπος.

The use of this word as an official title in pre-Christian times has been fully illustrated by Deissmann (*BS.* p. 230 f.) from the inscrr. From his exx. it is enough to recall the application of the word to communal officials in Rhodes, as *ILMae* 49^{43 ff.} (ii/i B.C.) where we hear of a council of five ἐπίσκοποι, and, more significant still in view of its later usage, the mention of an ἐπίσκοπος amongst the officials of the temple of Apollo at Rhodes in *ib.* 731⁸. To these instances we may add P Petr III. 36(a) verso¹⁷ where in a petition to the epimeletes the words occur—ἐπ[ι] τῶν ἀποδεδειγμένων ἐπισκόπων, "in the presence of the appointed supervisors" (Edd.), and the curious religious letter, P Par 63^{ix. 47 ff.} (B.C. 165) ἀπόκειται γὰρ παρὰ θεοῦ μῆνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις ζῆν, καὶ τῶν ἀνθρώπων . . . ἐπίσκοπόν ἐστιν τὸ δαιμ[όν]ιον καὶ νέμε[σις] ἀπὸ Δι[ὸς] τοῖς ὑπερῆφάνοις (cf. Jas 4⁶, 1 Pet 5⁶ from Prov 3³⁴). With this last may be compared the curse against any one who injures a sepulchral monument, *Syll* 891 (ii/A.D.), which concludes with the words ἐπισκόπους δὲ ἔχει Ἐρινύας, "let him have the Erinyes as his guardians," while the prayer for the man who respects it is—ἐπισκοπή δὲ Χάρις καὶ Ὑγεία, "may Grace and Health attend him." See also Boll *Offenbarung*, p. 143 where, with reference to the "eyes" of the four living creatures, the description of heaven with its thousands of star-eyes as ἐπίσκοπος is cited from Sextus Emp. ix. 54. In P Oxy VI. 903¹⁵ (iv/A.D.), an accusation

against a husband, the accused is said to have made a certain statement on oath ἐπὶ παρουσίᾳ τῶν ἐπισκόπων καὶ τῶν ἀδελφῶν, "in the presence of the bishops and of his own brothers," with which the editors compare P Lips I. 43 (iv/A.D.) where a bishop acts as judge. See also P Lond 981⁷ (iv/A.D.) (= III. p. 242), as restored by Wilcken *Christ.* I. p. 157, where a deacon writes "to his beloved and most reverend father"—καθὼς γέγραπται ἐν τῇ γραφῇ ὅτι Μακάριοι εἰσὶν οἱ ἔχοντες σπέρμα ἐν Σιών, τὰ νῦν ἡμεῖς ἔσμεν, ὅτι ἔχόμεν σε <ἐπί>σκοπον καὶ ἀγαθότατον πατέρ<α>.

For the distinctive NT use of ἐπίσκοπος it must be sufficient to refer to Hort's *Christian Ecclesia*, where it is shown that the word is descriptive of function, not of office, thus Phil 1¹ σὺν ἐπισκόποις καὶ διακόνους, "with them that have oversight, and them that do service [minister]" (p. 212).

ἐπισπᾶω.

For this strong verb cf. P Magd 24⁶ (B.C. 218) (as completed *Archiv* vi. p. 274) of an assault—Ψενοβάστις τῆι αὐτῆι δεξιᾷ χειρὶ ἐπισπασμένη τῆς ἀ[ναβολῆς τοῦ ἱματίου]. Cf. P Tebt I. 27⁴ (B.C. 113) περὶ τῶν ἐπισπασθησομ[ένων] εἰς τὰς γεννημ[α]τοφυλακίας, "concerning the persons to be made to undertake the custody of the crops" (Edl.), so ¹³, and *Syll* 929⁶⁰ (ii/B.C.) where the mid. ἐπισπασάντο = "brought in to help." In P Par 46¹⁰ (B.C. 153) (= Witkowski², p. 86) ἀλλὰ σὲ αὐτὸν μάρτυρα ἐπισπᾶσω, the verb = "to subpoena": cf. P Lond 1164 (J)⁶ (A.D. 212) (= III. p. 161) μετὰ κυρίου οὐ ἐκούσα ἐπισπᾶσατο πρὸς μόνην ταύτην τὴν οἰκονομίαν κτλ. For the meaning "persuade" cf. *OGIS* 223¹⁸ (iii/B.C.) καὶ νῦν πολὺ τι μᾶλλον ἐπισπᾶσμεθα, κατανοοῦντες τὸ εὐγενὲς ὑμῶν. The compound προσεπισπᾶω occurs in P Tor I. i^{viii}.30 (B.C. 117) πολυπραγμόνως δὲ προσεπισπᾶμενον τὴν τῶι στρατηγῶι καθήκουσαν ἐξουσίαν, "tum totis viribus distendens auctoritatem, quae Stratego competit" (Ed.).

ἐπισπείρω.

With the usage in Mt 13²⁶ cf. the subst. in P Tebt II. 375¹⁴ (A.D. 140) εἰ[ς] σπορὰν κ[αὶ] ἐπισπορὰν, "to be sown and resown" (Edl.), and the adj. in *ib.* I. 27³⁷ (B.C. 113) τῶν χλωρῶν καὶ τ[ῶ]ν ἄλλων ἐπισπόρων, "the green stuffs and the other second crops" (Edl.).

ἐπίσταμαι.

For this verb, which is common in Ac, it is sufficient to cite P Hib I. 40⁶ (B.C. 261) ἐπίστασο μένον (l. -οι) ἀκριβῶς, "you must clearly understand," P Tebt II. 408⁹ (A.D. 3) ἐπίσταμενος πῶς σε τίθειαι κὲ φιλῶ, "since you know how I esteem and love you" (Edl.), P Ryl II. 243⁸ (ii/A.D.) καὶ νῦν ἐπίσταμέθα σου τὸ σπουδαῖον, P Leid W^{xix}.9 (ii/iii A.D.) ἐπικαλοῦμαι σε (a god) . . . ὃν οὐδεὶς ἐπίσταται, ὃν οἱ (θεοὶ ἢ ἄγγελοι) προσκυνοῦσιν, P Oxy VIII. 1121²² (A.D. 295) τίνι ἐπαγόμενοι οὐκ ἐπίσταμαι, "on what inducement I cannot tell" (Ed.), and the common phrase regarding an illiterate person διὰ τὸ μὴ ἐπίστασθαι γράμματα, as in P Ryl II. 73¹⁹ (B.C. 33-30): cf. P Tebt II. 291⁴¹ (A.D. 162) ἀπ[ό]δεξιῖν δὸς τοῦ ἐπίστασθαι [ε]ρατικά [καλ] Αἰγύπτια γράμ[μα]τα. See also *Syll* 726⁶⁴ (B.C. 301-0) εἰδότες ὅτι ἐπίστανται χάριτας ἀποδιδόναι οἱ θιασῶται. The acc. of the person (as in Ac 19¹⁵), which LS (s.v. II. 3) describe

as rare, is used by Musonius p. 12⁵, where he characterizes τὴν φιλοσοφοῦσαν as παράδειγμα . . . χρηστὸν ταῖς ἐπισταμέναις αὐτῆν: see also P Leid cited *supra*.

ἐπίστασις.

P Amh II. 134⁹ (early ii/A.D.) ἔρω (l. ἐρωτῶ) οὖν σὲ πρὸς ἐπίστασιν τῶν ἄλλων ἐκδικῆσαι αὐτόν, "I ask you therefore, in order to check the other elders (?), to vindicate him" (Edl.), similarly P Oxy XII. 1465¹⁶ (i/B.C.). For the meaning "attention," which some commentators find in 2 Cor 11²⁸, we may add to the Polybian passages referred to by Grimm-Thayer, Aristes 256 ἵνα δ' ἐπίστασιν τούτων λαμβάνωμεν, θεραπεύειν δεῖ τὸν θεόν, "but we must pray to God for the gift of a regard for these things" (Thackeray) But both in 2 Cor *l.c.* and Ac 24¹² (cf. 2 Macc 6²) the word is best understood = "onset," or "caballing (conspiring) against" (Souter). For the obscure phrase ἐν ἐπιστάσει καὶ ἐν ἀπολογισμῶ applied to land, see P Tebt I. p. 57⁶ ff.

ἐπιστάτης

in its original sense of "superintendent," "overseer," found in a number of different connexions, e.g. ἐ. εἰρήνης κώμης (P Oxy I. 64²—iii/iv A.D.), ἐ. τοῦ ἱεροῦ (P Par 26²²—B.C. 163) and τῶν ἱερῶν (P Leid G⁴—end of ii/B.C.), ἐ. τῆς πόλεως (BGU III. 1006⁶—iii/B.C.), ἐ. τῶν φυλακῶν (P Tebt I. 5¹⁵⁹—B.C. 118). For further particulars regarding ἐ. τῆς κώμης, a local justice, see *Archiv* iv. p. 35 ff., and for ἐ. τοῦ ἱεροῦ Preisigke *Prinz-Joachim-Ostr.* p. 60 ff., and for the word generally Preisigke *Fachwörter*, p. 89 f. The verb ἐπιστατέω is found in P Oxy XII. 1413²⁰ (A.D. 270-5). In connexion with the Lukan use of the subst. applied to Jesus instead of the Hebrew 'Ραββί in the sense of "Master," Rouffiac (*Recherches*, p. 56f.) refers to an ἐπιστάταν τῶν παιδῶν (*IG* XII. 1, 43), apparently a sort of headmaster, and to τὸν ἐπιστά[την τὸ]ν τῶν ἐφήβων, whose duty it was τ[ὰ]ς ψυχ[ὰς] πρὸς ἀρετὴν καὶ πάθος ἀνθρώπινον προάγεσθαι (*Priene* 112⁷ ff.—after B.C. 84). He adds that the vocative was often used in the Greek gymnasia when the ephebi addressed their masters. See also Dalman *Words of Jesus*, p. 336.

ἐπιστέλλω.

For the meaning "send," "send to," cf. P Amh II. 33³⁵ (c. B.C. 157) αὐτόν τε πρὸς ἡμᾶς μετὰ φυλακῆς ἐπιστείλατε, P Oxy II. 276¹⁸ (A.D. 77) παρηληθέναι πα[ρ] αὐτῶν τὰς ἐπισ[τ]αλείσας (sc. ἀρτάβας) α[ἰ]ν[τ]οῖς. The general use of the verb, however, is in connexion with sending a letter or other written communication, as in P Par 61² (B.C. 156) τῆς πρὸς Δωρίωνα ἐπιστολῆς τὸ ἀντίγραφον ὑπόκειται νομίσαντες οὖν καὶ πρὸς ὑμᾶς τὰ αὐτὰ ἐπιστάλθαι, σκοπεῖτε ἵνα μηδὲν παρὰ ταῦτα γίνηται, *ib.* 63¹⁵⁶ (B.C. 164) (= P Petr III. p. 34) ἐν τοῖς περὶ τούτων [ἐ]πισταλμένοις χρηματισμοῖς, "in the communications we have sent to you dealing with these matters" (Mahaffy), P Fay 26⁴ (A.D. 150) πρὸς [τὸ] ἐπισταλὲν ἡμῖν ὑπὸ σοῦ ἐπίσταμαι, BGU IV. 1081⁶ (ii/iii A.D.) εὐ ποιήσ[ει]ς ἐπιστείλας ἡμῖν περὶ τῆς σῆς ὑγίας, P Fay 133¹³ (a letter—iv/A.D.) μοι ἐπίστελον, "send me word." From the usage of the word in official documents the meaning readily passed over into "instruct," "enjoin,"

as in Ac 15²⁰ (RV marg.), Heb 13²²; cf. e.g. P Ryl II. 121¹³ (ii/A.D.) ἀξιῶ [ἐ]πιστάλη[ν]αι τοῖς τῆς [π]όλεως γραμματεῦσι [ἐ]πίτροπον αὐτῷ καταστα[θῆ]ναι, "I request that an order be sent to the scribes of the city for the appointment of a guardian for him" (Edd.), P Fay 31²⁰ (c. A.D. 129) διὸ προσαγγέλλω ὅπως ἐπιστάλη τῷ τῷ γραφεῖον Θεαδελφείας συνηρημα[τῆ]ειν μοι ὡς καθήκει, "I therefore give notice, in order that instructions may be sent to the director of the record office of Theadelphia, duly to join me in the transaction of the business" (Edd.), P Strass I. 5¹⁸ (a decision of the prefect—A.D. 262) ἐπιστ[ε]λῶ τῷ στρατηγ[ῶ]φι, P Oxy IX. 1194⁸ (c. A.D. 265) δύναται ἐπιστάληναι τῷ στρατηγ[ῶ] τῷ ἄ δέοντα, "the proper measures can be communicated to the strategus," and hence in BGU I. 144^{ii.3} (iii/A.D.) ἐπιστάλη (ἡ) ὑπὸ ἐμοῦ, virtually—"he was confirmed by me" in a certain office. See further Laqueur *Quaestiones*, p. 16 f. where it is shown that in letters written by Roman Emperors or Magistrates ἐπιστέλλω is always = "write" rather than "send," e.g. *CIG* III. 3835⁴ ἐπέστευλα αὐτῷ δηλῶν τὸ πᾶγμα ἔδον. ἐπέστευλα δὲ Ἐσπερῷ τῷ ἐπιτρόπῳ, and cf. P Hamb I. p. 77 for the ending of ἐπιστάματα, official acts or decisions in letter form, with ἐπιστέλλω, or ἐπέστευλα, or ἐπιστέλλεται σοι. With this the NT usage cited *supra* corresponds: cf. also Ac 21²⁵ N.

ἐπιστήμων.

For this adj. (Jas 3¹³, cf. Deut 1¹³, 4⁶), which carries with it a certain idea of "expert" knowledge, see P Oxy XII. 1469¹² (A.D. 298) ἀεὶ γὰρ ὁ δημόσιος γ[ε]ωμέτρης ἐπιστήμων ὢν τῶν τόπων [ν] αὐτῶν κτλ., and cf. the use of the subst. in P Fay 106²² (c. A.D. 140) οἱ τὴν ἰατρικὴν ἐπιστήμην μεταχειρίζομενοι, "those practising the profession of physician," P Oxy VI. 896⁵ (A.D. 316) ζωγράφου τὴν ἐπιστήμην, "a painter by profession." In Vett. Val. p. 211¹⁸ τὸ γὰρ θεῖον βουλῆθεν προγινώσκων ἀνθρώπους τὰ μέλλοντα εἰς φῶς προήγαγε τὴν ἐπιστήμην, δι' ἧς τὸ καθ' αὐτὸν ἕκαστος προγινώσκων εὐθυμότερος μὲν πρὸς τὸ ἀγαθόν, the editor defines ἐπιστήμη as "mathesis." The noun survives in NGr = "knowledge," "science."

ἐπιστολή.

Preisigke in his *Fachwörter*, p. 90, has classified various more or less technical usages of this common word. Thus in P Amh II. 64¹⁰ (A.D. 107) the copy of an official letter addressed to the strategus with reference to the public baths of Hermopolis is headed—ἀντίγραφον ἐπιστολῆς, and in P Hamb I. 18^{ii.6} (A.D. 222) a συνκολ(λήσιμον) is mentioned αὐθ(εντικῶν) ἐπιστολ(ῶν) καὶ βιβλ(ιδίων) ὑποκεκολ(λημένων). In BGU IV. 1046^{ii.5} (not before A.D. 166) (= *Chrest.* I. p. 315) we learn that the persons selected for certain public duties were appointed by the epistrategus—δι' ἐπιστολ(ῆς) κομισθ(είσης) καὶ προγρα(φείσης) ("openly placarded up"); while in *Chrest.* I. 26¹⁶ (A.D. 135) a petition, instead of being lodged in the usual way as a ὑπόμνημα, takes the form of an ἐπιστολή: see Wilcken's note *ad l.* In BGU IV. 1135⁷ (prob. B.C. 10) κατὰ νομογραφικὴν ἐπιστ[ολή]ν, the word is = "despatch," and in the business letter P Giss I. 105⁰ (v/A.D.) λήμψης ἐπιστολάς it is = "receipt." The range of the word was thus wide, and its official usage in the above-noted instances may serve as a needed corrective to the over-emphasis which Deissmann (*BS*, p. 3 ff., *LAE*,

p. 217 ff.) is inclined to lay upon the "popular" character of the Pauline ἐπιστολαί: see Milligan *Documents*, p. 94 f.

We may further cite BGU III. 827²⁰ (undated) ἰδοῦ δ[η] τρίτην ἐπιστολήν σοι γράφω, which recalls 2 Pet 3¹ with an opening like 2 Cor 12¹⁴, and P Oxy XII. 1409² (A.D. 278) τῆς γραφείσης ἐπιστολῆς εἰς κοινὸν ἡμῖν στρατηγ[οῦ] καὶ δε-καπρωτοῦ, with reference to a "circular letter" addressed to the strategus and δεκάπρωτοι of the Heptanomia and Arsinoite nome by the dicecetes. For the diminutive it is enough to refer to the soldier's letter to his mother, *ib.* 1481³ (early ii/A.D.), in which he explains the reason why he has been so long in sending her an ἐπιστόλιον—διότι ἐν παρεμβολῇ ἡμι καὶ οὐ δι' ἀσθένει[αν], ὥστε μὴ λουπῶ, "that I am in camp, and not that I am ill; so do not grieve about me" (Edd.), and P Par 45⁴ (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου χρῆσιμα τῶν σῶν πραγμάτων ἄ σοι δεδύνημαι διασαφῆσαι διὰ τοῦ ἐπιστολλῶν, cf. 2 Cor 10¹¹.

ἐπιστομίζω.

To the exx. of this rare verb (Tit 1¹¹), we may add Philostr. *Opera* ii. p. 122⁸ (ed. Kayser) ἐπεστομίζων αὐτόν, and *ib.* p. 370²⁴. Cf. also the use of ἐνστομίζω in the magical papyrus P Par 574²¹⁷⁴.

ἐπιστρέφω

is used literally = "turn" or "turn back" in P Tebt I. 138 (late ii/B.C.) ἐπιστρέψας καὶ σπασάμενος ταύτην (sc. τὴν μάχαιραν). The word has a certain ethical significance in P Oxy III. 486⁸⁰ (A.D. 131) τοῦ Σ[αραπίωνος] μὴ ἐπιστραφέντος ὥστε κ[ατα]πλευσῆσαι, "but S. has paid no attention to the instruction to sail down" (Edd.), BGU I. 367 (ii/A.D.) οἱ ἀδελφοὶ Ἀ. καὶ Ὡ. ὀφείλοντές μοι κατ' οὐδὲν ἐπιστρέφονται ἀποδῶναι μοι, "the brothers II. and H., although they owe me (money), do not show the smallest inclination to repay me," P Fay 128³ (iii/A.D.) οὐκ ἐπέστρεπται ὁ Ποντικός λαβεῖν τὴν οἰκίαν παρ' ἡμῶν, "Ponticus has not shown any inclination to take the house from us" (Edd.). On the misleading translation of the verb by "am converted" in the AV see *Field Notes*, p. 8 f., and especially p. 246 ff. The absolute use of the verb in certain portions of the LXX is discussed in Thackeray *Gr.* i. p. 53: see also Anz *Subsidia*, p. 289 f. For the moral sense of "conversion," as in Ac 3¹⁹, Sharp (*Epict.* p. 73) cites Epict. ii. 20. 22 ἴν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον.

ἐπιστροφή

occurs = "attention," "regard" in a prisoner's petition P Petr II. 19 (2²) (iii/B.C.) καλῶς οὐμ ποιήσεις ἐπιστροφήν [μου] ποιησάμενος, ἐρρέιμαι γὰρ κακῶς διακείμενος ἀπ' ἐκείνου: cf. PSI IV. 380⁸ (B.C. 249-8), and *Michel* 543⁸ (c. B.C. 200) ὁ δῆμος ἐπιστροφῆς ἀξίαν πρόσευξιν . . ποιούμενος. In *Chrest.* I. 176¹² (probably time of Nero) the lessee of an olive-yard complains of certain outlays that he had been obliged to make—μηδεμίαν μου ἐπιστρ[ο]φήν ποιησάμενων αὐτῶν (sc. τῶν προστώτων): cf. *Syll* 790⁷⁸ (i/B.C.) ὑπολαμβάνομεν δὲ ἀναγκαί[ον] εἶναι καὶ συμφέρον γενέσθαι τιὰ περὶ τούτων ἐπιστροφῆν with reference to the renewal of trees that had been destroyed. On the deepened meaning which this and similar words assumed in the language of Christianity, see Milligan *Documents*, p. 58 f., and cf. Hobart, p. 172 f.

ἐπισυνάγω.

For this verb cf. *OGIS* 90²³ (Rosetta stone—B.C. 196) ὡς ἂν ἐκ πολλοῦ χρόνου συνεστηκυίας τῆς ἀλλοτριότητος τοῖς ἐπισυναχθεῖσιν εἰς αὐτὴν (sc. Δίκων πόλιν) ἀσεβείαν, *Syll* 318²³ (B.C. 118) ἐπισυναχθέντων τῶν Γαλατῶν ἰππέων ἐτι πλειόνων. It is used of "accumulated" interest in P Grenf II. 72⁸ (A.D. 290–304) with reference to a loan of 2 talents—ἄπερ σοι ἀποδώσω σὺν τοῖς ἐπισυναχθεῖσι τόκοις ἄχρι ἀποδόσεως, and so P Flor I. 46¹⁴ (iii/A.D. *ad init.*). See also Milligan *Thess.* p. 96.

ἐπισυναγωγῆ,

which in Bibl. Greek is confined to 2 Macc 27, 2 Thess 2¹, Heb 10²⁵, has been pronounced by Cremer "unknown in profane Greek," but Deissmann (*LAE*, p. 101 ff.) cites it from an inscr. from the island of Syme not later than B.C. 100, *IG* XII. 3 Suppl. No. 1270¹¹ τὰς δὲ ἐπισυναγωγὰς τοῦ διαφόρου γινομένας πολυχρονίου, "the collection, however, of the sum (to defray expenses) taking a long time."

ἐπισημαίνω.

We have no citation for this NT ἄπ. εἰρ. (Mk 9²⁵), but ἐπιτρέχω is used in the curious title of a minor village official in P Fay 107⁷ (A.D. 133) ὦν χάριν ἀξιῶ συντάξει τῷ τῆς κώμης ἐπιτρέχοντι ποιήσασθαι τὴν καθήκουσαν ἀναζήτησιν, "wherefore I entreat you to give instructions to the village inspector to hold the due enquiry" (Edd.): cf. *ib.* 23² (ii/A.D.) Σαραπίων . . . δοθείς εἰς ἐπιδρομ(ήν) τῆς μητροπόλεως) and see Jouguet *La Vie Municipale*, p. 267.

ἐπισύστασις.

This word which is found in the LXX (Numb 16⁴⁰, 26⁹, and 1 Esdr 5⁷³ A) and in the received text of Ac 24¹², 2 Cor 11²⁴, may be illustrated from *Syll* 325²⁷ (i/B.C.) διὰ τὰς τῶν κρατούντων τῆς χώρας βαρβάρων ἐπισυστάσεις, where the thought of "hostile" combination is prominent: see further *Field Notes*, p. 185 f. On the other hand the verb is sometimes used practically = "appoint," as when certain πρεσβύτεροι of the village of Karanis grant one of their number a certificate stating that they had appointed him their deputy in the collection of the beer-tax—P Lond 255¹⁰ (A.D. 136) (= II. p. 117) ἐπισυνεστάκαμέν σοι ἀνθ' ἡμῶν (i. ἡμῶν) πρακτορεύειν (i. —ειν) κ αὐ) χιρῖζιν (i. χειρίζειν) τὴν δὲ ζυτηρὰν κτλ.: cf. *ib.* 306⁸ (A.D. 145) (= II. p. 118) τὸν [ὄ]μολογοῦντα συνεσταμένον τὸν Σα[το]μρίλον πρακτορεύοντα.

ἐπισφαλής.

This adj., which is peculiar to Lk in the NT (Ac 27⁹: cf. Hobart, p. 201) appears *ter* in *Menandrea*, e.g. p. 14¹²⁶ δνγ' ἐπισφαλὴ φύσει | τὸν βίον ἀπάντων τῆ προνοίαι δεῖ, πάτερ, τηρείν.

For the adv., as in Sap 4¹, cf. P Oxy I. 76²⁰ (A.D. 179) νοσήσας ἐπισφαλῶς ἔχει, "has fallen ill and is in a precarious condition" (Edd.).

ἐπισχύω.

An interesting parallel to Lk 23⁵ is afforded by Vett. Val. p. 48⁶ τῶν δὲ τοιούτων καὶ ὁ λόγος ἐπισχύσει πρὸς συμβουλῶν ἢ διδασχῆν. For the compound συνεπισχύω see BGU IV. 1189¹⁴ (B.C. 1) ἀξιῶ ἂν φαίνονται ἐπιτάξει τῷ αὐτῷ τοπάρχῃ συνεπισχύνει μοι κτλ.

ἐπισωρεύω.

Vett. Val. p. 332²⁴ ἐκ τούτων γὰρ συνορᾶται καὶ εὐκατάληπτα γίνεται τὰ πολλὰ χρόνῳ <καί> καμᾶτῳ ἐπισωρεύοντα τοῖς ἀνθρώποις τὴν παρὰ τούτων ἐνέργειαν: cf. p. 344¹³. Epict. i. 10. 5 λοιπὸν ἐν ἐξ ἑνὸς ἐπισσεώρευκεν, "has gone on adding to his heap ever since" (Matheson).

ἐπιταγή.

The ordinary meaning appears in a fragmentary letter P Flor II. 119⁵ (A.D. 254) ὅπως . . . ἐπιταγὴν λάβωσιν, with reference to an "order" or "instruction" given to certain fishermen. The use of the word in Paul to denote a *divine* command (Rom 16²⁶, 1 Tim 1¹, Tit 1³) is in accord with its technical use in dedicatory inscriptions. Thus in *Syll* 786⁴ Isias dedicates an altar to the Mother of the gods κατ' ἐπιταγὴν, "by command" of Cybele herself conveyed in dream or oracle, as Dittenberger remarks. He compares other formulae like κατὰ μαντείαν, κατ' ὄναρ, καθ' ὄραμα. See also *Syll* 805³ (Rom.), *IG* XII. 1, 785. It is at least possible that this connotation may be present in 1 Cor 7⁶, 2 Cor 8⁸. Add the Phrygian inscr. Ἀγαθῆ τύχη Σόλων ἱερὸς κατὰ ἐπιταγὴν Δ[ι] Δίῳ εὐχὴν καὶ ἑαυτῷ ζῶν, which Sir William Ramsay (*Stud. in the East. Rom. Prov.* p. 275) cites in illustration of the old Phrygian custom of consecrating any sacred place by a grave. "Here Solon, in service at an Anatolian hieron, was ordered by the god to fulfil a vow, and in the same act of dedication he made the grave for himself." Cf. also the stele inscr. in *JHS* xxvi. (1906), p. 28 Οὐάρι(ο)ς . . . Πωλλίων κατ' ἐπιταγὴν τοῦ θεοῦ ἀνέθηκα εἰκετεύων.

For ἐπίταγμα, see P Oxy XII. 1469³ (A.D. 298) ἐν τοῖ[ς] καθ' ἡμᾶς ἐπιτάγμασιν, "in commands concerning us." According to the editor's note ἐπίταγμα is used in P Grenf I. 18⁸ (B.C. 132) τοῦ ἐπιτάγματος ἱπάρχου of a "reserve" of cavalry, but see *contra* Schubart in *Archiv* ii. p. 149.

ἐπιτάσσω.

P Eleph 13⁴ (B.C. 223) ὁ δὲ ἐπήνει μόνον, ἐπέταξεν δ' οὐθέν, P Tebt I. 59⁸ (B.C. 99) ἐπιτάσσοντές μοι προθυμότερον διὰ τὸ ἀνωθεν φοβέσθαι καὶ σέβασθαι τὸ ἱερόν, P Oxy II. 294²¹ (A.D. 22) (= *Selections*, p. 35) ὡς ἐπέταξεν ὁ ἡγεμῶν. *ib.* 275¹¹ (A.D. 66) (= *Selections*, p. 55) ποιοῦντα πάντα τὰ ἐπιτασσόμενα αὐτῷ—of an apprentice, *ib.* XII. 1480⁶ (A.D. 32) οὐκ ἡμέλησα περὶ οὐ μοι ἐπιτέταχας, "I did not neglect your instructions" (Edd.).

ἐπιτελέω.

For this verb in connexion with the performance of religious duties cf. P Leid G²¹ (B.C. 181–145) ἔ[να] τυχῶν τῆς παρ' ὑμῶν φιλ[αν]θρ[ω]πίας. [ἐ]πιτελῶ τὰς τῶν θεῶν λειτουργίας, P Tebt I. 6⁴⁸ (B.C. 140–39) ἐπιτελεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπὲρ ἡμῶν καὶ τῶν τ[έ]κνων, *ib.* II. 294¹¹ (A.D. 146) τὰ τῆ προφητεῖα προσηήκοντα ἐ[πι]τ[ε]λ[ε]ῖν, *ib.* 292²¹ (A.D. 189 90) τὰς ἐπιβαλλούσας ἱερουργίας ἐπιτελεῖν, and from the inscr. *Priene* 108²⁷ (after B.C. 129) τὰς τε θυσίας ἐπετέλεσεν, *al.* (cf. Rouffiac *Recherches*, p. 66). The word is very common = "accomplish," "complete," any work or duty. Thus P Tor I. 1^{viii.15} (B.C. 117) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, P Par 63¹⁶ (B.C. 164) (= P Petr III. p. 18) ἕκαστα δ' ἐπιτελεσθῆ κατὰ τὸν ὑποδειγμένον ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι

τρόπον, "that everything be performed in the manner laid down in the minute sent to you by us" (Mahaffy), *ib.* 26²⁸ (B.C. 163-2) ἡμῖν μὲν ὑπέσχετο τὸ προκειμένον ἐπιτελέσειν (for form see Mayser *Gr.* p. 357), "promised us that he would perform what he had been directed to do." So in connexion with building P Grenf I. 21¹⁷ (B.C. 126) ἔως ἀν ἐπιτελέσωσι—of a dove-cote, P Ryl II. 161¹⁶ (A.D. 71) ἀν[ο]ικοδομοῦντος καὶ ἐπιτελοῦντος [καὶ ἐπισκ]ευάζοντος—of a priest's chamber, or with agricultural operations *ib.* 166²⁰ (A.D. 26) τὰ δὲ γεωργ[ι]κὰ ἔργα πάντα ἀ[ε]ξω καὶ ἐπιτελέσω καθ' ἕ[τε]ρος, PSI I. 57²³ (A.D. 52) προήγμ[ε]θα ἐγβήναι τῆς τοῦ κλή(ρου) γεωργ(ίας) τὸ καθήκον ἐπιτελέσας, and with the execution of a deed in P Oxy III. 483³⁴ (A.D. 108) διὸ ἐπιτελεῖτε ὡς καθήκ(ει). In BGU IV. 1062¹⁹ (A.D. 236-7) the verb is used of a payment—πάντα ἐπιτελέσασα τῇ αὐτῇ ὠνῆ ἀνήκει, and in P Giss I. 39¹¹ (B.C. 204-181) ὁ γέγραφα σοι διὰ τῆς συγγραφῆς, ὥστε ἐμὲ ἐπιτελέσαι, ἐγὼ ἐπιτελέσω ἀνευ λόγου παντὸς ὄτι νοσοῦν τὸ πρὸς σε, the editor notes that ὥστε ἐμὲ ἐπιτελέσαι is dependent on the foregoing ὁ γέγραφα σοι. For a weakened sense corresponding to our "do," cf. P Oxy VIII. 1118¹⁰ (i/ii A.D.) ἐξαλλοτριώσοντα καὶ ἐπιτελέσοντα ὁ εἰς αἰρῶμαι, "alienate it (mortgage property) and do with it whatever I choose" (Ed.), P Ryl II. 105²⁷ (A.D. 136) ἐπιτέλ(εσον) ὡς καθ(ήκει) "do what is proper" (Edd.). For the adj. see *Michel* 1001¹⁸ (c. B.C. 200) ἐντειλαμένου ἐπιτελή με ποιῆσαι τὰν τοῦ πατρὸς αὐτοῦ Φοίνικος ἐντολάν. In the same inscr. the daughter's name is seen to be Ἐπιτέλεια.

ἐπιτήδειος.

For τὰ ἐπιτήδεια, "the necessaries of life," as in Jas 2¹⁶, cf. P Hib I. 110¹⁰ (c. B.C. 270) where payments are made εἰς τὰ ἐπιτήδ[ε]ια, and P Lond 1159³ (A.D. 145-7) (= III. p. 112) ἐπὶ παροχῆς τῶν ἐτοιμαζομένων ἐπιτηδείων with reference to furnishing provisions and other supplies in view of an impending official visit. See also P Ryl II. 238⁸ (A.D. 262) παρασχεῖν τὰ ἐπιτήδεια πάντα, "to provide all that is necessary" for certain huntsmen, P Giss I. 85¹³ τὰ ἐπιτήδεια τῇ σχολῆς (i. σχολῆ), and for the superlative P Oxy III. 472⁸ (c. A.D. 130) ὁ υἱὸς ἐπιτηδειότατος. P Strass I. 32¹³ (A.D. 261) ἑυγὸν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδειότερον αὐτῷ παράσχεις shows the comparative where the context demands a superlative: see *Proleg.* p. 78. In P Fay 22²⁴ (i/A.D.) a husband undertakes to provide for his divorced wife τὰ ἐπιτηδέια, in a manner befitting her rank. The adj. is common along with εὐπορος, e.g. BGU I. 235¹² (ii/A.D. ?) εὐπόρους καὶ ἐπιδηδίο[us] (i. ἐπιτηδείους) γνώμη καὶ κινδύ[ν]ων (i. —ύνω), P Oxy IX. 1187¹¹ (A.D. 254) δ[ύ]τα εὐπορον καὶ ἐπιτηδειον, "being a person of means and suited for the post" (Ed.), of a phylarch. For the meaning "convenient" cf. P Hib I. 83¹⁰ (c. B.C. 258-7) οὐ γὰρ ἐπιτηδείος (i. —όν?) ἔστιν, P Tebt II. 409¹¹ (A.D. 5) εἰδῶς ἔτι ἐπιτηδεί[σ]ιν [σο]. The adv. may be illustrated by P Oxy VI. 938⁸ (iii/iv A.D.) ἠπέλιθην καὶ νῦν σοι γράψαι ὅπως αὐτῆς ὄρας γομωσασθῆναι (i. γομωθῆναι) ἐπιτηδείως τὰς σαργάνας ποιήσας ἀποστελεῖς, "I hasten to write to you now once more and beg you instantly to get the baskets properly laden and send them off" (Edd.), and the subst. ἐπιτήδευμα (common in the LXX) by Vett. Val. p. 73²⁰ τοὺς δὲ ἐκ τῶν ἐπιτηδευμάτων καρποὺς οὐ λαμβάνουσι.

ἐπιτιμημι

is construed with the acc. and dat., as in Ac 28¹⁰, in BGU IV. 1208¹⁴ (B.C. 27) ὁ ἐπιτέθεισα[ι] τοῖς παρ' αὐτοῦ [πιττάκ]ιον, *ib.* 1139⁷ (B.C. 5) Πάρρηος . . . αὐτῇ ἐπέθηκεν Πρῖμα (cf. Mk 3¹⁶ ff.), P Ryl II. 81⁹ (c. A.D. 104) τὴν γὰρ ὅλον τοῦ πράγματος ἐξουσίαν τοῖς κατασπ[ι]ροῦσι ἐπέθεμην, "for I gave the inspectors of sowing the conduct of the whole matter" (Edd.), and with the acc. alone in *ib.* 121¹⁰ (ii/A.D.) τ[ὰς] σφραγίδας ἀς ἐπέθηκ[ε], "the seals which he affixed" (Edd.). In BGU IV. 1019⁷ (mid. ii/A.D.) we have δὲ ἔδωκεν τὸν στρατηγὸν τοῦ νομοῦ εἰς τ[ὸ] πέρας ἐπιτείνειν τ[ῆ]ν λογοθεσίαν. For the meaning "persuade," "enjoin," cf. P Oxy X. 1255⁸ (A.D. 292) ἐπειθεμένου σου ἡμῖν, *ib.* 1265¹¹ (A.D. 336) ἐπέθετό μοι ἡ σὴ ἐμμέλεια ἐγγράφως δηλώσαι, "your grace enjoined me to state in writing" (Edd.), and for the meaning "attack," "assault," as in Ac 18¹⁰, cf. P Tebt I. 15¹¹ (B.C. 114) καὶ τὸν τούτου υἱὸν Μάρωνα ἐπιτεθείσθαι τῷ Πολέμωνι, *ib.* 53¹⁰ (B.C. 110) ἐπιθέμενοι ληστικῶι τρόπωι, and so BGU IV. 1061¹⁴ (B.C. 14): cf. P Flor III. 332⁷ (ii/A.D.) ἀλλ' ἐπιτρεῖ νῦν μετὰ καὶ ἄλλων γυμναστικῶν φίλων πῶς ἐπιθηταί μοι ἀπόντος σου, and see *s.v.* ἐπίθεσις. With the use of the verb = "add to" in Rev 22¹⁸ as opposed to ἀφαιρέω, cf. προστίθημι in *Cagnat* IV. 1028²⁰ ἐὰν δὲ τις πρὸς ταύτας τὰς συνθήκας κοιη(ι) βουλή(ι) προσθῆναι ἢ ἀφελῆν βούλ[ω]νται ὁ δῆμος καὶ ἡ βουλή κτλ.

ἐπιτιμῶ

= "censure," "lay under a penalty," as notably in Mk (see Allen *ad* Mk 8³⁰), may be illustrated from P Magd 24⁵ (B.C. 218) ἀγανακτήσαντας δέ μου καὶ ἐπιτιμῶντος αὐτῆι, P Par 42⁷ (B.C. 156) μεταπεψάμενος οὖν αὐτὸν καὶ τὸν φυλακίτην ἐπέτιμων αὐτῷ. P Oxy X. 1295⁵ (ii/iii A.D.) ἐὰν δὲ μέλλης οὕτω αὐτῷ ἐπιτιμᾶν, and *Syll* 177⁵⁵ (B.C. 303) ὅπως, ἐὰν τινες φαίνωνται μὴ τὰ βέλτιστα νομογραφούντες, ἀλλ' ἀνεπιτήδεια, αὐτοῖς ἐπιτιμῶμεν καὶ ζημῶμεν. In PSI IV. 356⁷ (B.C. 253-2) ἐπιτετιμῆται is used of χόρτος that has been "augmented" in price. For ἐπιτιμῆ = "penalty," "fine," see P Petr III. 20 *verso*¹⁵ (B.C. 246) τὰς ἐπιτιμὰς εἰς τὸ βασιλικόν, and for the corresponding use of τὸ ἐπίτιμον, see P Gen I. 20¹⁵ (ii/B.C.) προσαποτισάτω ἐπίτιμον παραχρήμα, P Oxy II. 275²⁹ (A.D. 66) (= *Selections*, p. 57) ἐπίτιμον δραχμὰς ἑκατόν, *ib.* X. 1282¹⁰ (A.D. 83) τὸ τε βλάβος καὶ ἐπίτιμον, "the damages and a fine," and the large number of exx. from iii/B.C. to iv/A.D. in Berger *Strafklauseln*, p. 5. Berger (p. 14) also recalls the rare use of ἐπίτιμον = contraband goods," as P Tebt I. 39¹⁰ (B.C. 114) ἐλαϊκὸν ἐπίτιμον, "contraband oil" (Edd.): cf. P Petr II. 30 (f)² ἀπέφαιεν παῖς ὑπάρχειν ἐπίτιμον ἐν τῷ Μητροδώρου ἐποικίω (δραχμὰς) ρῶ, where Mahaffy translates "the slave showed that there was an assessable value (?) in the dwelling of Metrodorus worth 150 drachmae."

ἐπιτιμία.

For this NT ἄπ. ἐρ. (2 Cor 2⁶, cf. Wisd 3¹⁰) = "punishment," "penalty," cf. the use of ἐπίτιμιον in P Hal I. 1²⁰⁸ (iii/B.C.) τριπλάσια τὰ ἐπιτιμῶν ἀποτεισάτω, ἐὰν δίκη κληθῆ, P Oxy XII. 1468⁷ (c. A.D. 258) τοῖς ἐκ τῶν νόμων ὠρισμένοις ἐπιτιμίοις, "the decreed penalties of the laws," and see what is said of τὸ ἐπίτιμον *s.v.* ἐπιτιμῶ *sub fin.*

The subst. in its sense of "franchise," "citizenship," occurs in a rescript of Severus, P Oxy XII. 1405¹⁰ (iii/A.D.) ἡ δὲ ἐπιτεμία σου ἐκ τούτου οὐδὲν βλαβήσεται, "your citizenship, however, will in no way be injured thereby."

ἐπὶ τὸ αὐτό.

For this phrase, as in Ac 1¹⁵, 2¹, see *s.v.* ἐπί.

ἐπιτρέπω.

For the distinctive NT sense of this verb "permit," "allow," cf. P Magd 2⁷ (B.C. 221) δέομαι οὖν σου, βασιλεῦ, . . . μὴ ἐπιτρέπειν τῷ Ποῦρει κωλύειν ἡμᾶς οἰκοδομεῖν, *ib.* 12¹¹ (B.C. 217) μὴ ἐπιτρέπειν αὐτοῖς ἐγβαλεῖν με ἐκ τῶν κλήρων, BGU II. 451¹⁰ (i/ii A.D.) θεῶν ἐπιτροπῶν(τ)ων, P Ryl II. 120¹⁶ (A.D. 167) διὸ ἀξίῳ ἐπιτρέψαι μ[ο]ι χρῆσασθαι αὐτῷ τῷ Ἑρμείῳ, P Lond 951 *verso*⁴ (late iii/A.D.) (= III. p. 213) τῷ βρέφος ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτρέπω τῇ θυγατρὶ μου θηλάζειν, and for the pass., P Oxy III. 474¹⁰ (A.D. 184?) δεῦτερον τοῦτο προσαγορεύω ἄνευ τοῦ ἐπιτραπῆναι μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος, "I now make this second order that the imperial moneys are not to be touched without leave" (Edd.). For the use of the inf. after ἐπιτρέπω in the NT, as in the Pontic dialect of MGr, see *Proleg.* p. 205. For the verb = "entrust," "commission," "instruct," we may cite a letter from a farm-bailiff to his employer, P Lond 1173^{3f} (A.D. 125) (= III. p. 208) ὡς ἐπέτρεψάς μοι κατεργάζεσθαι τὴν χερσάμπελον ἐποίησα, ὕστερον ἐπέτρεψάς [μοι διὰ λόγον μήκετι κατεργάζεσθαι, and the report of a public physician to the strategus, P Oxy I. 51⁵ (A.D. 173) ἐπετράπην ὑπὸ σοῦ διὰ Ἑρακλείδου ὑπηρετοῦ ἐφιδεῖν σώμα νεκρὸν ἀπηρητημένον ("found hanged"), and similarly *ib.* III. 476¹⁰ (ii/A.D.). For the more strictly legal usage, cf. further P Lips I. 8⁸ (A.D. 220) (= *Chrest.* II. 210) μετὰ κυρίου . . . [τοῦ αἰτηθέν]το[ς ὑπ'] αὐτῆς καὶ ἐπιτραπέντος) ὑπὸ Ἀυρηλίου Καστορος . . . ἐν[ἀ]ρχου ἐξη[γ]η[τοῦ], of a guardian for whom a woman had asked, and who "had been installed" by the exegete Aurelius Kastor.

ἐπιτροπεύω.

For this verb which is read by D *al.* in Lk 3¹ for the more general ἡγεμονεύοντος to mark that Pilate was "procurator" of Judæa cf. the use of the subst. ἐπιτροπος in *Syll* 404¹⁵ (ii/A.D.), *al.* The more general sense of "act as trustee or guardian" is seen in BGU IV. 1113⁹ (B.C. 14) ἐπετρόπευσεν τοῦ Λουκίου, P Oxy IV. 727¹⁵ (A.D. 154) ἐπιμελησόμενον ὧν καὶ αὐτοὶ ἐπιτροπεύουσιν ἀφηλικῶν ἐαυτῶν ἀδελφιδῶν, "to take charge of their brother's children who are minors and their wards" (Edd.), *OGIS* 141⁵ (B.C. 146–116) ἐπιτροπεύσαντα τῶν τέκνων ἡμῶν. For the corresponding subst. cf. P Oxy VI. 907²⁰ (A.D. 276) πᾶσι τοῖς τῇ ἐπιτροπείᾳ διαφέρουσι, "in all that pertains to the guardianship" (Edd.), and more generally P Fay 20¹⁷ an imperial edict by Julian (cf. *Archiv* ii. p. 169) addressed—τοῖς ἡγεμόσιν τοῖς κατ' ἐπιτροπείας παρ' ἐμοῦ ἀπεσταλμένοις, "the governors dispatched by me to posts of rule" (Edd.).

ἐπιτροπή.

For ἐ, as in Ac 26¹², cf. P Par 45¹ (B.C. 153) (= Witkowski², p. 84) ἀλ' ὅμως τοῖς θεοῖς τὴν ἐπιτροπὴν διδομεν,

P Oxy IV. 743³² (B.C. 2) περὶ πάντων αὐτῶ τὴν ἐπιτροπὴν δέδωκα. It is = "the office of guardian" in P Oxy VI. 898²⁴ (A.D. 123) αἰτουσά μ[ε] ἀντὶ ταύτης ἀποχρῆν τῆς ἐπιτροπῆς, "demanding from me in return a receipt for her guardianship," P Ryl II. 153²⁰ (A.D. 138–61) οὗς [οἶδα ἐπιτηδεύουσιν καὶ ἀξίους τ]ῆς ἐπιτροπῆς, "whom I know to be suitable and worthy of the office of guardian," and = "the office of procurator" in BGU I. 16⁸ (A.D. 159–60) (= *Selections*, p. 84) τῆς τοῦ ἰδίου λόγου ἐπιτροπῆς. In MGr ἐπιτροπή = "committee."

ἐπιτροπος

is very common in connexion with the guardianship of minors (cf. Gal 4²), e.g. P Ryl II. 109¹⁶ (A.D. 235) Α(ὐρήλιος) Ἑρμόδο[ω]ρος . . . ἐπιτροπος(ος) τῶν ἀφηλ(ικῶν) . . . ὄμοσα ὑπὲρ αὐτῶν, "I, Aurelius Hermodorus, guardian of the minors, have taken the oath on their behalf," *ib.* 121¹⁵ (ii/A.D.) ἀξίῳ . . . [ἐ]πιτροπον αὐτῷ καταστα[θῆ]ναι, and a Will, *ib.* 153¹⁸ (A.D. 138–61) οὐ καὶ καθίστημι ἐπιτρόπους [ἀ]χρῖ οὗ γένη[ται τῆ]ς ἐννό[μο]ν [ἡ]λικίας. Preisigke *Fachwörter*, p. 93, has classified the uses of the word in connexion with the office of "procurator": cf. Magie, p. 162 f., and Rouffiac *Recherches*, p. 46, where we are reminded of the Imperial procurator at Priene—ὁ τῶν κυρίων ἐπιτροπος (*Priene* 230⁵—A.D. 196–212). The agreement with Mt 20⁸ λέγει ὁ κύριος . . . τῷ ἐπιτρόπῳ αὐτοῦ is of course, as Rouffiac remarks, purely verbal.

ἐπιτυχάνω.

Hort on Jas 4² states that "ἐπιτυχάνω does not properly mean to 'obtain,' *i.e.* get possession, but to 'attain,' *i.e.* either fall in with or hit the mark, and is specially used absolutely of being successful." Of this meaning we have a good ex. in P Tebt II. 314¹⁰ (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "by means of the good offices of our friends we achieved it" (Edd.): cf. BGU I. 332⁶ (ii/iii A.D.) εὐχομένη ἡμᾶς ὑγιαίνοντες (—τας) ἀπολαβεῖν, ὡς εὐχομαι ἐπιτετυχότας (cf. Heb 8⁶ N²B, Deissmann *BS* p. 190). For the absolute use see also P Oxy I. 72⁷ (A.D. 90) ἀπογράφομαι Μάρκῳ Πουρκῷ ἐπιτυγχάνοντι ἀπόντι, "I register for M. P. who happens to be away." For the constr. with the gen., as in Heb 6¹⁵, 11³⁹, cf. BGU I. 113³ (A.D. 143) ἐπιτυχόντες . . . τῆς Ἑρωαίων πολιτείας, *ib.* II. 522⁸ (ii/A.D.) αὐτῇ δέομαι, γυν[ῆ] χήρα καὶ ἀσώητος (—ἀβοήθ—), ἐπιτυχεῖν τῆς αὐτῆς φιλανθρωπίας. With the acc., as in Rom 11⁷, cf. P Par 29²⁶ (B.C. 161–0) ὑμῖν δὲ γίνονται πᾶν δ' ἂν ἐπιβάλλησθ' ἐπιτυχάνειν, and with the dat., cf. P Oxy III. 474³⁸ (A.D. 184?) ἐπιτυχάνοντι τοῖς ἀργυρικοῖς λόγοις, where the editors translate "on examining the accounts of the money revenue." The subst. = "success" appears in *OGIS* 678² (time of Hadrian) ὑπὲρ . . . τῆς τῶν ὑπὸ αὐτοῦ ἐπιταγέντων ἔργων ἐπιτυχίας: cf. the adv. *ib.* 556⁶ πρᾶξάντα ἐπιτυχῶς ὑπὲρ τῆς ἐλευθερίας. MGr ἐπιτυχάνω, "succeed," "attain."

ἐπιφαίνω

is used of the "epiphany" of the goddess Artemis Leukophryene in a Magnesian inscr. not before B.C. 200, *Syll* 256⁶ ἐπιφανομένης αὐτοῖς Ἀρτέμι[δο]ς Δε[υκοφρυηνῆς]: cf. Tit 2¹¹, 3¹. See also *Syll* 802⁶ (iii/B.C.) ἐπιφανέντα

[τῶν] θεὸν ἐφάλεσθαι ἐπὶ τὰν χῆρα καὶ ἐκτείνειν οὐ τοὺς δακτύλ[οι]ς, of a temple-vision by which a man with powerless fingers was healed.

ἐπιφάνεια.

The NT usage of this word to denote "manifestation," more particularly in connexion with the παρουσία of the Lord (2 Thess 2⁹, 1 Tim 6¹⁴, 2 Tim 4^{1,8}, Tit 2¹³), is prepared for by the occurrence of the word in late Greek to denote any conspicuous intervention on the part of higher powers. Thus from the inscr. we may cite *OGIS* 233³⁵ (iii/B.C.) ἀπελογίσαντο διὰ πλειόνων τῆν τε τῆς θεᾶς ἐπιφάνειαν, *ib.* 331⁵² (mid. ii/B.C.) διὰ τὰς ἐξ αὐτοῦ (τοῦ Διὸς τοῦ Σαβαζίου) ἐπιφανείας, *ib.* 383⁸⁵ (mid. i/B.C.) μεγάλων δαιμόνων ἐπιφανείας, *Syll* 656³⁹ (ii/A.D.) διὰ τὰς ὑπ' αὐτῆς (τῆς Ἀρτέμιδος) γενομένας ἐναργεῖς ἐπιφάνειας. In *Cos* 391 the accession of Caligula is described as an "epiphany"—ἐγνιαυτοῦ πρώτου τὰς [Γαί]ου Καίσαρος . . . ἐπιφανείας, and in *OGIS* 763¹⁹ (ii/B.C.) it is united with δόξα—πολλὰ τῶν πρὸς ἐπιφάνειαν καὶ δόξαν ἀνηκόντων: cf. Tit *l.c.* and see Epict. iii. 22. 29. For a medical use of the word in describing symptoms, see the papyrus fragment of ii/A.D. published by Goodspeed in *AJP* xxiv. p. 327 f.—⁵ τῆν ἐπιφάνειαν?

ἐπιφανής.

For this adj. = "manifest," "illustrious," as in Ac 2²⁰, cf. *OGIS* 90⁴⁷ (Rosetta stone—B.C. 196), where it is said of King Ptolemy V.—ἐπιφανῆ ποιήσαντος τῆν τε ἄνω χώραν καὶ τὴν κάτω. The same inscr. shows the word frequently as a title of the King when it can only be regarded as = "Avatar," see Dittenberger's note on *ib.* 5 Πτολεμαίου . . . Θεοῦ Ἐπιφανοῦς Εὐχαρίστου, and cf. what has already been said *s.v.* ἐπιφάνεια. We may also refer to E. R. Bevan's discussion of this title of Antiochus IV. in *JHS* xx. p. 28 f. He shows that Seleucus I. was worshipped as Zeus Olympios: Antiochus replaced Zeus on his coins, the intervening kings having substituted Apollo. His title meant a claim to be worshipped as "Zeus incarnate."

The wider sense of the word may be further illustrated from P Oxy XII. 1425⁵ (A.D. 318), where an official return is headed—ὑπατίας τῶν δεσποτῶν ἡμῶν Δικ[ι]ννίου [v] Σεβαστοῦ τὸ ἐ καὶ Κρίσπου τοῦ ἐπιφανεστάτου Καίσαρος τὸ α, "in the consulship of our lords Licinius Augustus for the fifth time and Crispus the most illustrious Caesar for the first time" (Edd.). For the adv. see a Phrygian inscr. *C. and B.* i. p. 182, No. 70, Διονοισίου ἀνδρὸς βουλευτοῦ καὶ πάσας ἀρχὰς κὶ λειτουργίας λαμπρῶς κὶ ἐπιφανῶς ἐκτετελεκότος.

ἐπιφέρειω

is common = "produce," "bring forward." Thus P Eleph 2¹⁶ (B.C. 285-4) ἡ δὲ συγγραφή ἦδε κυρία ἔστω πάντη πάντως, ὅπου ἂν ἐπιφέρηται ὡς ἐκεῖ τοῦ συναλλάγματος γεγενημένου, similarly P Grenf I. 10¹⁸ (B.C. 174), P Oxy II. 257¹⁹ (A.D. 94-5) καθ' [ās] ἐπήνεγκεν ἀποδείξεις, "in accordance with the proofs he produced," P Tebt II. 297¹⁵ (c. A.D. 123) τὴν ἐπ[ε]νεχθεῖσαν ὑπὸ τοῦ Μαρσισο[ύ]χου κύρωσιν, "the certificate of appointment produced by Marsisuchus" (Edd.), P Ryl II. 163¹⁴ (A.D. 139) ἐποίησω τὸ τῆς ἐγκτήσεως ἐπίσταμα, "I will submit the authorization of

the land registry office" (Edd.), and for a new future see P Fay 64⁷ (ii/A.D.) ἐπενεγκομένε (l.—μένε) σοι τὸ δημόσιον σύμβολον, "we will hand over to you the treasury receipt" (Edd.), P Hamb I. 44⁷ (A.D. 215) ἐπενεγκώ σοι τὸ δημόσιον σύμβολον. The verb is used of "recording" votes in *Michel* 487¹⁹ (ii/B.C.) ψήφοι ἐπήνεχθησαν δισχιλιαῖς ἑκατὸν δεκατρεῖς. For the meaning "bring forward" an accusation (cf. the simplex in Ac 25¹⁶), see P Oxy III. 472⁹ (c. A.D. 130) διὰ τί δ' ἐπήνεγκεν τὸ ἐγκλημα ταύτη δῆλον, "why he brought the accusation is now clear" (Edd.), and for the meaning "inflict," as in Rom 3⁵, see P Tebt II. 331¹⁰ (c. A.D. 131) ἐπήνεγκά[ν] μοι πληγὰς εἰς πᾶν μέλ[ο]ς τοῦ σώματος: cf. the subst. in P Oxy II. 283¹⁶ (A.D. 45) πληγῶν ἐπιφορᾶς. The adj. = "appropriate," "relative," is found in *ib.* 266¹⁴ (A.D. 96) ἧς τὴν ἐπιφορον (sc. ὁμολογίαν) αὐτόθεν ἀναδεδωκέναι αὐτῷ [κ]εχιασμένην [ε]ἰς ἀκύρωσιν, "this bond she has thereupon returned to him cancelled" (Edd.), and similarly *ib.* X. 1282³³ (A.D. 83).

ἐπιφωνέω

is followed by direct discourse, as in Lk 23²¹, in P Ryl II. 773³ (A.D. 192) τῶν π[α]ρ[ε]στῶτων ἀπὸ τῆς πόλεως ἐπιφωνήσ[α]ντων στεφέσθω Ἀχιλλεὺς κοσμητέαν, "the citizens standing by cried out, 'Let Achilles be crowned as cosmetes'" (Edd.): so *OGIS* 595³⁵ (ii/A.D.) ἐπεφώνησαν καλῶς εἶπεν Φιλοκλήης, *al.*

ἐπιφώσκω.

A horoscope P Lond 130³⁹ (= I. p. 134) is dated—ἔτους τρίτου θεοῦ Τίτου Φαρμουθι τῆ ἐπιφωσκούση, *i.e.* April 1st, A.D. 81, though the use of the title θεός = "divine," shows, as the editor points out, that the document itself was not drawn up until after the Emperor's death: cf. also the late P Grenf II. 112¹⁵ (a Festal Epistle by the Patriarch of Alexandria with reference to the date of Easter—A.D. 577?) τῆ ἐξῆς ἐπιφωσκούση κυριακή. We cannot discuss here the *crux* of Mt 28¹ (see Allen's note in *ICC ad L.*), but two instances of the verb may be cited from the Gosp. of Peter—2 ἐπεὶ καὶ σάββατον ἐπιφώσκει (cf. Lk 23⁵⁴), 9 τῆ δὲ νυκτὶ ἢ ἐπέφωσκεν ἡ κυριακή. On the meaning see Notes by C. H. Turner in *JTS* xiv. p. 188 ff., and by F. C. Burkitt in *ib.* p. 538 ff. The latter claims the verb as apparently "a real example of that 'Jewish Greek' which the discoveries of Egyptian papyri have reduced to such restricted compass," but see the first citation *supra*, in which no direct trace of Semitic influence can be predicated.

ἐπιχειρέω.

For this verb, which in the NT is confined to the Lukan writings (Lk 1⁴, Ac 9²⁹, 19³), it is sufficient to cite P Par 63¹²² (B.C. 164) (= P Petr III. p. 28) εἰ συναναγκάζειν ἐπιχειροῖ προδέχσθαι, "if one were to endeavour to compel them to accept (the work)" (Mahaffy), *ib.* 61¹⁶ (B.C. 156) μάλιστα δὲ τῶν συκοφαντεῖν ἐπιχειρούντων [τελωνῶν], P Tebt I. 6³⁹ (B.C. 140-39) ἄλλους δὲ ἐπιχειρεῖν ἐπ[ι]πλέκειν ἐα[ν] τοὺς ταῖς προσόδους, "and others try to mix themselves up with the revenues" (Edd.), P Ryl II. 144¹⁶ (A.D. 38) δεῖ ἐκ τοῦ ἐναντίου ἀλογον ἀηδῖαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἄσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected

me to much shameful mishandling" (Edd.), P Oxy I. 38⁹ (A.D. 49–50) (= *Selections*, p. 53) τοῦ Σύρου ἐπιχειρηκόςτος ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου υἱὸν Ἀπίωνα, "S. having endeavoured to carry off into slavery my young son A.," P Oxy III. 492⁹ (A.D. 130) ἐκτελεῖσι ὁ ἐπιχειρ[ω]ν πρὸς ἀθέτησιν τε τούτων ἄγειν ἐπιτείμου δρα[χμᾶς] χειρίας, "the person attempting to set aside aught of them (viz. certain dispositions) shall forfeit a fine of 1000 drachmae" (Edd.), and *ib.* VIII. 1119¹⁸ (A.D. 254) τῆς παρανομίας παρὰ τῶν πλημ[μελ]εῖν ἐπιχειρούντων εἰς τε τὰς θείας νομοθεσίας, "the lawlessness of those who attempt to offend against the Imperial legislation" (Ed.). These examples show that any idea of failure, though often suggested by the context, does not lie in the verb itself. For the construction with the inf. see *Proleg.* p. 205. In *Christ.* II. 372^{n.24} (ii/A.D.) the verb is followed by the dat.—ἐπιδὴ τοῖνυν ἐπιχειρεῖς τοῖς ἀδυνατοῖς, οὕτε οὗτος οὕτε οἱ ἄλλοι υἱοὶ σου Ἀ[λέ]ξανδρῶν πολεῖται εἰ[σι]ν.

ἐπιχέω.

P Leid W i. 10 (ii/iii A.D.) καὶ μηκέτι ἐπιχέης (the vessel being already full); cf. the late form in *ib.* 13^{x.26} καὶ κειμήσιας (*l.* γεμήσιας) τοὺς λύχνους μηκέτι ἐπιχύνει (*l.* ἐπιχύνει). We may cite from the inscr. *Michel* 1001^{iv.22} (*c.* B.C. 200) καὶ ποιέσθαι τὰν τὰν (om.) συναγωγὰν ἀπὸ τοῦ πρώτου ἀλείμματος καὶ ἐπιχεῖσθαι πάντας ἀπὸ δέιπνου. For the subst. = "a surplus" see P Ryl II. 97⁶ (A.D. 139) καὶ ἐπιχύματος ἐκάστῳ μετρητῇ κοτυλῶν δύο, "and an extra amount of 2 cotylae for each metretres" (Edd.).

ἐπιχορηγέω.

Though the simple χορηγέω is more common, the compound verb is also well attested in the papyri: see e.g. P Oxy II. 282⁶ (A.D. 30–5) where a man in lodging a complaint against his wife states—ἐγὼ μὲν οὖν ἐπιχορηγήσα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, "I for my part provided for my wife in a manner that exceeded my resources" (Edd.). The passage may perhaps be taken as illustrating the "generous" connotation underlying the corresponding subst., as in Phil 1¹⁰ (see Kennedy *ad l.* in *EGT*). Examples of the verb from marriage-contracts are BGU I. 183⁶ (A.D. 85) ἐπιχωρη[γού]ντος ὠρου δέοντα πάντα, P Oxy VI. 905¹⁰ (A.D. 170) (= *Selections*, p. 86) καὶ ὁ γαμῶν ἐπιχορηγεῖτω τῇ γαμουμένη τὰ δέοντα κατὰ δύναμιν [τοῦ βίου, CPR I. 27¹² (A.D. 190) τοῦ Ἰσιδώρου [ἐ]πιχορηγοῦ[ντος] αὐτῇ τὰ δέοντα, *al.*

ἐπιχορηγία.

Syll 378⁹ (A.D. 79–81) τῆς ἐπιχορηγίας γενομένης ἐκ τῶν [ἐρω]ν προσόδων.

ἐπιχρίω.

A very striking parallel to the healing of the blind man in Jn 9⁶ is afforded by an inscription probably from the temple of Asclepius at Rome after A.D. 138: *Syll* 807^{15ff.} Οὐαλ-ερίῳ Ἀπρω στρατιωτῇ τυφλῷ ἐχρημάτισεν ὁ θεὸς ἔλθειν καὶ λαβεῖν αἷμα ἐξ ἀλεκτρῶνος λευκοῦ μετὰ μέλιτος καὶ κολυβρίου συντριψαὶ καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρεῖσθαι ἐπὶ τοὺς ὀφθαλμούς· καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠχαριστήσεν δημοσίᾳ τῷ θεῷ, "Valerius Aper, a blind soldier, was

warned of the god to come and take the blood of a white cock along with honey, and to mix together an eye-salve, and for three days to anoint the eyes with it. And he received his sight, and came, and gave thanks publicly to the god." (For the tenses here note an exact parallel in Jas 1²⁴, and cf. *Proleg.* p. 144 n¹.) See also P Leid X vii. 36 (iii/iv A.D.) ὅμοιον γὰρ εἶδος ἔχει τὸ ἐπιχρισθῆν ἢ γραφέν, which the editor explains "aes totum illinitum, aut literae, figurave in eo scalptae eandem auri speciem offerunt."

ἐποικοδομέω.

In connexion with the sale of a piece of land, power is given to the purchaser καὶ ἐμβατεῦεν [καὶ ἐποι]κοδομεῖν καὶ ἐγμισθοῦν [καὶ] ἐτέροις παραχωρεῖν (BGU IV. 1130¹⁴—B.C. 5): cf. P Giss I. 67¹² (ii/A.D.) οὐ[κ] ἐπωκοδομήσαμεν ταῖς κέλλαις, "wir haben nicht an den Magazinen (Kellern) weiter gebaut" (Ed.), and Epict. ii. 15. 8 ἐποικοδομεῖν αὐτῷ τὴν εὐτονίαν, τὴν ἀσφάλειαν, "build on it (a sound foundation) your firmness and unshaken resolve" (Matheson). For the constr. with ἐπί, as in 1 Cor 3¹², see *OGIS* 483¹¹⁷ (ii/B.C.) μὴ ἐξουσία δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μήτε ἐποικοδομεῖν μήτε διορίσσειν μήτε ἄλλο καταβλάπτειν μηθέν: cf. *Syll* 531²² (iii/B.C.) ἐποικοδομήσει τειχίον ὑπὲρ γῆς, and for the subst. *ib.* 543⁴ τῆς ἐποικοδομίας τῶν προκειμένων χωμάτων.

ἐποιομάζω.

This NT ἄπ. εἰρ. is found in the Median parchment P Sa'id Khan 1^{A.11} (B.C. 88) (= *JHS* xxxv. p. 28) τεμηγν ἀμπέλου τῆς οὔσης ἐν κώμῃ Κωπάνει τὴν ἐπονομαζομένην Δαδβακανράς, and so B¹¹.

ἐποπιεύω

occurs in an inscr. of Imperial times erected in memory of their daughter by a man and his wife, who describe themselves as Καίσαρος δοῦλ(οι), *Cagnat* IV. 235⁵—

ἣ γὰρ ἐμοὺς αἰῶνας ἐποπιεύουσα χελιδὼν
τὸ τρίτον ἡ ξελὴν μύρατ' ἀποχομένην. *

In the astrological PSI III. 157³³ (iii/A.D. ?) the verb is used of the sun.

ἐπόπτης.

With the application of ἐπόπτης to God in the Greek Bible (e.g. Esth 5¹, 2 Macc 7³⁵) may be compared the corresponding use in the inscr. Thus an inscr. from Cyzicus describes Pompey the Great as ἐπόπτης γῆς τε καὶ θαλάσσης (*JHS* xxvii. p. 64), and in Pergamene inscr. the Emperor Augustus is similarly described, e.g. *Cagnat* IV. 309² (B.C. 29) θεοῦ υἱὸν θεὸν Σεβαστό[ν, πάσης] γῆ[ς κ]αὶ θ[α]λάσσης [ἐ]πί[σ]την: cf. *OGIS* 666²⁵ (time of Nero) τὸν Ἥλιον Ἀρμαχιν ἐπόπτην καὶ σωτήρα with reference to an Egyptian Sun-god, *Preisigke* 1323 (ii/A.D.) Θεῷ ὑψίστῳ καὶ πάντων ἐπόπτη καὶ Ἥλιῳ καὶ Νεμέσει, and the magic P Lond 121^{351, 372} (iii/A.D.) (= I. pp. 95, 102). In P Oxy VI. 991 (A.D. 341) a petition (?) is addressed to a police official as ἐπόπτη ἱρήνης: cf. *ib.* XII. 1559³ (A.D. 341). With the usage in 2 Pet 1¹⁶ we may compare more particularly *Michel* 1141¹ (ii/B.C.) ἱεροποιοὶ καὶ μυστηρίων ἐπόπται, *Syll* 657⁴ Ῥοδίων ἱεροποιοὶ μύσται καὶ [ἐ]πόπται εὐσεβεῖς, and *ib.* 658³ ἐφόπται εὐσεβεῖς, all with reference

to those initiated into the mysteries and hence "eye-witnesses." In the last passage the editor explains the aspirated form as due to the influence of ἐφορά.

ἔπος.

The phrase ὡς ἔπος ἐστὶν εἰπεῖν occurs in P Oxy I. 67¹⁴ (a dispute concerning property—A.D. 338) qualifying a preceding πάντα: it is a literary reminiscence as in Heb 7⁹, the only place where ἔπος occurs in the NT. In the early *Syll* 17²³ (v/B.C.) we have οὐδ' ἔπει οὐδὲ ἔργοι, cf. 55⁷, and in *OGIS* 51³⁷ (iii/B.C.) ἐπῶν ποιηταί are contrasted with τραγωδιῶν π. and κωμωιδιῶν π., cf. Sir 44⁵: see also *Syll* 693²¹ (iii/B.C.), 722⁹ (ii/B.C.). As distinguished from λόγος, speech in progress, (*F*)ἔπος, vac, Sanskrit vāc, etc., describes a single utterance: see *Proleg.* p. 111.

ἐπουράνιος.

That this classical word (Homer, Plato) had survived in Hellenistic Greek outside the NT is shown by its occurrence in the Jewish text of the great Paris magical papyrus, P Par 574³⁰¹² (iii/A.D.) (= Deissmann *LAE*, p. 252) καὶ σὺ λάλησον ὅποιον ἐάν ἦς ἐπουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον—a passage which at once recalls the Pauline usage (Phil 2¹⁰, Eph 2², *al.*), but is not a quotation from the Apostle. "The papyrus and St. Paul are both using familiar Jewish categories" (Deissmann *ut s.* p. 257 n.¹³). See also *Kaibel* 261^{9f.} (ii/A.D.)—

κείται μὲν γαλή φθίμενον δέμας, ἡ δὲ δοθεῖσα
ψυχὴ μοι ναίει δώματ' ἐπουράνια.

ἐπτά.

As we have no fresh light from our sources, it lies outside our sphere to discuss the uses of this number in the NT, but reference may be made to the notes by Allen on Mk 16⁹, and by Moffatt (in *EGT*) on Rev 5¹. Note also Ac 12¹⁰ D κατέβησαν τοὺς ἕξ βαθμούς and Ev. Petr. 8 ἐπέχρισαν ἐπτά σφραγίδας. MGr ἐπτά shows the aspirate in compensation for the loss (in pronunciation) of the rough breathing.

ἐπίτακτις.

See *s.v.* ἑβδομηκοντάκις, and with reference to W. C. Allen's contention that in Mt 18²² we are to understand 70 × 7, add (from *Proleg.* p. 107) a further parallel for cardinal in place of adverb from BGU IV. 1074 (p. 119—late iii/A.D.) τρισπυθιονείκης, but δεκαολυμπιονείκης, etc.

*Ἐραστός.

For this common name it is sufficient to refer to *Syll* 388 (A.D. 129) where we hear of an Ἐραστός, a shipowner of Ephesus.

ἐραυνάω, ἐρευνάω.

The spelling ἐρευνάω is found *ter* in the fragmentary P Petr III. 65(6)^{5, 10, 14} (Ptol.), apparently part of a professional searcher's report, but ἐραυνάω, which is adopted throughout by WH, is certain from i/A.D. onwards, e.g. P Oxy II. 294^{9f.} (A.D. 22) (= *Selections*, p. 35) ὁ οἶκος . . .] Σεκόνδας ἡραύνηται καὶ . . .] ὁ ἐμ[ὸς] οἶκος ἡραύνη[ται]: see *Proleg.* p. 46, where the spelling of the subst. is also discussed. As illustrating the two forms it is

enough to cite here P Tebt I. 38¹⁹ (B.C. 113) ἔρ[ευναν] δὲ τοῦτου σὺν αὐτοῖς ποιησάμενος, P Oxy I. 67¹⁸ (A.D. 338) ἐπὶ δυσὶ κεφαλαίοις τὴν ἔραυναν ποιοῦμενον, "making the inquiry concerning two points." MGr ἔρευνα. In P Fay 104 (late iii/A.D.) reference is made *ter* to ἐραυνηταί, "searchers," apparently Customs officials (see the editors' note *ad*¹⁴).

ἐργάζομαι.

P Petr II. 4(8)³ (B.C. 255-4) οὐδεὶς τρόπῳ ἐργάζονται, P Tebt I. 38⁴ (contract of apprenticeship—A.D. 10) παρεξόμεθά σοι τὸν ἀδελφὸν . . . ἐργαζόμενον κατὰ τὴν γερβ[ιακὴν τέχνην], "we will produce our brother to work at the weaver's trade" (Edd.), P Ryl II. 233² (ii/A.D.) ἡ ἔξοδος τῶν ἐργαζομένων πάντων, "the exit for all the work-folk" (Edd.), P Lond 1177⁷⁰ (A.D. 113) (= III. p. 183) τὼν διὰ νυκτὸς ἐργασαμένων, P Meyer 20²¹ (1st half iii/A.D.) ἐργαζέσθω Λουκιᾶς καὶ ζῶτω ἐκ τοῦ μισθάρου (λ.—λου) αὐτῆς (cf. 2 Th 3¹²). Εἰργασται, "work has been done," is very common in certificates granted for work done on embankments, as P Ryl II. 210³ (A.D. 131) εἰργ(ασται) ὑπὲρ χωματικῶν ἔργων, *so ib.* 211⁵, 212⁵ (both ii/A.D.), and P Fay 79³ (A.D. 197). With the use of the verb = "perform" sacred rites, as in I Cor 9¹³, cf. the related ὀργαζῶ = "celebrate mysteries": see Boisacq *Dict. Etym.* p. 272. For the fut. ἐργώμαι, which is found in the LXX, but not in the NT, cf. *Syll* 540¹⁰ (Elensis—B.C. 175-171) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσιν λαβεῖν. The compound ἀπεργάζομαι occurs in P Lille I. 16⁷ (iii/B.C.) ἐπειδὴ καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο εἰς ἄριστον, "puisque précisément les indigènes acquittent (?) au mieux cette petite taxe" (Ed.), and P Oxy XII. 1409¹⁰ (A.D. 278) ταῦτα ἀπεργάζεσθαι ἤδη μετὰ πάσης προθυμίας, "to build these up now with all zeal"; and the compound συνεργάζομαι in BGU II. 530¹⁵ (i/A.D.) ὁ κοινανὸς ἡμῶν οὐ συνηργάσατο. On the augment see Moulton *CR* xv. p. 35 f., and on the constative ἐργάσασθαι in Mt 25¹⁶, 3 Jn⁵, and Heb 11³², see *Proleg.* p. 116.

ἐργασία.

P Tebt II. 286¹¹ (A.D. 121-138) τὰ σώματα καὶ τὰς ἐργασίας ἀπολήμψεται Ἀπολλ[ω]νίδης παρὰ τοῦ Ἀντωνίνου τοῦ κληρονόμου, "Apollonides shall receive back the slaves and their labour from Antoninus, the heir" (Edd.), P Fay 21¹¹ (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις, "whether in kind or in money or in bodily labour" (Edd.), P Oxy XII. 1581⁶ (ii/A.D.) Σαραπίωνα μὴ ἀφῆς ἀργεῖν καὶ ῥέμβεσθαι, ἀλλὰ εἰς ἐργασίαν αὐτὸν βάλε. For the word = "business," "trade," see P Lond 906⁶ (A.D. 128) (= III. p. 108) βουλόμεθα ἐπιχωρηθῆναι π[αρ] ὑμῶν τὴν χρυσοχ[οι]κὴν ἐργασίαν, "we wish that a grant should be made by you of your gold-smith's business," P Fay 93⁷ (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλαϊκὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.), P Tebt II. 287³ (A.D. 161-9) οἱ μὲν εἰ[σι] γναφεῖς οἱ δὲ βαφεῖς τῆν ἐργασίαν, "some are fullers and others dyers by trade" (Edd.). MGr ἐργασία, "activity." How thoroughly the Latinism of Lk 12⁵⁸ had become acclimatized is shown by its occurrence in the colloquial P Oxy IV. 742¹¹ (B.C. 2) ἔάν τι δύνῃ σὺ εἰ[σ]ί[ναι]

μοι δὸς ἐργασία[ν . . .], “if you can . . . give your attention to it” (Edd.). For the word = “guild” of workmen, see *Alterthümer von Hierapolis* iv. p. 87, No. 42⁵ ἡ σεμνοτάτη ἐργασία τῶν πορφυροβάφων, p. 92, No. 50 τοῦτο τὸ ἥρῳον στεφανοὶ ἡ ἐργασία τῶν βαφέων, cited by Dittenberger *ad Syll* 873¹ where we have the compound—ἡ συνἐργασία τῶν ἀργυροκόπων καὶ χρυσοχόων.

For ἐργαστήριον, see P Oxy XII. 1455⁹ (A.D. 275) ἐν ᾧ ἔχω ἐργαστήριον, “in the factory which I possess.”

ἐργάτης.

P Fay 331 (A.D. 125-6) contains payments to ἐργ(άται) at the rate of 9 obols per man: cf. P Oxy X. 1263¹³ (A.D. 128-9) βούλομαι . . . χρήσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[νῃ], “I wish to practise the trade of a river-worker” (Edd.), P Ryl II. 98(a)¹⁶ (A.D. 154-5) ἔξω δὲ σὺν ἑμαυτῷ ἐργάτας δύο, *Chrest.* I. 96^{vii.17} (accounts of the Temple of Jupiter Capitolinus—A.D. 215) ἐργάταις κ[ωμ-ά]σασι τὸ ξόανον τοῦ θεοῦ πρὸς [ἀ]πάντη[σιν τοῦ] ἡγεμόνος. P Flor I. 3⁶ (A.D. 301) ἐργάτας . . . ὄντ[α]ς εὐθέτους καὶ ἐπιτηδέους. One of the columns of P Lond 1170 *verso* (A.D. 258-9) (= III. p. 193 ff.), an account of receipts and expenditure by a steward at Theadelphia, is headed—⁴⁵ λόγος ἐργατῶν ἀργησάντων. An interesting inscr. dedicated to Αἰών as a deity, *Syll* 757 (i/A.D.), ends by describing Αἰών as θεῖας φύσεως ἐργάτης αἰωνίου πάντα, where the editor thinks that the difficult acc. πάντα is best explained by the accidental omission of a preceding κατά. For the subst. ἐργατεία, used in a concrete sense, see BGU IV. 1159⁹ (time of Augustus) πᾶσαν] ἐργατήαν παρεσκευακῶς (i. παρεσκευακῶς), and P Oxy XII. 1450⁸ (A.D. 249-50), and for ἐργατέω, as in Tobit 5⁶, cf. P Par 63¹⁰² (B.C. 165) (= P Petr III. p. 26) οἱ διὰ τὴν τῶν δεόντων σπάνιν ἐργατεύοντες πορίζονται τὰ πρὸς τὸ ζῆν, “who, through lack of necessities, supply themselves with the means of life by hard labour” (Mahaffy). The adj. is seen in P Fay 114⁶ (A.D. 95-6) ἔχων ἐν τῇ [κ]όμῃ ἐργατικά κτήνη δέκα: PSI I. 38⁵ (A.D. 101) ὁμολογῶ πεπρακέναι σοι ὄν ἔχω ἐργατικὸν ὄνον recalls the μύλος ονικός of Mk 9⁴². *Εργάτης is a unique formation for *ἐργότης through the influence of ἐργάζομαι, cf. Boeot. *Φεργωτῶν* (Boisacq *Dict. Etym.* p. 272 n.1). It persists in MGr.

ἔργον.

A few miscellaneous exx. of this common word (MGr ἔργο) will suffice: P Petr II. 11 (1)⁹ (mid. iii/B.C.) εἰ δυνατόν ἔστιν καὶ μηθέν σε τῶν ἔργων καλύει, περάθητι ἐλθεῖν εἰς τὰ Ἀρσινόεια, P Par 66⁷¹ (i/B.C.) ὦν τὰ ἔργα ἀναβάλουσιν (i. —λλ—), “whose work is postponed,” P Oxy XII. 1457¹² (B.C. 4-3) δ[νους] θηλάς δύο . . . ἐργαζόμενας μου τὰ ἴδια ἔργα, P Ryl II. 154²⁰ (A.D. 66) τὰ κατ’ ἔ[το]ς γεωργικά ἔργα πάντα, and P Tebt II. 423³ (early iii/A.D.) ἄλλοτέ σοι ἔγραψα ὑπομνηστικὸν περὶ τῶν ἔργων. In P Giss I. 20¹⁸ (ii/A.D.) the word is almost = “sample”—ἐργά[ζο]μαι τὰ ἐριά[. . .] ἀ] ἔγραψας . . . ὅποιον δέ σοι χρῶ[μ]α ἀρέσκει, [δῆλω]σον δι’ ἐπι[σ]τολῆς ἢ μικρὸν ἐρ[γο]ν (or ἐρ[ισ]ον, see s.v. ἀρέσκω) αὐτοῦ π[έ]μψον.

ἐρεθίζω.

The subst. is used physically in *Syll* 891¹² (ii/A.D.) τοῦτον τε θεὸς πατάξει ἀπορία καὶ πυρετῶ καὶ ῥίγει καὶ ἐρεθισμῶ

καὶ ἀνεμοφορία κτλ.—a passage borrowed apparently from Deut 28²². The verb is cognate with ὀρνυμι and *orior*: cf. the Epic ὀροθύω (Boisacq *Dict. Etym.* p. 273 f.). It is used (*in malam partem*) in Epict. *Enchir.* 20.

ἐρεῖδω

is found in a petition of village-representatives against carrying out certain repairs on an embankment—P Oxy XII. 1469⁹ (A.D. 298) οὐ ταῦτα μὲν οὖν μόνα ἤριστο τῇ κ[ώμ]ῃ ἡμῶν, “nor was this all that was imposed upon our village” (Edd.). The compound ἀπερεῖδω, as in LXX Dan 1², occurs in P Tor I. 1^{ii.19} (B.C. 117-6) of “depositing” dead bodies in a house—ἀλλὰ καὶ νεκροὶς ἀπηρεισμένοι τυγχάνουσιν ἐνταῦθα, cf. *ib.* iii.13. Hunt restores the subst. in P Hawara 17⁴ (i/A.D.) (= *Archiv* v. p. 380) ἐνέδωκα[ν . . . ἐρ]είσμα-ατα, and cites Polyb. v. 100. 5 τῶν δ’ ἐρεισμάτων οὐ δυναμένων ὑποφέρειν τὸ βάρος ἀλλ’ ἐνδόντων: cf. *Syll* 588¹⁷¹ (c. B.C. 180) ἐρείσματα σιδηρᾶ, and Vett. Val. pp. 333³⁰, 334⁴⁰. See also Anz *Subsidia*, p. 271, and for the medical usage Hobart p. 280 f.

ἐρεῦγομαι.

A new literary reference for this word, corresponding to the usage in Mt 13³⁵ (cf. LXX Ps 18 (19)³⁵), may be cited from P Oxy VII. 1011, fol. 1 *verso* ⁷, a fragment of Callimachus—

ἄνω κάρ’ (i. κάρθ’) ἔνεκ’ οὐ τι θεῆς ἴδες ἱερά φρικτῆς,
ἐξενέπειν καὶ τῶν ἥρυνες ἱστορίην.

“Lucky indeed for thee that thou hast never seen the mysteries of the dread goddess, or thou hadst e’en begun to blurt out the tale of them” (Ed.). In his note Hunt says “ἐξενέπειν ἥρυνες is perhaps a just possible expression for ‘began to tell.’”

ἐρημία.

BGU III. 888¹⁵ (A.D. 160) ἐν ἐκτελ[. . .] . μένη τάξει αἰρημία (i. ἐρ—), P Thead 16¹⁷ (after A.D. 307) περὶ τῆς ἐρη[μ]ίας τῆς κώμης, and the schoolboy’s exercise containing the tale of a parricide who, to escape justice, fled into the desert, P Grenf II. 84⁴ (v/i A.D.) υἱὸς τὸν εἰδιον πατέρα φωνέσας καὶ τοὺς νομοὺς φοβηθεὶς ἔφυγεν εἰς ἐρημίαν. The word is MGr.

ἐρημος.

P Lille I. 26³ (iii/B.C.) ἡ κώμη ἔρημος διὰ τὸ πλεῖω χρόνον μὴ βεβρέχθαι, “the village deserted because for long there has been no inundation,” P Tebt II. 308⁴ (A.D. 174) ἐρήμον αἰγιαλοῦ, “desert shore,” *OGIS* 580⁷ (A.D. 367-75) τὸν τόπον . . . πρότερον ἀγνωσούμενον καὶ ἔρημον. For the legal use of the adj. to denote judgment going “by default” owing to the non-appearance of the accused party, cf. P Hib I. 32⁸ (B.C. 246) Νεοπτολέμου Μακεδόνας ἰδι[ώ]του τ[ῶν] Ἀντιόχου πρὸς καταδίκην ἔρημον ὕβρεως πρὸς (δραχμάς) σ, “(property of) Neoptolemus, Macedonian, a private in Antiochus’ troop, who had been condemned by default for violence to a fine of 200 drachmae” (Edd.): cf. *Chrest.* II. i. p. 18 n.² On the accent of ἐρημος see Brugmann-Thumb *Gr.* p. 185. The adj. survives in MGr = “lonely,” “forsaken”: cf. also the Klepht ballad, *Abbott Songs*, p. 183³, where τάρημα τ’ ἄρματα τάρημα τὰ σαπαρία = “the

wretched arms, the wretched knee-plates." The form ἔρμος (by stress of accent) is also found.

ἐρημόω.

For the use of this verb in Rev 18¹⁰, Boll (*Offenbarung*, p. 133) cites from Hellenistic astrology Catal. VII. 170, 16 and 21, ναοὶ (μεγάλοι) ἐρημώθησονται, 171, 14 ναὸς μέγας ἐρημώθησεται. See also *OGIS* 519³² (c. A.D. 245) συνέβη . . . τὰ χωρία ἐρημοῦσθαι. The noun (as in Mt 24¹⁵) survives in the MGr ἐρήμωσι, "isolation."

ἐρίζω.

P Leid Wv.³⁶ (ii/iii A.D.) ἤρισεν αὐτῷ ὁ πρότερος λέγων, ἐγὼ τούτου ἰσχυρότερός εἰμι. BGU IV. 1043⁵ (iii/A.D.) ὥστε ἔτι μοι ἐρίζεις.

ἐριθεία (—ία).

For the spelling see WH *Notes*², p. 160. The original meaning of the verb ἐριτεύομαι, "work for hire," as in LXX Tob 2¹¹, may be illustrated from ἕριθος in P Hib I. 121³⁴ (B.C. 251-0) ἐρίθους ἐρίων, "wool-weavers," and from the compound συνέριθος, "fellow-worker," in a Magdola papyrus of B.C. 216 re-edited by Reinach in *Mé. Nicole*, p. 451 ff.—τῆ συνερθῶι μου προσονήσας, "s'étant concerté avec ma compagne d'atelier," while the derived sense of intriguing for office appears in ἀνερίτευτος, "unmoved by party spirit," in *Syll* 177⁴⁵ (B.C. 303) if the restoration is correct—(ἀ)[ποδείξει δὲ ἑκατέρους] νομογράφους τρεῖς μὴ νεωτέρους ἑτῶν τεσσαράκοντα [δντας ἀνεριτεύτους]. The meaning of "selfish" rather than "factious" ambition perhaps suits best all the NT occurrences of ἐριθεία: cf. Kennedy's note *ad* Phil 1¹⁶ in *EGT*.

ἔριον.

PSI IV. 368⁴³ (B.C. 250-49) τὰ ἔρια . . . ἄστατα, "wool not weighed," P Par 59⁶ (B.C. 160) (= Witkowski², p. 76) ἐρείου (ἤμυσυ) (δραχμῶν) σ, P Ryl II. 138²² (A.D. 34) ἐρίων σταθμία τε, "fifteen measures of wool," similarly *ib.* 146¹⁵ (A.D. 39), P Oxy VI. 929¹¹ (ii/iii A.D.) λέντιον τριβακόν, καὶ ἔρια, "a worn towel, and some wool" (Edd.). In P Lond 402 *verso*¹⁵ (an inventory—ii/B.C.) (= II. p. II) ἐριά (for ἐρεῖα) ἐντυλή is apparently = "a woollen wrapper or rug." For the diminutive ἐρίδιον see P Meyer 20³⁸ (1st half iii/A.D.) χαλκὸν αὐτῷ οὐκ ἔδωκα τοῦ πόκου τῶν ἐρειδίων, BGU III. 948¹⁶ (iv/v A.D.) θέλησον [ο]ῦν νιέ μου Θεόδουλε ἀγοράσιν μοι ἑ λι(τρὰς) ἐριδίων μέλα[νο]s, and for a possible occurrence of ἐριουργός = "wool-worker," see P Ryl II. 94¹⁴ (A.D. 14-37).

ἔρις.

As a new literary reference we may cite the Alexandrian Erotic Fragment P Grenf I. 1²¹ (ii/B.C.) γίνωσκε (pap. γινωσχ') ὅτι θυμὸν ἀνίκητον ἔχω ὅταν ἔρις λάβῃ με, "know that I have a heart unconquerable when hate takes hold upon me." The word is used in *bonam partem* in *Kaibel* 142⁴—

ἢ κάλλει ψ[υχῆς πᾶσιν ἔβαλ]λεν ἔριν

where the editor renders "*animi pulcritudine illa omnibus aemulandi studium iniecit.*"

ἐρίφιον.

This diminutive is found several times in P Thead 8¹¹ *nl.* (A.D. 306). For a good parallel to the usage in Lk 15²⁸, cf. P Hib I. 54¹⁸ (c. B.C. 245), where in view of a coming festival, the recipient of the letter is asked—κόμισαι δὲ καὶ τὸν ἔριφον παρὰ Ἀριστίωνος καὶ πέμψον ἡμῖν. See also P Oxy II. 244¹⁰ (A.D. 23) τοὺς ἑπακολουθε(οῦντας) ἄρνας [κ]αὶ ἐρίφους, and P Strass I. 24⁴⁹ (a list of cattle—A.D. 118) πρόβ(ατα) χλα καὶ αἰγες ὄμ[μ]ωλως τέλλ(ειαι) ἰ ἔριφος ᾱ.

Ἐρμάς.

For the wide use of this proper name (cf. Rom 16¹⁴), see Rouffiac *Recherches*, p. 91, and add P Lond 1178¹⁴ (A.D. 194) (= III. p. 216). Cf. Milligan *Documents*, p. 183 n¹.

ἐρμηγεία.

The Greek translation of a will originally written in Latin is headed—Ἐρμηγεία διαθήκης (BGU I. 326^{1.1}—ii/A.D.). Attached to it is—Ἐρμηγεία κωδικίων διπτύχων (*ib.* ii. 15). Cf. P Oxy XII. 1466³ (A.D. 245) and P Thead 13^{ii.1} (A.D. 322 or 323), and see P Fay 23¹¹ (ii/A.D.) for an ἐπι(τηρητής) ἐρμηγείας. Vett. Val. p. 4⁵ <ὄ> δὲ τοῦ Ἐρμού σημαίνει παιδείαν, γράμματα, ἔλεγχον, λόγον, ἀδελφότητα, ἐρμηγείαν, κρηκείαν κτλ. In the MGr Velvendos dialect ὀρμήγεια = "counsel," "advice."

ἐρμηγνευτής.

We are unable to cite any instance of this word (as in 1 Cor 14²⁹ B) from the Κοινή, but for ἐρμηγνέως see P Oxy II. 237^{vii.37} (A.D. 186) where the presiding magistrate directs that a woman be asked "through an interpreter" what is her choice—ἐκέλευ[σε]ν δι' [ἐρ]μηγνέως αὐτὴν ἐνεχθῆν[αι] τῆ βούλεται: cf. BGU III. 985¹⁰ (A.D. 124-5) μ[έ]τρ[ρ]φ [ἔ]ξ[α]-χονικῶ ἐρμηγνέως Καρανίδος, similarly P Tebt II. 450 (A.D. 140-1 or 150-1), P Strass I. 41³⁶ (A.D. 250) δ[ε] ἐρμηγνέως, and P Oxy XII. 1517⁶ (A.D. 272 or 278) where Ὀίων ἐρμηγνέως makes a payment for oil.

ἐρμηγνέω.

To the legal BGU I. 326, cited *s.v.* ἐρμηγεία, there is added the following official docket—ii. 22 Γάιος Λούκιος Γεμιν[αν]ός νομικός Ῥωμαϊκὸς ἡρμηγνευσα τὸ προκείμενον ἀντίγραφον καὶ ἔστιν σύμφωνον τῇ αὐθεντικῇ διαθήκῃ. Cf. the fragment of an unknown Latin work, P Ryl II. 62 (iii/A.D.), which ends—Ολύμπ[τος] Ἰσ[τ]ιδωριανὸς [.] ἐρμηγνευσα ἀπὸ Ῥω[μα]ϊκῶν. The verb is used in a wider sense in BGU I. 140²⁰ (A.D. 201-2) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθὲν φιλανθρωπώτερον ὑπὸ ἐρμηγνέω: cf. Lk 24²⁷ D. MGr = "explain," "comment upon."

Ἐρμῆς.

P Oxy VI. 886 (iii/A.D.) (= *Selections*, p. 110 f.) contains a magical formula, purporting to be derived from a sacred book ἐν τοῖς τοῦ Ἐρμού ταμίσι, while the method employed is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking her brother and husband Osiris—δι' ὧν ὁ Ἐρμῆς καὶ ἡ Ἴσις ζητοῦσα ἑαυτῆς τὸν ἀδελφὸν καὶ ἄνδρα Ὀσίρειν. In the curious astrological dialogue, P Ryl II. 63⁵ (iii/A.D.), in which various parts of

the body are connected with the sun, moon, planets, etc., the tongue, smell, and hearing belong to Hermes—Ἑρμῶ γλῶσσα ὀσφρησις ἀκοή. For Ἑρμῆς as the name of a man, as in Rom 16¹⁴, see *OGIS* 597⁴ Διὶ Ἡλιοπολίτῃ παρὰ Ἑρμοῦ with the editor's note; also *Syll* 753² (not older than A.D. 213) and the other exx. in Kouffiac *Recherches*, p. 91.

Ἑρμογένης.

For this proper name, as in 2 Tim 1¹⁵, see *Michel* 377¹.²⁹ (1st half ii/B.C.) and *ib.* 1211^{1,5} (i/B.C.?). The latter inser. may be recorded in full—Μηνὶ Ἀξιοτιτηνῶ. Ἐπεὶ Ἑρμογένης Γλυκῆνος καὶ Νιτωνῆς Φιλοξένου ἑλιδόρσαν Ἀρτεμίδωρον περὶ οἴνου Ἀρτεμίδωρος πιττάκιον ἔδωκε Ὁ θεὸς ἐκόλασσε τὸν Ἑρμογένην καὶ εἰλάσσε τὸν θεόν, καὶ ἀπὸ νῦν εὐδοξεῖ.

ἔρπετόν.

In the vi/A.D. Gnostic amulet, P Oxy VII. 1060⁷, we have the petition—ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἔρπετοῦ <καλ> πράγματος ταχὺ ταχύ, “free this house with all speed from every evil reptile and thing.” See also *Kaibel* 1033¹⁷ (iii/B.C.)—

ἔρπεθ' ἄμ' αὐτῶι
 τὰ θεοὶ στυγέουσι βροτοὶ τε.

ἔρυθρός.

OGIS 69 is a dedicatory tablet erected θεοῖς μεγάλοις Σαμοθράξι by a certain Apollonius—σωθείς ἐγὼ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης, where the editor considers that the Arabian Gulf is referred to: cf. *ib.* 186⁶ (B.C. 62) στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης, 199²⁵ (vi/A.D.) πέραν δὲ τῆς Ἐρυθρᾶς θαλάσσης οἰκούντας Ἀρραβίτας, and P Ryl II. 66 (late ii/B.C.) a petition addressed στρατηγῶι Ἐρυθρᾶς θαλάσσης. For the adj. ἔρυθρία, “of ruddy complexion,” cf. the description of a certain Euphronius in P Petr III. 13(a)²⁴ (B.C. 235) (as amended p. ix.)—εὐμεγέθης ἔρυθρία[ς] ἐπίγρυνπος, and for the verb in its derived sense, as in Tob 2¹⁴, cf. P Tebt I. 37¹⁰ (B.C. 73) μεγάλως ἠρυθρίακε, “he has become much ashamed” (Edd.).

ἔρχομαι.

P Fay 123¹⁵ (c. A.D. 100) ἐλήλυθεν γὰρ Τεῦφίλος Ἰουδαῖος λέγων [δ]τι ἤχθην ἰς γεωργίαν, “Teuphilus the Jew has come saying, ‘I have been pressed in as a cultivator’” (Edd.) will serve as an instance of the ordinary use of this very common verb: the mention of the Jew Teuphilus (or Theophilus) is interesting. A few miscellaneous exx. may be added which illustrate NT constructions or phrases—with Jn 5²⁴ cf. P Lond 42¹⁷ (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, “having come to the last extremity because of the high price of corn,” P Vat A¹² (B.C. 168) (= Witkowski², p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθότος, P Flor II. 212² (A.D. 254) εἰς τοσαύτην ἀτυχίαν ἦλθες . . . ὡς μὴ ἔχειν σε ἀρτάβ[β]ην μίαν λωτίνου: with Jn 9³⁹ cf. P Tor I. 1^{ii,29} (B.C. 116) ἔρχεσθαι ἐπὶ τὸ κρητήριον: with Jn 18¹ cf. the late P Iand I. 21² (vi/vii A.D.) ἡμῶν τὰ ἐρχόμεν[α] οὐκ οἶδ[α]: with Rev 2^{5,16} cf. BGU IV. 1041¹⁶ (ii/A.D.) ὄτι

ἔρχομαι σοι, unfortunately in a somewhat obscure context (*Aesch. Prom. Vinct.* 358 ἀλλ' ἦλθεν αὐτῶ Ζηνὸς ἀγρυπνον βέλους is a classical parallel to the construction): and with 1 Cor 11²³ cf. P Tebt II. 416²⁰ (iii/A.D.) ποιήσον αὐτῆς τὴν χριαν ἕως ἔλθω, “supply her needs until I come.” *Preisigke* 1142 Μηνόφιλος ἐλθῶν (a wall-scratching from EI-Amarna) shows ἐλθῶν used like ἦκω (cf. *ib.* 1143) of a worshipper (cf. Jn 6³⁷).

The intermediate form in which 1st aor. terminations are attached to the 2nd aor. appears in BGU II. 530¹¹ (i/A.D.) οὔτε ἀντέγραψας οὔτε ἦλθας (other exx. in Deissmann *BS*, p. 191). For the perf. and aor. used together (see *Proleg.*, p. 142 f.) cf. BGU I. 27⁶ (ii/A.D.) εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἐπειφ μηνός, καὶ ἐξεκρίνωσα μὲν τῇ 17 τοῦ αὐτοῦ μηνός.

ἔρω.

For this fut. we may cite from P Oxy VI.—929²² (ii/iii A.D.) ἐρεῖς δέ μοι ἐν τάχει περὶ τούτου, 932³ (late ii/A.D.) ἐρεῖ σοι δὲ Ἀπολινάρις πῶς τὰ θέματα καὶ τὰ δημόσια τὸ δνομα δ ἂν αὐτός σοι εἴπη, “Apolinarius will tell you how the deposits and public dues stand: the name will be that which he will tell you himself” (Edd.); and for the perf. *ib.* 940³ (v/A.D.) ὡς ἀνωτέρω εἴρηται, “as stated above” (Edd.). Cf. εἶπον and λέγω.

ἔρωτάω

in the sense of “ask,” “entreat,” is so amply vouched for in the Κοινή that it is quite unnecessary to bring in the influence of the Heb. עָרַו (Grimm): cf. e.g. P Oxy II. 292² (c. A.D. 25) ἠρώτησα δὲ καὶ Ἑρμί[α]ν τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖ[σθαί] σοι περὶ τούτου, P Ryl II. 229⁸ (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέμψαι τὰς ἄλλας (ἀρτάβας) γ, and from the inscr. *Syll* 328⁵ (B.C. 84) π[ρὸς] ἐμὲ ἦλθ[εν] ἐν ἡμέρᾳ ἠρώτησέν τε [ὅπως ἂν] ἔξουσ-ίαν αὐ[τ]ῶ[ν] π[οιήσω] ἐπὶ τοῦ συν[βο]υλι[ο]υ (where see Dittenberger's note). Ἐρωτηθεῖς = “being asked what your pleasure is” comes to mean “please,” e.g. P Oxy II. 269⁴ (A.D. 57) εἰάν δύνῃ ἐρωτηθεῖς ὀχλησον Δίοςκορον, “if you can, please worry Dioscorus” (Edd.): cf. Abbott *Joh. Gr.* p. 468. For the conjunction with παρακαλῶ, as in 1 Th 4¹, cf. P Oxy II. 294²⁸ (A.D. 22) ἐρωτῶ δέ σε καὶ παρακαλῶ γράψαι μοι ἀντιφώνησιν περὶ τῶν γενομένων: see further Milligan *Thess.* p. 46. On the relation of ἐρωτάω and αἰτέω in Jn 16²³, see *Proleg.* p. 66 n.¹, and cf. Field *Notes*, p. 101 f., and for an apparently exceptional (cf. Abbott *Joh. Gr.* p. 469. f.) instance of ἐρωτάω in the sense of Christian prayer for Christians see the inscr. from the Roman catacombs ΖΗΧΗC ΕΝ ΚΩ ΚΑΙ ΕΡΩΤΑ ΥΠΕΡ ΗΜΩΝ (Northcote and Brownlow *Roma Sotteranea*, ii. p. 159) cited by Westcott *ad* 1 Jn 5¹⁶. In MGr ἐρωτῶ may expand to ἐρωτάω or contract to ῥωτῶ: a form ἀρωτῶ is also found.

ἔσθής.

P Oxy III. 471¹⁰¹ (ii/A.D.) ἐν λευκαῖς ἐσθήσιν, P Ryl II. 116¹⁵ (A.D. 194) τὴν ἐσθῆτά μου περιέσχισαν, P Thead 49⁴ (A.D. 307–324?) ἐσθῆτα στρατιωτικὴν, BGU I. 21^{iii,6} (iv/A.D.) ἐσθῆτος, P Oxy XII. 1428⁹ (iv/A.D.) τὴν ἐσθῆτα ἀνετι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, “to manufacture the clothing in irreproachable (?) materials” (Edd.),

OGIS 383¹³⁵ (inscr. of Antiochus I. of Commagene—i/B.C.) κόσμον Περσικῆς ἔσθητος ἀ[ν]αλαμβάνων (see *s.v.* ἀναλαμβάνω). In *Syll* 817⁷ we have ἔσθ[ῆ]ν τετιμημένην διακοσίων δραχμῶν, where Dittenberger remarks that this form of the acc. is not found elsewhere, but refers to Meyer *Gr.*³ p. 427: for the ordinary form, in addition to the exx. cited above, see *Michel* 833⁶² (B.C. 279) ὁ κόσμος ὁ τοῦ ἀγάλματος τοῦ τῆν ἔρειαν ἔσθητα ἔχοντος.

ἔσθησις.

An interesting ex. of this somewhat rare word is found in BGU I. 16¹² (A.D. 159–160) (= *Selections*, p. 84) where a priest is informed against—ὡς κομῶντος [κ]αὶ χρω[μ]ένου ἔρειας ἔσθησει, “on the charge of letting his hair grow too long, and of wearing woollen garments”: cf. *Ac* 1¹⁰.

ἔσθίω.

P Giss I. 80⁸ (ii/A.D.) τὰ [π]εριστερίδι[α καὶ δ]ρνυθάρια, ἃ οὐκ ἤθθα ἔσθειν (i. ἔσθειν), πέμψον . . ., *ib.*¹⁰ ὅσα ποτὲ οὐκ ἔφαγον παρὰ σοῦ ἀφοσεστια (i. ἀφέστια ?), P Oxy IX. 1185¹⁰ (c. A.D. 200) παῖδα τὸν μεικρὸν δεῖ ἄρτον ἔσθειν, and *ib.* X. 1297¹⁰ (iv/A.D.) πρὸς εἰνάριον ἐλαίου, ἀνικαλύψαι (i. ἀνα-) αὐτὸν καὶ φάγει, “a . . . of oil for you to uncover and eat”—so the editors, who for the form φάγει compare P Tor I. 1^{v.27} (B.C. 117) μετῆλθαι, BGU I. 250⁸ (time of Hadrian) ἐπενέγκαί. See also *Syll* 807¹³ (after A.D. 138) ἀραι κόκκιον στροβίλου καὶ φαγεῖν μετὰ μέλιτος ἐπὶ τρεῖς ἡμέρας. On the constative force of φαγεῖν as distinguished from the durative ἔσθειν cf. *Proleg.* p. 111, and for φάγομαι as an Hellenistic mixture of ἔδομαι and ἔφαγον cf. *ib.* p. 184 n². MGr φαγί, “eating,” “repast.” Thumb (*Hellenismus*, p. 128 n.²) doubts the necessity of finding a Hebraism in ἔσθειν ἀπό (Mk 7²⁸).

ἔσσηπρον.

CPR I. 27¹⁰ (A.D. 190) ἔσσηπρον δίπτυχον: cf. the restoration in *ib.* 21²⁰ (A.D. 230). In a list of articles of furniture in the fragmentary P Oxy VI. 978 (iii/A.D.) we find mention of an ἔσσηπρον (i. ἔσσηπρον), and in a return of temple property, P Oxy XII. 1449¹⁹ (A.D. 213–7), of ἔσσηπρον (i. ἔσσηπρον) ἀργ(ουρῶν) π[αιδικ]όν, “a silver mirror for a child.”

ἔσπέρα.

With Lk 24²⁹ cf. P Par 69^{c.4} (A.D. 233) πράξας περὶ ἔσπέραν. The word is found in the fragment of a lost Gospel P Oxy IV. 655² ἀφ' ἔσπ[ε]ρας ἕως π[ρ]ωῆ. In *ib.* VIII. 1163² (v/A.D.) it refers to locality—τῆ τετράδι καταλαβῶν εἰς ἔσπέραν τὴν Δαρνιτῶν, “I arrived on the 4th at the western border of Darne” (Ed.): cf. *Preisigke* 4651¹¹ (A.D. 250–1) καθ' [ἐ]σπέ[ρ]αν οἰκίας. For the rough, instead of the smooth, breathing taking the place of an original simple *F* see Brugmann-Thumb, p. 52. MGr σπέρα.

ἔσπερινός.

For this adj., as in Lk 12²⁸ D, cf. P Oxy VI. 901⁵ (A.D. 336) ἔσπερινες ὥρες (i. ἔσπεριναῖς ὥραις) τῇ χθὲς ἡμέρᾳ, “in the evening time of yesterday.” BGU IV. 1024^{vi.6} (iv/v A.D.) κατὰ τὰς [ἐ]σπερινὰς ὥρας.

ἔσχατος.

For ἔ. with reference to *time* cf. P Oxy II. 280¹⁴ (A.D. 88–9) ἐν δὲ τῷ ἔσχατῷ ἐνιαυτῷ, P Tebt II. 375²⁰ (A.D. 140) τῷ δὲ πέμπτῳ (i. —τῷ) ἔτι (i. ἔτει) ὃ ἐστὶν ἔσχατον ἔτος τῆς μισθώσεως. See also BGU IV. 1024^{iv.13} (iv/v A.D.) τῆς ἐσχάτης ἐλπιδας (i. —ος) ἀποστε[ρ]ῆσαι, and from the inscr. *Michel* 326² (ii/B.C.) τῆς ἐσχάτης τοῦ βίου τε[λ]ε[υ]τηῆς. With τὰ ἔσχατα in Mt 12⁴⁵ *al.*, cf. P Vat A¹² (B.C. 168) (= Witkowski², p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθότος. *Michel* 394³⁴ (mid. i/B.C.) τῆς πόλ[ε]ως ἐν τοῖς ἔσχατοις ὑπαρχούσης κινδύνους supports Hort's rendering of ἐν καιρῷ ἔσχατῷ in I Pet 1⁵ “in a season of extremity,” “when things are at their worst,” for which he adduces various classical exx. For the adverbial ἔσχατον, as in I Cor 15⁸, see P Oxy VI. 886²¹ (iii/A.D.) (= *Selections*, p. 112) τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνωτι (i. —θι), *Syll* 870¹¹ (end of iii/B.C.) ἐπιτελεῖν δὲ τὰ νόμιμα τοῖς ἀποικομένοις ἔσχατον ἐν τρισὶ μῆσιν.

ἔσχατως.

The phrase ἔσχατως ἔχειν, which in the NT occurs only in Mk 5²³, is censured by the Atticists, see Lobeck *Phryn.* p. 389, Rutherford *VP* p. 481. For other exx. of the intrans. use of ἔχω with an adv., see *s.v.* ἔχω.

ἔσω.

P Par 41¹⁷ (B.C. 160) ἐμοῦ δὲ καθημένου ἔσω ἐν τῷ παστοφορίῳ, BGU IV. 1127⁹ (B.C. 18) ἐν τῷ ἔσω κύκλῳ, *Syll* 574² (ii/B.C.) τὸ τέμενος τῆς [Ἀρτέμιδος ἄσυλον] πᾶν, ὅσον ἔσω π[ε]ριβόλου, and the early Christian letter P Grenf II. 73⁹ (late iii/A.D.) (= *Selections*, p. 118) where the grave-diggers bring the banished Politke—εἰς τὸ ἐγῶ, evidently a mistake for εἰς τὸ ἔσω, “into the interior.” The form εἔσω is found in the grave-inscription, *Archiv* i. p. 220 No. 2⁶ (B.C. 145–116)—

εὐνοια γάρ μιν

βαίνει καὶ εἔσω γὰς ἄκρι καὶ ὠκεανόν.

See also P Giss *Iny.* 137⁶ (= *Archiv* v. p. 137) εἔσω ἡμερῶν εἰκοσι.

ἔσωθεν.

P Oxy XII. 1449¹⁴ (Return of Temple Property—A.D. 213–7) λαμπ(ὰς) σὺν ζωδίῳ Κόρης ἀργυρῷ ἀσήμῳ ὀκ(ῆς) λι(τρας) ἃ ἔσωθεν ἐνλ(ινη), “a lamp with a small figure of Core in unstamped silver weighing 1 lb., the interior being of wood” (Edd.). With the use in Mt 7¹⁵ cf. *Epict.* ii. S. 14 αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσωθεν.

ἔσώτερος.

See the quotation from P Magd 29 *s.v.* ἀπορρίπτω.

ἔταιρος.

We are unable to quote any instance of this word, which in the NT is confined to the First Gospel (cf. *Ev. Petr.* 7), from the papyri, but it is by no means infrequent in the inscr., e.g. *Syll* 365⁶ (c. A.D. 37) συντρόφους καὶ ἑταίρους ἐαντῶι γεγονότας, *OGIS* 573³ (i/A.D.) ἔδοξε τοῖς ἑταίροις καὶ Σαββατισταῖς θεοῦ [εὐνο]λοῖαι Σαββατιστοῦ συνηγμένους. Cf. *Vett. Val.* p. 331¹³ ὅπως διὰ τούτων οἱ ἀμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἑταίροί γε τῆς ἀληθείας γενόμενοι

ὑπαρκτὴν καὶ σεβάσμιον τὴν ἐπιστήμην καταλάβωσιν. Aphaeresis is seen in MGr ταίρι, "pair," "mate."

ἑτερογλωσσοσος.

With this compound (I Cor 14²¹) cf. the similarly formed ἑτερογνώμων, e.g. Vett. Val. p. 79¹⁸ οὗτοι γὰρ εἰσι ἑτερογνώμονες τόποι αἰτίας ἐπάγοντες καὶ καθαίρεισες.

ἑτεροζυγέω.

For the use of the corr. adj. in the LXX (Lev 19¹⁹) Herwerden *Lex. s.v.* compares Philo *Princ.* 11 *init.* (= II. p. 369 ed. Mangey) κτήνη ἑτεροζυγα.

ἑτερος

and ἀμφότεροι are claimed by Blass (*Gr.* pp. 36, 179 f.) as the only surviving words in the Hellenistic age which denote *duality* as distinct from plurality, and abundant evidence can be cited from the Κοινή of the correct use of ἕτερος in this sense. See e.g. P Ryl II. 229⁶ (A.D. 38) ἴνα δοῖ σοι δὲν . . . ἴνα καὶ αὐτὸς δοῖ ἕτερον (a second ass), P Amh II. 65^{8 ff.} (early ii/A.D.) δίκαιον τὸν ἕτερον ἀπολυθῆναι ἐὰν ἄλλος ἀντ' αὐτοῦ κατασταθῆ, "it is just that one of them (*s.c.* two brothers) should be released, if some one else is appointed in his stead" (Edd.), BGU I. 5^{ii. 5} (A.D. 79-80) ἕτερον εἶναι ὁμώνυμο(ν), "another of the same name," P Fay 100⁸ (A.D. 99) τ[ῆ] μὲν Χαριτίω . . . [τ]ῆ δὲ ἑτέρᾳ Χαριτίω, with reference to two women, both named Charition, CPR I. 11⁸ (A.D. 108) ἑτέρας . . . οἰκίας, *ib.* 223¹⁹ (ii/A.D.) μέχρη [ἑ]τέρας ἀπογραφῆς, "until the next (lit. "another") census," P Tebt II. 381⁹ (A.D. 123) ἑτέρας θυγατρὸς, "her other daughter," P Amh II. 88^{9 ff.} (A.D. 128) ἐν δυσὶ κοίταις (here = σφραγίσαι, "parcels") . . . ὧν μιᾶς μὲν . . . ἑτέρας δὲ . . ., BGU I. 194^{15 f.} (A.D. 177) ἐπιστολῶν δύο, μιᾶς μὲν . . . τὴν δὲ ἕτεραν . . ., P Fay 164 (ii/A.D.) ἐπὶ δυνῶ ἐνὶ φοι(νίκων) ἀρτάβας τρεῖς καὶ ἐφ' ἑτέρῳ) . . . (ἀρτάβας) δύο, and similarly *ib.* 165. On the other hand, ἕτερος is incorrectly used for ἄλλος in such passages as P Leid B^{ii. 11} (B.C. 164) ὑπὲρ ἂν ἄν προσδεώμεθα ἕτερον, P Par 45⁵ (B.C. 153) (= Witkowski,² p. 82) ἡ (= εἰ) ἕτερον θέλεις λέγειν, λέγε, *ib.* 46⁹ (B.C. 153) (= Witkowski², p. 86) οὐχ ἕτερον τινα, ἀλλὰ σὲ αὐτὸν μάρτυρα ἐπισπάσῃ, P Fay 12¹⁴ (c. B.C. 103) ἑτέρους συμπαρόντας ὑπὸ τῆ τῶν α[ϋ]τῶν, "others besides themselves being present" (Edd.), *ib.* 36¹¹ (A.D. 111-2) ἑτέροις ἐπιχωρηθῆεις διδόναι, "with power to pass on the right (of making and selling bricks) to others" (Edd.), P Flor I. 99⁷ (i/ii A.D.) (= *Selections*, p. 71) ὁ υἱὸς ἡμῶν Κάστωρ μεθ' ἑτέρων ἀσωτεύμενος ἰσπάνισε τὰ αὐτοῦ πάντα, "my son Castor along with others has squandered all his own property in riotous living," and BGU I. 86²⁵ (i/A.D.) ὑποτίθεσθα[ι] ἑτέροις παρασ[υ]νχωρούντων[ι], a formula allowing liberty to alienate. Cf. Lk 8^{8 ff.} where even the stylist Luke substitutes ἕτερος for the correct ἄλλος of his (presumed) source-narrative (Mk 4^{5 ff.}: cf. Mt 13^{5 ff.}): see *Proleg.* p. 79. The opposite error of using ἄλλος for ἕτερος in Lk 6³⁹ (so Mt 5³⁹) may be paralleled from P Grenf II. 232^{8 f.} (B.C. 107) τῆς μὲν μιᾶς . . . τῆς δ' ἄλλης . . ., P Tor I. 84^{4 f.} (ii/B.C.) υἰῶν δύο, ἐνὸς μὲν . . . ἄλλου, BGU II. 456^{10 ff.} (A.D. 348) φόνικας δύο, τὸν μὲν ἕνα . . . καὶ τὸν

ἄλλον . . ., and the Andanian inscr. *Syll* 653⁹¹ (B.C. 91) τὸν μὲν ἕνα . . . τὸν δ' ἄλλον of *τωο*. The readiness with which the two words could be interchanged is shown by P Oxy II. 276¹¹ (A.D. 77) Φρίβι Ἡρακλήου τῷ σὺν ἄλλοις σιτολόγοις compared with P Gen I. 36¹⁰ (A.D. 170) παρὰ Πεκύσιος Σαταβοῦτος ἱερέως σὺν ἑτέροις ἱερεῦ[σ]ι. Nor is it easy to differentiate them in such passages as CPR I. 103²¹ ἀπὸ τε ἄλλων πρασέων ἢ ἑτέρων [οἰκονομιῶν]: cf. *ib.* 3¹⁹ (ii/iii A.D.), 6¹⁷ (A.D. 238). That however the original difference between them was often observed with great nicety even in vernacular documents is shown by the Twins' petition P Par 26^{82 f.} (B.C. 163-2) (= *Selections*, p. 16 f.; the note on l. 33 requires correction) where ἄλλοι τῶν ἐκ τοῦ Σαραπηείου (to which the Twins themselves belonged) are distinguished from ἕτεροι τῶν ἐκ τοῦ Ἀσκληπείου, and P Ryl II. 102^{i. 10, 14} (2nd half ii/A.D.) μετ' ἄλ(λων) . . . μεθ' ἕτερα, where, as the editors point out, the former phrase introduces extracts from the original census-lists, while the second points to details that had been omitted. Other exx. showing how readily ἕτερος from meaning "the other class (of two)" came to imply "different" in quality or kind are *OGIS* 458⁹ (c. B.C. 9) ἕτεραν τε ἔδωκεν παντὶ τῶι κόσμῳ ὄψιν, and P Oxy VI. 939¹³ (iv/A.D.) ἕτερα . . . γράμματα, where the reference is not only to "another," a second letter, but to a letter containing very "different" news from that previously despatched. ἕτερος is used without a subst. in P Tebt II. 381¹⁴ (A.D. 123) (= *Selections*, p. 78) ἕτερα καθ' ὃν δήποτε οὖν τρόπον, "other things of whatsoever kind," following a list of articles bequeathed in a will, P Flor I. 99¹⁰ (i/ii A.D.) (= *Selections*, p. 72) ἕτερο[ν] ἀτοπὸν τι, "anything else amiss," and CPR I. 32¹⁵ (A.D. 218) οὐδὲν δὲ ἕτερον πρακθησόμεθα (cf. Ac 17²¹). An interesting confirmation of the RV rendering of Lk 23³² ἕτεροι κακοῦργοι δύο, "two others, malefactors" is afforded by P Tebt I. 41⁹ (a petition—c. B.C. 119) καὶ [μετὰ τοῦ παντὸς σκυλμοῦ συνεχεῖς ἐπιλήψεις ποιουμένων τινῶν ἡμῶν καὶ ἑτέρων γυναικῶν διασειεῖν, "to extort from some of us and from others, viz. women"—the petitioners are men.

According to Lightfoot (*Gal.*¹⁰, p. 76) the primary distinction between ἄλλος and ἕτερος is that the former is another "as one besides," and the latter another as "one of two." But Ramsay in an important discussion on Gal 1^{6 f.} (*Comm.* p. 260 ff.) contends that this reverses the facts regarding the force of the two words when they are pointedly contrasted. In Gal *l.c.* he has now definitely adopted the construction given by the American Revisers in the margin ("a different gospel, which is nothing else save that there are some that trouble you"), and agrees with the opinion expressed by Professor A. W. Mair who has supplied a long list of passages from Demosthenes and others, showing that any distinction in usage between the two words results naturally from the fact that one is a positive, or absolute, word (ἄλλος), while the other is a comparative, or relative (ἕτερος), and further that, where this is not essential, they are used indifferently: see e.g. Demosthenes xxiii. 71 (ed. Butcher) οὐτ' ἄλλος οὐδεῖς, but xxv. 17 ἕτερος δ' οὐδέ εἰς.

ἑτέρως.

Syll 406¹⁰ (A.D. 147) εἰ καὶ ἑτέρως τοῦτο ἀπέβη.

ἔτι.

P Lond 42²² (B.C. 168) (= I. p. 30, *Selections*, p. 10) ὡς ἔτ[ι] σοῦ παρ[όν]τος πάντων ἐπεδεόμην, "while you were still at home, I went short altogether." In *ib.* 26 we have—ἔτι δὲ καὶ "Ὀρουν τοῦ τὴν ἐπιστολὴν παρακεκομικό[το]ς ἀπηγγελκότος κτλ., "and now that Horus who brought the letter has told" etc.: cf. P Ryl II. 145⁹ (A.D. 38) ἔτι καὶ μὴ ἀρκ[ε]σθ[ε]ις. P Oxy IV. 744⁹ (B.C. 1) (= *Selections*, p. 32) shows a common phrase γίνωσκε ὡς ἔτι καὶ νῦν ἐν Ἀλεξανδρίᾳ (l. -δρεία) σμέν (l. ἐσμέν): cf. P Hib I. 461⁶ (B.C. 25⁸) ἔτι οὖν καὶ νῦν ἢ τὸ ἀργύριον εἰσάγετε ἢ κτλ., "now therefore at length either collect the money, or," etc., Revillout *Mél.* p. 295⁶ (B.C. 131-0) (= Witkowski², p. 96) ἔτι καὶ νῦν καλῶς ποιήσεις παρακαλῶν σαυτὸν καὶ τοὺς παρ' ἡμῶν, P Oxy VIII. 1111^{ii.13} (A.D. 203) ὄν δηλ(ῶ) τετελ(εν)τήκεαι ἔτι πάλα[ι], "whom I declare to have died long ago." For the adv. used of *degree*, as in Phil 1⁹, see the Christian letter *ib.* VI. 939⁹ (iv/A.D.) (= *Selections*, p. 128) νῦν ἔτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπό]του θεοῦ γνῶσις ἀνεφάνη ἅπασιν ἡμῖν.

ἔτοιμάζω.

P Petr II. 40(a)¹⁵ (iii/B.C.) (= Witkowski², p. 41) ἔτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Lille I. 26⁴ (iii/B.C.) τὴν δὲ λοιπὴν γ[ή]ν ἔτοιμάζω, of preparing land by cultivation, PSI IV. 434¹⁷ (B.C. 261-0) ἔτοιμάζονται θηρεύειν, P Hib I. 47²³ (B.C. 256) καὶ ὄλυραν δὲ κ[α]ὶ κρ[υ]θὴν ἔτοιμάζει ἵνα [παραμ]ετρήσωμεν εἰς τὸ βασιλικόν, "prepare both olyra and barley in order that we may measure it to the State" (Edd.). The verb is almost a *z.t.* for preparations in view of an approaching visit, e.g. P Tebt II. 592 (iii/A.D.) ἐπισ[τολ]ήν σοι ἔπεμψα ὡς σοῦ ταχὺ ἐρχομέν[ου] καὶ ἔτοιμάκιν (l. ἔτοιμάκειν) σοι πάντα, P Oxy X. 1299⁹ (iv/A.D.) ἐτύμασο αὐτῶ (l. ἐτοιμάσω αὐτὸ) ἕως ἐρχῆ, "I will prepare it for your coming" (Edd.), *ib.* XII. 1490⁷ (late iii/A.D.) ἐπίστευλον τί θέλεις ἔτοιμάσθηναι, "give instructions as to what preparations you wish to be made" (Edd.): cf. Philem 22. We have an instance of dropped augment in P Grenf II. 14(b)¹ (B.C. 264 or 227) ἔτοιμάκαμεν ἐπὶ τὴν παρουσίαν τὴν Χρυσόππου: in BGU III. 830¹⁸ (i/A.D.) χρ[η]ρῆ ὄν ἔτοιμάσ[ε]ιν καὶ προαιρ[ε]ίν, we should expect either the pres. or aor. inf. for the future. The verb is current in MGr.

ἔτοιμασία.

BGU II. 625¹⁷ (ii/iii A.D.) ἕως οὗτο ἡ ἐτύμασ[α] (l. ἐτοιμασία) γένηται μετὰ τὴν κατασπορὰν καὶ εὐσκοληθῆς (l. εὐσκοληθῆς), CP Herm I. 95²⁰ πρὸ ἐτοιμασίας. With the Pauline passage Eph 61⁵ cf. M. Anton. iv. 12 δύο ταύτας ἐτοιμότητας ἔχειν ἀεὶ δεῖ, where Crossley, comparing *ib.* iii. 13, regards ἐτοιμότητας as meaning δόγματα ἔτοιμα or πρόχειρα, and translates "have these two principles always at hand." In MGr the noun = "preparation," "equipment."

ἔτοιμος.

For ἔτοιμος applied to *things* cf. P Oxy II. 291¹¹ (A.D. 25-26) ἔτοι[μα] ποίησον . . . σιτικά καὶ ἀργυρικά, "prepare the statements of corn and money" (Edd.), P Flor III.

326¹⁰ (A.D. 117-8) τὰ ὑπογεγραμμένα ἐδάφη πάντα ποιήσιν ἀυλακίσσασθαι, ὥστε ἔτοιμα εἶναι πρὸς κατασπορὰν, and *ib.* II. 123⁴ (A.D. 254) ἐκ τῶν ἐτοιμοτέρων οἴνου μονόχωρα ἐκατόν, of wine ripe or ready for drinking. For the adv. applied to *persons* cf. P Hib I. 44⁷ (B.C. 253) τοὺς δὲ θειριστὰς ὡς ἂν ἐτοιμοὺς ποιήσης ἐπίστευλον ἡμῖν, "as soon as you can get the harvesters ready let me know" (Edd.), BGU IV. 1209¹⁷ (B.C. 23) ἵνα πρὸς μὲν κατάπληξιν τῶν τολμησάντων ἔχωμεν αὐτοὺς ἐτοιμοὺς πρὸς ἐντυχίαν, and P Tebt II. 410¹⁰ (iii/A.D.) εἰάν μὲν ἐτοιμὴ ἦν ἡ θυγάτηρ μου, ἀνερχέσθω διὰ τῆς ὄνου. For the phrase ἐν ἐτοιμῶ, as in 2 Cor 10⁶, see P Gen I. 76⁸ (iii/iv A.D.) τοὺς ἐργάτας ἐν ἐτοιμῶ ἐποίησα: cf. *Michel* 394¹³ (mid. i/B.C.) προθυμώτατα ἔδωκεν ἐξ ἐτοιμοῦ, "he gave most readily without hesitation." The word is MGr.

ἔτοιμωζ.

For the phrase ἔτοιμωζ ἔχω followed by the inf., as in Ac 21¹³, 2 Cor 12¹⁴, 1 Pet 4⁵, cf. P Amh II. 32⁶ (ii/B.C.) ἐτοιμῶς ἐχόντων[ιν] χειρο]γραφε[ῖ]ν τὸν βασιλικὸν ὄρκον, "being ready to subscribe the royal oath," BGU I. 80¹⁷ (A.D. 158-9) ἡ Σωτηρία ἔτοιμωζ ἔχουσα καταγράψαι, P Oxy XI. 1469²¹ (A.D. 298) ἡμῶν ἐτοιμ[ω]σ[ε]ν ἐχόντων ὅσπερ ἄλλα ἡμῖν αἰρεῖ ἀπεργάσασθαι, and the late PSI I. 46⁴ (v/vi A.D.) ἐτύμωζ (l. ἐτοιμῶς) ἔχω λογίσασθαι. See also *Michel* 884²⁴ (B.C. 164-3) τῶν . . . ἐτοιμῶς διδόντων, "those who give willingly."

ἔτος.

P Tebt II. 412³ (late ii/A.D.) ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους, "come up to the metropolis at the New Year." For κατ' ἔτος, "yearly," as in Lk 2⁴¹, cf. P Amh II. 86¹¹ (A.D. 78) ἄς (sc. δραχμάς) καὶ ἀπ[ο]δ[ώ]σω κατ' ἔτος ἐξενίαντα, the yearly charge was to be paid annually, P Oxy IV. 725²⁸ (a contract of apprenticeship—A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἴκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.): (Edd.): for καθ' ἔτος see P Tebt II. 311²⁵ (A.D. 134), 373^{10.14} (A.D. 110-1), *al.* The aspirated form καθ' ἔτος is also fairly common, e.g. P Petr III. 19(c)²⁸ (B.C. 224) where the words καθ' ἔτος have been added above the line, and the editor explains the form as due to false analogy with καθ' ἡμέραν: see further Meyer *Gr.* p. 326 f., *Proleg.* p. 44. Καθ' ἔτος is read *quater* in P Ryl II. 166 (A.D. 26), and ἐφ' ἔτος in P Oxy X. 1299⁸ (iv/A.D.): cf. MGr (ἐ)φέτος(s), "this year." In P Oxy III. 477⁸ (A.D. 132-3) τὸ [π]έμπτον ἔ[τ]ος Δομιτιανοῦ, "in the fifth year of Domitian," we have a good ex. of the acc. denoting a point of time, as occasionally in the NT (Jn 4⁵², Ac 20¹⁶, Rev 3³): cf. *Proleg.* p. 63. CR xviii. p. 152. On the other hand, the instrumental dat. of extension of time (see *Proleg.* p. 75) may be illustrated by *Syll* 607²⁸ (iii/iv A.D.) ἐβ[ό]ησεν ὁ δ(ῆμος) "πολλοῖς ἔτεσι τοὺς νεωκόρους," "Long live the temple-wardens," and by the iv/A.D. inscr. regarding a Lycæonian Bishop—¹²εἴκοσι πέντε ὅλοις ἔτεσιν τὴν ἐπισκοπήν . . . διοικ[η]σας (see *Exp.* VII. vi. p. 387).

A new adv. ἀνετέως is found joined with ζῆν, "to live for countless years," in an imprecatory tablet published by Wünsch in *Excavations in Palestine*, edd. Bliss and Macalister 1902, p. 176, No. 35².

εὖ

is rare in the papyri, having given place to *καλῶς*: cf. Mayer *Gr.* p. 459. It must, however, be kept in view that εὖ continues to recur in certain epistolary phrases, as in P Oxy X. 1292³ (c. A.D. 30) εὖ [π]οήσεις ἐμβαλόμενός μοι κενώματα διακ[ό]σια, "please put on board for me two hundred empty jars" (Edd.), *ib.* I. 115¹² (ii/A.D.) εὖ πράττετε, *ib.* III. 527⁹ (ii/iii A.D.) ἐρρωσθ(αι) εὐχομ(αι) εὖ πράττοντ(α), "I pray for your health and prosperity" (Edd.), and in such closing adjurations as P Eleph 23¹⁹ (B.C. 223-2) εὐ[ο]ρκοῦν[τι] μέμ[βο]ι [ε]ὐ εὐ εὐ, ἐφορκοῦντι δὲ ἔνοχον εἶναι τῆ ἀσβεβείαι τοῦ ὄρκου, P Ryl II. 108¹⁹ (A.D. 110-11) εὐορκοῦ[σι] μὲν ἡμεῖν εὐ ε[ἴ]η, [ἐπ]ορκοῦσι δὲ τ[ῶ]ν ἐγ[αν]τ[ί]α, *et alibi*. The classical phrase εὖ γὰρ ἔσθι (cf. the simple ἔσθι in Eph 5⁸, Heb 12¹⁷) is found in the touching letter of Epicurus to a child—εὖ γὰρ ἔσθι, ἡ αἰτία ὅτι καὶ ἐγὼ καὶ οἱ λοιποὶ πάντες σε μέγα φιλοῦμεν κτλ., "for be sure, the reason why I and all the others love you greatly," etc.: see *Selections*, p. 6.

εὐαγγελίζω.

For the rare use of the active of this verb, as in Rev 10⁷, 14⁸, we can now appeal not only to Dion Cass. lxi. 13. 4 where the reading is doubtful, but to P Giss I. 27⁶ (end of Trajan's reign or beginning of Hadrian's) (= *Chrest.* I. 17) where reference is made to the arrival from Memphis of a slave of the strategus Apollonius, announcing a victory he had gained—ἐρχομένη εὐαγγελίζοντι τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς. See also the Christian hymn of iv/A.D. P Amh I. 2¹⁶ παισίν δ' [ε]ὐηγγέλιζε λέγων, Πτωχοὶ βασιλεῖαν . . . The literary and Biblical usage of the mid. is fully illustrated by Milligan *Thess.* p. 141 ff.: add for the former *Menandrea* p. 106⁸³ εὐαγγελισσασθαι πρ[ὸ]ς σέ ταυτ' ἐβουλόμην, and Longus *Daphnis and Chloe* iii. 33 τὸν γάμον εὐηγγέλιζο, "full of joy brings her the announcement of the marriage" (Thornley).

εὐαγγέλιον.

For the very rare use of this word in the singular outside the NT and early Christian literature, see the iii/A.D. pap. letter cited *s.v.* γνώστης *ad init.*, and cf. *Archiv* v. p. 406 f. The plur. is found = "good tidings" in the striking calendar inscr. from Priene of date about B.C. 9 with reference to the birthday of the Emperor Augustus—ἤρθε δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελί[ων] ἡ γενέθλιος, "but the birthday of the god was for the world the beginning of tidings of joy on his account" (*OGIS* 458⁴⁰, Deissmann *LAE*, p. 370 f.). For the more ordinary usage = "sacrifices," "thank-offerings," cf. *OGIS* 4⁴² (iv/B.C.) εὐαγγέλια καὶ σωτήρια ἐ[θ]υσσε, *Michel* 1325⁷ εὐαγγέλια θύσω, and the new literary instance in *Menandrea* p. 90¹¹⁵. On the history of the word and its cognates, see Harnack *Constitution and Law*, p. 278 f., and Milligan *Thess.* p. 141 ff. MGr βαγγέλιο, "gospel."

Εὐάγγελος is found in the magical P Hawara 312 (possibly ii/A.D.) (= *Archiv* v. p. 393) which begins—Ἐξορκείζω[ι] σε Εὐάγγελε κατὰ τοῦ Ἀνοῦβι <δο>ς κτλ., where Wünsch (p. 397) notes that "Εὐάγγελος muss ein übermenschliches, aber dem Anubis untergeordnetes Wesen sein." For the word as a proper name see also BGU II. 583¹ (before

A.D. 76), *ib.* III. 816⁸ (iii/A.D.), *al.*, and for a similar use of Εὐαγγελείος see the vi/A.D. P Iand 51⁶ and P Oxy VI. 998.

εὐαγγελιστοῖς.

H. Achelis (*ZVTW* i. p. 87 f.) finds a trace of early Christianity in the use of this word in an inscr. from the Greek islands edited by H. von Gartringen *CIGrIns* I. 1, No. 675⁶ (Rhodes) Δάφνας καὶ θεοῦ ἀρχιερεὺς . . . ΟΗΡΟC (= ὁ [ἱ]ερὸς, Kaibel) εὐαγγελιστῆς, but see, on the other hand, A. Dieterich (*ib.* p. 336 ff.) who reads ὁ ἥρωC εὐαγγελιστῆς, and thinks that "the chief priest of Daphne and the god" is so described as the proclaimer of the oracular announcements. The word occurs in the Christian amulet P Oxy VIII. 1151⁴⁵ (v/A.D.?) with reference to the evangelist John—τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου κ(αι) εὐαγγελιστοῦ κ(αι) θεολόγου Ἰωάννου: cf. CPR I. 30⁴ (vi/A.D.) τοῦ ἁγίου Ἰωάννου τοῦ εὐλόγου καὶ εὐαγγελιστοῦ.

εὐαρεστέω.

This verb, which in the NT is confined to IHeb, is found, if we can trust the restoration, in the marriage contract P Oxy II. 265⁴⁹ (A.D. 81-95) καὶ εὐαρεστοῦμαι? τοῦ προγεγραμμέν[ο]ν μου ἀνδρὸς. Cf. the double compound in *Michel* 1001¹⁻⁴ (c. B.C. 200) συνευαρεστούσας καὶ τὰς θυγατρὸς Ἐπιτελείας τὰς Φοίνικος.

εὐάρεστος.

To Deissmann's citation (*BS*, p. 215) of this word from an inscr. of Nisyros (pre-Christian?) γνόμενον εὐάρεστον πάσι (*Mittheilungen des athen. Instituts* 15, p. 134^{11 f.}) to dispose of Cremer's claim that it belongs only to Bibl. and eccles. Greek, we may add *Friend* 114¹⁵ (after B.C. 84) γενηθεὶς δὲ εὐάρεσ[τος] ἐν τοῖς τῆς γυμνασιαρχίας ἀναλώμασιν: cf. Rouffiac *Recherches*, p. 32 f. See also such passages as P Fay 90⁴⁷ (A.D. 234) τὸ λ[α]χανόσπ(ερμον) λαμβάνιν εὐάρεστον, P Flor I. 30³⁰ (A.D. 362) τὰς τοῦ πύρου εὐαρέ[στο]ν ἀρταβ[ά]ς, P Strass I. 1⁹ (A.D. 510) ἐν οἴνῳ καλλίστῳ καὶ εὐαρέστῳ, and P Gen I. 15² (Byz.) τὴν τιμὴν σίτου εὐαρέστον ἀρταβῶν τεσσαρῶν, where the adj. has the meaning "choice," "in good condition." See also *s.v.* ἀρεστός.

εὐαρέστως.

CIG II. 2885²⁰ (pre-Christian) τελέσασα τὴν ὑδροφορίαν εὐαρέστως τοῖς πολεῖταις, *Syll* 325²⁰ (i/B.C.) ἱερשאμένους εὐαρέστως ὑπὸ πάντων ἐπρηγήθη τῶν πολειτῶν.

εὐγενής.

For this adj. = "well born," "noble," see the striking interview with an Emperor described *s.v.* ἀγενής, where a certain Appianus appeals to his εὐγένεια, stating further that he is εὐγ[εν]ῆς καὶ γυμνασ[τ]άρχος (P Oxy I. 33^{iv.15, v.3}—late ii/A.D.). So P Oxy IX. 1206¹¹ (A.D. 335) where stipulations are made regarding a son to be adopted that he is not to be disavowed or reduced to slavery—διὰ τὸ εὐγενῆ αὐτὸν εἶν[αι] κ[αὶ] ἐξ εὐγενῶν γονεῶν ἐλευθέρων, "because he is well born and the son of well born and free parents" (Ed.), and PSI I. 41¹³ (iv/A.D.) where certain acts are described as ἀ μὴ τοῖς εὐγενέσι πρέπι. For the comparative (as in Ac 17¹¹) see P Grenf I. 53³³ (iv/A.D.) (as revised *Chrest.* I. p. 158) ἐὰν ἦν δὲ ὀνομάζειν περὶ γένου (i. γένους), καὶ ταῦτα

πάλιν φθάνομεν ἀποδείξειν, τίνος εὐγενός (= ἐσπερός ἐστίν. The adv. is found in P Lips I. 28¹⁸ (A.D. 381) where, again with reference to a case of adoption, we find—ὄνπερ θρέψω καὶ ἱματίῳ (l.—(σω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον καὶ φυσικὸν ὡς ἐξ ἐ[μ]οῦ γενόμενον: cf. 12. For the subst. as a title of address, see P Gen. I. 50¹⁴ (iv/A.D.) γράφ[ω οὖν] τῇ εὐγ[ενε]ῖα σου ἴνα κτλ., so *ib.* 55¹⁰. This usage survives in MGr—ἡ εὐγενεία σου, “your lordship” (Thumb *Handbook* § 139). Note also that in MGr vernacular εὐγενικός, “polite,” has been formed beside the literary εὐγενής (*ib.* § 115).

εὐδία.

This originally poetical word (Thumb *Dial.* p. 373), which is rejected in the best texts of Mt 16², occurs on the Rosetta stone *OGIS* 90¹¹ (B.C. 196) καὶ δαπάνας πολλὰς ὑπομεμένηκεν ἕνεκα τοῦ τῆν Αἴγυπτον εἰς εὐδία ἀγαγεῖν, where Dittenberger notes that it is used metaphorically “de beato et tranquillo rerum publicarum statu”: cf. Herodas i. 28, where amongst the glories of Egypt are mentioned—δύναμις, εὐδ[ίη, δ]όξα, “power, peace, fame.” For the literal sense cf. P Oxy IX. 1223¹² (late iv/A.D.) ἡ (l. εἰ) καὶ εὐδία ἐστὶ καὶ τὸ πλοῖον ἀνεγέκε οὐ δύναται ἐν τῇ σήμερον, “if it is calm weather and he cannot bring back the boat to-day” (Ed.).

εὐδοκέω.

It may be well to illustrate somewhat at length the different constructions of this characteristically Jewish Greek verb. In P Lond 5⁶ (B.C. 146 or 135) (= I. p. 46) ἡδύοκησάς με τῆς τιμ[ῆς] τοῦ ἡμίσεως τοῦ [τρί]του λογεῖας τῶν κειμένων νεκρῶν, the meaning apparently is, “you have granted me the honour of the half of the third offering collected for the dead (mummies).” The construction with the inf. to denote determination, as in Lk 12³², comes out in P Tebt II. 591 (ii/iii A.D.) ὅτι οὐκ εὐδόνηκα (l. ἡδύοκηκα) οὐδένα πέμψαι ἐκθῆς οὐδὲ σήμερον, and to denote readiness, as in I Th 2⁸, in P Grenf I. 117 (ii/B.C.) εὐδοκῶ ζήλω δουλεύειν. “I have goodwill to serve thee zealously.” For the constr. with the dat., which is found in the best texts of 2 Th 2¹², cf. the common legal phrase εὐδοκῶ πᾶσι τοῖς προγεγραμμένοις as in P Lond 1168¹⁵ (A.D. 18) (= III. p. 136), and such passages as P Oxy II. 261¹⁷ (A.D. 55) εὐδοκεῖ γὰρ τῆδε τῇ συστάσει, “for she gives her consent to this appointment,” *ib.* IV. 725⁴⁷ (A.D. 183) ὁ [δ]ὲ Ἡρακλᾶς εὐδοκῶν τοῖσι πᾶσι, and *ib.* X. 1273⁴⁰ (A.D. 260) διὰ τὸ ἐντεῦθεν εὐδοκεῖν τῇ ἐσομένῃ δημοσιώσει, “because both sides now agree to the future publication” (Edd.), and for the constr. with ἐπί cf. P Oxy I. 94¹⁵ (A.D. 83) εὐδοκεῖν γὰρ αὐτὸν ἐπὶ τούτοις, so *ib.* 97¹⁸ (A.D. 115-6), *ib.* IV. 726²² (A.D. 135), and P Tebt II. 317³³ (A.D. 174-5) εὐδοκῶ γὰρ ἐπὶ τούτοις ἴνα ἦ, “for I consent to these provisions” (Edd.). We are unable to illustrate the Bibl. constr. with ἐν from our documents, but see Polyb. ii. 12. 3. The verb is used absolutely in P Ryl II. 155¹⁷ (A.D. 138-61) εὐδοκεῖν τὴν μητέρα Θασῆν, “her mother Thases approves”: cf. such an attesting signature as *ib.* 120²⁴ (A.D. 167) Ἐρμείως Ἐρμέου εὐδοκῶ, and the phrase ἐξ εὐδοκούντων, “by consent” in P Tebt II. 382² (B.C. 30-A.D. 1), *al.* See also the marriage-contract P Oxy III. 496⁸ (A.D. 127) where the husband is not allowed to dispose of certain property χωρὶς εὐδοκούςτης

τῆς γαμουμένης, “without the consent of the bride”: cf. Gradenwitz *Einführung* i. p. 160 ff. As showing the difficulty of getting an adequate translation for the verb, it may be mentioned that Plummer (*2 Cor.* p. 153) has pointed out that the Vg renders it in ten different ways in its fifteen occurrences in the Epp., and five different ways in the six occurrences in the Gospels, three of which differ from all the renderings in the Epp. On the derivation of εὐδοκέω straight from εὐδοκεῖ, “it pleases me well,” fused into a closer union by usage, see Moulton *Gr.* ii. § 109.

εὐδοκία

is apparently confined to Jewish and Christian literature (to the usual ref. add Pss Sol 3⁴, S³⁹), but we can cite from our documents instances of the cognate noun εὐδόκησις, e.g. P Lond 289³⁵ (A.D. 91) (= II. p. 185) γεγωνεῖσθαι (l. γέγονε εἰς με) ἡ εὐδόκησις καθὼς προκίται, P Oxy IX. 1200³⁵ (A.D. 266) οὐ προσδεόμενος ἐτέρας μου εὐδοκήσεως ἢ μεταλήψεως, “without requiring any further consent or concurrence from me” (Ed.), and similarly *ib.* X. 1273³⁹ (A.D. 260). From the inscr. we may cite *Syll* 929¹⁰⁸ (B.C. 139?) ἔλαβον εὐδόκησιν, and *OGIS* 335¹²² (ii/B.C.) κατὰ τῆν τοῦ δήμου ἐπιταγὴν καὶ τὴν βασιλέως εὐδόκησιν. All these passages confirm the meaning “good pleasure,” “good will,” which εὐδοκία seems to have in all its NT occurrences, even in Rom 10¹. On the important Lk 2¹⁴ see *Field Notes*, p. 48 f., and for a defence of the reading of the TR and on εὐδοκία ἔμπροσθέν σου as “a common periphrasis to avoid the anthropomorphism involved in God’s volition” see McNeile on Mt 11²⁶.

εὐεργεσία.

P Flor I. 61¹⁴ (A.D. 85) (= *Chrest.* II. p. 88) τῆς σῆς εὐεργεσίας δεόμενος ἐντυγχάνει σοι—an advocate addresses the prefect on behalf of his client, P Ryl II. 96¹⁰ (A.D. 117-18) κατὰ τὴν εὐεργεσίαν τοῦ κυρίου ἡμῶν Ἀδριανοῦ Καίσαρος, P Oxy VI. 899¹⁹ (A.D. 200) διὰ τὴν ἔμφυτον σου εὐεργεσίαν, P Fay 20¹⁶ (iii/iv A.D.) πλὴν μᾶλλον φιλανθρωπία τε καὶ εὐεργεσίας συναυξέει ταύτην τὴν ἀρχήν, “but rather by liberality and the conferring of benefits to increase the welfare of this empire” (Edd.), and BGU III. 970⁹ (ii/A.D.) τῆς εἰς ἅπαντας εὐεργεσίας . . . ἀβοήθητος, where note the gen. after a negative adj. (cf. *Proleg.* p. 74). Add from the inscr. *Michel* 383¹⁵ (ii/B.C.) ἀρετῆ[s] ἐν]εκεν καὶ εὐνοίας καὶ εὐεργεσίας τῆς εἰς [τὸν] δήμον, *ib.* 965² (ii/B.C. *ad init.*) διὰ ταῦτα καὶ τὰς ἄλλας εὐεργεσίας ἃς ποίωιν διατελεῖ τὸν δήμον, *et alibi*.

εὐεργετέω.

Michel 468¹⁴ (mid. ii/B.C.) ἵνα οὖν καὶ ὁ δήμος φαίνεται χάριν ἀποδιδούς τοῖς εὐεργετοῦσιν αὐτόν, *Priene* 103⁴⁶ (c. B.C. 9) εὐεργεσίαις ἰδ[ί]οις εὐεργέτησιν (for form, cf. *Wisd* 11⁶⁰) τὴν ἐπαρχήαν. In *OGIS* 666² (A.D. 54-68) an Egyptian inscr. records how the Emperor Nero—ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς τὴν Αἴγυπτον . . . ἐπεμψεν ἡμεῖν Τιβέριον Κλαύδιον Βάλβιλλον ἡγεμόνα, after which the inscr. mentions this man’s χάριτας καὶ εὐεργεσίας: cf. also *Cagnat* IV. 852 Ἀνίκιον Ἀσπρον, τὸν ὑπατικὸν καὶ κτίστην, ἀνθ’ ὧν εὐεργέτηται ἀνέθηκαν). From the papyri cf. such a passage

as P Ryl II. 119⁶ (A.D. 54-67) ὦν χάριν ἀξιούμεν περὶ πάντων τούτων διαλαβεῖν ὅπως τύχωμεν τῶν παρὰ σοῦ δικαίων καὶ ὦμεν εὐεργετημένοι, "therefore we beg you to give a decision on all these points, so that we may obtain our rights from you and be relieved" (Edd.). The phrase ἵν' ὦμεν εὐεργετημένοι is very common at the close of petitions, as in P Tebt II. 302²¹ (A.D. 71-2), 326¹⁶ (c. A.D. 266) ἡεργετημένοι, *al.* See also P Thead 20¹³ (iv/A.D.) ἀξιούμεν τὸ νῦν τὴν σὴν ἀνδρίαν εὐεργ[τήσαι ἡ]μᾶς κα[τ]ὰ τοὺς νόμους.

εὐεργέτης.

In a petition to the prefect of A.D. 49-50 a woman asks that her son should be restored to her—ἀκολούθως τοῖς ὑπὸ σοῦ τοῦ εὐεργέτου προστεταγμένοις, "in accordance with what had been enacted by you, my benefactor" (P Oxy I. 38¹² = *Selections*, p. 53): cf. P Lond 177²¹ (A.D. 40-1) (= II. p. 169) ἀξίω σὲ τὸν πάντων σωτήρα καὶ εὐεργέτην. The word is a regular title in P Oxy III. 486²⁷ (A.D. 131) τὴν ὄλην ὑπόθεσιν ὑπερθεμένου τοῦ ἐπιστρα[τήγου] ἐπὶ σὲ τὸν εὐεργέτην, "the epistrategus referred the whole case to your beneficence" (Edd.). This honorific use of εὐεργέτης with reference to Emperors and distinguished men is very common in the inscr. Thus as early as B.C. 334 the Prie-nians describe King Antigonus as εὐεργέτη γενομένω καὶ προθύμω ἐόντ[ι εἰς] τὴν πόλιν (2⁶): in a Spartan inscr., *Ann. Brit. School at Athens* xii. 458, Hadrian is described as σωτήρος καὶ εὐεργέτου τῆς Λακεδαιμόνος, and similarly Trajan is ὁ πάντων κόσμον σωτήρ καὶ εὐεργέτης (*IG XII. 1*, 978): other exx. in Magie, p. 67 f. Deissmann (*LAE*, p. 248 f.) cites a fragmentary inscr. from Cos, of date c. A.D. 53, with reference to Gaius Stertinius Xenophon, body-physician to the Emperor Claudius—τοῦ εὐεργέ[τα] Γ. Στερ[τινίου] Ξενοφώντ[ος] ἀνιερωθεῖσαν τ[ὰ] πόλει, and in view of this widespread usage suggests that in such a passage as Lk 22²⁶ Jesus "mentioned the title not without contempt, and forbade His disciples to allow themselves to be so called: to the name contradicted the idea of service in brotherhood." To show the Egyptian "religiosity" at the time of the Imperial worship, Wilcken (*Chrest.* I. p. 147) reproduces an inscr. from ii/iii A.D. (*CIG III. 5041*) which ends—σέ[β]ου Ἰσιν Σαράπιν τοῖς με[γ]ίστους τῶν [θεῶν] σωτήρας ἀγα[θ]οῖς ἐμ[ε]νεῖς εὐεργέτα[s]. For the subst. εὐεργέτης see *Friene* 105¹⁷ (c. B.C. 9) τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν.

εὐθετος.

For εὐθετος = "adapted," "suitable" for a place or office, as in Lk 9⁶², cf. P Tebt I. 27⁴¹ (B.C. 113) ἵνα μὲν πρὸς ταῖς προειρημέναις χρεῖαις εὐθετοι κατασταθῶσιν, "see that suitable persons are appointed to the aforesaid offices" (Edd.), P Flor I. 3⁸ (A.D. 301) ἐργάτας . . . ὄντ[α]ς ἐθέτους καὶ ἐπιτηδεύου (contrast P Amh II. 64¹² (A.D. 107) λέγων τοὺς σὴν αὐτῶι κατασταθέντας ἐ[π]ιμελητὰς βαλανεῖου [ἀ]θέτους, "inefficient"), *Syll* 653⁷⁴ (Mysteries inscr. from Andania—B.C. 91) αὐλητὰς καὶ κιθαριστὰς, ὄσους κα εἰρίσκωντι εὐθέτους ὑπάρχοντας, so ¹⁴⁸ ῥαβδόφορους τοὺς εὐθετωτάτους. For a similar reference to persons see Polyb. xxvi. 5. 6 πρὸς πᾶσαν σωματικὴν χρεῖαν . . . εὐθετος. The meaning "seasonable," as in Ps 31 (32)⁸, is found in Diod. v. 57. 4 οἱ

Αἰγύπτιοι καιρὸν εὐθετον λαβόντες. See also *s.v.* ἀνευθετος and ἀθετώ. Hobart p. 75 gives exx. from medical authors.

εὐθέως,

the more common Hellenistic form for εὐθύς and εὐθύ, is found before both vowels and consonants: cf. Schmid *Atticismus* iii. p. 126 and Maysen *Gr.* p. 245. The following may serve as exx. of its use—P Par 63^{xi.55} (B.C. 165) ἡβου- [λόμη]ν μὲν εὐθέως καταπλεύσας ὀφθ[ή]ναι σοι κατὰ τὸ ἐπιβάλλον, P Tebt I. 39¹⁰ (B.C. 114) εὐθέως παραλαβὼν Τρύχαμβον, P Ryl II. 229⁹ (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέ[μ]ψαι τὰς ἄλλας (ἀρτάβας) γ, *ib.* 230¹⁰ (A.D. 40) μὴ [ο]ῦν ἄλλως ποιή[σ]η(ς) μὴ ἵνα δόξωμέν σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.), P Fay 119⁴ (c. A.D. 100) εὐθέως πέμψου τὰ κτήνη, "send the animals at once," and BGU II. 423⁶ (ii/A.D.) (= *Selections*, p. 91) εὐθέως ὅτε εἰσηλθὼν εἰς Μηση- νούς, ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς, "straightway when I entered Misenum, I received my travelling money from Caesar, three gold pieces."

εὐθυμέω.

P Amh II. 133⁴ (early ii/A.D.) περὶ τῆς κρεῖθ(ῆς) τῆς ἐθάλλου εὐθύμει, πέπρακα γάρ, "don't be anxious about the young barley, for I have sold it" (Edd.), P Iand 13¹⁸ (iv/A.D.) ἵνα μετὰ χαρὰς σε ἀπολάβωμεν καὶ εὐθυμησ[αι] δυνώμεθά[ς] σε. The verb is common with ὑγαίω as an epistolary phrase, e.g. P Lips I. 111⁵ (iv/A.D.) πρὸ μὲν [πᾶ]ντων εὐχομαι τῷ ὑψίστῳ Θε[ῷ] περὶ τῆς σῆς ὑγίας καὶ ὀλοκληρίας, ἵνα ὑγιενόντά σε καὶ εὐθυμοντά ἀπολάβῃ τὰ παρ' ἐμοῦ γραμματ[ί]δια: cf. P Lond 1244⁷ (iv/A.D.) (= III. p. 244) παρακαλῶν τὸν θεὸν ἵνα σοι ἀπολάβω εὐθυ- μοντά καὶ εὐπγμούντα καὶ ὀλοκληρόντα, P Oxy XII. 1593² (iv/A.D.) εὐθυμούντι σοι (l. σοι) καὶ εὐδαιμονούντι.

εὐθυμος.

P Oxy VI. 939¹⁹ (iv/A.D.) ἵνα σε εὐθυμότερον καταστήσω, "that I may make you more cheerful": cf. *OGIS* 669⁷ (i/A.D.) ἵνα δὲ εὐθυμότεροι πάντα ἐπ[ι]ζητε κτλ. For the subst. see the fragmentary P Ryl II. 439 (iii/A.D.) where the desire is expressed—αὐθις μετ' εὐθυμίας τὸ θεοφιλεστατὸν σου πρόσωπον ἀπολαβεῖν.

εὐθύμω.

OGIS 669⁴ (i/A.D.) πᾶσαν πρόνοιαν ποιούμενος . . . τοῦ τὴν Αἴγυπτον ἐν εὐσταθείᾳ διαγούσαν εὐθύμως ὑπηρετεῖν τῆ τε εὐθηνίᾳ καὶ τῆ μεγίστην τῶν νῦν καιρῶν εὐδαιμονίᾳ. The comparative of the adverb may be seen, as in the "received" text of Ac 24¹⁰, in P Giss I. 41^{ii.12} (beginning of Hadrian's reign) ἐπινεύσαντος οὐ[δ]ν <σου> τῆ[ι] δέησει μου . . . δυνή[σο]μαι εὐθυμότερον προσέρχεσθαι [τῆ] τῆς [σ]τρατηγ[ί]ας ἐπιμελείαι.

εὐθύνας

is used of a magistrate who calls others to account: hence in the Pass. οἱ εὐθυνόμενοι = "the culprits," e.g. P Tor I. 111¹⁰ (B.C. 117) μεταπεμφόμενον τοὺς εὐθυνόμενους ἐπισκέ- ψασθαι περὶ τούτων, P Tebt I. 14⁴ (B.C. 114) εὐθυνομένωι δὲ φόνωι, "arraigned for murder" (where note the dat. for

the usual *gen. criminis*), *ib.* 53²² (B.C. 110) οἱ εὐθύνόμενοι ἀναζητηθ[έ]ντες, “the culprits having been searched for.” The metaph. application of the ordinary meaning “guide straight” may be illustrated from Vett. Val. p. 340³ ἀγαπητὸν γὰρ εἰ . . . ἄρξαιτό τις ἐρμηνεύει μὴ διὰ πλήθους λόγων, ἀλλὰ διὰ βραχέων εἰς ἀλήθειαν εὐθύνοντων.

εὐθὺς,

as an adj., is found in an early iv/A.D. Christian letter, where the writer asks for prayers—P Oxy XII. 1494⁸ ἐν’ οὐτῶς ἐπακούσῃ ὁ θαῖς τῶν εὐχῶν ἡμῶν καὶ γένηται ἡμῖν ὁδὸς εὐθεία, “in order that God may thus hear your prayers, and a straight way be made for us” (Edd.): cf. 2 Pet 2¹⁵.

εὐθὺς,

instead of εὐθέως, is now read in almost all the occurrences in Mk. and, though not so common as εὐθέως, can also be illustrated from the Κοινή. Thus in P Petr II. 13(9)⁵ (B.C. 258–253)—a document already cited under εὐθέως—we have εὐθὺς τάντιγράφα ἐπεμψα: cf. PSI IV. 403²⁰ (iii/B.C.) παρέσομαι δὲ καὶ γὰρ εὐθὺς ἐξ ἑορτῆς, P Oxy IV. 744⁷ (B.C. I) (= *Selections*, p. 33) ἂν εὐθὺς ὀψώνιον λάβωμεν ἀποστειλῶ σε ἄνω, P Fay 109² (early i/A.D.) εὐθὺς σε οὐ κρατῶ, “I at once give in to you” (Edd.), P Ryl II. 234⁵ (ii/A.D.) ἀνέδωκα τῷ κρατ[ιστῶ ἐπιστρ]ατήγῳ τὰς ἐπιστολάς καὶ [ε]ἰθὺς μὲν τῷ γραμματέι αὐτοῦ ἔδωκεν. For the form εὐθύ see P Leid C^{1.27} (B.C. 162) (= I. p. 119) ε]θύθ μέλαινα ἐγένετο—an account of a dream, and the Alexandrian Erotic Fragment P Grenf I. I^{1.24} (ii/B.C.) νῦν ἀνοργισθῶμεν· εὐθὺ δεῖ καὶ διαλύεσθαι, “let us now cease from anger: yes, for we must quickly be reconciled” (Loeb trans.). The Markan use of εὐθὺς is discussed by J. Weiss in *ZNTW* xi. p. 124 ff. In MGr an unspirated form εὐτός is also found.

εὐκαιρέω.

The idea of “favourable opportunity” underlying the word comes out well in P Eleph 29⁷ ἂν δὲ μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι, P Par 46¹³ (B.C. 153) (= Witkowski², p. 87) αὐτὸς δέ, ὡς ἂν (cf. Rom 15²⁴, I Cor 11³⁴, Phil 2²³) εὐκαιρήσω, παραχρήμα παρέσομαι πρὸς σέ, P Giss I. 67¹⁴ (ii/A.D.) ἂν εὐκαιρήσῃ Ἡράκλειος καὶ ἀρετήσῃται αὐτοῦ, BGU IV. 1035¹² (1st half v/A.D.) Θεὸς οἶδεν ὁμόνος [ε]ἰ ἂν οὐκ εὐκέρημι (l. ἡεὐκέρημι) εἰς Ὁξυρύγχων κακὸν εἶχι (l. ἀγχι?) γενέσθαι, and *Michel* 1499^{5.4} (B.C. 171) τ[οῖς] πρ[ε]σβευτ[α]ῖς ἔλθοσιν συνῆθηκεν, καίπερ οὐκ εὐκαιρῶν. For the meaning “have time or leisure,” as in Mk 6³¹ and MGr εὐκαιρέζω, see PSI IV. 425²⁹ (iii/B.C.) εἰ δὲ μὴ εὐκαιρεῖ τις τῶν παρά σοι γραμματέων, ἀπόστειλόν μοι κτλ.: a different meaning is found in *ib.* 392⁹ (B.C. 242–1) δούς Ἀμμωγίω τῷ κεκομικότε σοι τὴν ἐπιστολὴν ὅσον ἂν ποτε εὐκαιρήσῃς, where the editor renders “quanto puoi senza disturbo.”

εὐκαιρία

is found, as in Mt 26¹⁸, Lk 22⁶, in BGU II. 665^{14.4} (i/A.D.) εὐκαι[ρί]αν δὲ οὐκ ἔχει, *ib.* I. 46¹⁸ (A.D. 193) ἂν εὐκαιρίας τῆχος τοῦ εἰρεῖν, ἀποσπάσω, P Oxy I. 123³ (iii/iv. A.D.) εὐκαιρη (l. —[α]) τις καὶ νῦν τὸν ἀνερχομένον πρὸς ὑμᾶς, *ib.* X. 1300² (v/A.D.) εὐκέρϊαν εὐρῶν διὰ τοῦτον (l. εὐκαιρίαν εἶρον διὰ τοῦτων) μου τῶν γραμμάτων τὰ πολλὰ προσαγορεύσαι σε. The word is MGr.

εὐκαιροῦς.

OGIS 762⁴ (ii/B.C.) βοηθεῖτω κατὰ τὸ εὐκαιρον, *Michel* 164²⁵ (c. B.C. 140) μερίσαι Ἀπολλωνίω ξένιον ὅσον ἂν αὐτοῖς εὐκαιρον εἴ[ν]αι φαίνονται. The superlative is found in P Petr II. 12 (1)⁵ (B.C. 241) μεταθεῖναι τοὺς βωμοὺς ἐπὶ τοὺς εὐκαιροτάτους τόπους καὶ ἐπιφανεστάτους ἐπὶ τῶν δωμάτων, “to remove the altars to the most convenient and conspicuous place on the houses” (Ed.). It may be mentioned that Pallis *A Few Notes*, p. 11 regards the adj. in Mk 6²¹ γενομένης ἡμέρας εὐκαιρον, as = an “empty” day, a day without work, a festival; the meaning is supported from Byzantine (see Sophocles *Lex. s.v.*) and modern Greek.

εὐκαιρώς.

P Hal I. 17⁶ (iii/B.C.) ἂν εὐκαιρῶς ἔχῃς, P Lond 33²³ (B.C. 161) (= I. p. 20) ὑπομνήσαντά σε εὐκαιρῶς. A form εὐκαιρεῖ, unknown to the lexicons, is found in P Grenf I. 64⁵ (vi/vii A.D.) (as amended *Archiv* iii. p. 121) καὶ σὺν θεῷ εὐρίσκω εὐκαιρεῖ δὲν προσαναφέρω: cf. also the new εὐχαροτέρως (l. εὐκ—) in P Lond 1349¹⁴ (A.D. 710) (= IV. p. 23).

εὐκοπος.

For the corresponding verb cf. the closing greeting of a letter PSI IV. 286³⁹ (iii/iv A.D.) ἐρρώσθαι σε εὐχομαι (αὐ)κοποῦντα διὰ ἔλου βίου. The editor states that he has not found the formula elsewhere, and compares the Homeric *ῥεῖα ζῶντες*.

εὐλάβεια.

In P Par 26²¹ (B.C. 163–2) (= *Selections*, p. 15) the Twins describe the Serapeum officials as—οὐδεμίαν εὐλάβειαν προορωμένων, “paying no regard to religious scruple,” where εὐλάβειαν has the same religious connotation as in Prov 28¹⁴. (MGr = “piety.”) For the use of the subst. as a title of respect, like our “Your reverence,” see P Flor I. 73⁷ (A.D. 505) ὁμολογῶ ἑκούσιως καὶ αὐθαίρετως μεμισθῶσθαι παρὰ τῆς σῆς εὐλαβε[ι]α]ς κτλ.

εὐλαβέομαι.

P Par 45⁷ (B.C. 153) εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα, BGU IV. 1116⁴² (B.C. 13) καὶ μηδὲν τὴν Ἀντωνίαν Φιλημάτιον εὐλαβ[εῖσθαι], and the Christian P Fay 136⁶ (iv/A.D.) ὅθεν μηδένα εὐλαβοῦμεν μάλλον ἀπαντήσατε ἀπ’ ἑαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ, “therefore heed no one rather than me and return from where you are before some one fetches you” (Edd.). See also the letter Preisigke 4650¹³ εὐλαβήθητι μήπως μὴ καταλάβουσίν σε ἐν [A]λεξανδρεία, where the construction may be compared with Ac 23¹⁰HLP. The active, which does not occur in the NT, is found in BGU II. 665 (i/A.D.) ὅπως σε παρακαλέσῃ [ε]ὐλαβεῖν αὐτήν.

εὐλαβής.

After the close of the fifth century εὐλαβέστατος is very common as a designation for various orders of the clergy (see *s.v.* εὐλάβεια), as in BGU I. 305¹⁰ (A.D. 556) τοῦ εὐλαβεστάτου διακόνο(υ), and in P Giss I. 57¹ (vi/vii A.D.) ὁ εὐλαβεστάτος Ἄπα Κόλλουθος ὁ πρ[ε]σβύτερος, where see the editor’s note. For the adv. we may cite P Par 12¹⁰ (B.C. 157) εὐλαβῶς μου σχόντος, BGU IV. 1141³⁸ (B.C. 14) εὐλαβῶς ἔχων διὰ τὸ

προγενωκέναι με περὶ τῶν δακτυλιδίων, P Tebt II. 304¹⁴ (A.D. 167-8) εὐλαβῶς ἔχων τὸν περὶ τοῦ θανατάτου (ἰ. θανάτου) αὐτοῦ κινδυνῶν (ἰ. κίνδυνον), "being careful for the danger to his life" (Edd.). The adj. in MGr retains the NT meaning "pious."

εὐλογέω.

We can illustrate this verb only from the Christian papyri, as P Amh II. 145¹ (iv/v A.D.) τῷ ἀγαπῆτῶ ἀδελφῷ καὶ ἡλ[σ]γημένῳ, and the late P Grenf II. 113⁷ (viii/ix A.D.) τῶν εὐλογημένων τριῶν συνόδων, ἡ μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων ὁμονόων. It occurs, however, in inscrr. in such a formula as *OGIS* 73 εὐλογεῖ τὸν θεὸν Πτολεμαῖος Διονυσίου Ἰουδαῖος, and was by no means confined to the Jews as Dittenberger shows from *CIG* 4705^{b2} (of Pan) ε[ὐ]λογ[ω] τὸν εὐ[δο]ν θεόν, *ib.* 4705^{c2} εὐλογῶ [τ]ὴν Εἰσιν. See also *Syll* 891²⁴ (ii/A.D.) where the prayer is uttered that a protector of a tomb—τῶν λῶων ἀπολαοὶ εὐλογοῖτό τε ἐν παντὶ δήμῳ, and the exx. of the verb in votive inscriptions given by Ramsay *Expt* x. p. 54, as when a person who has been chastised for his sin by the god dedicates a stele—ε(ὐ)λογῶν σου τὰς δυνάμεις: he adds that the stele which is dedicated is in one case called εὐλογία. In MGr εὐλογῶ = "praise," "bless": a form βλογῶ is also found.

εὐλογία.

With the use of the verb in *OGIS* 73 (see *s.v.* εὐλογέω), cf. *ib.* 74 (from the Thebaid—B.C. 247-221) Θεοῦ εὐλογία· Θεόδοτος Δωριῶνος Ἰουδαῖος σωθεὶς ἐκ πελ(ἀ)γους. See also *Preisigke* 317 Εὐλογία Κυρίου, and from Christian times the vase inscr. *ib.* 1117 Εὐλογία τοῦ ἀγίου Μηνᾶ. The subst. is used as a Christian title of address in P Lond 891¹⁶ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) a letter to a Bishop—γινώσκει(ν) σε βούλομαι, ᾧ ἀγαπητὸ πάτερ, ὅτι ὅτε ἀπήντησα τῷ δουκὶ μετὰ τῆς Εὐλογία[ς σου, ἐ]δέξατο αὐτὴν κτλ. For εὐλογία in the sense of a "good report" cf. P Oxy I. 65⁴ (iii/iv A.D.) εἰ δὲ ἔχετε εὐλογίαν τινὰ πρὸς αὐτὸν ἀνέρχεσθε ἅμα αὐτῷ καὶ λέγετε, "if you have anything to say in his favour, come with him and tell me" (Edd.); cf. Aristeas 161. The adj. is found = "reasonable," "probable," in P Tor I. 1^{v.2} (B.C. 117) οὐθενὸς εὐλόγου ἀντεχόμενον: cf. *OGIS* 504⁹ (A.D. 128-9), 669¹⁰ (i/A.D.), and for the adverb P Oxy IV. 718²³ (A.D. 180-192).

εὐμετάδοτος.

This NT ἄπ. εἶρ. (I Tim 6¹⁸), which is best rendered "ready to impart" (see Field *Notes*, p. 113f.), occurs eight times in Vettius Valens, e.g. p. 46²⁴ γίνονται δὲ συντετοί, ἀπλοῖ, εὐμετάδοτοι, ἡδέεις, φιλοσυμβίωτοι κτλ.

εὐνοέω.

For this verb, which is rare in Bibl. Greek and in the NT is confined to Mt 5²⁵, we may cite PSI I. 64⁵ (i/B.C. ?) where a woman comes under a solemn promise εὐνοεῖν, "to be well-disposed" towards her husband: cf. P Ryl II. 153¹⁰ (A.D. 138-61) κα[] αὐτὸς ἐνοήσας ἔμα[ντῶ κ]α[] τῷ πατρὶ μῶν, P Oxy III. 494⁵ (A.D. 156) εὐνοοῦση μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένη, "being well-disposed and showing entire faithfulness towards me" (Edd.). So from the inscrr. *OGIS* 532⁹ (B.C. 3) ὁμνῶν Δία, Γῆν, Ἥλιον . . . εὐνοή[σειν

Καίσαρι Σεβαστῶι, similarly *Syll* 364²⁰ (A.D. 37). There seems no good warrant for the transl. "agree with" in Mt *l.c.* AV, RV: see Abbott *Joh. Voc.* p. 207.

εὐνοια.

With the use of εὐνοια in Eph 6⁷, cf. P Oxy III. 494⁵ (A.D. 156) where a testator sets free certain slaves κατ' εὐνοϊαν καὶ φιλοστοργίαν. Other examples are *ib.* 642 (ii/A.D.) πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς, P Tebt II. 326¹⁰ (c. A.D. 266) εὐνοία καὶ πίστις καὶ τῆ τοῦ γένους οικειότητι, "owing to his kindness, fidelity, and ties of kinship" (Edd.), *Syll* 722¹³ (Cretan—ii/B.C.) ὁμοίως δὲ καὶ τὰν εὐνοϊαν ἂν ἔχει πορτὶ τὰν πόλιν, and so frequently in the inscrr. In P Par 63¹⁶⁰ (B.C. 164) (= P Petr III. p. 32) οἷς ὀφειλόμενόν ἐστι διὰ [τὴν] πρὸς τὰ [πρ]άγματ' εὐνοϊαν ἀσμενῶς ἐπιδειξάσθαι τὸ προτεινόμενον, Mahaffy renders "whose duty it is, on account of their loyalty to the existing state of affairs, to receive what is proposed cheerfully." A different turn is given to the word in BGU IV. 1121¹⁹ (B.C. 5) ἐργάζεσθαι δὲ τὰ μεμισθωμένα . . . τῆ καθηκούση εὐνοία: cf. P Giss I. 56¹⁴ (vi/A.D.) πᾶσα]ν [σπου]δὴν κα[] εὐνοϊαν ποιέισθαι, and the Jewish inscr. in *C. and B.* ii. p. 650 (c. A.D. 60-80) διὰ τε τὴν ἐνάρετον ("virtuous") αὐτῶν [βρ]ῶσιν καὶ τὴν [πρ]ὸς τὴν συναγωγὴν εὐνοϊάν τε καὶ σπουδὴν. For the adj. εὐνοῦς (as in 4 Macc 4³) cf. *Syll* 649⁹ (B.C. 282-1) δσ]οι εἰσὶν εὐνοῦς καὶ φίλοι τοῦ δήμου (on the heterocl. plur. see Meisterhans *Gr.* p. 149): it occurs as a proper name in BGU III. 999¹⁻⁴ (B.C. 99) *al.* (cf. Maysen *Gr.* p. 25S).

εὐνοῦχος.

Vett. Val. p. 86²⁴ ὁ τοιοῦτος γέγονεν εὐνοῦχος ἱερεὺς θεᾶς ἐπίσημος: cf. also p. 18¹⁹. The word occurs in the address of the late BGU III. 725 (A.D. 615) εἰς τὸν εὐδοκίμ(ω)τάτον ἀπα"Ολ εὐνοῦχον. It survives in MGr.

Εὐδοία.

This proper name is common in inscrr., as *CIG* 3002, 5711, and the other references in Zahn *Introđ.* i. p. 533. See also *OGIS* 77 (B.C. 217) a memorial tablet—Εὐδοία, and the late BGU II. 550¹ (Arab.) ἔχει Εὐδοία εἰς λόγ(ον) καμισ(ων) λιναρ(ων) λ(ι)τρ(ας) δύο κτλ. The masc. Εὐώδιος is found in BGU III. 793² (iii/A.D.), but the commoner man's name is Εὐόδος: see Zahn *ut supra*, and cf. the use of the adj. in *Preisigke* 4056 Πανὶ εὐόδωι καὶ ἐπηκῶι Δυκλίσκος ὑπὲρ αὐτοῦ, and *CIG* 4705^{b2} (cited *s.v.* εὐλογέω).

εὐδοδῶω.

For the literal use of this verb of a successful journey cf. PSI IV. 299¹¹ (iii/A.D.) μακροψ[ύ]χ[ει] οὖν, ἀδελφῆ, ἀχρεῖς οὐ ἂν με θεὸς εὐδοῶση [πρὸς] ὑμᾶς, and so ¹⁴, also P Iand 62² (vi/A.D.) ἡ ῥέξο[θε] εὐδο[ω]θῶ, in a much mutilated context. On the pres. subj. εὐδοῶται in I Cor 16², see *Proleg.* p. 54. The LXX use of the verb is fully illustrated by Anz *Subsidia*, p. 290.

εὐπειθήεις.

The force of this adj. in Jas 3¹⁷ (cf. 4 Macc 12⁶) "willing to yield," "compliant," may be illustrated from a contract in which a woman Ammonarion and her daughter Ophelous agree to accept from Antiphanes a certain sum of money in

lieu of Ammonarion's dowry—P Oxy II. 268⁶ (A.D. 58) *συνχωροῦμεν* [πρὸς ἀλλήλο]υς ἐπὶ τοῖσδε, ὥστε ἡ [Ῥαμ-
μωάριο]ν [καλ] ἡ Ὁφελίου εὐπειθεὶς γεγονυία καὶ ἀπεσχη-
κυία [παρὰ τοῦ Ἀντι]φάνου κτλ., “we agree with each
other as follows:—A. and O. have given their consent and
have received from A. etc.” (Edd.). Other instances of the
word from legal documents of the Augustan age are BGU
IV. 1104²³ (B.C. 10) διὰ τοῦ ὑπὲρ τούτων εὐπειθῆ γεγονυία,
ib. 1155¹⁷ (B.C. 10) νυνὶ δὲ εὐπ[ε]ιθῆς γεγονώς ὑπὸ [τῆς]
Μάρθας, *ib.* 1163⁷ (B.C. 17). The verb is supplied by the
editor in *OGIS* 665⁸ (A.D. 49) ἵν' εἰδῶ[τε]ς αὐτὰ καὶ [εὐπ]-
ειθετε, where he explains εὐπειθεῖν as = εὐπειθῆ εἶναι.

εὐπερίστατος.

Deissmann's reference (*BS*, p. 150) to the use of the
subst. *περίστασις* in the evil sense of “distress,” “calamity,”
as in 2 Macc 4¹⁶, in the vernacular P Lond 42²¹ (B.C. 168)
(= I. p. 30, *Selections*, p. 10) μηδ' ἐμβεβλοφέναι εἰς τὴν
ἡμετέραν περίστασιν, “nor spared a look for our miserable
state,” may perhaps be taken as supporting Theophylact's
explanation of the compound adj. in Heb 12¹, “because of
which one easily falls into distresses (περιστάσεις).” As
against Westcott (*Comm. ad loc.*), Moulton [*Gr.* ii. § 106 (c)]
has shown that there is nothing in the form of the verbal
to forbid this interpretation, and he enumerates the various
meanings as follows—(1) “easily avoided,” (2) “admired”
(lit. “well-surrounded”), (3) “easily surrounding,” “be-
setting,” or (4) “dangerous” (lit. “having easy distress”).

εὐποιία.

P Lond 1244⁸ (iv/A.D.) (= III. p. 244) περὶ τῶν εὐποιειῶν
σου. The subst. survives in MGr, as does the verb εὐποιῶ,
which may accordingly be accepted as a proper form for the
Hellenistic period: see *ExpT* xxiii. p. 379 f.

εὐπορέω.

P Oxy VII. 1068³ (iii/A.D.) μὴ εὐπορήσας πλοῖον ἐν τῷ
Ἀρσινοεῖδι ἔγραψα τῷ κυρίῳ μου Κληματίῳ κτλ., “finding
no boat available in the Arsinoite nome I wrote to my
lord Clematius etc.” (Ed.). PSI IV. 299¹⁸ (iii/A.D.) ἐπὶ πλοῖον
εὐπορηθῶ, P Flor III. 367⁹ (iii/A.D.) πολλάκις μου
. . . χάρτας ἐπιστολικο[ῦς ἀπο]στειλαντος, ἵν' εὐπορήσῃ τοῦ
γρά[φειν] μοι, ¹⁷ἵν'α καὶ διὰ τῶν γραμ[μάτων] ὁ φίλος
εὐ[πορη]θῇ μανθάνων [τὰ σου? See also the curious mantic
document where prognostications are derived from involuntary
twitchings, P Ryl I. 28¹⁵ (iv/A.D.) ὀσφύος δεξιὸν μέρος
ἐάν ἄλληται μεγάλως εὐπορήσει κα[λ] δούλος καὶ πένης ἐκ
κόπων, “if the right part of the loin quiver, a slave or poor
man will prosper greatly after distress” (Edd.), cf. ¹²⁵, and
from the inser. *Michel* 984⁹ (ii/B.C. *ad init.*) εὐπορῶν πλεον-
άκις ἐκ τῶν ἰδίων. A somewhat unusual use of the verb is
found in P Ryl II. 162²⁷ (A.D. 159) where a woman who
has bought a half share of a house is described as—εὐπορ-
[οῦσα σὺν τοῖς] νῦν δικα[σ]οῖς πᾶσι καὶ πωλοῦσα καὶ
ὑποτιθεῖσα κτλ., “enjoying it with all present rights,
having the power of sale, mortgage,” etc. (Edd.).

εὐπορία.

With the last citation *s.v.* εὐπορέω cf. P Grenf II. 72¹⁰
(A.D. 290–304) εἰ δὲ μὴ ἀποδῶ, ἔξισται σοι χρήσασθαι κατὰ

παντοίας μου εὐπορίας, and see P Oxy I. 71¹⁻¹⁷ (A.D. 303)
οὐδεμία δέ μοι ἕτερα εὐπορία ἐστίν ἢ τὰ χρήματα ταῦτα,
“I have no other resources than this money in question”
(Edd.). The adj. is common especially along with ἐπι-
τήδειος to denote a person “rich and capable” of undertaking
some duty laid upon him, as in P Oxy IX. 1187¹¹ (A.D. 254)
ὄν ἐὰν αἰρώντας φύλαρχον δ[ε]ν[τα] εὐπορον καὶ ἐπιτήδειον,
P Cairo Preis 18⁹ (A.D. 339) ὄν[τα] εὐπόρου κ[α]λ[ε] ξιπτηθῶς
δυναμένους ἐκτελέσαι τὴν τῆν (om.) ἐνχειρισθεῖσαν αὐτ[οῖς]
λειτουργεῖαν, *al.*

εὐπρόρεια.

The idea of “majesty,” “stateliness,” which Hort (*James*,
p. 17) finds in the OT use of this word and in Jas 1¹¹, its
only occurrence in the NT, comes out well in *Syll* 932¹⁷
(iii/A.D. *init.*) οἱ κ[α]λ[υ]ρι[ο]ι ἡμῶν μέγιστοι καὶ θεῖοτατοι
αὐτοκράτορες διὰ παντός τε τοῦ ἐαυτῶν αἰῶνος βουληθέντες
ἐν τῇ αὐτῇ εὐπρέπείᾳ διαμείναι τὴν αὐτῶν ἐπαρχείαν, προσ-
έταξαν κτλ. Ἀπρέπια is read by the editor in P Iand 11⁸
(iii/A.D.). In MGr εὐπρεπῆς has given place to πρεπός,
“proper,” “becoming”: similarly ἀπρεπος (Thumb
Handbook § 115).

εὐπρόδοκτος.

Cf. *Syll* 633⁸ (ii/A.D.) cited *s.v.* δεκτός, and see Field
Notes, p. 184.

εὐπροσωπέω.

P Tebt I. 19¹² (B.C. 114) ὅπως εὐπροσωπῶμεν, “that we
may make a good show,” is some three centuries older than
the earliest citation hitherto given for this Pauline word
(Gal 6¹²).

Εὐρακώλων.

For the formation of this word, which is not found except
in Ac 27¹⁴, the lexicographers compare Εὐρόνοτος. Accord-
ing to Blass (*ad l.*), it is a “vox hybrida” made up of εὐρος
and *aguilo* (*qui* Lat. = κύ as in Ἀκύλας 18²): cf. Goodspeed
Exp VI. viii. p. 140, “the Greek east wind combined with
the Latin north-east (more exactly east-north-east) wind.”

εὐρίσκω.

P Hib I. 48⁶ (B.C. 255) οὐ γὰρ εὐρίσκω ἐν τοῖς βιβλίοις,
“for I cannot find the entry in the books” (Edd.), P Tebt
I. 58⁶ (B.C. 111) εὐρήκαμεν δὲ τὸν ἐπιδεδωκότα τὸ ὑπό-
μνημα, P Oxy III. 532¹⁹ (ii/A.D.) καὶ γὰρ ἐν Παύμει τότε
σε εἶρον, P Iand 8¹¹ (ii/A.D.) ἐὰν τὸ χυτρή[σ]ον εὐρωί (for form
cf. Mayser *Gr.* p. 134 f.), διαπέψ[ομαι] διὰ τοῦ ὄνολάτου
ἀμερίμων[ς]: cf. for the passive P Kein 11²¹ (B.C. 111) διὰ τὸ
τοῦτον ἐκπεπτικῶς καὶ μὴ εἰρίσκεσθαι, “because this man
has left the country and is not to be found,” P Oxy IV.
743²⁵ (B.C. 2) καὶ εἰρήθη μήτε ἐλιφῶς μήτε δεδωκ(ά)ς, “it
was discovered that he had neither received nor paid any-
thing,” and P Giss I. 47⁴ (Hadrian) λείαν ἀξία εὐρήσθαι.
For a weaker sense, as in Mt 27³² *al.*, see P Tebt II. 330⁶
(ii/A.D.) παραγενομένου εἰς τὴν κώμην εἶρον τὴν οἰκίαν μου
σεσυλημένην, P Gen I. 54³¹ (iv/A.D.) ἀπελθόντων ἡμῶν
ἐκείσαι εὐρήκαμεν τὸν πραιπόσιτον τοῦ σάγου ἐκίσαι. Cf.
also Ev. Petr. 6 εὐρήθη ὥρα ἐνάτη. The verb is used abso-
lutely in the curious acrostic P Tebt II. 275³⁰ (early i/A.D.)

ζητῶι καὶ οὐχ εὐρίσκωι: cf. P Leid W^{vi.3} (ii/iii A.D.) ἐλθὼν εἰς τὴν ἐπτάγωνον, μέτρει ἀποκάτῳθεν, καὶ εὐρήσει. With Lk 6⁷, 11⁵⁴ D, we may compare the use of εὐρίσκω in P Par 45⁷ (B.C. 153) προσέχων μὴ εὐρή τι κατὰ σοῦ ἰπίν. In *Syll* 535³⁷ (ii/B.C.) τοῦ δὲ ἐρόντος ἀργυρίου λογισάμενοι ἐπὶ δραχμῆι τὸν τόκον, it is = "fetch" (by sale), and in PSI IV. 403¹⁰ (iii/B.C.) τοῦ εὐρίσκοντος καὶ ἐτι ἐλάττονός σοι ὑπάρξει, it is used of the "current" price (see the editors' notes). For the form εὐρήκειεν see P Eleph 13⁶ (B.C. 223-2), and for εὐροσαν, as often in LXX, see BGU IV. 1201¹⁶ (A.D. 2) εὐροσαν τὸν στροφέα τοῦ ἐνὸς μέρους [τῆς θύρας ἡμέρον χ[ε]ρσέψι. The verb occurs in the Christian prayer P Oxy VI. 925⁶ (v/vi A.D.) (= *Selections*, p. 131) φανέρωσον . . . εἰ . . . εὐρίσκω σε σὺν ἐμοὶ πράττοντα (καὶ) εὐμένην, "reveal whether I shall find Thee aiding me and gracious," and in the new Logion, P Oxy IV. 654¹⁷, ἡ βασι[λ]εια τῶν οὐρανῶν] ἐντὸς ὑμῶν [ἐ]στι [καὶ ὅστις ἂν ἑαυτὸν] γινῶ ταύτην εὐρήσει It is perhaps worth noting that in P Ryl II. 125²⁷ (a charge of robbery—A.D. 28-9) ὠμολ[ό]γησεν τὴν πιεῖδα ὡς προφέρεται κενήν, "he acknowledges (having found) the box but alleges that it was empty" (Edd.), the omission of εὐρήκειαι is oddly like Rom 4¹ B. In P Grenf I. 1⁴ (ii/B.C.) the faithless lover is called ἀκατασταλῆς εὐρέτης, while for εὐρημα we may compare P Oxy III. 472³³ (c. A.D. 130) εἰς συκοφαντίαν εὐρημα, "an excuse for calumnies" (Edd). For exx. of the unspirated εὐρίσκω, see Crönert *Mem. Herc.* p. 146 f. MGr εὐρίσκω, βρίσκω, βρίστω, εὐρήκω: ξέρω, "I know."

εὐρύχωρος.

For the subst. see P Tebt II. 383¹⁷ (A.D. 46) βορρά εὐρυχωρ[ια], "on the north an open space," and cf. *Syll* 431¹² (mid. iv/B.C.) ὅπως ἂν ἡ εὐρυχωρία Σουινεύσιν ἀγοράξεν καὶ ἄλλωι τῶι βουλομένωι. In the OT the adj. connotes freedom and prosperity, as in Ps 30 (31)⁹, IIos 4¹⁶, Isai 30²³: see McNeile on Mt 7¹³.

εὐσέβεια.

As emphasizing the place of this word and its cognates in religious phraseology, see P Par 29¹⁰ (B.C. 161-0) δι' ἣν ἔχετε πρὸς τὸ θεῖον εὐσέβειαν, and the payments made ἐξ εὐσέβ[ε]ιας to the temple of Socnopaeus in P Tebt II. 298⁴⁵ (A.D. 107-8): cf. P Leid W^{xvi.21} (ii/iii A.D.) οὕτω τούτῳ (s.c. τῷ θεῷ) πάντοτε θυσίαζε, καὶ τὰς εὐσέβειας πρόσφερε. The word = "loyalty" occurs in the copy of a letter of date A.D. 46 in which the Emperor Claudius thanks an athletic club for a golden crown sent to him on the occasion of his victorious campaign in Britain—ἐπὶ τῇ κατὰ Βρετανῶν νεκῆ χρυσοῦν σ[τ]εφανον ἡδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας (P Lond 1178¹⁴ = III. p. 216, *Selections*, p. 99): cf. BGU I. 326² (ii/A.D.) τῇ φρόντιδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου, and CP Herm I. 52¹⁹ (A.D. 266-7) (= *Chrest.* I. p. 57) κατὰ τὴν ξμφυτον αὐτοῦ πρὸς το[ῦ]ς ὑπ[η]κόους φιλανθρωπίαν καὶ πρὸς τὰ θε[α] εὐσεβ[ε]ίαν. In BGU IV. 1197¹⁶ (time of Augustus) a petition to a high state-official Asclepiades, who is addressed—τῷ θεῷ καὶ κυρίωι,—runs δ'εῶμενοι οὐ (l. οὐν) τῆς παρὰ σοῦ εὐσεβείας [μεταλαβείν] εἰπου ἀξιούμεν κτλ. The religious connotation of the word denoting "operative, cultive piety" (Alford on Ac 3¹²) comes out well in the inscr., as when the

inhabitants of Priene are praised ἐπὶ τῇ πρὸς] τὸ θεῖον εὐσεβείᾳ (*Priene* 117⁶³-i/B.C.: cf. *ib.* 118³³, and Rouffiac *Recherches*, p. 80 f.), or when a certain Posideus is described as—τῆς τε πρὸς τὸ θεῖον εὐσεβείας καὶ τῆς πρὸς τὸ κοινὸν φιλοστοργίας τὴν μεγίστην πρόνοιαν ποιούμενο[ς] (*Michel* 459⁹-ii/B.C. *ad imit.*): see also the Commagene rescript of Antiochus I. *OGIS* 383¹⁴ (mid. i/B.C.) ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτήσιν βεβαιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσέβειαν, and the pompous decree in which Nero invites the presence of the Greeks at Corinth in A.D. 67—τῆς εἰς με ἐνόουσα τε καὶ εὐσεβείας ἀμείψασθαι θέλων τὴν εὐγενεστάτην Ἑλλάδα, "desiring to requite most noble Hellas for her good-will and piety towards me" (*Syll* 376²). With the list of virtues in 2 Pet 1⁵⁴ Deissmann (*LAE* p. 322) compares an inser. from Asia Minor, i/B.C., in honour of one Herostratus, *OGIS* 438⁸ ἀνδρα ἀγαθὸν γενόμενον καὶ διενέκναιτα πίστει καὶ ἀρετῇ καὶ δ[ικ]αιοσύνη καὶ εὐσεβείᾳ καὶ . . . τὴν πλείστ[η]ν εἰσενηγγέμενον σπουδῆν. See also Aristeas 229, *Philo Quod Deus sit immutabilis* 14 (ed. Cohn ii. p. 72). As showing the true Hellenistic character of this word, it may be noted that in the NT it is confined to 2 Pet, Acts, and the Pastorals, and that of 59 occurrences in the LXX 47 belong to 4 Macc: see Dibelius on 1 Tim 2² (in *HZNT*).

εὐσεβέω.

For the religious connotation of this verb, cf. two of the recently discovered *libelli*, P Ryl II. 112 (a)⁴ (A.D. 250) καὶ αἰεὶ μὲν θύουσα καὶ εὐσεβοῦσα τοῖς θεοῖς διετέλεσα, *ib.* (c)⁸ αἰεὶ μὲν τοῖς θεοῖς θύω καὶ εὐσεβῶ διατελοῦσα, where the dat. is due to θύειν. For the constr. with the acc., as in Ac 17²³, see a decree by Epaminondas attached to Nero's decree cited s.v. εὐσεβεία, where the Emperor is belauded as προειρημένος ἐνεργετῆν τὴν Ἑλλάδα, ἀμειβόμενος δὲ καὶ εὐσεβῶν τοῖς θεοῖς ἡμῶν παριστανομένους αὐτῷ πάντοτε ἐπὶ προνοαίᾳ καὶ σωτηρίᾳ (*Syll* 376³⁹): see also s.v. ἀσεβέω. The verb is followed by the more regular πρὸς in *Michel* 1558²² (iii/B.C.) πρὸς τοὺς θεοὺς εὐσεβεῖν.

εὐσεβής

occurs in a somewhat general sense in P Flor III. 338⁹ (iii/A.D.) εὐσεβῆς τὸ πράγμα ποιεῖς, ἐὰν ποιήσης τὸ βιβλίδιον ἐκεῖνο ὡς ἐγύμνασα αὐτὸ σὺν σοι ἐν τῇ πόλει: it is applied to taxes in P Cairo Preis 4⁹ (A.D. 320) ἐγώργησα πλείεστα ἀναλώματα ποιησάμενος ὑπὲρ τοῦ ἐμαρῶς δύνασθαι με διαλύσασθαι τὰς εὐσεβεῖς εἰσφοράς. For its use as an Imperial designation (= *Pius*), from the close of ii/A.D., see P Hamh I. 13² (A.D. 210) ἔτους ιη Δουκίου Σεπτίμου Σεουήρου Εὐσεβοῦς Περτινάκος κτλ., with the editor's note. In the Commagene rescript (see s.v. εὐσεβεία) we find—στεφανούτω πάντας τοῖς χρυσοῖς στεφάνοις, οὓς ἐγὼ καθιέρωσα δαιμόνων εὐσεβεῖσι τιμαῖς (*OGIS* 383¹³⁹). Interesting too are the occurrences in Egyptian sepulchral inscr., as *Preisigke* 2048 (ii/B.C.) Πτολεμαίε χριστῆ, χαίρε, καὶ εὐσεβῶν ἴκοιο χώρον, and the poetical inscr. edited by Rubensohn in *Archiv* v. p. 164, where one of the lines runs—

Μίνω σύνθωκος δ' εἰμί παρ' εὐσεβέσιν.

εὐσεβῶς.

P Oxy VIII. 1119¹⁷ (A.D. 254) οἷς ἐπόμενοι εὐσεβῶς καὶ οἱ κατὰ καιρ[δ]ν ἡγησάμενοι τοῦ ἔθνους, "they have been scrupulously followed by the praefects appointed from time to time" (Ed.). From the inscr. cf. *OGIS* 51⁷ (iii/B.C.) πρὸς τὸν Διόνυσον καὶ τοὺς ἄλλους θεοὺς εὐσεβῶς καὶ ὁσίως διακείμενος τυγχάνει, *ib.* 322⁹ (B.C. 157-6) ἰέρειαν . . . ἀναστραφείσα[ν] καλ[ῶς] καὶ εὐσεβῶς καὶ ἀξίως τῆς θεάς, *al.*

εὐσημος,

like ἄσημος (*q.v.*), is used in personal descriptions with reference to any "distinguishing" marks, as in P Petr I. 19¹⁴ (B.C. 225) οὐλλῆ εὐσημος μετώπῳ μέσ[ω], P Flor III. 316⁸ (ii/A.D.) Πασῶνι . . . εὐσήμῳ ὀφθαλμῶ δεξιῶ. From the inscr. we may cite *OGIS* 90⁴³ (the Rosetta stone—B.C. 196) ὅπως δ' εὐσημος ἦν νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον, and *ib.* 665¹³ (A.D. 49) βούλομαι οὖν [σ]ε . . . καθ' ἕκαστον τόπον αὐτὸ (a decree) προβείναι σαφέσι καὶ εὐσήμοις [γράμμασιν]. For the adv. = "legibly" see P Par 62^{ii.7} (c. B.C. 170) and cf. P Oxy IX. 1188⁶ (A.D. 13) προσανένε(γχε) εὐσή(μω), "report clearly." In P Tebt I. 14¹¹ (B.C. 114) the editors render εὐσήμω "in detail" with reference to various items in a report on certain property.

εὐσχημόνως.

Syll 521¹⁴ (B.C. 100) καὶ ἦσαν τοαῖς θυσίαις τοὺς βοῦς εὐσχημόνως, *ib.* 653⁴² (B.C. 91) ῥαβδοφόροι δὲ ἔστωσαν . . . ὅπως εὐσχημόνως καὶ εὐτάκτως ὑπὸ τῶν παραγεγενημένων πάντα γίνηται, *ib.* 664¹¹ (B.C. 98-7) πεπομπευ[κέναι κα]τὰ τὰ προστεταγμένα ὡς ὅ τι κ[άλλισ]τα καὶ εὐσχημονε[ῖ]στατα.

εὐσχημοσύνη.

Syll 246³⁸ (B.C. 220-16) προδιδοὺς ἀργύριον εἰς ἐσθήτα, αἰεὶ προνοούμενο[ς τ]ῶν ὑφ' αὐτὸν τεταγμένων τῆς εὐσχημοσύνης, *OGIS* 339³² (c. B.C. 120) τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο καλῶς καὶ φιλοτίμως, *Michel* 545⁸ (ii/B.C.) τό τε ἦθος κοσμιότητι καὶ εὐσ[χη]μοσύνη, *Cagnat* IV. 1029³⁶ (i/B.C.) τὴν τοῦ σώματος εὐσχημοσύνη.

εὐσχήμων.

With 1 Cor 7³⁵ πρὸς τὸ εὐσχημον, "for that which is seemly," "to promote decorum," cf. the office of the εὐσχήμων or guardian of public morals in Egypt, e.g. BGU III. 926⁵ (A.D. 188) ἵνα παραγενομένων τ[ῶν] κρατίστων εὐσχημόνων μη[δ]εμία μέρψις γένηται, *ib.* I. 147¹ (ii/iii A.D.) ἀρχεφόδοις καὶ εὐσχήμοσι κώμης, P RyI II. 236¹⁵ (A.D. 256) εἰς τὴν οἰκίαν τοῦ εὐσχήμονος, "to the house of the magistrate," and *Ostr.* 1153 (Rom.) πέμψατε τοὺς εὐσ[χη]μόνας τοὺς ἐπὶ τῶν παροληκμη(άτων). The adj. is used in the weaker sense of "fitting," "suitable," in *Michel* 1510⁵ (B.C. 167-146) with reference to erecting a statue—ὅπου ἂν δόξῃ εὐσχημον εἶναι. For the meaning "of honourable position" (in society), as in Mk 15⁴³, which is confirmed by Phrynichus (ed. Lobeck, p. 333), and described by Rutherford (*ASP* p. 417) as apparently "confined to Christian writers," we can now add to the exx. cited by Wetstein from Plutarch and Josephus such passages as P Hamb I. 37⁷ (ii/A.D.) σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγένησαι, and P Flor I. 16²⁰ (A.D. 239) ἐντεῦθεν δὲ παρέλαβον παρὰ τῆς εὐσχήμονος, "from the noble lady"

—an interesting parallel to Ac 13⁵⁰, 17¹², and 17³⁴ D (see Ramsay *CRZ*, p. 161). In a trial before the prefect, P Flor I. 61⁶¹ (A.D. 85), the sentence is pronounced—ἀξίως μ[ε]ν ἡς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἄνθρωπον εὐσχήμονα καὶ γυν[αῖ]καν. See also *Syll* 717¹³ (ii/B.C.) τὴν παρεπιδημίαν ἐποίησατο εὐσχήμονα καὶ ἀξίαν τειμῆς, *Kaibe* 352² (a physician's epitaph) σπουδαῖον, εὐπροσήγορον] καὶ εὐσχήμονα, and the passages in Vettius Valens, where the word is defined in the Index as = "illustris."

εὐτόνως.

For the comparative of this adverb which in the NT is confined to Lk, cf. P Lille I. 31³⁴ (B.C. 241-0) ἐπιστελταί εὐτόνωτερον, P Petr II. 9 (1)⁹ (B.C. 241-39) καλῶς ποιήσεις εὐτόνωτερον γράψας Ἄνδρυσθέναι, *ib.* 14 (2)⁸ γράψον οὖν εὐτόνωτερον Θεράνι. For the adj. cf. P Oxy XII. 1468⁷ (c. A.D. 258) ἡ σὴ εὐτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια, "your active and in all cases unrelaxing vigilance" (Ed.), *OGIS* 315⁶² (mid. ii/B.C.) Χλῶρος δ' εὐτονώτατος ἦν τὰ Ῥωμαῖκὰ προτείνων: for the subst., BGU III. 786^{ii.1} (ii/A.D.) διὰ τῆς [σ]ῆς ἐ[ὐ]τονίας: and for the verb, *ib.* 970¹⁵ (A.D. 177) ἐὰν γένηται μὴ εὐτονῆσαι αὐτὸν [ἀ]ποδοῦναι μοι τὴν προῖκα, *Michel* 1564³⁰ (A.D. 175) εὐτονῆσοντι γὰρ οἱ προσετώτες τοῦ μηδὲν αὐτῶν λυθῆναι, and *ib.* 4⁸.

εὐτραπέλια.

For this word in a good sense we may cite Demetr. *de Elocut.* 177 (ed. Roberts) ἡ γὰρ Ἀττικὴ γλῶσσα συνειστραμμένον τι ἔχει καὶ δημοτικὸν καὶ ταῖς τοιαύταις εὐτραπέλαις πρέπον, "the Attic dialect has about it something terse, and popular, and so lends itself naturally to the pleasantries of the stage": cf. the adj. *ib.* 172 ἡ γὰρ ἀντίθεσις εὐτράπελος, "there being wit in a play on words." The simplex *τράπελος is not found, but is vouched for by the Lat. *torcular* also = "turning," but applied in a different way: see Brugmann-Thuml, p. 231.

Εὐτυχος.

This proper name is common in the inscr.: see also P Petr I. 12⁸, where it is the name of a Syrian slave—παί[δας] Διονύσιον καὶ Εὐτυχον Σύρου. The form Εὐτύχης is found in *Perg* 568³ (Imperial times), and the fem. Εὐτυχίς in *Michel* 1560^{ii.15} (c. B.C. 135).

For the subst. εὐτυχία, as in 4 Macc 6¹¹ A, cf. P Tebt II. 284¹⁰ (i/B.C.) ἕξ εὐτυχίας.

εὐφημία,

which by derivation is = "good φήμη," "auspicious sound," came to be applied in a wider sense to "reputation," as presumably in 2 Cor 6⁸, its only NT occurrence: cf. the letter addressed to a bishop, P Lond 891⁹ (iv/A.D.) (= III. p. 242. *Chrest.* I. p. 157) ἡ γὰρ εὐφημία σου, πάτερ, περιεκύκλωσεν τὸν κ[ῆ]ρον ὄλον ὡς ἀγαθὸν πατέρα (i. ἀγαθοῦ πατρός), and from the inscr. *Michel* 394³⁹ (mid. i/B.C.) εἶναι θ' εὐατ[ῶ] . . . τὴν πα[ρὰ] πᾶσιν ἀγαθὴν εὐφημίαν, *OGIS* 339³⁰ (c. B.C. 120) περιτιθεῖς τὴν ἐκ τῶν ξένων εὐφημίαν τῇ πατρίδι, and for the verb *Syll* 653³⁹ (B.C. 91) ὅταν δὲ αἱ θυσίαι καὶ τὰ μυστήρια συντελεῖται, εὐφάμεν πάντας καὶ ἀκούειν τῶν παραγγελλομένων. From Menander we may cite *Fragm.* p. 194 τοὺς εὐ γεγονότας καὶ τεθραμ-

μένους καλῶς | κὰν τοῖς κακοῖς δεῖ λόγον ἔχειν εὐφημίας. "the well born and nicely nurtured must carefully abstain from evil speech even in misfortune," and *ib.* p. 89 εὐφημίσθω | τέμενος περὶ Λευκάδος ἀκτῆς, "let the shrine be held in good repute along the Leucadian shore."

εὐφημῖος.

A suggestion of the earlier associations of this word (see s.v. εὐφημία) may perhaps be found in Phil 4⁸, where it recalls Greek ethical teaching, and "signifies the delicacy which guards the lips, that nothing may be expressed in public worship that could disturb devotion or give rise to scandal" (E. Curtius *Gesch. Abhandl.* ii. p. 532, *Exf.* VII. iv. p. 442).

εὐφορέω.

With this verb in Lk 12¹⁸ cf. the use of the subst. in the dialect inscr. of Nisyros *Eph. Arch.* 1913, p. 7, No. 1⁷ (iii/B.C.) ὅπως σίτου τε [εὐ]φορία γίνηται. See also Høbart, p. 144.

εὐφοραῖνω.

The thought of merrymaking at a feast, as in Lk 16¹⁰ (cf. Field *Notes*, p. 69f.), comes out in a ii/A.D. letter from the Fayûm, where the writer asks—*χρησόν μοι ὄναριον ὑπὸ τριχωρο(ν) οἴνου καὶ τὸ ἀντιφορτον, ἵνα σχῶμεν αὐτὸ εἰς τὰ Σουχία* (the festival of Souchos, a Fayûm deity), *ἵνα καὶ ἐν τούτῳ διὰ σὲ δόξωμεν εὐφραίνεσθαι* (BGU I. 248²⁹). In BGU IV. 1080⁷ (iii/A.D.) (= *Chrest.* I. p. 564) a father, congratulating his son on his marriage, writes—*καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαθέσι ἠϋφράνημεν κατευχόμενοι ἐπὶ τοῖς μέλλουσι*. From the inscr. we may cite *OGIS* 504¹⁰ (A.D. 128-9) καὶ εὐφράναι ὑμᾶς ἐνδειξάμενοι ἦν πρὸς αὐτὸν εὐνοίαν ἔχομεν, and *C. and B.* ii. p. 386, No. 232¹⁹ (time of Catacalla or Alex. Severus) *σπεύδετε, τὴν ψυχὴν εὐφραίνετε πάντοτε, [θ]νη[τοί]*—a Jew speaks. See also *Kaibel* 920^{il 6} (time of Severus) εὐφραίνεσθαι (*l.*—εσθε), φίλοι, εἰς λαβύρινθον ἀέλ.

εὐφοροσύνη.

P Lips I. 119^{ii. 1} (A.D. 274) εὐφοροσύνην ἂν παρέσχεν τὴν τελειοτάτην. The word occurs as a proper name in *Preisigke* 457 (iii/B.C.) Ἰωάννα Εὐφοροσύνη: cf. the Christian letter P Oxy VI. 939¹⁹ (iv/A.D.) (= *Selections*, p. 129) διὰ Εὐφοροσύνου. For the adj. see *Preisigke* 411 (iii/iv A.D.) where in a sepulchral inscr. a certain Serapion is eulogized as φιλότεκνε φιλογούναε φιλόφιλε εὐφρόσυνε ἄλυπε χρηστέ, and P Lond V. 1684³ (mid. vi/A.D.) ἐν εὐφροσύνῃ εἰμι, where the editor notes that the meaning may be "I have a good opportunity," or merely "I am glad."

εὐχαριστιέω

was originally = "do a good turn to," "oblige," as in P Petr II. 2 (4)⁶ (c. B.C. 260) (= Witkowski², p. 24) εὐχαριστήσεις μοι. "gratiam meam merebis, gratiam tibi habebō," *ib.* 15 (3)⁷ (B.C. 241-39) τοῦτο δὲ ποιήσας εὐχαριστήσεις ἡμῖν, "by doing this you will oblige us" (Ed.), P Hib I. 66⁵ (B.C. 228) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμ[ίν], "so that you shall not oblige me to no purpose" (Edd.), P Eleph 13⁷ (B.C. 223-2) εὐχαριστήσεις οὐμ μοι σαντοῦ τε

ἐπιμελόμενος, "oblige me by taking care of yourself" (on the use of the fut. see *Proleg.* p. 177). In late Greek this passed readily into the meaning "be grateful," "give thanks": cf. Lob. *Phryg.* p. 18 "pro gratias agere ante Polybium usurpavit nemo." Thus we have P Amh II. 133² (early ii/A.D.) πρὸ τῶν ὄλων ἀσπάξομαι σε καὶ εὐχαριστῶ σοι ὅτι ἐδήλωσάς μοι στήν (*l.* τὴν) ὑγίαν σου, P Oxy I. 71^{i. 22} (A.D. 303) πρὸς τὸ δυνηθῆναι με τὰ ἴδια ἀπολαβεῖν καὶ τῆ[ν] τύχην σου εὐχαριστῶ, "so I shall be enabled to recover my property and acknowledge my gratitude to your excellency" (Edd.), and more particularly with a religious reference, P Lond I. 42¹¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ (cf. 1 Cor 1⁴) μὲν τῷ ἐρῶσθα[ι] σε εὐθέως τοῖς θεοῖς εὐχαριστοῦν, "I immediately gave thanks to the gods that you were well," P Tebt I. 56⁹ (late ii/B.C.) καλῶς οὖν πόησης εὐχαριστήσαι πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ σοσαί ψυχᾶς πολλὰς, BGU II. 423⁶ (ii/A.D.) (= *Selections*, p. 90) εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μοι κινδυνεύσαντος εἰς θάλασσαν ἔσωσε, and from the inscr. *Syll* 807 as cited s.v. ἀναβλέπω (cf. Lk 17¹⁶). See also Ramsay *Exf.* x. p. 54 for the prevalence of the formula εὐχαριστῶ τῇ θεῷ in votive inscr., recalling at once the Pauline εὐχαριστῶ τῷ θεῷ μου. [On the place of "thanksgiving" in early letters, and the correspondence suggested with the outward form of the Pauline Epistles, cf. Deissmann *LAE*, p. 168 n.³, Milligan *Documents*, p. 93.] With the use of the passive in 2 Cor 1⁴, Deissmann (*BS*, p. 122) compares the mutilated P Petr II. 2 (4)⁶ (B.C. 260-59) εὐχαριστηθεῖς μοι. In still another set of passages εὐχαριστέω passes into the meaning "pray," as P Lond 413³ (c. A.D. 346) (= II. p. 301) ε[ὐ]χ[αρ]ειστῶ (εὐχαριστῶ GH) τῷ θεῷ περὶ [τῆ]ς σ[ω]τη[ρ]ίας, *ib.* 418³ (c. A.D. 346) (= II. p. 303) εὐχ[αρ]ι[στ]ῶ τ[ο]ῦμ[ε] τ[ῷ] θεῷ περὶ [τ]ῆς ὀλοκληρα σε (? *l.* ὀλοκληρίας σου) (both as amended P Lond III. p. 387), and the vi/A.D. Christian amulet BGU III. 954⁴ (= *Selections*, p. 132) εὐχαριστῶ ἐγὼ Σιλουανὸς υἱὸς Σαραπίωνος καὶ κλίνω τὴν κεφαλὴν [μο]υ καενώπιόν (*l.* κατεν—) σου. MGr εὐκαριστῶ, "thank," "satisfy."

εὐχαριστία.

For this subst. we can cite only one ex. from the papyri, P Lond 1178²⁶ (A.D. 194) (= III. p. 216) τῆς πρὸς αὐτοὺς εὐχαριστίας, in the copy of a letter written by the Emperor Claudius to a Gymnastic Club expressing his gratification at games performed in his honour. It is, however, common in the inscr., e.g. *OGIS* 227⁶ (iii/B.C.) διὰ τὴν τοῦ δήμου εὐχαριστίαν, *Syll* 365⁵ (c. A.D. 37) εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβάς, and *OGIS* 199³¹ (i/A.D.) δι' ἣν ἔχω πρὸς τὸν μέγιστον θεόν μου Ἄρην εὐχαριστίαν, where the editor notes that εὐχαριστία = τὸ εὐχάριστον εἶναι, and that as the adj. denotes "non modo grati animi hominem . . . sed etiam gratiosum, acceptum," the meaning almost amounts to "quia deus mihi favet." On the Christian use of εὐχαριστία with the corresponding verb see a note by Hort in *JTS* iii. p. 594 ff. In *JHS* xxvii. p. 65 we hear of a εὐχαριστήριον to Dionysus. MGr εὐκαρίστησι, "contentment," "pleasure."

εὐχάριστος

is applied to the "beneficent" gods in P Par 29¹³ (B.C. 161-5) δι' ὑμᾶς τοὺς εὐχαρίστους θεοὺς, and in P Lond

879¹¹ (B.C. 123) (= III. p. 7) is an epithet of Ptolemy Euergetes II.—Πτολεμαίου θεοῦ Εὐεργέτου καὶ Σωτήρος αὐτῶν Εὐχαρίστου: similarly of Ptolemy V. in *OGIS* 90⁶ (the Rosetta stone—B.C. 196), where see the editor's note. Like the subst., it is very common in the inscr. to denote the "gratitude" of the people to their benefactors, as *Priene* 103⁸ (c. B.C. 100) γεν[ό]μενος ὁ δῆμος εὐχάριστος. The way was thus prepared for the Christian use as in Col 3¹⁵: see further *s.v.* εὐχαριστία.

εὐχή.

For εὐχή = "prayer" (as in Jas 5¹⁵) cf. P Strass I. 41⁸² (A.D. 250) τῆς μὲν παιδὸς ἡθ[η] γ[ε]γαμημένης κατὰ τὰς εὐχὰς τοῦ πάππου, BGU IV. 1080⁶ (iii/A.D.?) συναίρων ἐπὶ τῇ ὑπαρχθεισῇ σοι ἀγαθῇ [ἐ]σθ[ε]β[ε]ί (l. εὐσεβ[ε]ί) καὶ εὐτυχῇ (l. εὐτυχεῖ) [σ]υμβίωσι κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς, and P Giss I. 22, where a father writes to his son, rejoicing that he is ἀπρόσ[κο]πον καὶ ἰλαρότατον, and adds ¹⁰ ταῦ[τά] μ[οι] ἡ πᾶσα εὐχή ἐστί [καὶ] μέρημα. In *ib.* 23 the same father writing to his daughter speaks of his prayer for his children as ⁵ πάντων (πασῶν?) τῶν εὐχῶν μου ἀναγκαιοτάτην. The Christian usage is seen in P Oxy VI. 939⁵ (iv/A.D.) ταῖς εὐχαῖς ἡμῶν ἐπένευεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν, "He inclined His ear to our prayers by preserving for us our mistress" (Edd.), BGU III. 954¹⁵ (vi/A.D.) τὴν εὐαγγελικὴν εὐχὴν, i.e. the Lord's Prayer. According to *Priene* 174¹⁸ (ii/B.C.) one of the duties of the priest of Dionysus is prayer—καὶ τὰς εὐχὰς εὔξεται ὑπὲρ τῆς πόλεως τῆς Πριηνέων: cf. the inscr. (probably i/B.C.) found on the lintel of the Temple of Pnepheros and Petesuchos in the Fayūm—Πνεφερώτι καὶ Πετεςούχῃ καὶ τοῖς συννάοις θεοῖς μεγάλοις μεγάλοις ὑπὲρ αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν τέκνων εὐχὴν (P Fay p. 32), and the fragmentary Jewish inscr. over a seven-branched candlestick from Aknuonia—ὑπὲρ εὐχῆ (l. εὐχῆς) πάση (l. πάσης) τῇ πατρίδι (C. and B ii. p. 651). In this latter connexion it is interesting to notice in a series of accounts of the four commissioners for the waterworks of the "metropolis" (? Hermopolis) the mention not only of the water-rate (128 drachmae a month) for the *proseucha* of Theban Jews, but also of a similar water-rate for the εὐχεῖον, apparently "a place for prayer" (P Lond 1177⁶⁰—A.D. 113) (= III. p. 183, *Christ.* I. p. 227): see further *ExpT* xix. p. 41. For εὐχὴν (with ἀνέθηκεν or ἀνέστησεν understood) at the end of Anatolian inscr. see Ramsay in *ExpT* x. p. 13, where it is noted that the word indicates both "prayer" and "vow," sometimes the one thought being more prominent, sometimes the other. MGr εὐχή, "blessing," "prayer."

εὐχομαι.

With 3 Jn ² cf. P Oxy II. 292¹¹ (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ὑγιάνειν (l. ὑγιαίνειν) σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "but above all I pray that you may have good health, faring prosperously unharmed by the evil eye." The verb is very common in similar epistolary phrases in the opening or closing greetings of letters, e.g. P Fay 117²⁷ (A.D. 108) ἐρρωσθαί σοι εὐχομαι εἰς τὸν αἰὲ χρόνον, P Ryl II. 233¹⁶ (letter of a retainer—ii/A.D.) εὐχομαι σε τὸν κύριον ἰδεῖν ἐν μέλλουσι προκοπαῖς, ἐν ἀβραῖς εὐημεραῖς. ἔρρωσο, κύριε, "I pray, my lord, that I may see your further advancement and ripe

prosperity. Farewell, my lord" (Edd.), *ib.* 244³ (iii/A.D.) πρὸ μὲν πάντων εὐχομαι θεοῖς πᾶσιν [β]ιωσ ὑγιαίνοντας ὑμᾶς ἀπο[λ]άβω, ²⁷ ἐρρωσθαί ὑμᾶς εὐχομαι πολλοῖς χρόνοις, and the Christian P Oxy X. 1298⁴ (iv/A.D.) πρὸ παντὸς εὐχομαι (l. εὐχομαι) τῷ κυρίῳ θεῷ περὶ τῆς ὀλοκληρίας σου καὶ τῶν φιλάτων σου. From the inscr. we may cite *OGIS* 378 (A.D. 18–9) θεῷ ἀγίῳ ὑψίστῳ ὑπὲρ τῆς Ῥοιμητάκου καὶ Πνυθοδωρίδος ἐκ τοῦ κατὰ τὸν Κοιλα(λ)ητικὸν πόλεμον κινδύνου σωτηρίας εὐξάμενος καὶ ἐπιτυχῶν Γαῖος Ἰούλιος Πρόκ(λ)ος χαριστ(ή)ριον, and the address to a deceased person in an Alexandrian *graffito* (Imperial period?) cited by U. von Wilamowitz-Moellendorf *Berlin. Sitzungsberichte* 1902, p. 1098—εὐχομαι καθ' ἑν ἐν τάχῃ σὺν σοὶ εἶναι: cf. Phil I²³ and see Deissmann *LAE*, p. 305.

The verb is by no means so common in the NT as we might have expected, having given place to the compound προσεύχομαι, perhaps because, like εὐχή, it had come to be "too much connected with the idea of a vow and a gift promised to God" (Ramsay *ExpT* x. p. 13). MGr εὐκούμαι, "bless," "wish well."

εὐχρηστος.

For εὐχρηστος with the dat. of pers. (2 Tim 2²¹), cf. P Petr III. 53 (ii)⁵ Πέτωσι, ὃν οὐδὲ σὺ ἀγνοεῖς εὐχρηστον δῦνα τοῖς ἐν τῷ νομίῳ, ἀπέσταλται εἰς Ἀλεξανδρείαν, "Petous, who, as you know very well, is of great value to those in the nome, was sent to Alexandria" (Ed.), *Priene* 102⁵ (c. B.C. 100) προ[γ]όν[ων] δὲ δῦνα γεγεννημένων εὐχρηστον κοιηῆ [τ]ε τῆ[ι] δῆμ[ω]ι καὶ κατ' ἰδίαν ἐκάστῳ τῶν π[ρο]λιτῶν, and for the comp. see PSI IV. 361²⁴ (B.C. 251–0) προθυμότερος ἔσται καὶ σοι εὐχρηστότερος. The constr. with εἰς is found in *Cagnat* IV. 818²³ where a certain C. Ageleus is honoured at Hierapolis for fiscal services he had rendered—εἰς χρίας κυρ[ια]κὰς εὐχρηστο[ν] γενόμενον. For the subst. see P Par 63¹⁹¹ (B.C. 164) (= P Petr III. p. 35) δταν ὀρωσιν ἀντικαταλασσομένην αὐτοῖς τὴν εὐχρηστιαν, "as soon as they see that the benefit will accrue to themselves also" (Mahaffy), and for the verb = "lend" (cf. *Lob. Phrym.* p. 402) see P Oxy II. 241³⁰ (c. A.D. 98) πρὸς ται (l. τε) ἄς εὐχρήστησαν αὐτῷ κατὰ χιρόγραφον, "in return for an accommodation in accordance with a note of hand" (Edd.), *ib.* XII. 1473²⁶ (A.D. 201).

εὐψυχεῖν.

The force of this rare verb, as in Phil 2¹⁹, comes out well in a letter from a wife to her husband, BGU IV. 1097¹⁶ (time of Claudius or Nero) ἐγὼ γὰρ οὐκ ὀλιγωρῶ, ἀλλὰ εὐψυχοῦσα πα[ρα]μένω. It is found, instead of the usual χαίρειν, in the salutation of a letter of condolence, P Oxy I. 115¹ (ii/A.D.) (= *Selections*, p. 96) Εἰρήνη Ταωνώφρει καὶ Φίλωνι εὐψυχεῖν. See also Hermas *Vis.* i. iii 2 σὺ μόνον μὴ ραθυμήσης, ἀλλὰ εὐψύχει καὶ ἰσχυροποιεῖ σου τὸν οἶκον. Εὐψύχει is very common in sepulchral inscr., as *Freisigke* 46 Νίγερ μαχαιροφόρος, εὐψύχει, (ἐτῶν) ξ. For the subst. see *Syll* 686²⁰ (ii/A.D.) ἐπὶ τοσοῦτον δὲ καὶ ἀρετῆς καὶ εὐψυχίας ἦλθεν.

εὐδία.

For the adj. cf. P Amh II. 133⁷ (early ii/A.D.) ἡγορά[κ]αμέν σοι εὐδία κεράμια ἑκατόν, "I have bought for you

a hundred sweet-smelling jars" (Edd.), P Oxy IX. 1211⁴ (ii/A.D.) οἴνου εὐώδη κεράμ(ια) β̄, P Leid W¹.15 (ii/iii A.D.) στύρας, ἐστὶν γὰρ βαρὺς (l. βαρὺς) καὶ εὐώδης. Nestle contributes two interesting notes on the NT use of the subst. in *ZNTW* iv. p. 272, vii. p. 95 f.

εὐώνυμος.

It is curious that, while δεξιός is common, εὐώνυμος does not occur at all in the indices to P Oxy I.—XII. and BGU I.—IV. For an interesting usage see the astrological P RyI II. 63 cited s.v. δεξιός, and cf. *Syll* 801, a v/B.C. inscr. from Ephesus dealing with augury, where it is laid down that if a bird flying from right to left concealed its wing, it was a good omen (δεξιός), but if it raised its left wing (ἦν δὲ ἐπάρει τῆ[ν εὐώνυμον πτέρυγα]), then, whether it raised or concealed the wing, it was of ill omen (εὐώνυμος).

ἐφάλλομαι.

Ostr 1220² (ii/iii A.D.) καὶ ἐνθάδε ἐφάλλομαι μὴ ἔχων [. . . , *Syll* 802²⁷ (iii/B.C.) ἐδόκει . . . [τ]ὸν θεὸν ἐφ-αλέσθαι ἐπὶ τῶν χῆρα, with reference to the healing of a powerless hand in the Asclepium of Epidaurus.

ἐφάπαξ

occurs in the late P Lond 483⁸⁸ (A.D. 616) (= II. p. 328). A new form ἀφάπαξ is found in P Flor II. 158¹⁰ (iii/A.D.) in a context which suggests the meaning "at one time" or "all at once"—ἐπίστειλα δὲ καὶ εἰς Ταυρεῖνον ἵνα κἀκείνο ἔλθῃ τὸ ταυρικὸν καὶ ἀφάπαξ τὰ ξ[ύ]λα παρενέχθῃ εἰς τῆ . . . : but note that Vitelli (*Berichtigungsliste* i. p. 150) now describes ἀφάπαξ as an error in writing for ἐφ' ἅπαξ.

ἐφευρετής.

For the verb see *Syll* 366⁵ (c. A.D. 38) πᾶσαν ἀέ ὅσαν τῆς εἰς τὸν Σεβαστὸν εὐσεβείας ἐφευρίσκουσα ἐπίνοιαν.

ἐφημερία.

A hitherto unknown derivative of this word is found in P Petr II. 10(2)¹² (ii/B.C.) ἐν τῷ ἐφημερευτηριῷ, with reference apparently to the "guardroom, where soldiers remain all day on duty" (Ed.). For the verb ἐφημερέω see *OGIS* 595²⁰ (ii/A.D.) ἐφημερ(οῦ)ντος Γ(αίου) Οὐαλερίου Καλλι-κράτους. The subst. ἐφημερίς = "daybook" occurs in official documents e.g. P Oxy II. 268¹⁰ (A.D. 58), 271⁸ (A.D. 56), *ib.* XII. 1497⁶ (c. A.D. 279). In MGr ἐφημερία is an eccles. term = "parish," "cure," and ἐφημερίδα = "newspaper."

ἐφήμερος.

To the exx. usually cited for this NT ἄπ. εἰρ. (Jas 2¹⁵) add Vett. Val. p. 62¹⁷ ἀτυχεῖς καὶ ἀσχήμονας ποιοῦσι καὶ ἐνδείεις τῆς ἐφήμερου τροφῆς. The phrase implies "food for the day" or "the day's supply of food" rather than "daily food": cf. *Field Notes*, p. 236 f.

ἐφίστημι

occurs = "delay," "check," in P Petr II. 20^{ii.6} (B.C. 252) ἵνα οὖν μὴ ἡ ἐξαγωγή τοῦ σίτου ἐπισταθῆ, "that the transport of the wheat may not be delayed," and in the

medical receipt, P Oxy VIII. 1088²⁰ (early i/A.D.) ἰσχαιμὸν χαλκίτιδει λήφ᾽ χρωῖ καὶ εὐθὺς ἐπιστήσει, "styptic: use pounded rock-alum, and it will stop (the blood) at once" (Ed.). It is also common = "put up," "fix," of doors, as in PSI IV. 396⁸ (B.C. 241-0) θύραν τὴν ἐφεστηκυῖα[ν] ἐπὶ τῆς προστάδος ("vestibule"), P Fay 110²⁷ (A.D. 94) τὰς θύρας ἐπιστησάτωσαν οἱ τέκτονες: cf. P Oxy VI. 912²⁷ (A.D. 235) τὰς ἐφεστῶσας τοῖς τόποις θύρας καὶ κλείδας, "the existing doors and keys" (Edd.). In the late P Hamb I. 23⁹ (A.D. 569) ἀμπελουργῶν ὄρωμένων μὲν ἀπὸ κώμης . . . , ἐφεστῶτων δὲ ἐνταῦθα ἐπὶ τῆς αὐ[τ]ῆς Ἀντινοῦ πὸλ(εως) the reference is to domicile: "ihre ἴδια (origo) ist das Dorf . . . , ihr Domizil Antinoupolis" (Ed.). The idea of hostile intent, as in I Th 5³ (on form ἐπ—, see *WH Notes* 2, p. 151), appears in P Thead 21⁷ (A.D. 318) τίνες κακοῦργοι ἐπιστάντες ἐκείσε διὰ νυκτὸς ἔνθα τὰ θρέμματα ἐβόσκειτο καὶ ἀπεσύλησαν: cf., on the other hand, P Fay 20²⁰ (iii/iv A.D.) προορᾶσθαι τῶν ἰθῶν οἷς ἐφεστήκασι, "providing for the interests of the peoples over whom they are placed" (Edd.). See also P Flor II. 236⁴ (A.D. 267) ἔπεμψα Ἀπολλώνιον καὶ Κλαύδιον ἐπιστησομένους τῇ τρύγῃ τοῦ Χρυσοχόου, and P Oxy IX. 1220²² (iii/A.D.) οὐδὲν ἠφάνισεν ὁ ἵπποτοτάμης, ἦ τι γὰρ ἐστὶν περιέργου, ἐφίσταμε αὐτῶν, "the hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place" (Ed.).

ἐχθές.

For this form, which alone is found in the NT, and is predominant in the LXX (cf. Thackeray *Gr.* i. p. 97), we can cite numerous exx. from our documents from Ptolemaic times onwards, e.g. P Eleph 29⁶ (iii/B.C.) περὶ ὧν σοὶ συνελήθησα σοὶ (omit) ἐχθές, PSI IV. 442²⁴ (iii/B.C.) ἤμελλεν ἂν ἀναχωρήσαι ἐχθές, P Fay 108⁷ (c. A.D. 171) ἐχθές ἤτις ἦν ἰθὺ τοῦ [δ]ντος μηνὸς Θῶθ, P Lips I. 105¹ (ii/iii A.D.) ἐχθές κατέσχον τὸν φύλακα νομίζων σοὶ δύνασθαι πῆμψαι ὄν ἐπέζητησας λόγον, P Oxy X. 1349 (iv/A.D.) ἐπειδὴ ἐξῆλθα ἀπὸ σοῦ ἐχθές μὴ διαλεχθείς σοὶ περὶ τῆς κυβίδος (l. κυβρίδος). For ἐκθές cf. P Fay 123³ (c. A.D. 100) ἐκθές σοὶ ἔγραψα διὰ Μάρδωνος, and for ἐκχθές, as in LXX 1^s 89⁴ A, see Crönert *Mem. Herc.* p. 89 n². Χθές is found in P Lond 214³ (A.D. 270-275) (= II. p. 161) Παταλάς ναυπηγὸς χθές ἀλόγως γενόμενος εἰς ἀμπελικὸν χωρὶον.

The above evidence, it will be seen, strongly supports the use of the form ἐχθές in the Κοινή, notwithstanding the conflicting views of the older grammarians (cf. Lob. *Phryn.*, p. 323, Maidhof *Begriffsbestimmung*, p. 362). Even Rutherford (*NP*, p. 370 ff.), who claims ἐχθές as the regular Attic form as compared with the old Ionic χθές, draws his evidence almost entirely from the comic poets, who borrowed freely from the vernacular. MGr (ἐ)χτές, (ἐ)ψές.

ἐχθρα.

P Hib I. 170 (B.C. 247) ἵνα μὴ ἀντὶ φιλίας ἐχθραν [ποῶ]-μεθα, P Oxy XII. 1588⁴ (early iv/A.D.) ἡ φιλικὴ σχέσις πρὸς σὲ καὶ τὸν υἱόν σου ἐλπ[ι]ζει μεγάλη[ν] ἐχθραν γενέσθαι. For the form ἐκθρα cf. the royal ordinance P Tebt I. 5²⁵⁹ (B.C. 118) where it is enacted that no one shall be arrested πρὸς ἴδιον ὀφειλήμα ἢ ἀδικήμα μὴδὲ ἰδίας ἐκθρας ἐνεκεν, "for a private debt or offence or owing to a private quarrel" (Edd.), and BGU II. 389⁹ (iii/A.D.) (as amended p. 356) τὴν ἐκθραν καὶ παρανο[μ]ίαν: see also s.v. ἐχθρός.

ἔχθρός.

The Commagene rescript of Antiochus I. ends—*παράνομοι δὲ γνώμη κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρας ἀρᾶς παρὰ θεῶν ἔχθρὰ πάντα* (*OGIS* 383²³⁷—mid. i/B.C.). On the forms *ἐκθρός*, which occurs several times in Cod. Bezae, and *ἐκθρός*, see Crönert *Mem. Herc.* p. 89. MGr *ἐχτρός*, *ὄχτρός*.

ἔχιδνα.

Ramsay (*Luke*, p. 63 ff.) has shown that by the *ἔχιδνα* of Ac 28³ we are probably to understand a constrictor snake, closely resembling a viper, without poison-fangs, which fixes its teeth firmly into the human skin so as to hang on, without, however, doing any real injury to the skin. The verb *καθῆψεν* in the sense of “fastened upon” rather than “bit” (“momordit,” Blass) is therefore correctly applied to it, as against Harnack *Lukas der Arzt*, p. 123 f. (E. Tr., p. 177 f.). On *γεννήματα ἔχιδνῶν* as equivalent to the simple *ἔχιδναι* in Mt 3⁷ see McNeile *ad l.*, following Nestle in *ZNTW* xiv. p. 267 f.

ἔχω.

It may be well to illustrate some of the less usual forms of this common verb. The future *σχήσω* (cf. Kühner-Blass *Gr.* I. ii. p. 112 n.³) is restored by the editor in *OGIS* 751⁹ (ii/B.C.) *ἐπέλ θλιβέντες ἐμ πλειοσιν ἀσθενῶς [σχή]σετε*. For the 2 aor. with 1 aor. termination (cf. Ac 7⁶⁷ D *συνέσχαν*) see BGU II. 451⁸ (i/ii A.D.) *ἀναγκαίως ἔσχαμεν δ[ι] ἐπιστολῆς σε ἀσπάσσεσθαι*, and for *ἔσχουσαν* cf. *OGIS* 315⁶⁹ (B.C. 164–159) *ὑφοψίαν μοχθηράν, ἣν καὶ περὶ τοῦ ἀδελφοῦ ἔσχουσαν*. In *ib.* 223⁷ (iii/B.C.) we have *αὐτοὶ ἀπολογισάμενοι περὶ τε τῆς εὐνοίας ἣν διὰ παντὸς εἰσχήκατε εἰς τὴν ἡμετέραν οἰκίαν*, and for similar forms see the editor's note⁸ to *ib.* 323.

For the trans. use of the verb see such passages as P Oxy IV. 743¹⁹ (B.C. 2) *εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πρᾶγμα, βοθηθὲν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε[ν] πρὸς ἑαυτοῦς φίλαν*, BGU I. 22⁸ (A.D. 114) (= *Selections*, p. 74), which illustrate I Cor 6¹: P Leid U 3²⁰ (1st half ii/B.C.) *τέλος ἔχει πάντα παρῆς τῆς ἐπιγραφῆς*, as in Lk 22³⁷: and P Petr III. 42 G 9⁷ (mid. iii/B.C.) *ἔῃαν νινος χρεῖαν ἔχης*, as in Mt 9¹². With the metaphorical usage in Mk 16⁶, cf. P Giss I. 65 a⁴ *πα[ρα]καλῶ σε, κύριέ μου, εἰδότα τ[ῆ]ν [ἔ]χουσάν με συμφορὰν ἀπολύσαι μοι κτλ.*, and BGU II. 380¹⁶ (iii/A.D.) (= *Selections*, p. 105) *οὐδὲν περισσότε[ρ]ον ἔχει σε*, “there is nothing so much the matter with you,” followed by—*εἰ δὲ οἶδες σατῶ, ὅτι ἔχεις ἔτι, γράψον μοι*, “but if you yourself know that matters are still not going well with you, write to me.” In BGU I. 33⁶ (ii/iii A.D.) *ἐγὼ γὰρ ἑμαυτὸν οὐκ ἔχω εἰ μὴ περαιωθῆ τὸ πρᾶγμα τοῦτο*, the verb has the force of “have rightly or really”: cf. P Oxy VII. 1020⁵ (A.D. 198–201) *εἰ τὴν ἐκ τῆς ἡ[λικίας] ἔχεις βοήθειαν*, where the editor translates “if you can claim the assistance due to immature age,” and notes that *ἔχεις* implies “is rightly yours.” In P Lond 962³ (A.D. 254 or 261) (= III. p. 210) *δέξαι παρ' αὐτοῦ δραχμᾶς διακοσίας καὶ ἔχε αὐτὰς εἰς τε περιχωματισμὸν ἢ καὶ λόγον ὀψωνίων*, *ἔχε* = “spend.” This might give some support to the imper. (as RV marg.) in Mt 27⁶⁶, against which the durative tense is a serious objection. For the phrase *γυναῖκα ἔχειν* (I Cor 7^{2,12}) see *Syll* 794 *περὶ γε<ι>νεῆς, ἣ (not*

ἦ as Dittenberger) ἔστα[ι] ἐκ τῆς γυναικὸς A[γ]γλης, τῆς νῦν ἔχει, and cf. P Leid W^{viii}. 9 (ii/iii A.D.) *ἐὰν θέλῃς γυνεῶκα οὐ μὴ σχεθῆναι ὑπὸ ἄλλου ἀνδρός*. The Latinism of Lk 14^{18f} is well illustrated by P Oxy II. 292⁶ (c. A.D. 25) (= *Selections*, p. 37) *παρκαλῶ σε . . . ἔχειν αὐτὸν συνεστᾶμενον*, and similarly *ib.* IV. 787 (A.D. 16), P Giss I. 71⁴ (time of Hadrian). For the verb in receipts we may cite Meyer *Ostr* 10⁷ (Ptol.) *ἔχομεν (ἢ ἔχομεν) παρὰ σοῦ τοῦ (ἢ τοῦ) τέλους*, and the much more common aor. in *ib.* 26³ (A.D. 118) *ἔσχ(ον) ὑπ(ὲρ) λαο(γραφίας) . . . βς ρυπ(αρᾶς) δραχ(μᾶς)*: see further Wilcken *Ostr* i. p. 86, and *Archiv* i. p. 76 ff. The pres. part. mid. = “next,” “following,” of time, is seen in P Rev L^{xxxiv}. 20 (iii/B.C.) *ἐν τ[ῷ] ἐχομένῳ ἐνιαυτῷ*, and is = “adjoining” of place in P Par 51⁶ (B.C. 160) (= *Selections*, p. 19) *ἀν[θ]ρωπ[ο]ς . . . ἐχομένός μου*, and P Tebt I. 86 (late ii/B.C.) where the land of Demetrius is *βορρᾶ ἐχομένη* to that of Apollonius and *νότου ἐχομένη* to that of Hermione: see the editors' *Introd.* p. 381. For *ἐχόμενα* used adverbially = “hard by,” “near,” as in Judg 9³⁷, see PSI V. 514⁸ (B.C. 252–1) *εὐθέως δὲ τούτων ἐχόμενα κατάπεμψον τὰ ἐπισταλέντα εἰς τὰ γενέθλια τοῦ βασιλέως*.

For the verb used intransitively with an adverb, as in Ac 21¹⁸, 2 Cor 12¹⁴, cf. P Lond 42²⁹ (B.C. 168) (= I. p. 31) *ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα*, BGU I. 80¹⁷ (A.D. 158–9) *ἡ Σωτηρία ἐτοιμῶς ἔχουσα καταγράψαι*, P Cairo Preis 45⁶ (ii/A.D.) *καλῶς δ' ἔχει σε ἐνθάδε ἐλθόντα μετ' ἐμοῦ μένειν*, the Christian letter P Oxy VI. 939²¹ (iv/A.D.) (= *Selections*, p. 129) *εἰ μὴ ἐπιπόσως ἐσχῆκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανασίου*, “unless my son Athanasius had then been in a sickly state of health,” and from the inscr. *Michel* 543¹² (c. B.C. 200) *καλῶς ἔχον ἐστ[ι] τιμᾶσθαι τοὺς εὐνοὺς ἄνδρας*, *ib.* 687⁴⁴ (end iii/B.C.) *ὅπως ἂν τούτων γενομένων ἔχει καλῶς καὶ εὐσεβῶς τῆ βουλεὶ καὶ τῷ[ι] δῆμῳ τὰ πρὸς τοὺς θεοὺς*. MGr *ἔχω*: note *ἔχει* (c. acc.), “there is,” “there are.”

ἔως.

For *ἔως* as a conjunction followed by *ἄν* and the aor. subj., as in Mt 2¹³ *al.*, cf. P Petr II. 40 (a)²⁸ (iii/B.C.) *ἔως ἂν ὑγιαίνοντας ὑμᾶς ἴδωμεν*, P Oxy VIII. 1124⁷ (A.D. 26) *ἔψ[ς] ἂν τὸ ἀ[πό]τακτο[ν] κομισῆται*. “*ἄν* is omitted in such passages as P Grenf II. 35¹⁶ (mid. i/B.C.) *γράψον μοι περὶ τοῦ μὴ λογεύν, ἔως καταβῆς*, P Oxy III. 531⁶ (ii/A.D.) *ἔως ἐπ' ἀγαθῷ πρὸς σέ παραγένεομαι (ἢ—ωμαί)*, *ib.* VIII. 1125¹⁸ (ii/A.D.) *ἔως τὰ ὀφειλόμενα κομισῶνται*: cf. Mk 14²² *al.*, and on the NT usage generally see further Blass *Gr.* p. 219, also *Proleg.* p. 168f. In P Oxy VIII. 1159²¹ (late iii/A.D.) *ἔασ[ο]ν δὲ παρ' αὐτοῖς τὰ σύν[ε]ργα ἔως πέμψω τὰ ἀναλώματα*, “leave the tools with them until I send the expenses” (Ed.), we may perhaps have the fut. ind., as in Lk 13³⁸ AD, but the aor. subj. is more probable. In P Fay 118¹² (A.D. 110) *πορεύου εἰς Διονυσιάδα . . . ἔως τὸν ἐκὶ ἐλαιῶνα ποτίσης*, *ἔως* appears to have a final force (= *ὡς*).

For the later prepositional usage of *ἔως* with gen. of place, see P Tebt I. 33⁸ (B.C. 112) (= *Selections*, p. 30) *ἀνάπλουν ἔως τοῦ Ἀρσινοῦ(νοῦ) νο(μοῦ) ἐπὶ θεωρίαν ποιούμενος*, “making the voyage as far as the Arsinoite nome to see the sights,” and with gen. of time see BGU IV. 1128⁸ (B.C. 14) *ἔως τοῦ προκ(εἰμένου) χρό(νου)* and *OGIS* 90¹⁶ (Rosetta stone—B.C. 196) *ἔως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ*

= "usque ad primum Ptolemaei Philopatoris annum" (Ed.): cf. also *ib.* 226²⁹ (iii/b.c.) μαχοῦμαι [ὑπὲρ α]ὐτοῦ καὶ —[ν] πραγμάτων τῶν ἐκείνου ἕως ζωῆς καὶ θανά[του] (cf. Mk 14³¹), with the editor's note. With ἕως τούτου in Lk 22⁵¹, cf. P Tebt I. 56⁷ (late ii/b.c.) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for

our cattle" (Edd.), and with ἕως τοῦ νῦν in Mt 24²¹, cf. BGU IV. 1197⁸ (B.C. 4) οἱ σοὶ πρὸς[τ]άται ἕως τοῦ νῦν ἄ[πὸ] τοῦ ἐννεακαίδεκά[του] ἔτους [Κα]ίσαρος οὐκ ἔδωκαν ἡμῖν. The supposed "Hebraism" in ἕως πότε (Mk 9¹⁰) is discussed by Moulton in *Cambridge Biblical Essays*, p. 473 f.

Z

Ζακχαῖος—ζῆλος

Ζακχαῖος.

This proper name is restored by Wilcken (*Archiv* ii. p. 174 n.³) in one of Crum's *Coptic Ostraca*—435⁷ Ζα]κχαῖος.

ζάω.

For this common verb = "live" it is enough to cite such passages as P Petr II. 13 (19)⁷ (B.C. 258-253) καὶ ζώντος σου καὶ εἰς θεοὺς ἀπελθόντος, *ib.* III. 22¹ (B.C. 236) ἕως ἀν ἐγὼ ζῶ, P Oxy III. 472⁷ (c. A.D. 130) ἄλλοι πολλοὶ τὸν θάνατον τοῦ ζῆν προκρίναντες, *ib.* VI. 937⁵ (iii/A.D.) ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἔμαντόν, *ib.* XII. 1477⁹ (question to an oracle—iii/iv A.D.) εἰ ζῆ ὁ ἀπόδημος; As might be expected, the word is constantly found in sepulchral epitaphs, e.g. *Preisigke* 173⁶ (c. A.D. 200) Τ. Αὐρήλιος . . . ζήσας ἔτη ν̄ε. For the phrase ἐτι ζῶν, as in Mt 27⁸³, cf. *C. and B.* ii. p. 660 No. 618 (A.D. 193-4) Ζώσιμος [— τοῖς τ]έκνοις . . . καὶ εαυτῷ ἐτι ζῶν κατεσκεύασεν. The articular inf. is very common in the vernacular—P Par 63¹⁰³ (B.C. 165) τὰ πρὸς τὸ ζῆν, "the means of living," P Tebt II. 283¹⁵ (B.C. 93 or 60) κινδυνωί (ζ. κινδυνεύει) τῷ ζῆν, "her life is in danger," *ib.* 304¹³ (A.D. 167-8) ὡς ἐκ τούτου τῷ ζῆν κινδυνεύει, "so that his life is endangered in consequence," P Lond 846¹¹ (a poor weaver's petition—A.D. 140) (= III. p. 131) μισθοῦ πορίζοντος τὸ ζῆν, *OGIS* 515²⁷ (iii/A.D.) τὸ ζῆν οὐκ ἔχομεν: cf. Heb 2¹⁵, and see *Proleg.* p. 215. With ζῆν ἐκ, "get a living from," as in 1 Cor 9¹⁴, cf. P Oxy VIII. 1117¹⁹ (c. A.D. 178) μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν, *ib.* XII. 1557¹² (A.D. 255) ἐξ αὐτῶν τὸ ζῆν πορίζομένην, P Meyer 20²¹ (1st half iii/A.D.) ἐργάζεσθω Λουκίας καὶ ζῶτω ἐκ τοῦ μισθοῦ (ζ. μισθοῦ) αὐτῆς (cf. 2 Th 3¹²). In BGU I. 246⁹ (ii/iii A.D.) the verb is construed with the dat.—ἄρτω καὶ ὕδατι ζῶν. For the deeper meaning of the verb we may refer to an inscr. which Sir W. M. Ramsay formerly placed among Christian inscrs., but now assigns to mystic paganism (see his *Recent Discovery*, p. 176), *C. and B.* ii. p. 565 No. 463 ζῶσι[ν μ]έγαν κίνδυ[ν]ον ἐκπεφε[γ]ότες, "they live, having escaped great danger." In P Oxy VI. 924¹¹, a Gnostic charm of iv/A.D., a certain Ἀρεία is described as δούλη . . . τοῦ θ(εο)ῦ τοῦ ζώντος, and in *ib.* 943⁷, a Christian letter of vi/A.D., we have the common LXX phrase ζῆ Κύριος, "as the Lord lives." See also the magical P Par 574¹⁰⁸⁶ (iii/A.D.) ἐπιτάσσει σοι ὁ μέγας ζῶν θεός. In *Syl* 852³ (ii/B.C.) μέχρι κα Ἀρχέλαος ζῶν, the verb would seem to be opt., for *ib.* 856¹² (ii/B.C.) shows subj. ζῆ—ἔως κα ζῆ Θεοδώρα. A familiar fairy-tale phrase occurs in Musonius, p. 30⁹, τὸ εὐδαιμονεῖν καὶ ζῆν μακαρίως εἰς τὸ λοιπόν.

According to Boisacq (p. 309) this verb is "une invention des grammairiens": the Attic ζῶ represents *ζῆλω. The

connexion between this form and the aor. ἐβίων, and their relation to δαίτα and ὑγιής are revealed in the base γεῖε = "live." MGr ζῶ and ζιῶ.

ζβέννυμι.

For ζβέννυμι as a graphic variety of σβέννυμι, see P Lond 121³⁶⁴ (iii/A.D.) (= I. p. 96) ζβέσας αὐτόν, and cf. Jannaris *Gr.* § 68.

ζεῦγος

is very common = "a pair," as in Lk 22⁴. It is sufficient to cite by way of example—P Petr III. 31⁵ (B.C. 240) τοῦ ζεύγους τῶν βοῶν, P Ryl II. 127³⁵ (A.D. 29) σφυρί ἐν τῷ ἄρτο(ι) ὦ, ζεύγ(η) κ̄ε, "a basket in which were 50 loaves, 25 pairs," P Oxy II. 267⁶ (A.D. 36) ἐνωτίων χρυσῶν ζεύγους ἐνός, BGU I. 22²¹ (A.D. 114) (= *Selections*, p. 76) ζεύγος ψελλίω(ν) ἀργυρῶν. According to the editors' note on P Oxy XII. 1438²¹ (late ii/A.D.) the commonest application of the word in the papyri is to a pair of loaves. For ζευγηλάτης = "driver" cf. e.g. P Fay 112⁶ (A.D. 99) ἐπιτίνας τὸν ζευγηλάτην εἶνα ἐκάσ[της] ἡμέρας τῷ ἔργον ἀποδοῦ (ζ. ἀποδοῖ), "urge the driver to do his proper work every day" (Edd.), BGU II. 624²² (time of Diocletian) παρὰ ζευγηλάτο(ν) ταυρικ(οῦ). In MGr ζευγάρι = "pair," "couple."

ζευκτηρία,

which occurs in Ac 27⁴⁰ and according to Grimm is "found nowhere else," may now be illustrated from the neut. plur. of the adj. in P Oxy VI. 934⁵ (ii/A.D.) εἰς τιμὴν ζευκτηρίων δραχμὰς ἐξήκοντα, "as the price of yokes 60 drachmae": cf. PSI IV. 286²⁰ (iii/iv A.D.), CP Herm I. 95¹⁸. In P Lond 1177¹⁶⁷ (A.D. 113) (= III. p. 185) σχοινίων καὶ ζευκτηρίων, and in P Flor I. 162⁸ (A.D. 239) τοῦ τε φορέτρου [κ]αὶ μηχανῆς καὶ ζευκτηρίω(ν) the word is used in connexion with the mechanism of a water-wheel.

ζεῶ

is found in its literal sense in a iii/A.D. recipe, P Lond 121¹⁷⁰ (= I. p. 89) φὸν ὅμοιον μῆλον (ζ. μῆλω) γενέσθαι ζέσας τὸ φὸν χρεῖε κρόκω μέγας μετ' ὄννου: cf. the medical recipe P Oxy XI. 1384³⁶ (v/A.D.) λαβὸν (ζ. -ὼν) μῆλα κυπαρίσου ζέσας κλοῖζου, "take the fruit of a cypress, boil it and apply" (Edd.). MGr ζέσι, ζέστη, "heat," and ζεσταίνω, "make warm."

ζῆλος

occurs twice in the Alexandrian erotic fragment P Grenf I. 1³³ (ii/B.C.) μέλλω μαινέσθαι, ζῆλος γάρ με ἔχει καὶ κατακαίομαι καταλειμμένη, and 1⁷ εὐδοκῶ ζήλω δουλεύειν ἐπι-

μανούσα ὄραν—passages which support “fervour” rather than “emulation” as the primary idea (ζέω) of the word: cf. Ellicott on I Cor 14¹. In 2 Cor 9², Phil 3⁶ the word is neuter (as in MGr), but elsewhere in the NT it is masculine, as always in the LXX. In the Psalms of Solomon both genders are found: cf. WH *Notes*², p. 165.

ζηλώω.

For ζηλώω c. acc., as in Ac 7⁹ according to the RV rendering (cf. Gal 4¹⁷), see PSI I. 94⁹ (ii/A.D.) ζηλοῖ γὰρ τὴν μάθησιν, and from the inserr. *Michel* 394⁴⁷ (mid. i/B.C.) ἐφ’ οἷς οὐχ ἦντιον ὁ δῆμος [ζηλοῖ αὐτόν, and *ib.* 1007²⁹ (ii/B.C.) καὶ ζηλώσιν αὐτοὺς οἱ ἐπιγινόμενοι Ἐχιναδῶν. The compound ζηλοτυπέω may be illustrated from P Oxy III. 472¹¹ (c. A.D. 130) ἐζηλοτύπει αὐτὴν μὴ ἐπισταμένην, “he was jealous of her without her knowledge” (Edd.): cf. for the subst. Numb 5¹⁵ θυσία ζηλοτυπίας.

ζηλωτής.

With the use of ζηλωτής in such passages as I Cor 14¹², cf. from the inserr. *Syll* 308⁸⁸ (ii/B.C.) γίνονται δὲ καὶ ἄλλοι ζηλωταὶ τῆς αὐτῆς αἰρέσεως, *ib.* 521³⁸ (B.C. 100) γινόμενοι δὲ καὶ ζηλωταὶ τῶν καλλίστων ἐκ τῆς πρώτης ἡλικίας, and *OGIS* 339⁹ (c. B.C. 120) ζηλωταὶ μὲν τῶν καλλίστων γίνονται. A close parallel to Ac 22³ may be found in Misonius p. 37³, where the ideal king is styled ζηλωτής . . . τοῦ Διός: cf. Sthenidas of Locris (Stob. *Flor.* ii. p. 265¹¹) ἀντίμιμος καὶ ζαλωτὰς τῷ πράτῳ θεῷ.

ζημία.

For ζημία = “loss” as in all its NT occurrences (Ac 27^{10, 21}, Phil 3^{7, 8}), cf. BGU I. 2¹⁴ (A.D. 209) ὡς ἐκ τούτου οὐκ ὀλίγη μοι ζημία ἐπηκολούθησεν, *ib.* 146¹⁰ (ii/iii A.D.) καὶ οὐχ [ὀ]λιγ[ί]στην ζημίαν μοι ἐξημωσάμην, where note the not very common cognate acc. In *Chrest.* I. 176¹⁸ (mid. i/A.D.) the lessee of a vineyard petitions that as he has spent so much on repairs he is entitled to abatement in rent—ἀξίω οὐκτι ἐφ’[τοῦ] ὧν ὑπομένειν τὰς ζημίας ἐπαναγκάσαι τοὺς προ[ε]στώτας ἀπαρενόχλητόν με ποιῆσαι ὑπὲρ τ[ῶ]ν φόρων, and in P Flor II. 142⁸ (iii/A.D.) where 2 asses are to be sold at such a price—ὥστε μήτε τὸν πιπράσκοντα ζημιούσθαι μήτε ἡμᾶς ζημίαν πλεόνα ὑπομένειν τῆς τιμῆς. Cf. *Syll* 418⁸⁶ (A.D. 238) μεγίστην ζημίαν (“soloco pro dativo,” Dittenberger) τὸ ταμεῖον περιβληθήσεται, *OGIS* 484³⁹ (ii/A.D.) συνέβαινον δὲ πᾶσιν αἰσθητῆν γείνεσθαι τοῖς ἄνομ- μένοις τὴν ἄδικον τῶν πιπρασκόντων ζημίαν. The word is united with αἰτία in BGU IV. 1118²² (B.C. 22) αἰτίας καὶ ζημίας, and *ib.* 1185¹⁻⁹ (c. B.C. 30): cf. P Tebt II. 420⁴ (iii/A.D.) οἶδατε ὅτι ἀπὸ ζημίας ἡμῶν, “you know that I am blameless” (Edd.). For the meaning “penalty,” “fine,” cf. P Hal I. 1¹⁹⁵ (iii/B.C.) διπλοσ[αν] τὴν ζημίαν ἀποτει- σάτω τῆς γεγραμμένης, P Tebt I. 105⁵⁷ (B.C. 103) ἀνυπέ- θνυοι ἔστωσαν παντὸς ἐπι[τ]ίμου καὶ πάσης ζημίας, “shall be liable to no fine or penalty of any kind” (Edd.): cf. from the inserr. *OGIS* 218¹⁰¹ (iii/B.C.) ἔνοχον εἶναι τῆ α[ἰ]στῆι ζημίαι, 483⁶ (ii/B.C.) οἱ μὲν στρατηγοὶ ζημιώσαντες αὐτοὺς [τῆ] ἐκ τοῦ νόμου ζημίαι παραδότωσαν τῷ πράκτορι πράσσειν, ¹⁹ καὶ ἐκτὸς ἀποτεινέτωσαν ζημίαι(ν) δραχμᾶς ἑκατόν. An interesting use of the word is found in the Gnostic fragment P Oxy I. 4⁹ (early iv/A.D.) οὐδὲν ἄλλο

ἦν ὁ θάνατος τῷ θεῷ ἢ ζημία ὅπερ ἀδύνατον, which Harnack (*Chrou.* ii. p. 181) renders, “so ware der Tod nichts anderes für Gott als Strafe, was unmöglich ist,” adding in a note that the meaning may be, “Ware Gott der, welcher den Tod verhängt, so ware er ein strafender Gott, was unmöglich ist.”

The subst. ζημίωμα is found in P Flor II. 150⁷ (A.D. 267) οὐχ ὀλίγον ζημίωμα εἰς τοῦτο γειν[ό]μενον ἡμῖν, BGU II. 419¹³ (A.D. 276–7) τὰ περιγινόμενα λήμματα καὶ ζημίωμα [π]ρὸς σὲ ἦτω.

ζημιόω.

To the exx. of this verb cited *s.v.* ζημία we may add P Tebt I. 5⁹² (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιοῦντας θαν[ά]τωι ζημιούσθαι, and for the more special sense of “fine” P Par 47¹⁸ (c. B.C. 153) (= *Selections*, p. 23) χάριν γὰρ ἡμῶν ἡζημιόσται εἰς χαλκοῦ τ(άλαντα) τε, “for on our account he has been fined to the amount of 15 bronze talents,” BGU IV. 1044¹³ (iv/A.D.) ποιήσω ὑμῖς ζημιόσθαι (ἢ ὑμᾶς ζημιούσθαι) δέκα ἀντὶ τούτου. For the verb in the inserr. see *Michel* 1342⁴ (i/B.C.) ἐξημωμένον ὑπὸ τῶν πρυ- τάνων . . . ὀφίλοντα τοὺς κατὰ τὸν νόμον στατήρας δύο, and *OGIS* 669⁴⁰ (i/A.D.) ὁ τοῦτο ποιήσας ἀπαραίτητως ζημιοθήσεται. In accordance with the primary meaning of the word “suffer loss,” “receive damage” (see e.g. the citation from P Flor II. 142⁸ *s.v.* ζημία) Field (*Notes*, p. 61) translates Lk 9²⁶ “and lose, or receive damage in, his own self.” A new verb ζημιοπράκτέω, “exact punishment from,” is found in P Tor II. 7⁷.

Ζηναῖς.

This proper name (Tit 3¹³), probably a contraction for Ζηνοδωρος (Lightfoot on Col 4¹⁵), appears in a late Roman wall-scribbling at Magnesia, *Magn* 323. Cf. Ἄρτεμᾶς, Ὀλυμπᾶς—pet-names for the longer forms in -δωρος.

ζητέω.

PSI IV. 382⁵ (B.C. 248–7) ξύλα ἐζητήκαμεν πανταχοῦ. The verb is found along with εὑρίσκω in the curious nursery acrostic P Tebt II. 278⁸⁰ (early i/A.D.) ζητῶι καὶ οὐχ εὑρίσκωι: cf. P Giss I. 21⁶ (Rom.) ἐζήτησα τὸ λακῶνιον καὶ οὐχ εὑρον ἀλλὰ ἀτταλιανὸν σαπρόν, where both λακῶνιον and ἀτταλιανὸν are to be understood as articles of dress. In their note on P Ryl II. 220⁷⁴, an official list of names belonging to ii/A.D., the editors state that the note ζη(τητέον) δίπ(λωμα) is found frequently in the margin of similar fragments, and that in one case οὐχ εὑρέθ(η) . . . occurs. With Mt 7⁷ cf. especially the new Logion P Oxy IV. 654⁶ μὴ παυσάσθω ὁ ζη[τῶν] . . . ἕως ἂν εὑρη: see also Epict. i. 28. 19 ζῆτει καὶ εὑρήσει. Other examples of this common verb are P Oxy I. 34^{iii. 13} (A.D. 127) τοῦ[s] διὰ ἀπειθίαν κ[αὶ] ὡς (or κ[ακ]ῶς, see *s.v.*) ἀφορμὴν ζητοῦντας (cf. Lk 11⁶⁴ D) ἀμαρτημάτων[ν] τεμωρήσομαι, and *ib.* II. 237^{vi. 41} (A.D. 186) ἐζητήσεν ἀκριβ[ῶ]ς [τὸ πρ]ᾶγμα ἐκ τῶν βιβλιοφ[υ]λάκ[ων], “made a searching inquiry into the matter on the evidence of the keepers of the archives.” A similar judicial reference is found in P Oxy IV. 726¹⁹ (A.D. 135) περὶ τῶν πρὸς αὐτὸν ζητηθσομ[ε]ν[ων] ἐπὶ τε τοῦ κρατίστου ἡγεμ[ό]νον. “in the inquiry to be held against him before his highness the praefect” (Edd.), and *Theb Ostr* 134⁴ (i/ii A.D.) οὐδὲν γὰρ

ζητείται πρὸς αὐτόν, "for there is no question against him" (Ed.). In *Kaibel* 215³ (i/A.D.) ἤλυθες εἰς Ἄϊδην ζητούμενος οὐς ἀπέλειπες, the verb is = ποθέω (see Herwerden *Lex. s.v.*). MGr ζητώ, "request," "ask."

ζήτημα.

For ζήτημα, which in the NT is confined to Ac, cf. P Oxy IX. 1188⁵ (A.D. 13) ὡς πρὸς σέ τοῦ περὶ τῶν ἀγνω- (θέντων) ζη(τήματος) ἔσο(μένου), "knowing that you will be held accountable in any inquiry concerning facts that remain unknown" (Ed.), *ib.* 1. 97¹⁴ (A.D. 115-6) περὶ ἧς τὸ ζήτημα ὑπερετέθη ἐπὶ τὸν κράτιστον ἡγεμόνα. The word = "claim" in P Ryl II. 117¹⁴ (A.D. 260) τοὺς μηδὲν [τ]ῶν κατοικομένων κεκληρονομηκότας μὴ κατέχεσθαι τοῖς ἐκείνων ὀφ[ε]λ[ι]μασι[ν] ἢ καὶ ζητήμασιν, "that those who have inherited nothing from deceased persons cannot be held responsible for their debts or the claims made against them" (Edd.). In MGr ζήτημα = "controversy."

ζήτησις.

The more technical use of this word, as in Ac 25²⁰, may be illustrated from the long petition of Dionysia P Oxy II. 237^{vi.7} (A.D. 186) περὶ ἰδιωτικῶν ζητήσεων, "concerning private suits," *viii.29* εἴ τις γένοιτο ζήτησις εἰς ὕστερον περὶ τῶν μὴ δεόντως ἀπογραψαμένων, "if any inquiry is made hereafter concerning false returns" (Edd.): cf. *ib.* III. 513⁴⁵ (A.D. 184) εἰάν τις ζήτησις περὶ τούτου πρὸς σέ γένηται, and from the inscr. *OGIS* 629⁹ (A.D. 137) συνέβαινε δὲ πλειστάκις περὶ τούτου ζητήσεως γίνεσθ[αι με]ταξὺ τῶν ἐν πόρῳ πρὸς τοὺς τελώνας. For the ordinary meaning "search" see a proclamation by the prefect in A.D. 154-5 promising all who had fled from public burdens that, if they returned within three months—μ[η]δ[ε]μία[ν] πρὸς α[ν]τι[σ]τοῦς ζήτησιν ἔσσεσθαι (BGU II. 372¹⁻¹⁹). The subst. occurs in a difficult phrase in an Imperial edict, probably to be assigned to Julian (see *Archiv* ii. p. 169), P Fay 20¹⁴ ἐπεὶ Καῖσάρ εἰμι καὶ περικέκμηκα τὸ κλίνον ἀναλήψεσθαι οὐχ ὄρων ζητήσεων ἀλλὰ σωφροσύνη, "ever since I became Caesar, I have earnestly striven to restore vigour to what was in decline, not by acquisitions of territory (?) but by economy" (Edd.). The word survives in literary MGr = "search," "seeking."

ζιζάνιον.

For this Semitic word, see Lewy *Fremdwörter*, p. 52.

Ζυρόνα.

The wavering of the inscriptional testimony (see Deissmann *BS*, p. 185) makes it impossible to decide between Ζυρόνα which is read by Ν v^g am fu (hard) *al.* in Rev 1¹¹ and the commoner Σμύρνα, but the fact that the reading Ζυρόνα is supported by Smyrnaean coins down to Trajan's reign (Waddington, *Foy. arch.* 894) makes it difficult to reject the witness of Ν, on suspicion of 'Western' taint: see *WHI Notes*², p. 155, *Proleg.* p. 45. For Ζυρόνα (-η) in the papyri see P Ryl II. 153¹⁸ (A.D. 138-101) ὄγ κατέλιψα ἐν Ζυρόρηι τῆς Ἀσίας, and for the same spelling of the common noun cf. PSI IV. 328² (B.C. 258-7) ζυρόρης τάλαντα ἑκατόν. P Tebt I. 35¹⁶ (B.C. 111) ζυρόναν, and see *Mayer Gr.* pp. 41, 204. An adj. ζυρόνιος is found in P Oxy XII. 1584¹⁸ (ii/A.D.) παλλίον ζυρόνιον.

ζόφος.

For the corresponding adj. see *Vett. Val.* p. 312³² διὰ τὸ ζοφῶδες τοῦ ἀέρος. The subst. is cited by Thumb (*Hellen.* pp. 218, 225) as amongst the "poetic" words, which have passed into general use in the Κοινή. MGr ζοφός, "dark."

ζυγός.

For this word, which survives in MGr, in its literal sense cf. P Rein 17²⁰ (B.C. 109) ἄροτρον ἃ ζυγῶν α, P Fay 121⁴ (c. A.D. 100) εὐ ποιήσεις δοῦς Οὐσηστῆναι εἰς τὸν ζυγὸν αὐτοῦ ζυγόμεσον καινὸν στερεόν, "kindly give Vestinus for his yoke a new strong yoke-band" (Edd.), P Strass I. 32¹² (A.D. 261) ζυγὸν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδεύτερον αὐτῷ παράσχες. The neuter form of the subst. = "balance," as in Rev 6⁵, occurs in *Michel* 1222⁴ (ii/B.C.) τὸ ζυγὸν καὶ τὰ σταθμῖα.

ζύμη.

In a proposal to lease 10½ arourae of catocic land, P Tebt II. 375²⁷ (A.D. 140), a certain Ision amongst other conditions says—δ[ί]ψω σοι καθ' ἔτος ζύμης ἠρτυμένης ἀρτάβης δίδυρον, "I will pay you annually $\frac{2}{3}$ artaba of prepared leaven" (Edd.): cf. *ib.* 401⁸⁵ (early i/A.D.). The word represents *ζυμᾶ or *ζύμα, cf. ζωμός, "broth," *Lat. ius* (Boisacq, p. 311).

ζωγορέω.

With the thought of capture *alive* (*Suid.* ζωγρεῖ ζῶντας λαμβάνει) in Luke 5¹⁰ ἀνθρώπους ἔση ζωγρῶν (Beza, *zinos capies homines*) cf. the use of the subst. in *Syll* 318³⁰ (B.C. 118) καὶ πολλοὺς μὲν αὐτῶν ἐν χειρῶν νομαῖς ἀπέκτεινε, οὐς δὲ ζωγρεῖα συνέλαβεν, and Polyb. iii. 84. 10 where δέομενοι ζωγρεῖν is contrasted with διαφθεῖρειν. *Kaibel* 841⁷ (A.D. 149) ζώγρε[ι], δέσποτ' ἀναξ, τὸν σὸν ναετήρα μεθ' ἡμῶν | Κλαυδιανόν is a good example of the LXX usage = "preserve alive," as in *Numb* 31¹⁵, *Josh* 6²⁵.

ζωή.

P Lond 177¹¹ (A.D. 40-1) (= II. p. 168) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον, and so often, P Oxy VII. 1070⁸ (iii/A.D.) τὸν μέγαν θεὸν Σαράπιν παρακαλῶ περὶ τε τῆς ζωῆς ἡμῶν καὶ τῶν ἡμῶν πάν[τ]ων, P Leid W^{xvii}. 16 (ii/iii A.D.) ὁ ἐνφυσήσας πνεῦμα ἀνθρώπους εἰς ζωὴν. For *OGIS* 266²⁹ (iii/B.C.) ζῶς ζωῆς καὶ θανάτου = ἐν ζωῇ ζῶς θάνατος see Dittenberger's note *ad loc.* We may also refer to the touching inscr. cited *s.v.* γλυκύς *sub fin.* In contrast to the classical usage in which βίος is the ethical term (see further *s.v.*), the "nobler" connotation is attached in Biblical Greek to ζωή, which is generally used as equivalent to "the very highest blessedness": see *Trench Syn.* p. 86 ff., and cf. Hort *Hulsean Lectures*, pp. 98 ff., 189 ff., for an important discussion on the Biblical doctrine of Life. In *ZNTW* xii. p. 228 ff. Burkitt treats the relation of ζωή to hayyim. The noun survives in MGr.

ζώνη.

P Petr I. 14¹² (B.C. 237) τὴν ζώνην θωρακίτου, "the girdle of a corslet-armed soldier" (Ed.). In P Oxy III. 496¹, a marriage contract of A.D. 127, the dowry of the

bride includes ζώνας δύο σανδυκίνην ῥοδίνην, "2 girdles, one red, the other rose-coloured" (Edd.): cf. *ib.* I. 109¹¹ (iii/iv A.D.) ζώναι β, in a list of personal property. With the use of the ζώνη for carrying money, as in Mk 6⁸, cf. P Ryl II. 127³² (A.D. 29) ζώνη ἐν ἧ κέρματ.ος) (δραχμαί) δ, and *ib.* 141²² (A.D. 37), where a man states that he has been robbed of ἀργ(υρίου) (δραχμάς) ἕ καὶ ζώνην. In the Leucadian epigram, *Kaibel* 484³⁰ it is said of a man whom a storm prevented from setting out on a voyage—ἀπέδησε τὴν ζώνην ἑαυτοῦ, *i.e.* "he loosed his girdle," he did not set out. MGr ζουναριά.

ζωογονέω.

With this verb = "preserve alive," as in 1 Tim 6¹³ (cf. Exod 1¹⁷, Judg 8¹⁸), see the invocation addressed to the sun in the magic P Lond 121⁵²⁹ (iii/A.D.) (= I. p. 101) κύριε θεέ μέγιστε ὁ τὰ ὅλα συνέχων καὶ ζωογονῶν καὶ συνκρατῶν τὸν κόσμον. Hobart (p. 155) has shown that the verb is used to signify "producing alive," "enduing with life" in medical writers: cf. Lk 17³³, Ac 7¹⁹, where, however, the meaning is probably "preserve alive," *ut s.* A form ζωγονέω is found in P Oxy IX. 1188⁴ (A.D. 13) ἀπ[δ] ζωγονούση(ς) περσ(έας) κλάδους ξηρο(ύς) δύο, "two dry branches of a living persea-tree" (Ed.): cf. 21.23.

ζῶον.

With the use of ζῶον (for form, see Blass-Dehrunner § 26) in Rev to denote "a living creature," the symbol of the Divine immanence in Nature, as distinguished from θηρίον, "a brute beast," we may compare the frequent ref. to ἱερὰ ζῶα in the papyri, e.g. P Tebt I. 57⁸ (B.C. 118), where it is laid down that the expenses of the burial of Apis and Mnevis and τῶν ἄλλων ἱερῶν ζῶν (*i.* ζῶων) shall be defrayed by the Crown, and *ib.* 57¹² (B.C. 114), where reference is made to furnishing τὰς τῶν ἱερῶν ζῶων σείταγωγίας, "the supplies of food for the sacred animals." Cf. also P Oxy IX. 1188⁴ (A.D. 13) ἐπὶ τῆ(ς) τῶν ἱερῶν ζῶων θήκης, and from the inscr. *OGIS* 90³¹ (the Rosetta stone—B.C. 196) τῶι τε Ἄπει καὶ τῶι Μνεύει πολλὰ ἐδωρήσατο καὶ τοῖς ἄλλοις ἱεροῖς ζῴοις τοῖς ἐν Αἰγύπτωι. In Aristeas 147 the reference is to "tame birds"—τὰ τῶν προεξημένων πτηνῶν ἡμερα ζῶα. MGr ζῶο.

ζωοποιέω.

The adj. ζωοποιός is a frequent attribute of the Trinity in late papyri, e.g. P Flor I. 38¹ (vi/A.D.) ἐν ὀνόματι] τῆς ἁγίας καὶ ζωοποιοῦ καὶ ὁμοουσίου [τριαδος πατ]ρὸς καὶ υἱ[ο]ῦ καὶ ἁγίου πνεύματος. For the verb see Aristeas 16 δι' ἃν (*s.c.* θεόν) ζωοποιούντα τὰ πάντα καὶ γίνεται.

H

ἦ—ἡγεμονία

ἦ.

For this particle in interrogative sentences, where we should accent ἦ, and for which from ii/B.C. εἰ is a graphic equivalent, cf. the questions to the oracle, P Fay 137^{2f} (i/A.D.) (= *Selections*, p. 69) χρημάτισόν μοι, ἦ μείνῳι ἐν Βακχιάδι; ἦ μέλω (l. μέλλω) ἐντυγχάνιν; “answer me, Shall I remain in Bacchias? Shall I meet (him)?”, BGU I. 229³ (ii/iii A.D.) (see *Berichtigungen* i. p. 27) ἦ μὲν σοθ-ῆσῶμαι (l. εἰ μὲν σωθήσῶμαι) ταύτης, ἦς ἐν ἐμοὶ ἀσθενίας, τοῦτόν μοι ἐξένικον (l. τοῦτό μοι ἐξένεγκον). For ἦ = “or,” see BGU IV. 1141⁶ (B.C. 14) ἔπεμψας . . . ἵνα ἐπιγνώσιν πρὸς ἃ ἔγραψά σοι ἦ (= εἰ) ἔστιν ἦ οὐ, and for ἦ . . . ἦ PSI IV. 324² (B.C. 261-0) ἐάν τινες . . . διαγράψωσιν ὑμῖν ἦ τὰς τιμὰς ἦ τὸ παραβόλιον, παραλαμβάνετε κτλ.: the alternative is emphasized by the addition of τε . . . καὶ in IG XII. 2, 562⁵ (Rom. time) εἰ δέ τις τολμήσῃ ἐπιβαλέσθαι πτώμα ἦτε ἀπὸ τοῦ γένους μου ἦ καὶ ἕτερός τις, δώσει κτλ. (cited by Radermacher *Gr.* p. 27). “ἦτοι . . . ἦ, while found in classical Greek, is characteristic of Hellenistic speech (Radermacher *ut s.*), see e.g. P Tebt I. 5⁶⁸ (B.C. 118) ἦτοι κώ(μας) ἦι γὰς ἦ ἄλλας ἱεράς πρ(οσόδους), P Ryl II. 154²⁵ (a contract of marriage—A.D. 66) ἦτοι τοῦ Χαιρήμονος ἀποπέμποτος τ[ῆ]ν Θαισάριον ἦ καὶ αὐτῆς ἔκουσίω[ς] ἀ]παλλασσομέν[η]ς [ἀ]π’ αὐτοῦ: cf. Rom 6¹⁶. The combination is common in Vett. Val. (e.g. p. 58²⁰), who also uses ἦπερ (p. 141²⁶) and ἦγονν (p. 138¹²) for simple ἦ. “ἦτοι stands alone in PSI IV. 314¹² (A.D. 195) δραχμὰς ἑξακισ-χει[λί]ας ἦ[τ]οι τάλαντον, P Oxy VI. 888⁵ (iii/iv A.D.) διὰ τὸ μὴ παρῆναι τοῖς ὄφρανοις ἐπιτρόπος ἦτοι κουφάτορας. In PSI III. 158⁶⁸ (iii/A.D.?) the place of the particles is reversed—δικογράφους ἦ δικολόγους ἦτοι τούτων παρα-πλη]σίους. For ἦ καὶ suggesting an afterthought, see P Lond 962⁵ (A.D. 254 or 261) (= III. p. 210) δέξαι παρ’ αὐτοῦ δραχμὰς διακοσίας καὶ ἔχε αὐτὰς εἰς τε περιχωμα-τισμὸν ἦ καὶ λόγον ὀψωνίων ὡς ἐάν θέλῃς, “receive from him two hundred drachmas and employ them for banking-up or (for that matter) for the payment of supplies, as you may wish,” and for ἄλλ’ ἦ, as in 2 Cor 1¹³, see *s.v.* ἀλλά, and cf. Blass-Debrunner *Gr.* § 448. 8.

A good parallel to θέλω . . . ἦ in 1 Cor 14³ (cf. 2 Macc 14⁴²) is found in BGU III. 846¹⁶ (ii/A.D.) (= *Selections*, p. 95) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι (l. γενέσθαι), εἰ (= ἦ) γνοῦναι, ὅπως ἀνθρώπῳ [ἔ]τι[μ] ὀφέλω ὀβολόν; “do you not know that I would rather be a cripple than be conscious that I am still owing any one an obolus?”

On the Semitic use of the positive of an adj. followed by ἦ, as in Mk 9^{43 ff.}, see Wellhausen *Einl.* p. 21, where reference is also made to the corresponding use of ἦ after a verb with μάλλον implied in Mk 3⁴, Lk 15⁷: in Mt 18¹³ μάλλον is expressed.

Πρὶν ἦ with inf., as in Mt 1^{18 al.} (cf. Blass-Debrunner *Gr.* § 395) may be illustrated by PSI III. 171²⁵ (ii/B.C.) πρὶν ἦ τὰ λοι[π]ὰ τῆ[ς] οἰ]κοδομῆς τοῦ ὄρμου συντελεσθῆναι.

For πρότερον ἦ see PSI IV. 330³ (B.C. 258-7) ὦ[ι]μην οὖν σοὶ μὲν γράφειν πρότερον ἦ ἀντιτεῖναι, and cf. *ib.* 343³ (B.C. 256-5) μὴ θαυμάσηις ἐπὶ τῷ Νικόλαον ἀπελθεῖν προτοῦ ἦ τὸν λόγον συνθεῖναι, where the editor points out that προτοῦ = πρὸ τοῦ, and compares *Syll* 300²² (B.C. 170) πρὸ τοῦ ἦ Γάϊος Δοκρέτιος τὸ στρατόπεδον πρὸς τὴν πόλιν Οἰσβας προσῆγαγεν = “antequam . . . admovit.”

ἦ μῆν.

This spelling which is found in the TR of Heb 6¹⁴, and is common in the LXX, occurs in iii/B.C. papyri, e.g. P Petr III. 56(a)⁶ (c. B.C. 260) ἦ μὴν ἀποδώσω ὑμῖν, P Rev L^{vi. 8} (B.C. 259) ὀρκίσαι ἐν ἱερώῳ ἦ μὴν μηθενὸς ἄλλου ἕνεκεν τὴν ζήτησιν ποιέσθαι, “to swear that the search is made for absolutely no other purpose.” See further *s.v.* εἰ μὴν, and cf. Thackeray *Gr.* i. p. 83 f.

ἡγεμονεῖω

is applied to the rule of a prefect in P Tebt II. 302⁷ (A.D. 7) ἐπὶ Πιερωνίου τοῦ ἡγεμονεύσαντος, “in the prefecture of P.”, P Ryl II. 113²⁰ (A.D. 133) of a case—δεομέ[ν]ου τῆς διαγνώσεως Φλαυίου Τιτιανοῦ τότε τοῦ ἡγε-μονεύσαν(τ)ος, “which required the decision of the late praefect Flavius Titianus” (Edd.), and P Strass I. 41¹⁷ (A.D. 250) Ἄννιανῶ τῷ ἡγεμονεύσαντι ἦ ἡμέτερα βιβλιδ[ι]ον ἐπέδωκεν, “my client gave in her petition to the late prefect Annianus.” It may be noted that in Lk 3¹ Cod. Bezae reads ἐπιτροπεύοντος for ἡγεμονεύοντος.

ἡγεμονία.

Like the preceding verb, ἡγεμονία is used for the office or rule of the prefect, e.g. P Oxy I. 59¹⁰ (A.D. 292) ἀπαντήσαι ἐπὶ τὴν ἡγεμονίαν καὶ προσεδρεύσαι τῷ ἀχράντῳ αὐτοῦ δικαστηρί[ω], “to proceed to his highness the prefect and attend his immaculate court” (Edd.), *ib.* II. 237^{v. 6 al.} (A.D. 186) γράφειν τῇ ἡγεμονίᾳ, P Ryl II. 77³⁶ (A.D. 192) ἐπὶ τῇ ἐπαφροδείτῳ ἡγεμονίᾳ Λαρκίου Μέμορος, “during the delightful praefecture of Larcus Memor” (Edd.), P Oxy X. 1252 *recto* ¹⁸ (A.D. 288-95) ἐκ προστάξεως τῆς ἡγεμονίας, “in accordance with the order of the prefect.” The word is also used in a military sense (as in Plut. *Camill.* 23) of a “battalion,” or division of an army, under its ἡγεμῶν or officer: cf. P Rein 9¹⁸ (B.C. 112) Διονύσιος Ἀπολλωνίου [Πέρσ]ης τῆς Ἀρτεμιδώρου ἡγεμονίας, “Dionysios fils d’Apollonios, Perse, dn commandement d’Artémidoros” (Ed.) and the discussion on p. 32 f., and *Syll* 197²³ (B.C. 284-3) τοὺς μὲν βουλομέν[ους] στρατ[εύ]εσθαι διώκησεν ὅπως

ἀν καταχωρισθῶσιν [ἐν] ἡγεμονίαις, with the editor's note where ἡγεμονίαι are defined as "partes exercitus ex quibus suum quaeque ἡγεμόνα habuit." As illustrating the elastic nature of this group of words (see *infra* and cf. Sir 10^{1,2}), we may cite from the astrological fragment P Tebt II. 276¹⁴ (ii/iii A.D.) ὁ δὲ τοῦ Δι[ο]ῦς τῷ τοῦ Ἄρεως τρίγωνος [ὑπάρχων] ἡ καὶ συνπαρῶν μεγάλας [βασιλείας] καὶ ἡγεμονίας ἀποτελεῖ, "Jupiter in triangular relation to Mars or in conjunction makes great kingdoms and empires" (Edd.), cf. ³⁸, and the Christian letter P Grenf II. 73¹¹ (late iii/A.D.) (= *Selections*, p. 118) where a certain Politike is described as sent into the Oasis ὑπὸ τῆς ἡγεμονίας, "by the Government."

ἡγεμών.

The breadth of this word and its derivatives, which in a single verse (Lk 3¹) can be applied to the Emperor and to the *chargé d'affaires* of a tiny district like Judaea, is well seen in the papyri. Thus in P Lille I. 4¹⁷ (B.C. 218-7) the editor notes that it means "officier en général, et plus particulièrement, dans certains cas, officier d'infanterie." He compares P Rev L^{xxvii.3}, where Dr. Grenfell points out that "the hegemones are thus subordinate to the strategi; nevertheless the Romans chose this title as an equivalent for the praefectus." See also the notes on P Tor I. 1^{1,15} (B.C. 117-6) and on *OGIS* 69³, and the Index to *OGIS*, where four different connotations are distinguished. The word is used in a general sense of the "captain" of a chosen band of youths in P Amh II. 39¹ (B.C. 103) (= Witkowski², p. 106) Πόρτεις ἡ[γ]εμών τῶν ἐν προχειρισμῶι. For its common use with reference to the prefect of Egypt it is sufficient to cite BGu IV. 1079³⁰ (A.D. 41) (= *Selections*, p. 40), where according to Wilcken's reading (*Chrest.* I. p. 85) ἡ (= εἰ) δύναται διὰ Διοδώρου ὑπογραφῆναι ἡ τάβλα διὰ τῆς γυναικὸς τοῦ ἡγεμόνος, the last clause may be an Alexandrian witticism implying backdoor influence. In the iv/A.D. letter P Grenf I. 53¹⁶ ὁ ἡγεμών δὲ τὰς ἀπονοίας ταχὺ ταπεινοῖ, and ¹⁹ ὁ ἡγεμών οὐ θέλει οἰκοφθέρους, Crönert (*Stud. Pal.* i. p. 84 f.) thinks that the reference is to God; but for this usage Wilcken (*Chrest.* I. p. 158) can find no support, and understands the word in its ordinary sense of "praeses."

ἡγέομαι.

Apart from the use of the participle as a noun (see below) this verb in general is not very common, but the following may serve as exx. of its use—P Ryl II. 65⁸ (B.C. 67?) παρ' οὐδὲν ἡγησαμένους τὰ διωρισμένα, "taking no heed whatever of the fixed rules" (Edd.), *ib.* 119³⁰ (A.D. 54-67) ἐν οὐδενὶ ἡγήσατο καθὸ ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "(reports which) he scorned in virtue of his superior local power" (Edd.), P Giss I. 48²⁰ (A.D. 202-3) (= *Chrest.* I. p. 203) ἐν πραξίμ[οις] ἡγήθηναί, "es soll unter die gleich einzutreibenden Posten gerechnet werden" (Ed.). For ἀναγκαῖον ἡγ. followed by an inf., as in 2 Cor 9⁵, see BGu III. 824⁴ (A.D. 55-6) πρὸ μὲν πάντων ἀναγκαιῶ[ν] (ἴ-αιον) ἡγησάμην διὰ ἐπιστολῆς σε ἀσπάσασθαι, P Ryl II. 235⁴ (ii/A.D.) ἀναγκαῖον ἡγησάμην ἀσπάσασθαι σε καὶ πάντας τοὺς φιλοῦντάς σε, and cf. P Lond 908²⁰ (A.D. 139) (= III. p. 133) δεῖν ἡγοῦμαι συντάξαι, and P Oxy VII. 1070¹⁷ (iii/A.D.) τὸ μὲν οὖν γράφειν σοι περὶ τῶν πραγμάτων ἡμών . . . περιττὸν νῦν ἡγησάμην, "I think it superfluous to

write to you about our business" (Ed.): cf. the use of a perf. with a pres. sense in Ac 26² (but not Phil 3⁷). The unusually strong sense of "esteem" required by the verb in 1 Thess 5¹³ finds a parallel in *Chrest.* I. 116⁴ (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρώους καὶ σέ[β]ου Ἴσιν Σαράπιν κτλ. The original sense of *leading* may still be seen, even as late as P Oxy I. 128 *verso*¹² (vi/vii A.D.) ἡγείσθω τῆς ἐπιστ[ο]λῆς, "let it stand in the forefront of the letter." But the would-be-literary taint is on this document: *ib.* I. 55⁹ (A.D. 283) ἀπὸ ἡκουμένου (ἴ. ἡγουμένου) πυλῶνος γυμνασίου ἐπὶ νότον, "leading southwards," is at least free from this reproach.

The "ambiguous title" ἡγοῦμενος (cf. Ac 15²²) occurs, as GH note on P Fay 110²⁸ (A.D. 94), in very different senses. Thus it is used absolutely in P Fay 110 *l.c.* and in P Oxy I. 43 *recto*^{vi.14} (A.D. 295). It may denote a superior, as P Grenf II. 43⁹ (A.D. 92) ἡγοῦμενος γερδίων, a kind of "sheikh" of the weavers (Edd.), *ib.* 67³ (A.D. 237) (= *Selections*, p. 108) ἡγοῦμενος συνόδου κώ[μ]ης Βακχιάδος, "president of the village council of Bacchias," P Oxy VII. 1020⁶ (A.D. 198-201) ὁ ἡγοῦμενος τοῦ ἔθνους, "the praefect of the province" (Ed.); or a subordinate, as P Oxy II. 294¹⁹ (A.D. 22) (= *Selections*, p. 35) ὁ μὲν ἡγοῦμενος τοῦ στρα[τ]-ηγού, "the marshal of the strategus."

For the religious use of the title (cf. Heb 13⁷) cf. P Tebt II. 525 (c. A.D. 1) a fragment which commences—Παῖς ἡγ(οῦ)μενος ἱερέων κτλ., P Lond 281² (A.D. 66) (= II. p. 66) where the death of a priest is notified—ἡγουμένους ἱερέων, and the epitaph from Laodicea, belonging to the latter part of iv/A.D., in which a woman Doudousa is described (regardless of gender) as ἰ(γοῦ)μενος τῆς ἀγέλας [κῆ] καθαρὰς τοῦ θε(ο)ῦ ἐκκλησίας, "Hegumenos of the holy pure Church of God" (see Ramsay *Luke*, p. 400). As an ecclesiastical title it passed into Arabic in later times (*Studia Sinaitica*, xii. p. 52). MGr (ἡ)γοῦμενος, "abbot."

Since Grimm assumes that ἡγέομαι is akin to ἄγω, it may be worth while to observe that the harmless necessary *h* really does matter in etymology. It would have been more to the point to compare the English *seek* and the Latin *sāgiō*, originally "follow the track" in hunting, hence "perceive": cf. Boisacq *s.v.*

ἡδέως.

An interesting example of this adverb is found in the letter in which the Emperor Claudius thanked a Gymnastic Club for the golden crown they had sent him to commemorate his victory over the Britons—τὸν πεμ[φ]θέντ[α μοι] ὑφ' ὑμῶν ἐπὶ τῇ κατὰ Βρετανῶν νείκη χρυσοῦν σ[τέ]φ[α]νον ἡδέως ἔλαβον (P Lond 1178¹³ (= III. p. 216, *Selections*, p. 99). Other examples are P Oxy II. 298³³ (ii/A.D.) ὁ Ἄνουβας αὐ[τῶν] οὐχ ἡδέως [β]λέπει, *ib.* I. 113³⁰ (ii/A.D.) περὶ δὲ καὶ σὺ ἂν θέλεις δῆλου μοι ἡδέως ποῖσοντι, *ib.* III. 531³ (ii/A.D.) ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκῳ, *ib.* IX. 1218¹² (iii/A.D.) καὶ οὗς ἡδέως ἔχομεν κατ' ὄνομα, PSI III. 236⁵⁸ (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὗ βούλει ἡδέως ἔχοντι. See also *Preisigke* 4317¹⁰ (c. A.D. 200) ἐκ σοῦ ἡδέως ἔχω παρ' ἐμοί, which Haussoullier (*Mélanges Chatelain*, p. 283) renders "j'en ai de l'agrément avec toi." We may quote further the letter of Psenosiris for the same phrase as in P Oxy I. 113 (*ut supra*), P Grenf II. 73²⁰ (late iii/A.D.) (= *Selections*, p. 119) δ[ή]λω[σ]ον [δέ] μοι κ[αὶ] σὺ περὶ ὧν

θέλεις ἐναυθα ἡδέως ποιοῦντι, and another Christian letter P Oxy VIII. 1162²¹ (iv/A.D.) δι' οὗ ὑμᾶς καὶ τοὺς σὺν ὑμῖν ἐγὼ δὲ καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς προσαγορεύεσθαι κ(υρ)ίω.

ἦδη.

For the idea of "logical proximity and immediateness" (cf. Baumlein *Griech. Partikeln*, p. 138 ff.) which underlies this word and is perhaps to be seen in 1 Cor 6⁷ (cf. Ellicott *ad l.*), we may cite the common use of the adverb in magical incantations, e.g. P Par 574¹²¹⁶ (iii/A.D.) (= *Selections*, p. 114) ἐξελεθε, δαίμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι(ε)ι(να) ἄρτι ἄρτι ἦδη, P Lond 121³⁷³ (iii/A.D.) (= I. p. 96) ἐν [τ]ῇ ἄρτι ὦρα ἦδη ἦδη ταχύ ταχύ: see also Deissmann *BS*, p. 289, *Archiv* i. p. 426. Other examples of the word are P Fay 109⁴ (early i/A.D.) τοὺς τρεῖς στατήρες (I. -as) οὓς εἴρηκέ σοι Σέλευκος δῶναί μοι ἦδη δὸς Κλέωνι, "the three staters which S. told you to give me, now give to C.," P Ryl II. 77⁴⁶ (A.D. 192) κα[] ὀφείλει στεφάνηαι, ἦδη γὰρ ἡ ἀρχὴ ἀδιάπτωτος ἐστὶν τῇ πόλει, "and he ought to be crowned, for the office is now secured to the city" (Edd.). For ἦδη οὖν see P Tebt II. 423⁴ (early iii/A.D.) ἔμαθον εὐληφότα παρ' Ἀματι[ο]ν τὸν ἄρακα. ἦδη οὖν ὡς δι[ε]τάγη χωρησάτω εἰς τὴν Τβεκλιτυ χορτάρακος τε καὶ ἄρακος μ[ο]γαχός εἰς σπέρματα, "I have learned that you have received the aracus from Amatius. Now therefore, as was ordered, let the grass-aracus and the aracus go alone to Tbeklutis for seed," and for ἦδη ποτέ, "now at length," as in Rom 1¹⁰ ("some near day at last," SH), Phil 4¹⁰, see the ostrakon from Thebes of A.D. 192 published in *LAE*, p. 186 (= Meyer *Ostr* 57⁶) καὶ ἦδη ποτέ δὸς τῇ ἐμῇ παιδικῆ τὰς τοῦ πυ(ροῦ), "and now at length give my maid the (artabac) of wheat": cf. also Epict. iii. 24. 9 οὐκ ἀπογαλακτίσμεν ἦδη ποθ' ἑαυτοῖς:

ἦδιστα.

P Oxy VII. 1061²¹ (B.C. 22) σὺ δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς καὶ ἦδιστα ποιήσωι, P Lond 897⁸ (A.D. 54) (= III. p. 207) ἦδιστα πάντας καταλείψωι εἶνα μὴ τὴν πρὸς σε φιλεῖαν καταλείψωι, P Oxy VI. 933⁵ (late ii/A.D.) ἦδιστα σε ἀσπάσομαι. For a good ex. of the elative ἦδιστα see the Bezan addition in Ac 13⁸ ἐπειδὴ ἦδιστα ἤκουεν αὐτῶν: cf. 2 Cor 12⁹, 13.

The adj. is found in a medical prescription of ii/iii A.D., P Oxy II. 234⁹⁰ λιβ[]ανωτῶν οἶνω [διε]ί[]ς ἦδιστῶ κλύζει [τὸ ο]ῦς, "dilute frankincense with very sweet wine and syringe the ear."

For the comp. ἦδιον (as in Sir 22¹¹) see BGU II. 372¹ 15 (A.D. 154) (as amended *Chrest.* I. p. 33) ἔνα δὲ τοῦτο προθυμ[ό]τερο[ν] κα[] ἦδιον [π]οι[ή]σω[σιν], and *Priene* 105³⁹ (c. B.C. 9) ἦδειον δ' ἂν ἀνθρώποι[ς] ἦν κοινὴν πᾶσιν ἡμέραν γενέθλιον ἀγαγεῖν, ἐὰν προσγένηται αὐτοῖς καὶ ἰδία τις διὰ τὴν ἀρχὴν ἦδον[ή]—the important Calendar inscr. of the proconsul Paullus Fabius Maximus proposing to the Greeks in Asia to commence the year with the birthday of the Emperor Augustus (see Deissmann *LAE*, p. 370 f., Rouffiac *Recherches*, p. 67 ff.).

ἦδονή.

See the quotation from *Priene* 105²⁰ s.v. ἦδιστα *sub fine*, and cf. *Cagnat* IV. 566³² (rescript of Sept. Severus) τὴν

ἦδονήν ἦν ἐπὶ τοῖς κατωρθωμένοις ἔχετε. The baser signification which is found in the five occurrences of the word in the NT may be illustrated from Vett. Val. p. 76³ πάθεσιν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς χρῆσονται, and Musonius p. 89¹⁶ as cited s.v. βίω *sub fine*. The word survives in MGr.

For the verb see P Petr III. 144^{iv} 16 (B.C. 246) οὕτως ἡδόμεθα, P Cairo Preis 48⁴ (ii/A.D.) ἐπιγνοῦς . . . ὅτι ἔρωσαι, ἦσθην, ἀδελφε, P Giss I. 72¹⁰ (ii/A.D.) ἔνα γε κατὰ τοῦτο ἐν Χάκοις ὄντες ἦσθῶμεν ἐπὶ σοί. The compound ἡδονοκρασία = "self-indulgence" occurs in Aristeas 278: cf. P Tor II. 86⁷ (ii/B.C.) αὐτοκρασία τινι ἐκφερόμ(ενος).

ἡδύσσομος.

Τὸ ἡδύσσομον, the popular name for μίνθη, "mint" (Vg. *mentha*), in Mt 23²³, Lk 11⁴², survives in MGr in the form δυόσμος, "jasmine."

ἦθος.

For this word, which in the NT is found only in a quotation (1 Cor 15³³), generally believed to be taken from Menander, but assigned to Euripides in the new anthology P Hlib I. 7⁸¹ (c. B.C. 250-210), we may compare BGU I. 248¹⁴ (ii/A.D.) ἐπιθυμῖεν τῶν ἦθῶν σου ἀπολαύσαι, P Hamb I. 37⁵ (ii/A.D.) ἀναγκαῖον γάρ ἐστι μνημίσκεσθαι (I. μμνήσκεσθαι) τῆς καλοκαγαθίας σου καὶ τοῦ ἦθους σου τοῦ ἀληθινοῦς (I. -οῦ) φιλοσόφου, P Giss I. 67⁵ (ii/A.D.) δι' ἧς (sc. ἐπιστολῆς) τὰ πρέποντά σου τῇ ἀξίᾳ καὶ [τῶ] ἦθει ἠρμόζοντα δηλοῖς, P Oxy III. 642 (ii/A.D.) ἡμέις γ(ὺ)ν ἀπολαύσωμεν τῶ χρηστῶ ὑμῶν ἦθει, *ib.* VI. 963 (ii/iii A.D.) οὐκ ἀλλότριον γάρ] τοῦ ἦθους ποιεῖς, φιλι[τά]τη μῆτερ, σ]πουδάζουσα . . . and from the inscr. *Nichel* 545⁸ (ii/B.C.) τό τε ἦθος κοσμιότητι καὶ εὐσ[χη]μοσύνῃ, *Magn* 164³ (i/ii A.D.) ἦθει καὶ ἀγωγῇ κόσμιον. See also Aristeas 290 ἦθος χρηστὸν καὶ παιδείας κεκοινωνηκὸς δυνατὸν ἀρχεῖν ἐστι, "a good disposition which has had the advantage of culture is fitted to bear rule" (Thackeray).

ἦκα.

Preisigke 1046 (i/A.D.) Σεραπίων ἦκα πρὸς Σέραπι(ν) πατέρ(α) illustrates a common formula. Of greater importance is the use of the verb in relation to worship, as in Jn 6⁹⁷, in such a passage as *OGIS* 186⁷ (B.C. 62) ἦκα πρὸς τὴν κ[υ]ρίαν Ἰσῶν: see Deissmann *LAE*, p. 356 n⁶. The aor. ἦξα, as in Rev 2²⁵, may be cited from P Oxy VI. 933¹³ (late ii/A.D.) . . . μεγ[ά]λην ἑορτὴν ἦξα, "I came to the great festival," and for the use of the perf. form owing to the perf. meaning, as ἦκασιν in Mk 8³ NADN, cf. P Par 48⁸ (B.C. 153) (= Witkowski,² p. 91) ἦκαμεν εἰς τὸ Σεραπειὸν βολάμενοι συνμῆσαι σοι, P Grenf II. 361⁸ (B.C. 95) καλῶς ἡμῖν ὦδε ἡ ἐν Διοσπόλει ἐὰν αἰρήσθε πυρὸν ἀγοράσαι ἦκατε, also P Par 35³⁰ (B.C. 163) ἀπεκρίθησαν ἡμῖν φήσαντες ἐπ' ἐνεχυρασίαν ἡμεῖνα[ι]: see further Mayser *Gr.* p. 372. For other instances of the verb it is sufficient to quote *ib.* 40²⁷ (B.C. 164-158) διὰ τοῦτο οὐκέτι ἦκει πρὸς ἐμὲ αἰσχυνθεῖς, P Oxy III. 531⁸ (ii/A.D.) ἐὰν γὰρ θεοὶ θέλωσι τάχιον πρὸς σὲ ἦξω μετὰ τὸν Μεχέρι μῆνα, *ib.* VII. 1025¹⁰ (late iii/A.D.) ἐξαυτῆς ἦκατε, "come at once," and *ib.* X. 1252 *recto*³⁰ (A.D. 288-95) προσέταξεν . . . ἦκειν μετὰ τῶν ἀποδειξῶν, "gave orders to come with the proofs." See also

the striking invitation to celebrate the accession of Hadrian, P Giss I. 3² (A.D. 117) (= *Chrest.* I. p. 571), where the god Phoebus is represented as saying—

ἥκ σοι, ὦ δῆμ[ε],
οὐκ ἄγνωστος Φοῖβος θεὸς ἀνα-
κτα καινὸν Ἀδριανὸν ἀγγελῶν.

Ἥλει.

With this Aramaic form of the Heb. *ἔλω* as read by DE *a.l.* in Mt 27⁴⁶, cf. the opening words of the imprecatory tablet Wünsch AF 2¹ (ii/iii A.D.)—Ἰάω Ἥλ Μιχαῆλ Νέφθω. The editor quotes from the *Etym. Magnum*, p. 477. 4 τὸ ἥλ δὲ σημαίνει τὸν θεόν, and refers to a passage from Philo Byblius (*Fragm. Historic. Graec.* iii. p. 570 fr. 4) in which Κρόνος and Ἥλ are identified—Κρόνος τοίνυν δὴ οἱ Φοίνικες Ἥλ προσαγορεύουσιν. The description of God as *ἥλ* = δύναμις is supported by a striking variation of the cry of Mt *l.c.* in Ev. Petr. 5—Ἡ δύναμις μου, ἡ δύναμις, κατέλειψάς με.

ἡλικία.

Lk 19⁹ is the only NT passage where the word *must* mean "stature": apart from it (and the rather different Eph 4¹³) the NT represents the general *usus loquendi* of our vernacular sources. We are indeed unable to quote any example from these (for the word in a theological fragment see below) in which "stature" is the natural meaning, and hardly any in which it is possible; while for "age" we can present a long list. Thus the word is very common in connexion with being "under age" or coming "of age," which in Egypt took place at the age of 14 years: see e.g. P Ryl II. 256⁴ (late i/B.C.) νυλ (*l. νυλ*) δ' ἐμοῦ ἐν ἡλικίᾳ γεγονότος, P Oxy II. 247¹³ (A.D. 90) ἀπογράφου[μαι τῷ ὁμογν]ησίω μου ἀδελ[φῶ] . . . προστρέχοντι τῇ ἐννόμῃ ἡλικίᾳ, "approaching the legal age," *ib.* 273¹³ (A.D. 95) συνκεχωρηκέναι τῇ ἐαυτῆς θυγατρὶ . . . οὐδέπω οὔση ἐν ἡλικίᾳ, *ib.* III. 496¹² (A.D. 127) τέκνων παρὰ τῇ μητρὶ διαιτ[ο]υμένων ἕως ἡλικίας γέ[ν]ωντ[αι], P Ryl II. 153¹⁹ (A.D. 138–61) ἀχ[ρ]ι οὗ γένη[ται τῆ]ς ἐννό[μο]υ [ἡ]λικίας, BGU I. 80¹⁸ (A.D. 155) μέχρι ἐὰν ἐν τῇ νόμῃ ἡλικίᾳ γένο[ν]ται, and P Flor III. 352¹¹ (A.D. 222–3) where a man who has reached the age of 70 petitions to be freed from certain public duties ἀπὸ τῶν λειτουργιῶν ἐλευθέρωθῆναι διὰ τὴν ἡλικίαν. Other miscellaneous examples of the word are BGU I. 168⁵ (ii/iii A.D.) τοῖς ἀτελεσί ἔχουσι τὴν ἡλικίαν, P Oxy VII. 1020⁵ (A.D. 198–201) εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]σθ[η]ν, ἢ ἡγούμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐδικυ[ή]σει, "if you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release" (Ed.), P Tebt II. 326³ (*c.* A.D. 266) ὑπὲρ θυγατρὸς ὀρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν . . . ἰκετηρίαν τιθεμένη, "making supplication for my orphan daughter who is under age." The list of citations might be almost indefinitely increased, but it must be sufficient to summarize by stating that no one who reads the papyri can have any doubt that the word meant "age" in ordinary parlance. In the fragment of a lost Gospel referred to above, P Oxy IV. 655¹⁴ (not later than A.D. 250) τίς ἀν προσθη (*l. προσθείη*) ἐπὶ τὴν ἡλικίαν ὑμῶν; αὐτὸς δὲ ὄσσει ὑμῖν τὸ ἐνδυμα ὑμῶν, the editors translate "who could add to your stature? He himself will give you your garment."

We must not yield to the temptation of discussing the meaning of the word in "Q"; but we cannot resist expressing amazement that anyone could call it ἐλάχιστον (Lk 12²⁶) to add half a yard to one's height! The *Twentieth Century* translators boldly render, "Which of you, by being anxious, can prolong his life a moment?"—and we cannot but applaud them. That worry *shortens* life is the fact which adds p into the irony. The desire to turn a six-footer into a Goliath is rather a bizarre ambition. See the admirable argument and citations in Wetstein *ad* Mt 6²⁷.

A quotation from an inscription in honour of a wealthy young citizen of Istropolis, near the mouth of the Danube, should be given, as a most interesting parallel to Lk 2⁵²: Syll 325¹⁸ (i/B.C.) ὑπεστήσατό τε ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπεν αὐτῷ πρῶτον μὲν εἰτέμησεν τοὺς θεοὺς κτλ.

ἡλίκος.

P Tebt I. 277³ (B.C. 113) (= *Chrest.* I. p. 390) καθόλου δ' ἐνθυμηθεὶς ἡλικὴν συμβάλλεται ἢ περὶ τὰ ὑποδεκνόμε[α] προσοχῆ τοῖς πράγμασι ῥοπήν, "in general consider how great an impulse attention to the matters indicated gives to business" (Edd.), Syll 405¹¹ (A.D. 145) ἐδήλωσεν ὅσα κα[ὶ] ἡλικα οἰκοδομήματα προστίθησιν τῇ πόλ[ε]ι. In the medical prescriptions P Oxy VIII. 1088⁴² (early i/A.D.) κολλύρια ποῖε ἡλικόν Αἰγύπ[τιον] κύαμον, "make pastilles of the size of an Egyptian bean" (Ed.), and *ib.* II. 234^{ii.20} (ii/iii A.D.) ἡλικόν [δ]ρόβω, "of the size of a pea" (Edd.), the context suggests that, as in the case of the Lat. *quantus* sometimes = *quantulus*, ἡλίκος from meaning "how great" has come to mean also "how small": cf. Jas 3⁵.

ἡλιος.

P Hib I. 27³⁰ (a calendar—B.C. 301–240) ἔλεγεν δὲ [δύο] τὰς πορείας εἶναι τοῦ ἡλίου μία (*l. μίαν*) μὲν τὴν διορίζουσαν νύκτα καὶ ἡμέραν μία (*l. μίαν*) δὲ τὴν διορίζουσαν χιμῶνα καὶ θέρος, "he said that the courses of the sun were two, one dividing night and day and one dividing winter and summer" (Edd.), P Petr III. 144^{iv.20} (B.C. 246) ἡλίον περὶ καταφορὰν δντος, "at sunset," P Oxy IV. 725⁴² (A.D. 183) ἀπὸ ἀν[α]τολῆς ἡ[λίου] μέχρι δύσεως, and an astronomical dialogue of iii/A.D., P Ryl II. 63⁴, where in answer to a question regarding certain εἰδῶλα, it is replied—Ἥλιός [ἐστ]ιν δεξιὸς ὀφθαλμός, Σελήνη ὁ εὐάνυμος: see also the ii/B.C. papyrus of the astronomer E doxus, καθ' ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ τὴν δὲ νύκτα μακροτέραν. Two instances may be added from the inscr., *Michel* 466¹⁰ (iii/B.C.) ἅμα τῷ ἡλίῳ [ἀν]ατέλλοντι, *ib.* 1357¹⁰ (B.C. 300–299) ἡλίον ἀνιόντος ὁδός. For the late ἡλιαστήριον, "a place for sunning oneself," cf. P Ryl II. 206⁴⁸ (late iii/A.D.), and the introduction to P Oxy VII. 1014: also for a literary ex. *ib.* VI. 985. In MGr ἥλιος is found also in the form ἥλιος, the *v* having been carried over from a preceding word owing to a mistaken separation of words: see Thumb *Handbook*, p. 25, and cf. "newt," "nickname," also Fr. *hierre* (Lat. *hedera*).

ἡλιος.

P Lond 1177²⁸¹ (accounts—A.D. 113) (= III. p. 187) τιμ[η]ς ἥλων καὶ ἄλλων, P Strass I. 32⁴ (A.D. 261) ἔπεμψα δὲ καὶ ἥλους τέσσαρας εἰς τὴν τοῦτου πῆξιν, P Oxy IX.

1220¹⁶ (iii/A.D.) πέμφις μοι τοὺς ἐκχυσιαίους ἤλους καὶ γλοῦθ (L. γλοιοῦ) κεράμιον, "you will send me the nails for emptying (?) and a jar of gum" (Ed.), and the citation from *Archiv v. p.* 179 s.v. *δαπανὰ sub fine*. The mention of the nails in the hands of the crucified Lord, as in Jn 20²⁵, is found in Ev. Petr. 6 καὶ τότε ἀπέσπασαν τοὺς ἤλους ἀπὸ τῶν χειρῶν τοῦ κυρίου.

For a subst. ἡλοκόπος = "nail-smith" cf. BGU IV. 1028¹⁹ (ii/A.D.) τοῖς σὺν αὐτῷ ἡλοκόπ(οις), and for the corresponding adj. *ib.* 1124¹¹ (B.C. 18) τὴν ἡλοκοπικὴν τέχνην.

ἡμέρα.

P P Ryl I³⁴¹ (B.C. 117) ἡμέρας, "during the day," *ib.* 27²¹ (B.C. 160) τῆς ἡμέρας, "every day," *ib.* 49²⁵ (B.C. 164-158) τὴν ἡμέραν ἐκέλην ἀσχοληθείς, P Tebt I. 17³ (B.C. 114) ἄμ' ἡμέραι, "at daybreak," P Giss I. 17¹⁰ (time of Hadrian) καθ' ἡμέραν, P Oxy VII. 1029²⁶ (A.D. 107) εἰς τὴν ἐνεστώ-σασθ' ἡμέραν, *ib.* 1068¹⁴ (iii/A.D.) ἡμερῶν ἀνοχὴν ἔχω, *ib.* X. 1275¹³ (iii/A.D.) ἐφ' ἡμέρας ἐορτῶν πέντε. In P Giss I. 19⁷ (ii/A.D.) a wife writes to her husband—συν]εχῶς ἀγρυνποῦσα νυκτὸς ἡμέρας μ[αν] μέριμαν ἔχω τὴν περὶ [τῆς σωτ]ηρίας σου. The noun is used of *time* generally, as in Jn 14²⁰, Ac 9³³ *al.*, in P Amh II. 30⁴³ (ii/B.C.) where a woman, who has been ordered to vacate a house, asks "for time"—ἡμέρας αἰτούσα, promising that she will quit—ἐν ἡ[μ]εραῖς ἑ, "within ten days." For the parenthetic nominative of time, as Mt 15³², Mk 8², Lk 9²⁸, we may perhaps cite P Lond 417¹⁰ (c. A.D. 346) (= II. p. 299) ἐπειδὴ ἀσχολῶ ἐλθὼν πρὸ[ς] σὲ σὺν αὐτῆ (= —αὐ) ἡμέρε, "his diebus," according to Crönert's reading (*CR xvii. p.* 197), but see *Chrest. I.* 129 where Wilcken reads αὐτημερε = αὐθημερόν: see *Proleg. p.* 69 f. The phrase πάσας τὰς ἡμέρας (Mt 28²⁰) may be illustrated from an important Ephesian inscr. of ii/A.D., *Syll* 656⁴⁹ διὸ [δεδοχθαι ἱερ]ὸν τὸν μῆνα τὸν Ἀρτεμισιώνα εἶναι πάσας τ]ὰς ἡμέρας. It is accordingly a vernacular Greek expression like the Homeric ἡματα πάντα = "perpetually," though one does not willingly drop the suggestiveness of the literal translation in the Great Commission, the aid from heaven given day by day. To the same effect Kouffiac (*Recherches, p.* 49) quotes *Priene 174*⁸ (ii/B.C.) where it is stated that the priest of Dionysus has, amongst other advantages, that of being supplied with "daily" food—εἶναι δὲ αὐτῷ . . . σίτησιν πάσας τὰς ἡμέρας. For ἡμέραν ἐξ ἡμέρας, as in 2 Pet 2⁸, see *s.v. ἐκ.* In the account of the excavations at Didyma (*Abh. der Berl. Akad. d. W.* 1911, *Anhang, p.* 54) mention is made of an inscr. found in the Temple, in which the day of Hadrian's visit is described as ἱερά ἡμέρα, and see *Archiv v. p.* 342, where it is shown that in all probability from B.C. 30 to the time of Trajan the 24th day of every month was observed as a ἡμέρα Σεβαστῆ in memory of the birth of Augustus on 24 Thoth B.C. 30. For an invocation to the god of the day see Wünsch *AF* 4¹⁸ (iii/A.D.) ὄρ[κί]ζω σε τὸν θεὸν τὸν τῆς ἡμέρας ταύτης ἧς σε ὀρκίζω Αωαβαωθ. MGr ἡμέρα may suffer aphaeresis and become μέρα.

For the adj. ἡμερινός, cf. P Lond 1177¹⁵³ (A.D. 113) (= III. p. 185) βοηλάτας ἡμερινούς δ, and the same document for ἡμερεῦω and ἡμερήσιος. See also εὐημερέω, "bene me habeo," in P Amh II. 39⁵ (B.C. 103) δι[ὰ] παντὸς εὐημερεῖν, and the subst. in P Leid D¹. 24 (B.C. 162) εὐημερία, καὶ ἐν τοῖς [πράγμασιν εὐ]τυχία.

ἡμέτερος.

For the ordinary use of ἡμ. with a subst. cf. P Tebt I. 27⁸¹ (B.C. 113) κατὰ τὴν ἡμέτεραν πρόθεσιν, *ib.* II. 326⁴ (c. A.D. 266) ὁ γὰρ ἡμέτερος ἀνὴρ . . . ἀδιάθετος ἐτελέετα τὸν βίον, "for my husband died intestate," P Oxy VII. 1056³ (A.D. 360) τῷ ἡμέτέρῳ ὀνόματι, "on my account." In P Flor III. 309^{2f.} (iv/A.D.) ἡμ. is used interchangeably with μου—τῇ ἡμέτερά [συμ]βίω καὶ τῇ παρθένῳ μου θυγατρὶ. A letter of introduction, P Oxy IV. 787 (A.D. 16), runs—ὡς ἔστιν ἡμέτερος (cf. Tit 3¹⁴). ἐρωτῶ σε οὖν ἔχειν αὐτὸν συνεσταμ-ένον κτλ. In P Oxy I. 37¹¹⁶. (A.D. 49) (= *Selections, p.* 50) εἰς τὴν τοῦ ἡμέτερου [ο]ικίαν = "into the house of our client," and in P Ryl II. 114¹⁸ (c. A.D. 280) we have τὰ ἡμέτερα = "my property," cf. Lk 16¹². A good parallel to the use of οἱ ἡμέτεροι in Tit 3¹⁴ is afforded by *Chrest. I.* 16⁷ (time of Trajan) where the writer complains that in a Jewish uprising οἱ ἡμέ[τ]ερο[ι] ἤπ[η]θησαν.

ἡμιθανής.

A good parallel to the use of this rare word (for class. ἡμιθνής) in Lk 10³⁰ is afforded by P Amh II. 141¹³ (A.D. 350) where a woman lodges a complaint regarding an assault committed on her by her brother and his wife—πληγαῖς ἱκαναῖς με κατέκτι[να]ν . . . ἡμιθανῆ καταστήσαντες, "they nearly killed me by numbers of blows and left me half dead" (Edd.).

ἡμισυς.

P Petr II. 11 (I)⁵ (iii/B.C.) (= *Selections, p.* 7) ἀπὸ τούτου (a sum of 70 drachmae) τὸ μὲν ἡμισυ εἰς τὰ δέοντα ὑπελιπό-μην: the word is almost always so written in papyri of iii/B.C., while in the two following centuries ἡμισυ and ἡμισο occur with almost equal frequency, see *Mayer Gr. p.* 100 f. Deissmann (*BS, p.* 186) gives a number of exx. of the gen. ἡμισοῦς from Imperial times, and cites ἡμισον μέρος from BGU I. 183¹¹ (A.D. 85) as probably from a vulgar form ἡμισοσ common in Egypt (cf. *Jannaris Gr. §* 401^b). For neut. plur. ἡμισῆ see P Lond 265⁵⁵ (i/A.D.) (= II. p. 261) εἰς ἡμισῆ. Other exx. of the word from Imperial times are P Ryl II. 76⁵ (late ii/A.D.) τὸ κατ' ἐμὲ ἡμισο μέρος τῶν ὑπαρχόντων αὐτῆς, *ib.* 168¹² (A.D. 120) κατὰ τὸ ἡμισο, "by halves," and Meyer *Ostr* 19⁷ (A.D. 170) Μῦιυς σεση-(μείωμαι) γόμ(ον) ἕνα ἡμισο τρίτον, where ἡμισο is indeclinable as in the variant τὰ ἡμισο of Lk 19⁸ (cf. LXX Tob 10¹⁰, and see *WH Notes*², p. 165). Add P Tebt I. 110⁵ (B.C. 92 or 59) πυρῶν ἀρτάβας εἰκοσι τέσσαρες ἡμισο, "24½ artabae of wheat," BGU I. 290¹³ (A.D. 150) πυροῦ . . . ἀδόλου ἀρτάβην μίαν ἡμισο, and *ib.* III. 920¹⁴ (A.D. 180-1) τῶν ἐπὶ τὸ αὐτὸ ἀρουρῶν τριῶν ἡμισο τετάρτον καθαρῶν. Also P Oxy II. 277^{4f.} (B.C. 19), a lease of 36½ arourae—ἀρούρ(ας) τριάκοντα ἐξ ἡμισο τέταρτον, the produce of which was to be shared "equally"—ἐφ' ἡμισία (L. ἡμισεία)—between landlord and tenant. Aphaeresis of the initial vowel produces the MGr μισός, μισή, μισό, but in connexion with other numbers (ἡ)μισυ is used, as in P Tebt I. 110 (*v. supra*).

ἡμίωρον.

For the form ἡμίωριον which is read in Rev 8¹ by AC *al.*, add to the similar formations cited by Grimm-Thayer P Giss

I. 47¹³ (time of Hadrian) (= *Chrest.* I. p. 383) τὸ ἡμιλεί-
[τρ]ιον τῆς πορφύρας.

ήνικα.

It may be well to illustrate some of the different construc-
tions of this word. Thus it is construed with the ind. in P
Goodspeed 3⁹ (iii/B.C.) (= Witkowski², p. 47) ήνικα ήμελ-
λον κοιμηθῆναι, P Ryl II. 119⁶ (A.D. 54-67) ήνικα ήν
δικαιοδότης, *ib.* 181⁵ (c. A.D. 203-4) ήνικα περιήν, P Oxy
VI. 939²³ (iv/A.D.) (= *Selections*, p. 130) ήνικα έβαρείτο τῆ
νόσφ: with the conj. without αν in P Oxy I. 68²¹ (A.D. 131)
ήνικα περιῆ, "in her lifetime" (Edd.): and with the conj.
with αν or εαν in *ib.* 104²⁶ (A.D. 96) ήνικα εαν απαλλαγῆ
τοῦ ανδρός, P Tebt II. 317¹⁸ (A.D. 174-5) ήνικα εαν εις τον
νομον παραγένηται, "whenever he visits the nome" (Edd.).

ήπιος.

In *Atchiv* v. p. 166 No. 17 Rubensohn publishes a sepul-
chral inscr. (late Rom.) stating that κοίρ' όλόη θανάτοιο had
brought Sarapion down εις 'Αϊδαο, and describing him as—
μελειχων παντ[ε]ισσ[ι] και ήπιον ανθρωποισι. This illus-
trates well the idea of outward mildness or mildness towards
others which Tittmann finds in the adj. (*Synon.* i. p. 140,
"qui hanc lenitatem in aliis ferendis monstrat"), and which
appears in both its NT occurrences (1 Th 2⁷ Ν^ο AC^b De,
2 Tim 2²⁴). The adj. is found *ter* in the semi-literary invo-
cation to Isis, P Oxy XI. 1380^{11, 86, 155} (early ii/A.D.).

ήρεμος.

The Pauline phrase in 1 Tim 2² finds a striking parallel in
OGIS 519¹⁰ (c. A.D. 245) ήρεμον και γαληνον τον βιον δια-
[γόντων. Lest Paul should be credited with a literary word
we may cite the use of the verb in BGU IV. 1019² (mid.
ii/A.D.) σω[φ]ροσύνη [ε]κ[α]νον χρονο[ν] ήρεμήσας μετήληεν.

Ηρώδης

is to be written with an iota subscript in view of its deri-
vation—'Ηρω-δης (Blass *ad* Ac 4²⁷). The full form is seen
in P Petr III. 32(e)³ 'Αριστοκρίτωι οικονό[μωι παρὰ] 'Ηρω-
δου του εξειληφότος τ[ῆ]ν ζυτηράν ("beer-tax") 'Απιαδος
κτλ.: but cf. 'Ηρώδης with reference to a ship-master in P
Lille I. 23⁵ (B.C. 221) and a weaver in BGU I. 115⁶ (ii/A.D.).
From Cos comes an inscr. in honour of Herod Antipas—
Cos 75 (= *OGIS* 416) 'Ηρώδην 'Ηρώδου του βασιλευς υιον,
τετράρχην, Φιλων 'Αγλαου φύσει δε Νικωνος τον αυτου
ξενον και φιλον. For a fem. 'Ηρωδαινα see BGU II. 542⁴
(ii/A.D.) ἀπ[η]λιώτου 'Ηρω[δ]αινας. The original sense of
"protector" underlying ήρωσ appears in Lat. *servare*
"preserve intact": cf. 'Ηρφα, "protectress." That ήρωσ
became simply "the dead" is well seen in the testamentary
disposition of Epicteta, *Michel* 1001 (c. B.C. 200).

ήσσω.

Mayser (*Gr.* p. 223) gives only one example from the
Ptolemaic papyri of the Attic ήπτον, viz. P Petr II. 47²⁶
(B.C. 208) where Wilcken (see P Petr III. p. xviii.) now
reads—και μηθεν ήπτον ή συγγραφῆ κυρία: elsewhere, in
accordance with the general preference in the Κοινή for
-σσ- rather than -π- we have ήσσω, e.g. P Par 61¹²
(B.C. 156) πάντα εστιν αλλοτρια της τε ήμων άγωγης, ουχ

ήσσω δε και της ύμετερας σωτηρίας, P Tebt I. 105³⁶ (B.C.
103) μηθεν ήσσω ή μίσθωσις κυριαι εξ[σ]τω, "while the
validity of the lease shall not be affected" (Edd.), *ib.* 156
(B.C. 91) και μηθεν ήσσω η χελρ ήδε κυρια ζστωι πανταη
έπιφερομένη. In Roman times we find a mixture of the
forms: thus for ήσσω see P Oxy II. 271²⁷ (A.D. 56) και
μ[η]θεν ήσσω κυρια [η] συγγραφῆ. *ib.* 270⁴⁸ (A.D. 94), *ib.*
III. 492¹⁰ (A.D. 130), and for ήπτον see P Tebt II. 329²⁹
(A.D. 139) ουδεν δ[ε] ήπτον ύπέταξα της ή[μετερας] συγγρα-
φῆς (?), P Ryl II. 77³⁷ (A.D. 192) ει δε μη, ουχ (pap. omits)
ήπτον εαυτον εχειροτόνησεν, "otherwise he none the less
nominated himself" (Edd.), P Oxy VII. 1070¹⁵ (iii/A.D.)
δια έπιστολων πολλων ουχ ήπτον δε και κατ' οψιν, "by
many letters not less than in person." On the form see
further Maidhof *Begriffsbestimmung*, p. 316 ff.

ήσυχάζω.

For this favourite Lukan word (see also 1 Th 4¹¹) cf. P
Tebt II. 330⁸ (ii/A.D.) οθεν ου δυναμ[ε]νος ήσυχάζειν επιδι-
δωμι, "wherefore, being unable to submit to this, I apply
to you" (Edd.)—a petition to the strategus, and BGU II.
372^{ii, 14} (A.D. 154) άλλοις δε των ποτε προγραφ[ε]ντων ήσυ-
χάζουσι και εν τη οικεία τη γεω[ργ]ία προσκατέρχουσι (i.
προσκατέχουσι) μη ενοχλειν—a good example of the force
of the verb in 1 Th *l.c.*: cf. also PSI I. 41²³ (iv/A.D.)
σ[ω]φρονειν και ήσυχάζειν, and the late P Oxy I. 128 *verso*²
(vi/vii A.D.) Παμουθιος . . . έβουλήθη επαναχωρησαι των
πραγματων και ήσυχασαι, "Pamouthius has expressed the
desire to retire from his duties and take rest" (Edd.). In
the illiterate P Fay 117²³ (A.D. 108) we have ω εγραφός μου
μη ήσυχασαι τω κτιστω περιτον γεγραπτα[ι], "what you
write to me about not neglecting the building you have said
more than enough" (Edd.). For the compound αήσυχάζω,
see P Goodsp Cairo 15²⁴ (A.D. 362) οθεν μη δυναμένη
αήσυχάζειν, and for καθήσυχάζω, see BGU I. 36¹⁴
(ii/A.D.).

ήσυχία.

P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μετὰ κραυγῆς τε
δισοτελλομένου μεθ' ήσυχιας αναλύει, P Rein 7¹⁵ (B.C.
141?) δια πάσης ήσυχιας ειχον, "I was completely at rest
(in mind)," P Oxy II. 237^{vi, 3} (A.D. 186) την ήσυχian άγειν
και μητε τω κυριω ενοχλειν, BGU II. 614²⁴ (iii/A.D.) τας
ήσυχιας με δεξοντα, and similarly P Thead 19¹³ (iv/A.D.).
See also *Cagnat* IV. 33^{b, 31} καθ' ή[συχ]ian.

ήσύχιος.

For this adj. (MGr ήσυχος), as in 1 Tim 2², cf. *CIG* III.
5361^{13f}. (Jew. inscr. of Berenice) εν τε τηι αναστροφῆι
ήσύχιον ήθος ενδικνύμενος, *IG* VII. 396¹⁵ διενεγκας σεμον
τε και ήσύχιον βιον παρ' όλον τον της ζωης αυτου χρονον,
and the late P Oxy I. 129⁸ (vi/A.D.) where a father repu-
diates a betrothal because he wishes that his daughter
"should lead a peaceful and quiet life"—ειρηνικον και
ήσύχιον βιον διασαι. For the adverb ήσυχῆ (for form, see
Mayser *Gr.* p. 122 f.) = "quietly;" cf. P Hib I. 73⁶ (B.C.
243-2) ήσυχῆ . . . αήγηγον [τον] K. εις το εν Σινάρυ
δεσμω[τ]ήριον: it is used = "slightly" in personal descrip-
tions, such as P Petr I. 16(1)⁴ (B.C. 237) συνοφρυσ ήσυχῆι,
"with slightly meeting eyebrows," *ib.* 19⁵ (B.C. 225) ανα-
φάλανθος ήσυχῆι, "slightly bald in the forehead," P Grenf

I. 33^a (c. B.C. 103-2) προκέφαλος ἡσυχῆ, "with a slightly sugar-loafed head," P Leid N^{ii.7} (ii/B.C.) (= I. p. 69) ἔνσιμος ἡσυχῆ, "slightly snub-nosed."

ἦτοι.

See *s.v.* ἦ.

ἡττάομαι.

For this form in -ττ-, which is read in the NT in 2 Pet 2^{19 f.} (for the LXX see Thackeray *Gr.* i. p. 121 f.), cf. PSI IV. 340²¹ (B.C. 257-6) οὐκ ἐττηθήσεσθε (I. ἡττ-) ὑπὸ ἀνθρώπου ἀνελευθέρου, and the interesting report of a Jewish uprising in an Egyptian village during the reign of Hadrian, *Chrest.* I. 16⁷, when the writer admits—οἱ ἡμέ[τ]ερο[υ] ἡττ[ή]θησαν καὶ πολλοὶ [α]ὑτῶν συνεκόπ[ησαν]. In P Hal I. 1^{64, 115} (mid. iii/B.C.) we have ἡσσηθῆ twice: cf. 2 Cor 12¹³ where ἡσσωθητε (from Ionic ἔσσωσθαι) is read in N* BD*. See further Wackernagel *Hellenistica*, p. 12 ff., where it is shown that Hellenistic writers have retained -ττ- in certain words which were taken over directly from Attic and were not current in another form in the Κωνή.

ἡττημα.

The use of the verb in the passage from *Chrest.* I. 16 cited *s.v.* ἡττάομαι may help to strengthen Field's contention (*Notes*, pp. 160 f., 171 f.) that both in Rom 11¹² and in 1 Cor 6⁷, the thought of "defeat" is present without any special ethical tinge. The subst. is found elsewhere in Bibl. Greek only in Isai 31⁸.

ἦχος.

For the masc. ὁ ἦχος (as in Heb 12¹⁹) cf. P Leid W^{x.3} (ii/iii A.D.) ἕνα ἐκ τοῦ ἦχους (om.) ὕδατος ὁ ἦχος ἀναβῆ, and *ib.* x.3 ἦχον ἐκπέμπει. The gen. ἦχου from the fem. ἡ ἦχώ is, however, read by the editor in *ib.* v.38 σὺ μὲν ἀπὸ ποππυσμοῦ τυχάνεις, οὗτος δὲ ἐξ ἦχου, xi.39 καὶ ἡ γῆ ἀκούσασα ἦχου, καὶ ἰδοῦσα αὐτήν, ἐθαμβήθη, and xii.51 σὺ μὲν ἐξ ἦχου εἶ, οὗτος δὲ ἐκ φθόγγου: cf. Lk 21²⁵, where WH similarly accent ἦχου, stating (*Notes*², p. 165) that the direct Bibl. evidence for the neut. τὸ ἦχος is confined to Jer 28 (51)¹⁶ NAB, where ἦχος is apparently an accusative. For masc. nouns passing into the neut., in accordance with a not uncommon practice in Hellenistic, see Hatzidakis *Einl.* p. 356 ff., *Proleg.* p. 60.



θάλασσα—θάπτω

θάλασσα.

BGU II. 423⁷ (ii/A.D.) (= *Selections*, p. 90) εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κινδυνεύσαντος εἰς θάλασσαν (cf. 2 Cor 11²⁶) ἔσωσε, P Oxy VII. 1067²⁹ (iii/A.D.) ἀγόρασόν μοι ὄψαρδιον ἐκ τῆς θαλάσσης (cf. Jn 21¹⁰), and from the inscr. *Michel* 372¹¹ (ii/B.C.) ἐργα[ξ]όμενός τε κατὰ θάλασσαν ἐργασίαν. *ib.* 521¹⁰ (ii/B.C.) κατὰ γῆς καὶ κατὰ θάλασσαν. For references to ἡ ἔρυθρά θάλασσα, as in Ac 7³⁶, Heb 11²⁹, cf. P Grenf I. 9³ (iii/B.C.) ἐρ]υθραὶ θαλάσση, *OGIS* 186⁶ (B.C. 62) ὁ συγγενῆς καὶ ἐπιστράτηγος καὶ στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης, *ib.* 190⁹ (B.C. 51) ἐπὶ τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης: cf. also the intr. to P RyI II. 66 (late ii/B.C.). For the adj. θαλάττ[ο]-σ[ο]-ιος, see P Oxy I. 87⁷ (A.D. 342) θαλαττίου ναυκληρίου, "a sea-going vessel," *ib.* X. 1288⁶ (iv/A.D.) εἰς διαγραφὴν πλῆθους θαλασσίας τιτέσματος ἢ πλοίου θαλασσίου τελέσματος (?) (τάλ.) θ, "in payment for a sea-vessel, for charges 9 tal." (Edd.), and for ἐπιθαλάσσιος, P Rev L^{xviii.5} (B.C. 25S) ἐπιθαλασσίαν. In 3 Kings 18^{32, 35, 38} θάλασσα is used = "channel," doubtless because of its similarity in sound to the Heb. נַחְלָה: see Thackeray *Gr.* i. p. 37.

θάλλω.

For this poetic verb (in NT only 1 Th 2⁷, Eph 5²⁹; cf. the vi/A.D. marriage-contract, CPR I. 30²⁰, where a husband undertakes ἀγαπᾶν καὶ θάλλειν καὶ θεραπεύειν his wife, and for a similar metaphorical usage see *OGIS* 194⁵ (B.C. 42) τὴν πόλιν ἔθαλψε. The verb occurs several times in the *Mimes* of Herodas: cf. also Bacchylides *Fragm.* 16² (ed. Jebb, p. 417) θάλλησι θυμόν, and the Christian epigram *Kaibel* 723³—

θάλλω ψυχὴν
ἰδασιν ἀνάοις πλουτοδότου σοφίης.

θαμβέω.

See P Leid W^{v.30} (ii/iii A.D.) ἰδὼν τὸν δράκοντα ὁ θεὸς ἐθαμβήθη καὶ ἐπόπνυσε, and *ib.* xi.39 καὶ ἡ γῆ ἀκούσασα ἤχους, καὶ ἰδούσα αὐτήν, ἐθαμβήθη, where the aor. has its full pass. force as in Mk 1²⁷ (cf. Blass-Debrunner § 78). The verb is restored in the new Logion, P Oxy IV. 654⁷ μὴ παυσάσθω ὁ ζ[η]τῶν . . . ἕως ἂν εὔρη καὶ ὅταν εὔρη [θαμβηθήσεται καὶ θαμ]βηθεὶς βασιλεύσει. In MGR we have θαμπαίνω and θαμπώνω = "blind," "dazzle."

θάμβος.

This originally poetic word (Thumb *Dial.* p. 373) is confined in the NT to the Lukan writings, where, to judge from Ac 3¹⁰, it is to be regarded as neuter: cf. gen. sing. θάμβους in Cant 3⁸ (Thackeray *Gr.* i. p. 158). On the other hand in Lk 4³⁶ the Bezan text has θ. μέγας: cf. Eccles 12⁵ θάμβοι.

θανάσιμος.

The phrase in [Mk] 16¹⁸ may be paralleled from a *defixio* from Cnidus, *Syll* 815², where a woman devotes to Demeter and Kore τὸν κατ' ἐμοῦ [ε]ἴπα[ν]τα ὅτι ἐγὼ τῷ ἐμῷ ἀνδ[ρ]ί φάρμακα ποιῶ θανάσιμα—if the restoration is sound.

θανατηφόρος.

This NT ἄπ. εἰρ. (Jas 3⁸) occurs *septies* in Vett. Val., e.g. p. 225⁷ κινδυνῶδεις καὶ θανατηφόροι περιστάσεις, and p. 237⁷ χαλεπὸς καὶ θανατηφόρος.

θάνατος.

For this common noun we may cite such passages as P Petr III. 36 (a)⁷ τ]ὸν θάνατον ὑποκείμενον [ἐν] τῇ φυλακῇ διὰ τὴν ἔνδειαν, P Tebt I. 5⁹² (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιοῦντας θαν[ά]τωι ζημιοῦσθαι, P Oxy III. 472⁷ (c. A.D. 130) ἄλλοι πολλοὶ τὸν θάνατον τοῦ ζῆν προκρίναντες, *ib.* II. 237^{viii.36} (A.D. 186) ἡ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, "but the right of ownership after their death has been settled upon the children" (Edd.). The well-known inscr. at the entrance of the inner court of the Temple at Jerusalem, threatening all who were not Jews with the penalty of death for entering, ends—ὅς δ' ἂν ληφθῆ, ἐαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον (*OGIS* 598⁷, i/A.D.). In a Latin papyrus containing military accounts, P Fay 105^{iii.24} (c. A.D. 180), opposite the name Turbon a letter θ has been inserted, implying, according to the editors, that he has died. The letter, they add, has the same signification on Roman gravestones, and also in a Latin list of soldiers in the Rainer Collection, where the name itself is crossed through: cf. Persius *Sat.* iv. 13 ("nigrum . . . theta"), Mart. vii. 37, and the line of Lucilius (?)—"O multum ante alias infelix littera Theta." It was used by critics and grammarians to mark a *locus conclamatus*. In MGR the subst. survives, while θανατικό = "plague," "disease."

θάπτω.

P Par 22¹⁷ (ii/B.C.) μέχρι τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἡ Νέφορις θάψαι, BGU IV. 1131³⁵ (B.C. 13) ἐπεὶ ἡ ἐμῆ . . . μήτηρ . . . μετή(λαχε) καὶ . . . χι . . . οὐδέπω τετάφθαι, ὁμολογῶι κτλ., *ib.* 1024^{iv.2} (iv/A.D.) νεκροῦ [μετ' εὐσε]βείας ταφθέν[τος]. In P Giss I. 68⁷ (ii/A.D.) δεῖ αὐτὸν δευτέρῳ ταφῇ ταφῆναι, the meaning seems to be that the body must be buried in a second mummy-wrapping: see further *s.v.* ταφή. On the mummy-ticket *Preisigke* 3580 we read, Ἀπολλώνιος . . . Ἀθῶρ ἐν ἑτάφῃ: cf. Meyer *Ostr* 65⁴ (ii/A.D.) ἐτάφησεν Θῶτ ἰδ. The verb appears in MGR as θάβω, θάπτω, with a subst. θαφότ = "grave," and a *nomen actionis* θάψιμο = "burial."

θαρρέω.

For the later Attic form *θαρρέω*, which in the Κοινή, as in the more literary portions of the LXX (Thackeray *Gr.* i. p. 123) and in the NT (Paul, Heb.), is interchanged with *θαρσέω* (see *s.v.*), cf. Thumb *Hellen.* p. 77. The verb = "have confidence in," as in 2 Cor 7¹⁸, 10¹⁵, in P Oxy II. 237^{viii.17} (A.D. 186) ἐὰν θαρρή τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ἐ[λ]ελεύσεται, "if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.); cf. P Oxy XII. 1465⁹ (c. A.D. 258) ἐπὶ τὴν σὴν ἀνδρείαν καταφεύγω θαρρῶν τεύξεσθαι τῶν προσόντων μοι δικαίων, "I appeal to your nobility with the full confidence that I shall obtain the rights due to me" (Edd.), P Cairo Goodsp 15¹⁸ (A.D. 362) θαρρῶν ὁ αὐτὸς Ἰσακίς τοῖς χρήμασι αὐτοῦ καὶ τοῦ πλοῦτου βούλεται [μ]αὶ ἐξέλασαι ἀπὸ τῆς κώμης, "the aforesaid Isakis, relying on his means and wealth, wishes to drive me from the village" (Ed.). The sense of *audere*, rather than *confidere*, appears in P Oxy I. 68¹⁹ (A.D. 131) μὴ τεβαρρηκαίνειν (l. τεβαρρηκέναι) τ[ὸν] Θέωνα προελθεῖν, "without Theon having ventured to bring forward his claim" (Edd.). In MGr θαρρῶ = "believe," "think."

θαρσέω.

which in the NT is found only in the imper., may be illustrated by P Par 51¹⁰ (B.C. 160) (= *Selections*, p. 19) ὄμμα . . . ψυχῆς θάρσει, "eye . . . of my soul, take courage." See also P Petr II. 1⁸ (iii/B.C.) θαρσήσας ὠκινόμησα, P Lond 35⁹ (c. B.C. 10) (= II. p. 164) ἐθάρσησαν ἐπιδόντες, BGU IV. 1080¹⁴ (iii/A.D. ?) περὶ τούτου θαρσῶν ἀμέλι (l. ἀμέλει). For the form *θαρσύνω*, cf. Aristeas 272 θαρσύνας δὲ τούτον ἕτερον ἐπηρώτα κτλ., "he spoke encouragingly to him, and asked another" etc. (Thackeray).

θαῦμα.

For this subst. (MGr *θαῦμα*), which in the NT is confined to 2 Cor 11¹⁴, Rev 17⁶, we may cite *Preisigke* 1002 (time of Diocletian ?) where a certain Antonius Theodorus states that he had stayed for a considerable time ἐν τῇ βασιλ[ευ]ο[ύ]σῃ Ῥώμῃ . . . καὶ τὰ ἐκεῖ θαύματ[α] εἶδον καὶ τὰ ἐνταῦθα, and *ib.* 1909 Καθολικὸς Θεόδομος [. . .]ν ἤγαγεν ἐς τὸδε θαῦμα, and the poetical inscr. describing the foundation of Magnesia in which the words occur—καὶ θαῦμα καταθητοῖσιν ἐφάνθη (*Magn* 17¹⁸). See also the sepulchral inscr. *Kaibel* 591² (ii/iii A.D.) where a certain Nilus is described as—

ῥητορικὸς, μέγα θαῦμα, φέρων σημεῖον ἐφ' αὐτῷ,
and *ib.* 909⁵ (iv/A.D.)

Πάντη Πλουτάρχου κλέος, πάντη δέ τε θαῦμα,
πάντη δ' ἐνομήλης εὐχος ἀπερέσιον.

θαυμάζω.

For exx. of this verb denoting incredulous surprise, as in Jn 3^{7 al.}, see P Oxy III. 471³ (ii/A.D.) π[ρ]οσθήσω τι κύριε περ[ὶ] οὗ (cf. Lk 2¹⁸) θαυμάσεις οἶμαι καὶ ἀπιστήσ[η]τε, "I will add a fact, my lord, which will, I expect, excite your wonder and disbelief" (Edd.), *ib.* I. 123⁵ (iii/iv A.D.) πάνυ θαυμάζω, υἱέ μου, μέχρις σήμερον γράμματά σου οὐκ ἔλαβον, "I have been much surprised, my son, at not receiving hitherto a letter from you" (Edd.). For the astonishment

of admiratio cf. P Giss I. 47⁵ (time of Hadrian) ὡς καὶ [ύ]πὸ πάντων τῶν ἰδόντων θαυμασθῆναι, with reference to certain goods that had been purchased, and from the inscr. *Preisigke* 1799 (from the walls of the Kings' graves at Thebes) Βησῆς ἰδὼν ἰθαύμασα, *ib.* 1802 Πύρος ἐθαύμασα, *al.* For θαυμάζω followed by εἰ, as in Mk 15⁴⁴ (cf. 1 Jn 3¹³), see P Hib I. 159 (c. B.C. 265) θαυμάζω οἶν εἰ πιστεύεις (so after ἀπιστεύσας in P Oxy II. 237^{v.5}—A.D. 186), and by πῶς, P Oxy I. 113²⁰ (ii/A.D.) θαυμάζω πῶς οὐκ ἐδικαίωσας, "I wonder that you did not see your way" (Edd.), P RyI II. 235⁶ (ii/A.D.) ἐθ[αύ]μασε (l. -ασα) δὲ πῶς . . . οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου, "I was surprised that you did not inform me of your good health" (Edd.), BGU IV. 1041¹² (ii/A.D.) θαυμάζω [οὖν] πῶς οὐκ ἔγραψάς μοι ἐπιστολήν. MGr θαυμάζω, θαυμάζομαι, θαυμάζω, θαυμαστό.

θαυμάσιος.

The comparative of this adj., which in the NT is confined to Mt 21¹⁵, appears in *Syll* 365¹¹ (c. A.D. 37) μεγάλων . . . μείζονες καὶ λαμπρῶν θαυμασιώτεροι. See for the superlative *OGIS* 504¹² (A.D. 128-9) πρὸς τὸν θαυμασιώτατον ἡμῶν ἄρχοντα, and so frequently in addresses in late papyri, e.g. P Oxy VI. 940 *verso* (v/A.D.) ἐπίδο(s) τῷ θαυμασ[ι]ω(τάτῳ) Ἰωσήφ νοταρίῳ, P Giss I. 57 *verso* (vi/vii A.D.) ἐπίδο(s) τῷ δεσπότη μου τῷ τὰ πάντα θαυμασιώτατῳ καὶ [ἐ]ναρετῷ ἀδελφῷ Φοιβάμμωνι.

θαυμαστός

occurs in the important soldier's narrative the Syrian campaign during the reign of Ptolemy III., P Petr II. 45^{iii.15} ἦ]σαν γὰρ θαυμαστοί—the immediately preceding words are unfortunately lost. See also the Christian amulet P Oxy VIII. 1151⁵³ (v/A.D. ?) ὅτι τὸ νομὰ σου, κ[ύρι]ε ὁ θεός, ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.). From the inscr. we may note *Preisigke* 1908 θαυμαστὰς σύριγγας.

θεά.

Ἡ θεά (Ac 19²⁷), and not ἡ θεός as generally in Attic prose (cf. Ac 19²⁷), is the usual form in Ptolemaic papyri, e.g. P Par 37²⁷ (B.C. 163) εἰσέλθοντες εἰς τὸ τῆς θεᾶς ἄδυτον, *ib.* 51²³ (B.C. 160) (= *Selections*, p. 20) θεὰ θεῶν (of Isis), P Grenf II. 15¹⁰ (B.C. 139) Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς, and other exx. in Mayser *Gr.* p. 254 f.: cf. from Imperial times P Oxy VIII. 1117² (c. A.D. 178) Ἀθη[νᾶς] τῆς καὶ Θεήριδος θεᾶς μεγίστης.

The same form is also common in the inscr., e.g. *Magn* 47¹³ (a decree of Chalcis—not after B.C. 199) τὴν τε τῆς θεᾶς (sc. Ἀρτέμιδος Δευκοφρυνηῆς) ἐπιφάνειαν. On the other hand it is noteworthy that the classical ἡ θεός is frequently found in Magnesian inscr. proper as a kind of technical term to describe this goddess as the great goddess of the city, e.g. *ib.* 100 a²⁸ τὴν ἐπιβάλλουσαν τιμὴν καὶ παρεδρεῖαν ποιούμενοι τῆς θεοῦ. Accordingly it is rightly put by Luke into the mouth of the town clerk in Ac 19²⁷ (cf. *ver.* 27): see further Thieme, p. 10 f., Nachmanson, p. 126, and cf. *Proleg.* pp. 60, 244.

θεάομαι.

The deeper meaning, involving moral and spiritual perception, which underlies the use of this verb in such a passage as Jn 1¹⁴, may be illustrated from P Par 51²⁰ (B.C. 160), where the recipient of a "vision" in the temple of Serapis at Memphis writes—τὸ ὄραμα τοῦτο θεθάμαι: cf. *Syll* 324²⁰ (i/B.C.) αἰφνίδιον σ(υ)μφορὰν θεασάμενος. The thought of attentive, careful regard, as in Mt 11⁷, appears in the account of the death of a slave from leaning out of a bed-chamber (?) θεάσασθαι τὰς [κρο]ταλιστρίδας, "to behold the castanet-players" (P Oxy III. 475²¹—A.D. 182). But in other passages the verb cannot denote more than ordinary seeing with the eyes, as when a woman writes to her mother—ἀσπάσομαί σε, μήτηρ, διὰ τῶν γραμμάτων τούτων ἐπιθυμοῦσα ἤδη θεάσασθαι (P Oxy VI. 963—ii/iii A.D.), or as when a woman who has quarrelled with her husband and has appealed to the tribunal, regrets that she has had anything to do with him from the first—εἴθε μὴ θεάομαι αὐτόν, εἴθε μὴ συνήφθ[η]ν αὐτῷ ἐξ ἀρχῆς (PSI I. 41¹⁹—iv/A.D.). So in one of the scribbles on the walls of the royal tombs at Thebes a visitor writes . . . θεασαμένη . . . (*Preisigke* 1800). It may be noted that the Attic θεάομαι is modelled upon θέα, "sight": the Ionic θηέομαι points to an original *θαφέομαι.

θεάτρον.

The use of the θεάτρον as a place for public assemblies, as in Ac 19²⁹, can be readily illustrated from the inscr., e.g. *Brit. Mus. Inscr.* III. 481²⁹⁵ (A.D. 104) φερέτωσαν . . . κατὰ πᾶσαν ἐκκλησίαν εἰς τὸ θέατρον (at Ephesus), *Syll* 314⁴⁶ ἐκκλησία συνήχθη κυρία ἐν [τῷ] θεάτρῳ (see Preuschen *HZNT ad loc.*). See also the "neat confirmation" of Ac 19³².⁴¹ in the inscr. cited from Deissmann *LAE*, p. 114 s.v. ἐκκλησία. Miscellaneous exx. of the word from the papyri are P Flor I. 61²⁹ (A.D. 85) (as amended *Chrest.* II. p. 89) ἄνθρωπον στα[τίον] εἰς τὰ θεάτρ[α], P Oxy III. 471¹⁸⁸ (ii/A.D.) καὶ τὸν οὐκ ἐν λευκαῖς ἐσθήσιν [ἐ]ν θεάτρῳ καθίστα[ντα] παρέδωκας εἰς θ[ά]νατον, "and the man who took his seat at the theatre without wearing white garments you delivered to death" (Edd.), *ib.* VI. 937¹¹ (iii/A.D.) παραγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρον, "I bid you go to the street of the theatre," *ib.* VII. 1050¹⁰ (ii/iii A.D.) φύλ(α)ξι θεάτρ[ου]. The adj. occurs in an inscr. from the theatre at Ephesus, *OGIS* 510⁷ (A.D. 138–61) τὴν λοιπὴν παρασκευὴν τῶν θεατρικῶν. MGr θεατρο(ν).

θεῖος.

With θείας κοινῶν φύσεως in 2 Pet 1⁴ may be compared the remarkable inscription *Syll* 757 (not later than Augustus). It is in honour of Αἰών, and strongly suggests Mithraism, though Dittenberger dissents from the connexion. Vv. 7^{end} must be quoted entire: Αἰών ὁ αὐτός ἐν τοῖς αὐτοῖς αἰεὶ φύσει θεαὶ μένων κόσμος τε εἰς κατὰ τὰ αὐτὰ, ὁποῖος ἔστι καὶ ἦν καὶ ἔσται, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος, θείας φύσεως ἐργάτης αἰωνίου <κατὰ?> πάντα. See also the decree of Stratonicæ in honour of Zeus Panhimerios and of Hekate, cited by Deissmann (*BS*, p. 360 ff.) for its remarkable linguistic parallels to 2 Pet—καθιδρῦνται δὲ ἀγάλματα ἐν τῷ σεβαστῷ βουλευτηρίῳ τῶν προεξηρμένων θεῶν ἐπιφαν[ε]στάτας παρέχοντα τῆς θείας δυνάμεως ἀρετὰς (*CIG* II. 2715 a, b).

The word is very common with an "imperial" connotation both in the papyri and the inscriptions. Thus in *Priene* 105⁹⁹ (c. B.C. 9) the birthday of Augustus is described as—τὴν τοῦ θηοτάτου Καίσαρος γ' ἐνέθλιον, and the use of the superlative is continued down even into the 6th and 7th centuries, e.g. P Lond 1007(c)¹ (A.D. 558) (= III. p. 264) βασιλεῖ[α]ς τοῦ θηοτάτου ἡμῶν δεσπότου Φλαυῖου Ἰουστινιανοῦ τοῦ αἰωνίου Αὐγούστου [καὶ αὐτοκρά]τορος, and 1012⁴ (A.D. 633) (= III. p. 266) βασιλείας τῶν θηοτάτων καὶ γλαηνοτάτων καὶ θεοσεφῶν ἡμῶν δεσποτῶν Φλαυῖων Ἡρακλείου καὶ Ἡρακλείου Νέου Κωνσταντίνου τῶν αἰωνίων Αὐγούστῶν αὐτοκρατόρων καὶ μεγίστων εὐεργετῶν. This last citation is taken from a deed which is prefaced with the full Christian trinitarian formula. Other exx. of the adj. imperially used in the papyri are BGu II. 473¹⁵ (A.D. 200) τῶν θεῶν διατάξω[ν], with reference to an immediately preceding rescript of the Emperor Septimius Severus, P RyI II. 117⁹⁷ (A.D. 269) κατὰ τὰς θείας διατάξεις, similar ordinances of the Emperor Claudius, and P Lips I. 62¹⁴ (A.D. 385) (= *Chrest.* I. p. 220) ἀπ[ε]στάλησαν εἰς τοὺς θεῖους θησαυροὺς. An interesting instance of the adj. is BGu II. 655⁶ (A.D. 215) Αὐρήλιος Ζώσιμος πρὸ μὲν τῆς θίας δωρεάς καλούμενος Ζώσιμος, where the "imperial gift" refers to the so-called *Constitutio Antoniniana* of A.D. 212, by which Caecilia bestowed the rights of citizenship on all the inhabitants of the Roman Empire: in consequence many Egyptians thereafter prefixed Aurelius to their former name (see Erman and Krebs, p. 174 n.³). The phrase θεῖος ὄρκος is very common, as in P Oxy I. 83⁶ (A.D. 327) ὁμολογῶ ὁμνῶς τὸν σεβάσμιον θεῖον ὄρκον τῶν δεσποτῶν ἡμῶν Αὐτοκράτορος τε καὶ Καيسάρων: in *ib.* 125²⁰ (A.D. 560) we hear of an oath "by Heaven and the Emperor," τ]ὸν θεῖον καὶ σεβάσμιον ὄρκον, which is given in full in *ib.* 138³⁸ (A.D. 610–11) ἐπωμοσάμην πρὸς τοῦ θεοῦ τοῦ παντοκράτορος, καὶ νίκης καὶ σωτηρίας καὶ διαμονῆς τῶν εὐσεβ(ε)στάτων ἡμῶν δεσποτῶν Φλαυῖου Ἡρακλείου καὶ Αἰλίας Φλαβίας. In late papyri θεῖος ὄρκος was practically a solemn affidavit, in which perjury would have serious consequences, e.g. P Oxy VI. 893⁴ (vi/vii A.D.) ζητῆσαι τοῦ θεοῦ (I. θεῖου) ὄρκου διὰ Σοφία, "to make inquiry by means of the divine oath through Sophia" (Fdd.). From the inscr. we may cite *Magn* 113⁰ ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρῶς τῶν Σεβαστῶν, with reference to Claudius, and *ib.* 201³ τ]ὸν θεοτάτον καὶ μέ[γ]ιστον καὶ φιλανθρωπότατον βασιλέα, with reference to Julian: see also *Syll* 418⁹⁵ (A.D. 238) τὰ θεῖά σου γράμματα, a good parallel to 2 Tim 3¹⁶. We are also able to illustrate the striking use of τὸ θεῖον in Ac 17²⁹ (cf. Menander *Fragm.* p. 215, No. 766 φοβούμενοι τὸ θεῖον ἐπὶ τοῦ σοῦ πάθους, Epict. ii. 20. 22 ἢ οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον), showing how Paul, in addressing an audience of heathen philosophers, adapts his language to them. Thus in P Leid Bⁱⁱ.⁸ (B.C. 164) we have συντετηρημένως πρὸς τὸ θεῖον ἔκουσῶς ποεῖ (I. ποιεῖ), which the editor renders "divino numini obsecutus sponte gerit": cf. *ib.* D¹³ (B.C. 162) δι' ἧς (i.e. τῆς βασιλευσσης) ἔχεις πρὸς τὸ θεῖον ὁσιότητα, *ib.* 1²² ἀνθ' ὧν πρὸς τὸ θεῖον ὁσιῶς διάκ[ε]σαι, P Lond 21¹¹ (B.C. 162) (= I. p. 13) σὺ δὲ ὧν πρὸς τὸ θεῖον ὁσιῶς διακέμενος, *ib.* 33⁶ (B.C. 161) (= I. p. 19) δι' ἧν ἔχεις εἰς τὸ θεῖον εὐσεβειαν, and *ib.* 41 *verso*⁴ (B.C. 161) (= I. p. 29) πρὸς τὸ θῆον (I. θεῖον) εὐσεβειαν: see also the editor's intr. to P Meyer 26 (beginning of iii/A.D.). Similarly with two

inscr. in *Chrest.* I.—70¹⁴ (B.C. 57–6) δεόμεθα καθ' ἡν ἔχεις πρὸς τὸ θεῖον εὐσεβείαν προστάξει τὸ σημαίνονμενον ἱερόν κτλ.,²⁴ τούτου δὲ γενομένου ἔσται τὸ θεῖον μὴ παραθεωρημένον, *ib.* 116² (ii/iii A.D.)—Σανσωνῶς γράφει ὁ υἱὸς Ψενο[σοράπιος] Σέβου τὸ θεῖον. Θύε πάσι τοῖς θεοῖς, and *Magn* 62¹⁹ εὐσεβῶς διακείμενος πρὸς τὸ θεῖον διατελεῖ.

This long note may conclude with a citation from the early Christian letter, P Heid 6²⁵ (iv/A.D.) (= *Selections*, p. 127), where the writer ends with the prayer—ἔρωμένον σε ἡ θία πρόνοια φυλάξα[ι] ἐπὶ μέγιστον χρόνον ἐν κω Χω, κύριε ἀγαπητ[έ]: cf. PSI I. 71⁹ (vi/A.D.). MGr has both θεῖος and θεϊκός = “godly.”

θειότης.

This subst., which in the NT is confined to Rom 1²⁰, is used in P Lond 233⁹ (A.D. 345) (= II. p. 273, *Chrest.* I. p. 63) with reference to a visit which Abinnaeus had paid to the Imperial court to obtain an appointment as tax-collector παρὰ τῆς θιότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Αὐγούστων. It is also restored by Dittenberger in *OGIS* 519¹⁴ (c. A.D. 245) ἔπως περὶ τούτων ἐκεῖν(ῆ)θη σου ἡ θειότης, and in *Syll* 420²⁸ we read of the θειότης of Jovius Maximus Daza (A.D. 305–13). *Syll* 656³¹ (ii/A.D.) declares that Artemis has made Ephesus ἀ[πασῶν τῶν πόλεων] ἐνδοξότεραν διὰ τῆς ἰδίας θειότητος, where the context is an expansion of the last clause in Ac 19³⁷. With the Bibl. usage cf. Aristeas 95 with reference to the priests' ministrations in the Temple—φόβω καὶ καταξίως μεγάλης θειότητος ἅπαντ' ἐπιτελεῖται, “everything is performed with reverence and in a manner worthy of the divine majesty.”

θέλημα.

This word, which is almost unknown outside Bibl. and eccles. writings, occurs in P Oxy VI. 924, a Christian charm of Gnostic character, belonging to iv/A.D. After a prayer to the Deity to protect the petitioner from ague etc., the charm continues—⁸ ταῦτα εὐ[μενῶς] [π]ρά[ξ]εις ὄλως κατὰ τὸ θέλημά σου πρῶτον καὶ τὴν πίστιν αὐτῆς, “all this thou wilt graciously do in accordance with thy will first and with her faith” (Edd.). Cf. also P Lond 418⁹ (c. A.D. 346) (= II. p. 303) τὸ θέλημα τῆς ψυχῆς σου. The Pauline usage of the word is discussed by Slaten *Qualitative Nouns*, p. 52 ff.

θέλω.

For the form θέλω, which is wanting in the NT as in the LXX, Nageli (p. 57) refers to the magic papyri and to the poetic *LMAe* III. 1064: it is common in the Attic inscr. up to the end of iv/B.C., but from B.C. 250 θέλω occurs, and eventually takes its place as the regular form in the Κοινή (cf. Meisterhans *Gr.* p. 178).

For the verb denoting a personal wish or desire we may cite P Petr I. 11⁹ (a Will) τὰ [ἐμ]αυτοῦ διοικεῖν ὡς ἐγὼ θέλω, P Oxy VII. 1061²¹ (B.C. 22) σὺ δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς (cf. Mt 8²), *ib.* III. 531²⁸ (ii/A.D.) περὶ ὧν θέλεις δῆλωσόν μοι, P Cairo Preis 48⁵ (ii/A.D.) τὸ μὲν πλοῖόν σου, ὡς ἠθέλησας, σκέψομαι, and the constant epistolary phrase γινώσκεις σε θέλω, as in P Oxy IV. 743²⁷ (B.C. 2) ὥστ' ἂν τοῦτό σε θέλω γινώσκεις ὅτι ἐγὼ αὐτῷ διαστολὰς δεδώκειν τὸ βαδίσαι εἰς Τακόνα, “I wish you therefore to know this

that I had given him orders to go to Takona” (Edd.), BGU I. 27⁵ (ii/A.D.) (= *Selections*, p. 101) γινώσκεις σε θέλω ὅτι εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἐπειφῆ μηνός, “I wish you to know that I came to land on the 6th of the month Epeiph” : cf. the Pauline formula οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, Rom 1¹³ etc. With τοῦ θεοῦ θέλοντος in Ac 18²¹, we may compare P Amh II. 131⁵ (early ii/A.D.) ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύξεσθαι, “but I hope, if the gods will, to escape altogether from the talking,” P Giss I. 18¹⁰ (time of Hadrian) θε[ῶν δὲ] θελόντων εἰς τὰ Δημήτρια ἐλεύσεται καὶ ἀσπάσεται σε, and the other exx. in Deissmann *BS*, p. 252: with 1 Cor 12¹⁸, 15²⁸, cf. BGU I. 27¹¹ (ii/iii A.D.) (= *Selections*, p. 101) ὡς ὁ θεὸς ἤθελε. With the construction in Lk 18⁴¹ cf. *Chrest.* I. 14ⁱⁱⁱ 6 (not before A.D. 200) καὶ σοί, λέγε τίνος θέλεις, [κα]τηγορήσω, and with Rom 13³ cf. P Tebt II. 421^{3f.} (iii/A.D.) with reference to a tunic—ἀλλὰ θέλεις αὐτὸ πωλήσα[ι], πώλησον· θέλεις αὐτὸ ἀφείναι τῇ θυγατρὶ σ[ου], ἄφες, “but if you wish to sell it, sell it; if you wish to let your daughter have it, let her have it.”

One or two miscellaneous exx. may be added—P Oxy III. 653 (A.D. 162–3) θέ[λ]ων καὶ μὴ θέλων ἀποκαταστήσεις αὐτῷ, BGU III. 846¹⁵ (ii/A.D.) (= *Selections*, p. 94) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι εἰ γνοῦναι κτλ., “do you not know that I would rather be a cripple than . . . ?” where θέλω is followed by ἡ (pap. ε) as in 1 Cor 14¹⁹, and for the remarkable perf. τεθέληκα (as in LXX Ps 40¹²: cf. Rutherford *NP*, p. 415), see P Amh II. 130¹⁶ (A.D. 70) οὐ τεθέληκουσι, and P Oxy VII. 1070⁵⁴ (iii/A.D.) οὐ τεθέληκατε αὐτῷ διδόναι ἐπιστολάς, as restored by the editor. See also *s.v.* βούλομαι.

θεμέλιος.

The neut. τὸ θεμέλιον can be seen in P Petr II. 14(3)² (as completed Introd. p. 30—iii/B.C.) εἰς τὸ θεμέλιον ψύξαι, “for drying the foundation,” *ib.* III. 46(4)⁴ τοῖς τὸ θεμέλιον ὀρύξασι ε, “to those who dug the foundation, 5 (drachmae),” and the plur., as in Ac 16²⁸ (cf. Prov 8²⁹), in P Strass I. 9⁸ (c. A.D. 307 or 352) πηχισμοῖς καὶ θεμελίοις καὶ τίχεσιν, and P Lond 121⁶¹⁹ (iii/A.D.) (= I. p. 101) καὶ ἐκινήθη τῆς γῆς τὰ 8 θεμέλια. In P Magd 27⁴ (B.C. 218) βιάζεται με πλίνθον προσ[ά]γων καὶ θεμέλιον σκάπτων ὥστε οικοδομεῖν, the gender is indeterminable, as in a number of the NT passages. So *Chrest.* II. 68¹¹ (A.D. 14) οὐς καὶ ἀνοικοδόμησα ἐπὶ τῷ [ἀρχ]α[ί]ωι θεμελίω, P Lond 991¹⁹ (vi/A.D.) (= III. p. 258) ἀπὸ θεμελίον ἔως ἀέρως, *Michel* 1185³ (ii/B.C.) ἐκ θεμελίω. For the LXX usage, see Thackeray *Gr.* i. p. 154 f., and cf. Moeris p. 185: θεμέλιον καὶ θεμέλια, οἰδετέρως, Ἀττικῶς.

θεμελιώω.

Syll 732¹⁵ (B.C. 36–5) προεστάτησεν τοῦ θεμελιωθῆναι τὴν σῖνονον. In MGr the verb survives as θεμελιώνω.

θεοδίδακτος.

With this verbal adj. (I Th 4⁹) we may compare the Homeric αὐτοδίδακτος in *Cagnat* IV. 176 εἰμι μὲν ἐκ Παρίου Ὀρτυξ σοφὸς αὐτοδίδακτος. See *Proleg.* p. 221 f. on the varied meanings of verbals in—τος.

For the similarly formed Christian θεόγνωστος we can

now cite a pagan parallel from P Oxy II. 237^{vi, 29} (A.D. 186) ἀλλὰ σὺ ὁ κύριος τῆ θεογνωστῶ σου μνήμη καὶ τῆ ἀπλαγήτα προαιρέσει ἀνενεγκῶν τῆ[ν] γραφείσ[αν] σοι ὑπὸ τοῦ στρατηγού ἐπιστολήν, "but your lordship exercising your divine memory and unerring judgement took into consideration the letter written to you by the strategus" (Edd.).

θεολόγος.

As this adj. is applied to John in the title of the Apocalypse in certain MSS., it may be well to draw attention to the interesting note which Deissmann (*BS*, p. 231 f.) cites from Fränkel, showing on the evidence of inscr. that in Pergamus and Ephesus the same individual is described as θεολόγος and ἑμνοδός: cf. Rev 5⁹, 14³, and Deissmann's consequent preference of "herald of God" as a rendering of θεολόγος (*LAE*, p. 353 n.¹). At Heraclea in the Pontus, as Fränkel goes on to point out, there is a theologian for the mysteries, *CIG* 3803 [ἵ]πατικὸν καὶ θεο[λόγον] τ[ῶ]ν τῆδ[ε] μ[υ]σ[τη]ριῶν, and in Smyrna female theologians, αἱ θεολόγοι, who, with the male, are engaged in the mysteries of Demeter Thesmophoros (*CIG* 3199, 3200). See further the exx. collected by Dittenberger in note⁴ to *OGIS* 513. In P Leid W^{xxi}. 21 (ii/iii A.D.) we hear of ὁ θεολγος (i. θεολόγος) Ὀρφεύς, and in *Syll* 737¹¹⁵ (c. A.D. 175) τιθέτω τὴν τῶν καταγωγῶν σπονδὴν στιβάδι μίαν καὶ θεολογίαν, the editor defines the last word as "orationem sollemnem, qua per ferias dei laudes praedicantur et exornantur," a custom, he adds, arising "sine dubio ex antiquiore hymnos cantandi usu." A iii/A.D. epigram, *Kaibel* 882, commences—

Θεολόγου Λαίτιο μετάρσιον ἕμνον ἀκούσας
οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον,

where θεολόγου is rendered "divina loquentis," and Wilamowitz is cited as uncertain whether to understand by μετάρσιον ἕμνον "carmina" or "philosophiam" or "declamaciones."

It may be added that a Christian amulet P Oxy VIII. 1151⁴⁵ (v/A.D. ?) invokes the intercession τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου κ(α)ὶ εὐαγγελιστοῦ κ(α)ὶ θεολόγου Ἰωάννου.

θεομαχέω.

For this verb (which is read in the TR of Ac 23⁹, cf. 2 Macc 7¹⁹) along with its corresponding subst. see Epict. iii. 24. 24 εἰ δὲ μή, θεομαχῆσω, ἀντιθῆσω πρὸς τὸν Δία, ἀντιδιατάξομαι αὐτῷ πρὸς τὰ ὅλα. καὶ τὰπίχειρα τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ παῖδες παιδῶν ἐκτίσουσιν κτλ., and Menander *Fragm.* p. 54, No. 187—

μὴ θεομάχει, μηδὲ προσάγου τῷ πράγματι
χειμῶνας ἐτέρους, τοὺς δ' ἀναγκαίους φέρε.

θεομάχος.

This NT ἄπ. εἶρ. (Ac 5³⁹) occurs in Vett. Val. p. 331¹² ὅπως διὰ τούτων οἱ ἄμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἐταῖροί γε τῆς ἀληθείας γενόμενοι ὑπαρκτὴν καὶ σεβάσμιον τὴν ἐπιστήμην καταλάβωσιν.

θεόπνευστος.

Syll 552¹² (ii/B.C.) opens a decree in connexion with the Parthenon at Magnesia with the words θείας ἐπιπνοίας καὶ

παραστάσεως γενομένης τῷ σύνπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ—a divine "inspiration and desire" which has impelled the people to arise and build to the glory of Artemis. Cf. also Vett. Val. p. 330¹⁹ ἔστι δὲ τι καὶ θεῖον ἐν ἡμῖν θεόπνευστον δημιούργημα.

θεός.

For the application of the title θεός to the Ptolemaic kings it is sufficient to recall *Brit. Mus. Inscr.* IV. 1 No. 906³ (B.C. 284–273) where a votive offering is dedicated in honour of Πτολεμαίου τοῦ σωτήρος καὶ θεοῦ, and the description of Ptolemy V. (Epiphanes) on the Rosetta stone—*OGIS* 90¹⁰ (B.C. 196) ὑπάρχων θεός ἐκ θεοῦ καὶ θεᾶς: cf. Deissmann *LAE*, p. 348 and the full discussion by E. Kornemann "Zur Geschichte der antiken Herrscherkulte" in *Beiträge zur alten Geschichte* [Klio] i., p. 51 ff. (Leipzig, 1902).

The same practice is still more strikingly illustrated in the Imperial period, as when in an inscr. from the Fayum district, dated March 17th, B.C. 24, Augustus is described as θεός ἐκ θεοῦ (*OGIS* 655²), or as when a votive inscr. is addressed to Nero—ἀγαθ(ὸ) θεῶ(ι) (*Cos* 92⁷): see Deissmann *ut s.* p. 349. With this may be compared the frequent use for Augustus of the title υἱὸς θεοῦ, corresponding to the *divi filius* of the Latin inscr., e.g. BGU I. 174¹ (A.D. 7) ἔτους ἔ[κ]του καὶ τριακοστοῦ [τῆς] Καίσαρος κρατήσεως θεοῦ υἱ[ὸ]ν, and, interesting as coming from the Emperor himself, the letter, *IMae* III. 174 (A.D. 5), which begins—Καίσαρ θεοῦ υἱὸς Σεβαστός. Other examples will be found in Deissmann *BS*, p. 166 f., *LAE*, p. 350 f., where the bearing of this usage upon the early Christian title of Christ is discussed: cf. also Iarnack *History of Dogma* i. p. 118 ff. Mention should also be made of the Imperial oath, in which, following Ptolemaic practice, the person of the Emperor is directly invoked. A very early example is BGU II. 543¹ (B.C. 27) ὁμνυμι Καίσαρα Αὐτοκράτορα θεοῦ υἱόν: cf. *Christ.* I. 111³ (A.D. 6) ὁμνυ[μι] [Καίσαρα] Αὐτοκράτορα θεοῦ υἱ[ὸ]ν Δία Ἐλευθέριον [Σεβαστόν] with Wilcken's important note. It gives one a thrill to find the very combination of Jn 20²⁸ applied in BGU IV. 1197¹ (B.C. 4) to Asclepiades, apparently a high official—τῷ θεῷ καὶ κυρίῳ: the same designation recurs in *ib.* 1201¹ (A.D. 2) with reference to a priest, but the editor knows of no other exx. of this use of θεός.

From pagan letters we may cite a few instances of constantly recurring expressions—P Hib I. 79⁶ (c. B.C. 260) τοῖς θεοῖς πολλὴ χά[ρι]ς. P Giss I. 17⁶ (time of Hadrian) (= *Christ.* I. p. 566) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσοσι ἀπρόσκοπον, P Lond 42⁹ (B.C. 168) (= I. p. 30, *Selections*, p. 9) ὡς τοῖς θεοῖς εὐχομένη διατελῶ, BGU I. 248¹¹ (ii/A.D.) θεῶν δὲ βουλομένων, *ib.* I. 27¹¹ (ii/A.D.) (= *Selections*, p. 101) ὡς ὁ θεός ἤθελεν, *ib.* II. 451¹⁰ (i/ii A.D.) θεῶν ἐπιτρεπόν[τ]ων, and P Oxy VI. 935³ (iii/A.D.) θεῶν συναμβανόντων, cf. ¹⁰ συναμβ[ά]νυσ[ι] γὰρ ἡμεῖν ἀεὶ ο[ἱ] π[ά]τ[ρ]ιοι θεοὶ ἡμῶν δ[ιδά]ντες ἡμῖν ὑγια[ν] καὶ σω[τ]ηρίαν. With this last may be compared the soldier's letter to his sister, BGU II. 632⁶ (ii/A.D.), in which he assures her that he is μν[αν] σου ποιούμενος (cf. Rom 1⁹ *al.*) παρὰ τοῖς [ἐν]θάδε θεοῖς, showing that for the time being he has transferred his allegiance to the gods of the place where he is garrisoned (cf. Deissmann *LAE*, p. 173).

For prepositional phrases see P Petr II. 13(19)⁷ (mid. iii/ B.C.) (= Witkowski², p. 19) *καὶ ζωντός σου καὶ εἰς θεοὺς ἀπελθόντος*, P Tebt I. 58 *recto*⁸⁵ (B.C. 111) *σὺν τοῖς θεοῖς*, “by the grace of the gods,” P RyI II. 243⁸ (ii/A.D.) *ἐλπίζοντες σὺν θεῷ τὸ πεδίον σπαρῆναι*, “hoping that with God’s help the field will be sown,” where, as the editors point out, the use of *θεῷ* alone does not imply that the writer was a Christian (cf. *Archiv* i. p. 436), and, for an undoubtedly Christian ex., the letter of the presbyter Psenosiris, P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) *ὅταν ἔλθῃ σὺν Θεῷ*, with the corresponding use of *ἐν Θεῷ* in *ε*. In P Iand 11² (iii/A.D.) *ἐλπιδῶ γὰρ εἰς θεόν*, the writer may well be a Christian (or a Jew), cf. Ac 24¹⁶, 1 Pet 3⁵; and the same may perhaps be said regarding BGU I. 246¹³ (ii/iii A.D.) *νυκτός καὶ ἡμέρας ἐντυχνάων τῷ θεῷ ὑπὲρ ὑμῶν*, cf. 1 Th 3¹⁰. A iv/A.D. letter of a Christian servant to his master, which abounds in echoes of NT language, has—*ὡς ἐν ἀλλοίσι πλείστοις νῦν ἔτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη* (cf. Lk 19¹¹) *ἅπασιν ἡμῖν*, “as on many other occasions so now still more plainly the favour of the Lord God towards you has been revealed to all of us” (P Oxy VI. 939⁴ = *Selections*, p. 128): cf. also P Oxy I. 120¹⁸ (iv/A.D.) *μὴ ἄρα παρέλκομαι ἢ καὶ εἰργομαι ἔστ’ ἂν ὁ θεὸς ἡμᾶς αἰδαίησῃ* (*l. ἐλέησῃ*), “am I to be distracted and oppressed until Heaven takes pity on me?” For the voc. *θεῖ*, which is found in Mt 27⁴⁶, cf. the magical P Lond 121⁶²⁹ (iii/A.D.) (= I. p. 101) *κύριε θεῖ μέγιστε*, which is reinforced by a Pisidian inscr., unfortunately undated, *JHS* 1902, p. 355, *θεῖ*. See also *s.v.* ἄγνωστος, ἄξιος, κύριος, παντοκράτωρ, σωτήρ, ὕψιστος, and for the Pauline usage Slaten *Qualitative Nouns*, p. 64 ff.

Θεοσέβεια.

This word, which is found in the NT only in 1 Tim 2¹⁰, where it is practically equivalent to *εὐσέβεια* (ver. 2), came early to be used as a quasi-technical term for the worship of the only true God, and hence was adopted as an ecclesiastical title in Christian circles, e.g. P Amh II. 145⁶ (iv/v A.D.) where Apa Johannes writes to Paul—*βούλομαι μὲν καταξιοθῆναι ἀεὶ γράφειν [τῇ σῇ] θεοσεβείᾳ κτλ.*, “though I wish to be found worthy of writing continually to your holiness,” etc. (Edd.), P Meyer 24³ (vi/A.D.) *καταξίωσῃ οὖν ἡ σὴ θεοσέβεια εὐξασθαι ὑπὲρ ἐμοῦ*, and P Giss I. 55⁸ (vi/A.D.) with reference to a Bishop, etc.: see also Ramsay *Luke*, p. 384.

Θεοσεβείης.

Like the preceding subst., the adj. is found in addresses, e.g. the already cited P Giss I. 55¹ (vi/A.D.) *τῷ ἀγαπῆτῳ καὶ θεοσεβεστάτῳ ἀδελφῷ . . .* For its pagan use we may cite P Lond 23 (ii)²⁰ (B.C. 158–7) (= I. p. 38) where the assistance of Ptolemy Philometor is appealed to on behalf of a certain Apollonius—*ἧς ἔχετε πρὸς πάντας τοὺς τοιοῦτους θεοσεβούς*. A remarkable form of the word appears in the interesting inscr., cited by Deissmann *LAE*, p. 446 f., which marked the place of the seats of the Jews in the theatre at Miletus:—*Τόπος Εἰουδῶν τῶν καὶ Θεοσεβί(=ω)ν*, “Place of the Jews, who are also called God-fearing.” Deissmann assigns the inscr. to the Imperial age, and remarks that *Θεοσεβί(ω)ι* “must already have been

felt to be a proper name,” comparing the use of *Θεοσεβείς* for the Hypsistarians (Schürer³, iii. p. 124). See also Vett. Val. pp. 17¹, 18¹, and the sepulchral inscr., *Kaibel* 729²—

Ἐνθάδε ἐν εἰρήνῃ κείτε Ῥουφείνος ἀμύμων,
θεοσεβής.

For the verb see the citation from *Syll* 325 *s.v.* ἠλίκια *sub fin.*

Θεοφίλος

is found as a proper name as early as iii/B.C. both in the papyri and inscr., e.g. P Hib I. 103¹ (B.C. 231–0) *Ἀπολλοφάνης Θεοφίλωι χαίρειν*, P RyI II. 72⁸⁹ (B.C. 99–8) *Θεόφιλος Νικάνορος*, *Michel* 594⁸⁰ (B.C. 279) *ὑπὲρ Θεοφίλου τοῦ ἐργολαβήσαντος τὰς παρατίδας ἐργάσασθαι τῶν νεῶ τῆς Ἀρτέμιδος κτλ.*, and similarly 685², 1265⁵ (both iii/B.C.): see also *Preisigke* 3780 *Θεόφιλος ἱατρός*. *Θεόφιλος*, as a Jewish name, occurs in P Petr II. 28^{11.9} (iii/B.C.) *Σαμαραῖας Θεόφιλος*, “Theophilus of Samaria,” but the previous ex. seem to render unnecessary Mahaffy’s suggestion (p. [97]) that the name may have been of Jewish origin: cf. however P Fay 123¹⁵ (c. A.D. 100) where a certain *Τεύφιλος* (for the form, see Mayser *Gr.* pp. 10, 179 f.) *Ἰουδαῖος* desires release from the service of cultivating the domain-lands, and Meyer *Ostr* 30¹ (A.D. 111) *Τεύφιλος Τευφίλου*, where a Jew is again referred to, see p. 150. For the use of the word as an adj. see BGU II. 924¹ (iii/A.D.) where it is applied to the city of Herakleopolis Magna—*Ἡρακλέους πόλεως ἀρχαίας καὶ θεοφίλου ἢ [κρατίστη βου]λή*, cf. *ib.* 937⁴ (A.D. 250). The classical *θεοφιλής* is found in *OGIS* 383⁴² (mid. i/B.C.) *θεοφιλή ψυχῆν*, and its superlative in the fragment of a iii/A.D. private letter, P RyI II. 439, where the desire is expressed—*αἰθῖς μετ’ εὐθυμίας τὸ θεοφιλέστατόν σου πρόσωπον ἀπολαβεῖν*.

Θεραπεία.

An interesting example of this subst. = “medical treatment,” a “cure” in the sense in which we often use that term, as in Lk 9¹¹, is found in P Tebt I. 44⁸ (B.C. 114) where the writer states that he had been staying in the great temple of Isis *ἐπὶ θεραπείᾳ . . . χάριν τῆς περιεχούσης με ἄρρωστίας*, *i.e.* not “for devotional purposes,” but, as the editors alternatively render the phrase in their note, “for medical treatment on account of the sickness from which I am suffering”: cf. Wilcken *Chrest.* I. p. 148 “zur Kur.” The word is found in the same sense in the new Logion, P Oxy I. 1 *recto*¹⁰ λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἱατρός ποιεῖ θεραπείας εἰς τοὺς γεννώσκοντας αὐτόν. For a similar association with “healing,” “health,” cf. *Preisigke* 159 *τὸ προσκύνημα Εὐγράφιου παρὰ τῷ κυρίῳ θεῷ Ἀσκληπιῷ καὶ Ἀμνῶθῃ καὶ Ὑγιείᾳ. Μνήσθητι ὑμῶν καὶ παραδος ὑμῖν θεραπείαν*, and *ib.* 1537 b *Ἀλέ[ξαν]δ[ρ]ος ὁ καὶ Ἀγαθὸς Δαίμων θεραπείας ἐπιτυχῶν ὄλου σώματος χάριον* (*l. χαριστήριον*) *ἀνέθηκεν, ἐπ’ ἀγαθῶν*. In P Par 31⁷ (ii/B.C.) the word is used with reference to the religious service which the Twins render in the Serapeum—*πρὸς τῇ θεραπείᾳ τοῦ Σαράπιος καὶ τῆς Ἰσιος*. Cf. *OGIS* 383⁷⁰ (mid. i/B.C.) *θεραπείαν τε ἀνέγειπτον καὶ ἱερείς ἐπιλέξας σὺν πρεπούσαις ἐσθῆσι Περσικῶι γένει κατέστησα, and ib.* 131 *προνοούμενος θεραπείας τε καὶ κόσμου πρέπτοντος*

ιερών ἀγαλμάτων: also *Michel* 829¹⁸ (1st half i/B.C.) ἐπεσκεύασα δὲ καὶ τὸ προσκῆνιον [καὶ εἰς] τὴν τῶν ἀγαλμάτων ἐπαγάνωσιν καὶ θε[ε]ραπέειαν ἔδωκα τῆ κατασταθεῖσῃ ἀρχῆ δραχμᾶς διακοσίας ἑνὴν ἑξήκοντα τέττα[ρ]α[s].

θεραπεύω.

The most effective point which Harnack (*Luke the Physician*, p. 15f.) has gleaned after Hobart is his proof that Luke practised in Melita (Ac 28¹⁰ "honoured us with many honours"). To this Ramsay (*Luke*, p. 16f.) has added the note that *θεραπεύω*, used as a medical term, means strictly "treat medically" rather than "heal" (cf. what is said *s.v.* *θεραπεία ad init.*), and it may be well to illustrate this somewhat fully both from the papyri and the inscriptions. Thus in a medical receipt of early i/A.D. for sores in the nose, P Oxy VIII. 1088²⁰, it is enjoined—ἀρσενικὸν τρίψον λήον, ὑπτιον κατακλίνας τὸν ἄνθρωπον θεράπευε, "rub yellow orpiment smooth, then lay the man on his back and treat him" (Edd.). From a somewhat later date, ii/iii A.D., *ib.* I. 40. we have a petitioner asking immunity from some form of public service on the ground that he was a doctor—⁵π. ἱατρὸς ὑπάρχων τῆ[ν τέ]χνην τούτους αὐτοὺς οὔτινές με εἰς λειτο[ύ]ρ[γ]ιαν δεδώκασι ἑθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a public burden": to which the prefect replies—⁷ε. τάχα κακῶς αὐτοὺς ἑθεράπευσας, "perhaps your treatment was wrong" (Edd.). Similarly in P Flor II. 222¹⁴ (A.D. 256) a man writes asking that a certain medicine should be sent, ἵνα καὶ ὁ ταῦρος θεραπεύθῃ, "in order that my bull may be treated," and in P Oxy IX. 1222³ (iv/A.D.) a request is made that along with a colt various drugs may be forwarded, εἶνα θεραπεύσω αὐτὸν ὡς ἐξώ, "that I may doctor him away here" (Ed.). To these exx. we may add a heathen amulet of iii/A.D., where the meaning passes into actual healing, BGU III. 956 ἐξορκίζω ὑμᾶς κατὰ τοῦ ἁγίου ὀνόματος θεραπεύσαι τὸν Διονύσιον . . . ἀπὸ πα[ν]τὸς ῥίγους (I. ῥίγους) καὶ πυρετοῦ: with the constr. cf. Lk 5¹⁵ *al.* Turning to the inscr. a good example of the stricter meaning of the verb occurs at the end of the great inscr. from the Asclepieum at Epidaurus, *Syll* 802¹⁸⁶ (iii/B.C.) where of a παῖς αἰδῖς it is said οὐ[τ]ὸς ὑπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱερόν θε[ε]ραπ[ε]υόμενος τοὺς ὀπ[τ]ιλλοὺς (Dor. for ὀφθαλμούς) ὑ[γ]ιῆς ἀπῆλθε. Four or five centuries later a similar inscription from the same place, *ib.* 804²⁰, has τεθεράπευσαι, χρῆ δὲ ἀποδιδόναι τὰ ἴατρα, "treatment has been prescribed for you, and you must pay the physician's fee": the actual treatment is to follow. Cf. also *OGIS* 220⁴ (iii/B.C.) ἐπειδὴ ὁ βασιλεὺς Ἀντίοχος ἐπέσταλκεν ὅτι τραυματίας γενόμενος ἐν τῇ μάχῃ εἰς τὸν τράχηλον θεραπευθ[εῖ]σῃ ὑπὸ Μητροδῶρον τοῦ ἱατροῦ ἀκινδύν(ω)ς κτλ. For the verb used of religious service (as in Ac 17²⁵, and Is 54¹⁷ its only occurrence in the LXX: see Thackeray *Gr.* i. p. 8) we may cite P Lond 22⁵ (B.C. 164-3) (= I. p. 7) ἡμῶν θεραπευουσῶν ὑπὲρ τοῦ βασιλέως—of the Twins in the Serapeum, and P Giss I. 20⁸⁰ (ii/A.D.) (= *Chrest.* I. p. 12f) where, with reference to a private shrine of the Dioscuri, the owner Apollonius is informed that a certain Aereus, is ready to undertake the needful service—Ἄρειος ὁ κωλοπλάστης ("modeller") θεραπεύει αὐτοὺς καὶ ἔλεγεν ὅτι ἐὰ[ν] Ἐπολλωνίου μοι γράψῃ περὶ αὐτῶν, θεραπεύ[ω]σιν προῖκα. So

PART III.

Michel 982¹⁴ (B.C. 217-16) καλῶς καὶ εὐσεβῶς διετέλεσεν θεραπεύουσα τὰς θεάς, *OGIS* 90⁴⁰ (the Rosetta stone, B.C. 196) τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρεῖς τῆς ἡμέρας, *Syll* 583³⁰ (i/A.D.) τῶν ἱεροδούλων καὶ τὸν θεὸν θεραπεύοντων, and *ib.* 633¹¹ (ii/A.D.) καὶ εὐέλματος γένοι(τ)ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῆ τῆ ψυχῆ. In P Tor I. 111²² (B.C. 117-6) the verb is used with reference to those who "care for" dead bodies—αἰς (sc. θεαῖς) ἀθέμιτὰ ἴθιων νεκρὰ σώματα, καὶ οἱ ταῦτα θεραπεύοντες, and in P Giss I. 79^{iv.3} (c. A.D. 117) of cloaks that had been repaired—τοὺς φαινο[ύ]λας σου τεθεραπευομένους ἤνεγκεν ἀπ' Ἀλεξανδρείας Ἀπολλώνιος ὁ ἀδελφός σου. See also the early P Magd 15³ (B.C. 221) where a barber claims that he has served his patron in an irreproachable manner—τεθεραπευκῶς ἀνεγκλή[τ]ως.

For the subst. *θεραπευτής*, see P Lond 44¹⁹ (B.C. 161) (= I. p. 34) ὑπὸ τοῦ Σαράπιος θεραπευτῶν, and *OGIS* 251⁴ (B.C. 175-164), where the editor states that the word connotes both "deorum cultores" and "hominum ministri."

θεράπων.

For this word, which in the NT is confined to the OT quot. in Heb 3⁵, cf. BGU I. 361^{iii.15} (A.D. 184) ἐὰν μεταπέμψῃ Κρονοῦν θεράπ[οντα] αὐτοῦ, μαρτυρήσει κτλ. In connexion with its LXX usage, Thackeray (*Gr.* i. p. 7f.) has pointed out the interesting fact that it is gradually superseded in the later books by the less intimate and confidential terms οἰκέτης, παῖς, and δούλος, in keeping with the growing tendency to emphasize the distance between God and man.

The fem. *θεράπινα* (cf. Rutherford *NP*, p. 22) occurs in P Giss I. 34⁵ (A.D. 265-6) τὴν τοῦτου θε[ρ]άπινα, P Oxy XII. 1468¹² (c. A.D. 258) θεράπινα Οαήσις.

θερίζω.

An interesting example of this verb is found in P Magd 12¹² (B.C. 217), where a farmer, finding himself expelled by the proprietors from his holding on the approach of harvest, on the ground that his contract had not been properly sealed, petitions that they should not be allowed to reap the crops until the case had been decided—ἔως δὲ τοῦ διεξοδον λαβεῖν τὴν κρίσιν μὴ θερίζειν αὐτοὺς. See also P Fay 112^{9ff.} (A.D. 99) where the considerable, but illiterate, landowner Gemellus writes to his nephew—τῶν ἄγμ[ον] (I. τὸν ὄγμ[ον]) τῆς Ἀπιάδος ἔως σήμερον οὐ ἔθερ[ε]υσας ἀλλ' ἡμέλεικας αὐτοῦ καὶ μέχρι τοῦτου τῷ ἡμυσσῷ αὐτοῦ ἔθερ[ε]υσας, "up to to-day you have not harvested the field at Apias, but have neglected it, and so far have only harvested the half" (Edd.): cf. *ib.* 120⁷ (c. A.D. 100). Other exx. are P Flor I. 80⁷ (i/ii A.D.) ὁμολογοῦμ[ε]ν παρέξεν ἡμᾶς θερίζοντες (I.—τας) οὓς ἔχεις [π]υρίνους σπόρους, BGU I. 349¹⁰ (A.D. 313) ἔμοῦ δαί (I. δὲ) τοῦ μισθωσαμένου θερίζοντος τῷ μισθῷ, and *Ostr* 1302⁶ ἔξ ὧν ἀνδ(ρες) ἄ θερίζ(οντες) θρύα ("rushes"). See also the alphabetical acrostic, *Kaibel* 1039¹⁵ where under O we have—

Οὐκ ἔστι μι[ῆ] σπείραντα θερίσαι κάρπιμα.

θερισμός.

P Lille I. 1 *verso*⁹ (B.C. 259-8) ἐὰν δὲ μὴ πρὸ τοῦ θερισμοῦ συντελῆται, P Hib I. 90⁵ (B.C. 222) ἐμισθωσεν εἰς ἑναυτὸν

[ένα σ]πόρον ένα (deleted in pap.) και θερισμόν, a lease "for one year, for one seed-time and harvest," BGU II. 594⁶ (A.D. 70-80) μετά τὸν θερισμὸν ἐργολ[αβή]σομα[ι], and P Flor I. 80¹³ (i/ii A.D.) ἀρξόμεθα δὲ τ[οῦ] θερισμ[ο]ῦ ὁ[πρ]ότε ἐὰν κελυσθῶμεν ὑπό σου. See also τὰ θερίστρα with reference to harvesting operations in P Oxy II. 277⁸ (B.C. 19).

Θεριστής.

P Hib I. 44⁴ (B.C. 253-2) ὡσαύτως δὲ καὶ τοὺς ἐπιγεγραμμένους θεριστὰς κατὰ τὴν δοθείσαν σοι γραφήν, "and likewise the harvesters who have been levied in accordance with the list given to you," P Flor I. 80⁸ (i/ii A.D.) ἐξ θερισταί. For the adj. θεριστικός see P Magd 8⁸ (B.C. 218) δρέπανον θεριστικόν. The word survives in MGr.

Θέρμη.

We have no ex. of this subst. = "heat," as in Ac 28³ (see Pobart, p. 287 f. for medical exx.), but it is common in connexion with public "baths," e.g. P Oxy I. 54¹⁴ (A.D. 201) εἰς ἐπιμέλειαν ἐπισκευῆς καὶ κατασκευῆς Ἀδριανῶν θερμῶν, "to superintend the repairs and fixtures of the baths of Hadrian" (Edd.), *ib.* III. 473⁵ (A.D. 138-160) τῆ[s] τῶν μεϊζῶνων θερμῶν ἐπιμελείας, *ib.* VI. 896⁸ (A.D. 316), τοῦ εὐτυχῶς ἐπισκευαζομένου Τραιανῶν Ἀδριανῶν θερμῶν δημοσίου τῆς αὐτῆς πόλεως βαλανίου. With the rare form θερμη Rutherford (*AVP*, p. 198) compares κάκη and λέυκη, λέυκα being applied to a form of leprosy (like the English term "the blues"): so in MGr ζέστη = "heat," ψύχρα = "cold weather."

Θέρος.

P Hib I. 27³³ (a calendar—B.C. 301-240) ἔλεγεν δὲ [δύο] τὰς πορείας εἶναι τοῦ ἡλίου μία μὲν τὴν διορίζουσαν νύκτα καὶ ἡμέραν μία δὲ τὴν διορίζουσαν χιμῶνα καὶ θέρος, "he said that the courses of the sun were two, one dividing night and day and one dividing winter and summer" (Edd.). *OGIS* 56⁴¹ (B.C. 237) ἐν ταῖς χειμῶνι . . . ἐν ταῖς θέρει. In P Flor II. 150⁵ (A.D. 267) ὥστε . . . πατήσῃ τὰ ἐν τῷ ἀγιαλῶ θέρη, the word is "crop." For the adj. see BGU IV. 1188⁹ (B.C. 15-4) τὰ θερινὰ ἔργα, and P Oxy IV. 810 (A.D. 134-5) where land is to be cultivated χόρτω εἰς κοπήν καὶ θερινὴν ἐπινομήν. Θέριστρον apparently = "a summer garment" (as in LXX Gen 24⁸⁵ *al.*) occurs in P Petr I. 12¹⁸ (iii/B.C.) (= III. p. 18). MGr θέρος, "summer."

Θευδᾶς.

The name occurs in a sepulchral inscr. from Hierapolis, *Syll* 872, where Flavius Zeuxis, ἐργαστής (? a *frumentarius*: he speaks of his seventy-two voyages past Cape Malea to Italy. His name suggests a late date in i/A.D., or not far on in ii/A.D.), has two sons, Flavius Theodorus and Flavius Theudas. On the ordinary assumption (Blass-Debrunner *Gr.* § 125, 2) this would be like having a Theodore and a Teddy as baptismal names of brothers. Are we to infer that Theudas is short for something else, say Theodotus? To judge without an exhaustive study, the abbreviated names were used together with the full forms much as they are with us: thus Acusilaus in P Tebt II. 409 (A.D. 5) is Acūs on the back of the letter, and in P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102 f.) young Theon calls himself Theonas in the address.

In P Oxy X. 1242¹⁴ (early iii/A.D.) we hear of Θεῦδης as one of the members of a Jewish embassy to Trajan.

Θεωρέω.

A tendency to use θεωρέω more lightly might be deduced from such passages as P Tebt I. 58²³ (B.C. 111) οὗτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὡσεί δεδιλανται, "seeing me in daily attendance he has as it were turned coward" (Edd.), though "watched" will translate it here; *ib.* 61 (b)³³ (B.C. 118-7) ἤξου[ν] . . . συνθεωρεῖσθαι, "conquer," and again 37³ θεωρησ[θαι] (l. τεθεωρησ[θαι] ἐκ τῆς) γε[γεν]ημένης εἰκασίας μετὰ ταῦτα, "it was perceived from the subsequent estimate." But whether the verb belonged to the *Volkssprache* (Blass *N.T. Grammatik*², p. 59, *s.v.* ὄραν) or not, it was hardly a synonym of ὄραω: cf. the use of the two verbs in Jn 16¹⁰ (Abbott *Joh. Voc.*, p. 104 ff.). See P Oxy I. 33 verso^{iii.9} (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαϊγόμε[νο]ν, "behold one led off to death" (lit. "from life"), P Giss I. 9¹⁰ (ii/A.D.) ὡς δὲ οὐτὲ ἔχνος ἐθεώρω[ν], of a woman searching for her husband, and the Christian P Heid 6⁹ (iv/A.D.) (= *Selections*, p. 126) ἐγίβην (l. ἐκείβην) θεωρούμεν σε τὸν δεσπότην καὶ κενὸν (l. καινὸν) (π)ά[τ]ρω[να], "wherefore we regard you as master and new patron." Similarly from the inscr. *OGIS* 751⁹ (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανενοηκότας τε ἐπὶ τοῖ[s] προημαρτημένους, *Priene* 113⁷² (i/B.C.) τελειῶν δ' ὁ μετὰ ταῦτα χρόνος ἐθεωρεῖτο πρὸς τὴν εἰς τὸ πλη[θος] ἀρέσκεια, and *OGIS* 666¹⁰ (c. A.D. 55) ἡ Ἀγυπτὸς, τὰς τοῦ Νεῖλου δωρεὰς ἐπαυξομένας κατ' ἔτος θεωρούσα, νῦν μᾶλλον ἀπέλαυσε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ. Boisacq (p. 343) derives the word from θέα and ὄραω. MGr θεωρῶ = θεωρῶ (see Thumb *Hellen.*, p. 17).

Θεωρία.

With the use of this subst. in Lk 23⁴⁸ we may compare P Tebt I. 33⁶ (B.C. 112) (= *Selections*, p. 30), where arrangements are made for the reception of a Roman senator who is making the voyage to Egypt "to see the sights"—ἀνάπλου . . . ἐπὶ θεωρίαν ποιοῦμενος: cf. P Oxy VII. 1025¹⁶ (late iii/A.D.) τῶν θεωριῶν, "the spectacles" at a village festival. It refers to a judicial "investigation" in P Tor I. 1^{viii.5} (B.C. 117-6) καὶ μὴ προσεκτόν αὐτῶι ἐφ' ἑτέραν θεωρίαν μεταφέροντι τὴν γεγυνοῦσαν αὐτῶι πρὸς ἄλλους περὶ οὐδη(π)οτοῦν πράγματος ἀμφιβήτησιν, and to an agricultural "survey" in P Amh II. 68⁵⁷ (late i/A.D.) ἐκ τῆς νυνεὶ κατ' ἀγρῶν θεωρίας: in *Michel* 509³ (B.C. 241) ἐκδεξάμενος τὰς τε παρούσας θεωρίας πρ[ε]π[όν]τως, it = "embassy," "mission." MGr θεωρία, "look," "glance," θεωρία, "theory."

For θεωρήμα see P Lond 121⁴⁷³ (magic—iii/A.D.) (= I. p. 99), for θεωρησις CP Herm I. 7^{ii.23} (ii/A.D.?) and for θεωρός *OGIS* 232⁵ (ii/B.C.). P Oxy III. 473⁴ (A.D. 138-60) τὰ τε [θε]ωρικὰ χρήματα are the funds provided for theatrical displays: see also Wilcken *Ostr.* i. p. 373 f.

θήκη.

With the use of this word = "scabbard," "sheath," in Jn 18¹¹ cf. P Petr III. 140 (a)⁴ (accounts) περικεφαλαίας καὶ θήκης ἦ. For the more ordinary meaning "box," "chest," see P Ryl II. 148¹⁵ (A.D. 40) θήκην ἀνήησου, "a store of anise," BGU III. 781^{v.16} (i/A.D.) πινάξ μεγάλα ἐν θήκῃ, P Giss I. 47²⁴ (time of Hadrian) (= *Chrest.* I. p. 383)

ξύλινης θήκης, and the mutilated inventory of a temple, BGU II. 387^{ii, 13} (A.D. 177-181) θήκαι χαλκά[ι]. In P Oxy IX. 1188ⁱ (A.D. 13) it is used of the "tomb" of the sacred animals—ἐπὶ τῆ(ς) τῶν ἱερῶν ζώων θήκης, so²¹: cf. P Oxy I. 79 verso¹³ κ]ηδίας ἢ βασιλ[ικ(ῶν)] θηκῶν. The diminutive is similarly used in the early Christian inscr. cited s.v. γέμω. For the verb θηκοποιέω = "store," see BGU III. 757¹⁶ (A.D. 12), P Ryl II. 142²⁶ (A.D. 37).

θηλάζω

is common in the series of nursing contracts in BGU IV., e.g. 1107⁶ (B.C. 13) συνχωρεῖ ἡ Διδύ[μη] τροφεύσειν καὶ θηλάσειν ξζω [πα]ρ' ἑα[τῆ] κατὰ πόλιν τῶι ἰδίῳ] αὐτῆς γάλακτι καθαρῶι καὶ ἀφθόρῳι. For a similar transitive usage, as in Mt 24¹⁹, cf. the family-letter of late iii/A.D., P Lond 951 verso²⁶. (= III. p. 213), where the writer urges the getting of a nurse for a newly arrived infant, rather than that the mother should be compelled to "nurse" herself—ἡκουσ[α] δ[ε] τ[ὴ] θηλάζειν αὐτὴν ἀναγκάζεις, εἰ θελ[εις] τὸ βρέφος ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτρ[ε]πω τῆ θυγατρὶ μου θηλάζειν. The verb is intransitive, as in Mt 21¹⁶, in P Ryl II. 153¹³ (A.D. 138-161) δν κατέλιψα ἐν Ζμύρνη τῆς Ἀσίας παρὰ τροφῶ θηλάζοντα, "whom I have left at Smyrna in Asia being yet a foster-child" (Edd.). For a form θελάσζω see PSI IV. 365¹⁹ (B.C. 250-49) with the editor's note.

θηλυσ.

A striking ex. of this adj. occurs in P Oxy IV. 744¹⁰ (B.C. 1) (= *Selections*, p. 33) where a husband writes to his wife with reference to an unborn child—ἐὰν ἦν ἄρσενον, ἄφες, ἐὰν ἦν θήλεα, ἔκβαλε, "if it is a male, let it live; if it is a female, expose it." The word is common with reference to animals, e.g. P Ryl II. 145¹⁶ (A.D. 38) δνον θήλειαν, PSI I. 39² (A.D. 148) ἔπον (l. ἔππον) θήλειαν, and P Strass I. 30⁶ (A.D. 276) αἰγας θηλείας τε[λ]είας ἀθανάτους, already cited s.v. ἀθανασία, but recalled to correct the unfortunate blunder by which ἀθανάτους is there referred to the goats' "constitution" instead of to their "number": they were "immortal" in the same sense as the Persian Guard, in that the stock was to be kept up at its full strength ("eiserner Bestand"). For the form θηλυκός, as in MGr, see P Oxy XII. 1458¹⁰ (A.D. 216-17) προ[δ]β(ατα) ξ, ἄ]ρρ(ενα) ξ, θηλ(υκά) λ[, "60 sheep, 7 male, 3[.] female" (Edd.).

θήρα.

PSI IV. 350⁴ (B.C. 254-3) ἐμοι δὲ τῶι ὄντι πρὸς τῆι θήρα εὐτάκτως ἐφέλκεται τὰ ὄψωνια, P Tebt II. 612 (c) (i/ii A.D.) θήρας ἀγρῶν Τεβ[ε]τ[ρ]ύνας: in P Hamb I. 6¹¹ (A.D. 129) μηδὲν ἀπὸ θή[ρ]ας ἰχθύας περιγεγονέναι μεχρὶ νῦν, the reference is to the tax paid on fish caught in Lake Moeris, cf. PSI II. 160⁶ (A.D. 149). See also *OGIS* 82⁶ (end of iii/B.C.) στρατηγὸς ἀποσταλὲς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τὸ δεύτερον, *Preisigke* 285³ (Ptol.) οἱ ὑπογεγραμμένοι κυνηγοὶ ἐπὶ τὴν θήραν τῶν τράγων.

θηρεύω

is found in its literal sense in PSI IV. 434¹⁷ (B.C. 261-0) ἀλλ' οὐδὲ τὸμ μὲν ἐτοιμάζοντα θηρεύειν (cf. μυοθηρεύω and -της in P Oxy II. 299 cited s.v. ἀρραβῶν), P Ryl II. 98 (a)

(A.D. 154-5) βούλομαι ἐπιχωρηθῆναι παρ' ὑμῶν θηρεύειν \ αἱ ἀγρεύειν ἐν τῷ προκ(εμένῳ) δρυμῶ πάν ὄρν[ε]ον ἐπὶ γῆς, "I desire to be granted a permit by you for hunting and catching in the aforesaid mere every bird therein" (Edd.): cf. *OGIS* 54¹¹ (c. B.C. 247) οὐς (ἐλέφαντας) ὅ τε πατὴρ αὐτοῦ (Πτολεμαίου τοῦ Εὐεργέτου) καὶ αὐτὸς πρώτο(ι) ἐκ τῶν χωρῶν τούτων ἐθήρευσαν.

θηριομαχέω.

The subst. θηριομαχία is found *OGIS* 533¹⁸ (i/B.C.) θηριομαχίαν ἔδωκεν. For the verb, see Vett. Val. p. 129³³ ὁ τοιοῦτος ἐθηριομάχησεν, and similarly p. 130²¹. A close parallel to the Pauline usage (1 Cor 15³²) occurs in Ignat. *Rom.* 5 ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ. Though the verb used is different, we may compare the maiden's lament in P Ryl I. 15⁷ (ii/A.D.)—

κακοῖς

[θηρίους νιν] μονομαχήσειν ἀνέπεισαν.

"They have persuaded him to fight alone with evil beasts" (Edd.).

θήριον.

In P Tebt II. 355⁶ (c. A.D. 145) we read of a tax of 1 obol—θηρ(ῶν), and in *ib.* 638 (A.D. 180-192) 2 obols are charged for the same purpose: cf. also the reference to a μερισμὸς θηρῶν in P Lond 844⁹ (A.D. 174) (= III. p. 55), where the editors note that the nature of the tax must remain doubtful. A letter to a prefect of date iii/iv A.D. contains an apology, because the writer had not been able to procure some wild animals which were required—P Oxy I. 122⁹ ἡμεῖ[ς] δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, "we cannot catch a single animal" (Edd.), and BGU IV. 1024^{iv, 6ff.} (iv/v A.D.) conveys a stern rebuke by the prefect to one who had dug up a dead man whom the city had buried publicly—σύ μοι δοκεῖς [ψυχὴν] ἔ]χειν θηρίου καὶ [ο]ὐκ ἀνθρώπου, [μ]ἄλλον δ[ε] οὐδὲ θηρίου. καὶ γὰρ τὰ θήρια [τ]οῖς μὲν ἀνθρώποις πρόσισιν, τῶν δὲ [ἀ]ποθησκόντων φίδοντα[ι]. σύ δὲ ἐπεβούλευσας σώμα (l. σώματα) ἄλλοτρ[ε]ῶν ἐπὶ τῷ [γ]ένους τῶν ἀνθρώπων: cf. Vett. Val. p. 78⁹ γίνονται γὰρ οἱ τοιοῦτοι θηρίου παντὸς χείρονες. For the adj. θηριώδης see s.v. ἀνήμερος, and cf. *OGIS* 424³ (1st half i/A.D.) θηριώδους καταστάσεω[s]. In MGr the subst. appears as θηρίο, θερί.

θησαυρίζω.

Syll 515⁸⁰ (i/B.C.) σιτωνίωι Φρύνιος ἔσοδος χίλια τάλαντα τὸ θησαυρισθέν.

θησαυρός,

which survives in MGr, is very common = "granary" or "storehouse" for all kinds of agricultural produce, e.g. corn (P Ryl II. 231⁸—A.D. 49) and wine (P Flor II. 194⁹—A.D. 259): cf. P Oxy I. 101⁹ (A.D. 142) εἰς δημόσιον θησαυρόν, and *Ostr* 503 (A.D. 109-110) a receipt for a payment ὑπ(ἐρ)θησ(αυροῦ) ἱερῶν. In P Tebt I. 62⁷ (B.C. 140-39) in connexion with an Egyptian temple sums are collected—εἰς θησαυροῦς καὶ φιάλας καὶ ποτήρια: the meaning of θησαυροῦς has caused the editors difficulty, but Otto (*Priester* i. p. 396) thinks that the "collection-box" is meant. A θησαυροφύλαξ is mentioned in P Fay 225 (ii/iii A.D.).

Θιγγάνω.

For this verb, which is classed as un-Attic by Rutherford *NP*, pp. 169f., 391, cf. P Oxy IX. 1185¹¹ (c. A.D. 200) ὄψαριον μὴ θιγγάνειν, "do not touch the sauce." For the gen. constr., as in Heb 11²⁸, 12²⁰, and LXX, cf. also Aristas 106 ὅπως μηδὲν θιγγάνωσιν ὧν οὐ δέον ἐστίν.

θλίβω.

The varied usage of this common verb may be illustrated by the following passages—P Petr II. 4 (1)⁷ (B.C. 255–4) ἵνα μὴ ἡμεῖς θλιβώμεθα, P Par 26²² (B.C. 163–2) (= *Selections*, p. 15) ἡμῶν δὲ τοῖς δέουσι θλιβομένων, P Oxy VI. 898³⁸ (A.D. 123) ἐκ παντὸς θλείβουσα με εἰς τὸ μὴ δύνασθαι κατ' αὐτῆς προελθεῖν, "using every means of oppressing me so as to render me incapable of proceeding against her" (Edd.), P RyI II. 116⁹ (A.D. 194) θλείβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίστατο κτλ., of a woman "oppressed by the consciousness" that she had wrongfully appropriated certain articles, P Tebt II. 423⁸ (early iii/A.D.) περὶ τῶν βοῶν μὴ ἀμελεῖς (l. ἀμελήσης) μηδὲ θλείβε αὐτά, "do not neglect the oxen or work them hard" (Edd.), P Oxy I. 123⁸ (iii/iv A.D.) πάνυ γὰρ θλείβομαι διότι οὐκ ἐδεξάμην σου γράμματα, *ib.* 120 verso⁷ (iv/A.D.) ἀλ' (l. ἀλλ') ὄρα μὴ καταλίψης μαι (l. με) θλιβόμενον, and *ib.* VI. 903³⁸ (iv/A.D.) where a wife complains of her husband—καὶ περὶ Ἀνίλλας τῆς δούλης αὐτοῦ ἔμεινεν θλίβων τὴν ψυχὴν μου, "he also persisted in vexing my soul about his slave Anilla" (Edd.). Cf. MGr θλιβρός, "sad," "perplexed." The literal sense of the verb in Mt 7¹⁴ may be illustrated from Apoc. Petr. 10 καὶ τοὺς φονεῖς ἔβλεπον καὶ τοὺς συνειδότας αὐτοῖς βεβλημένους ἐν τινι τόπῳ τεθλιμμένῳ καὶ πεπληρωμένῳ ἑρπετῶν πονηρῶν.

θλίψις.

The metaphorical meaning of θλίψις (for accent, see W.-Schm. *Gr.* p. 68) is generally thought to be confined to Bibl. and eccles. Greek (cf. Milligan on 1 Th 1⁶), but the beginning of the later usage may be traced in *OGIS* 444¹⁵ (B.C. 125 or 77) διὰ τὰς τῶν πόλεων θλίψεις, apparently = "because of the straits of the cities," and perhaps in BGU IV. 1139⁴ (B.C. 5) χάριν (l. χάριν) τῆς ἐσχηκυίας ἡμῶς [[κοινῆ] β] . . . ἧς θλε[ψ]εως, where, however, the meaning is not clear. See also the exx. which Boll (*Offenbarungs*, p. 134 f.) quotes from Hellenistic astrology in illustration of Mt 24²¹, Mk 13¹⁹, e.g. Catal. VIII. 3, 175, 5 ἔννοιαι <ἔσονται> καὶ θλίψις, VII. 169, 12 λύπαι καὶ πένθη καὶ κλαυθμοὶ ἔσονται ἐν ἐκείνῳ τῷ τόπῳ καὶ στοναχαὶ καὶ θλίψεις. The NT usage may be further illustrated from two Christian papyrus letters—P Oxy VI. 939¹³ (iv/A.D.) (= *Selections*, p. 129) τὰ μὲν γὰρ πρῶτα ἐν θλίψει αὐτῆς [πολλῆ οὐ]σῆς οὐκ ὧν ἐν ἑμαυτῷ ἀπέστειλα, "for my first messages I despatched when she was in great affliction, not being master of myself," P Amh II. 144¹⁸ (v/A.D.) καὶ γὰρ ἐγὼ ἐν πολλῇ μέμνῃ (l. μερίμνῃ) καὶ θλίψει ὑπάρχω, "for I am in much anxiety and trouble" (Edd.). MGr θλίψι (χλίψι), "affliction."

Θρητός.

Syll 365¹⁰ (c. A.D. 37) θεῶν δὲ χάριτες τοῦτ' διαφέρουσι ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ τὸ ἀφθαρτον θνητῆς φύσεως.

Θορυβέω.

P Tebt II. 411¹² (ii/A.D.) μηδὲν μέντοι θορυβηθῆς, παραγεγόμενος γὰρ εἴση ὅ τι ποτέ ἐστίν, "do not be disturbed however, for when you come you will know what it means" (Edd.), P Oxy XII. 1587¹³ (late iii/A.D.) ἐπεὶ θορυβοῦμεθα, *Syll* 737⁶⁴ (c. A.D. 175) οὐδὲν δὲ ἐξέσται ἐν τῇ στιβάδι οὔτε ζῆσαι οὔτε θορυβῆσαι οὔτε κροτῆσαι.

θόρυβος.

For the stronger sense of this word "riot," "disturbance," as in Mk 14² (Vg. *tumultus*), Ac 20¹, 24¹⁸, cf. P Tebt I. 15³ (B.C. 114) θορύβου γενομένου ἐν τῇ κώ(μη) with reference to a village riot and an attack upon the epistates by two persons. See also *OGIS* 48⁹ (iii/B.C.) ὀρώντες τινος τῶν πολιτῶν [μ]ῆ ὀρθῶς ἀνα[στρ]ε[φ]ομένου καὶ θόρυβον οὐ τὸν τυχεῖον παρ[έ]χοντα ἐν τ[αῖς] βουλαῖς [καλ] ἐν ταῖς ἐκκλησίαις . . . [μέχρι βίας καλ] ἀσ[ε]βείας, *Magn* 114³ ἐς παραχῆν καὶ θορύβους ἐνπίπτειν.

θραύω.

For the perf. part. pass. of this verb, which is found in Lk 4¹⁸ (from LXX), cf. *Syll* 226¹⁸⁸ (iii/B.C.) τ[ε]θραυσμένος: in *ib.* 588²⁷ (c. B.C. 180) we have ποτήρια παντοδαπά τεθραυμένα. See also for the verb *ib.* 891⁸ (ii/A.D.) ἡ αἰκίσεται ἢ θραύσει ἢ τι μέρος ἢ σύμπαν, and *Kaibel* 1003, an inscr. on the left leg of Memnon, referring to the breaking of the stone by Cambyses—

ἔθραυσε Καμβύσης με τόνδε τὸν λίθον.

The verb is common in Vett. Val. with reference to the "crushing" of the power of evil etc., e.g. p. 276⁷ θραύεται δὲ τὸ φαῦλον ὑπὸ τοῦ ἀγαθοῦ παρηγορούμενον, cf. Judith 9¹⁰, and the subst. θραῦσμα in *ib.* 7⁸. The verbal θραυστός occurs in an epitaph of early i/B.C., P Tebt I. 3⁴ θραυστά (l. θραυστά) unfortunately in a broken context.

Θρέμμα.

For this NT ἄπ. ἑρ. (Jn 4¹²) = "cattle" (AV, RV) we may cite P Oxy II. 246¹⁶ (A.D. 66) ἀπεγραψάμην . . . ἀπὸ γ[ο]νῆς ὧν ἔχω θρεμμάτω[ν] ἄρνας δέκα δύο, "I registered twelve lambs which were born from sheep in my possession" (Edd.), BGU III. 759¹¹ (A.D. 125) ἐπελθόντες μοι . . . ποιμαίνοντι θρέμματα Ἀνουβίωνος, P Amh II. 134⁵ (early ii/A.D.) Πτετα ὄντα ἐν ἀγρῷ μετὰ τῶν θρεμμάτων νυκτὸς ἀποσπάσαι, "to seize Peteus by night while he was in the fields with the cattle" (Edd.), and from the inscr. *Syll* 293²⁶ (B.C. 178–7) ποτάγειν τὰ ἰδιωτικά θρέμματα, *OGIS* 200¹¹ (iv/A.D.) αὐτοὺς ἡγαγον πρὸς ἡμᾶς μετὰ καὶ τῶν θρεμμάτων αὐτῶν. With θρέμμα in its literal sense of "nursling" we may compare the use of θρεπτάριον in a Paris papyrus, p. 422¹³ τὰ ἀβάσκαντά σου θρεπτάρια, "tes charmantis petits nourrissons," and θρεπτός = "foster-child" in P Oxy II. 295³⁶ (i/A.D.), or "foundling" as in *C. and B.* i. p. 147 No. 37 (cf. p. 350), where it is noted that θρέμμα has the same meaning.

Θρηνώ.

A new reference for this verb occurs in the much mutilated classical fragment, P Petr I. 9⁶: cf. *Archiv* iii. p. 165. For the subst. θρηνητής see BGU I. 34 recto^{iv.4} εἰς πεῖν τοῖς

παιδίοις ἄ, θρηνητῆ ἄ, where the numerals probably refer to jars of wine: and cf. the use of θρήνημα (= θρήνημα) in P Tebt I. 140 (B.C. 72) θρηνώματα εἰς τὸν Ὀσίριν β. MGr θρήνος, "a dirge."

θρησκεία.

As against the common idea that θρησκεία means only ritual, Hort (on Jas 1²⁸) has shown that the underlying idea is simply "reverence of the gods or worship of the gods, two sides of the same feeling"—a feeling which, however, frequently finds expression in θρησκείαι or ritual acts. Of this use of the plur. a good example occurs in a ii/A.D. Rainer papyrus published by Wessely (*Karanis*, p. 56) where precautions are taken πρὸς τῷ ἰδίῳ λόγῳ . . . ἵνα μήκει αἱ τῶν θεῶν θρησκείαι ἐμποδίζονται (cf. I Macc 9⁵⁵): see also another Rainer papyrus, *Chrest.* I. 72¹⁰ (A.D. 234), where it is reported—μηδένα δὲ τῶν ἱερέων ἢ ἱερωμένων ἐγκαταλειπέναι τὰς [θρ]ησκειάς, and cf. the curious inscr. from Talmis in Nubia, *ib.* 73¹⁰ (A.D. 247-8), where the strategus gives orders that all "swine" should be driven out of the village—πρὸς τὸ δύνασθαι τὰ περὶ τὰ ἱερά θρησκεία κατὰ τὰ νενομισμένα γίνεσθαι. In the Delphic inscr., first published by Bourguet *De rebus Delphicis*, 1905, p. 63f., which has proved of such importance in dating Gallio's proconsulship, and consequently in fixing a point in the Pauline chronology (see *s.v.* Γαλλίων), the words ἐπετήρη[σα δὲ τῆ]ν θρησκείαν τοῦ Ἀπόλλωνος τοῦ Πυθίου are put into the mouth of the Emperor Tiberius, to which Deissmann (*St. Paul*, p. 251) furnishes a parallel from the same source in a letter of Hadrian's to Delphi: καὶ εἰς τὴν ἀρχαῖότητα τῆς πόλεως καὶ εἰς τὴν τοῦ κατέχοντος αὐτὴν θεοῦ θρησκείαν ἀφορῶν (Bourguet, p. 78). We may add *Syll* 656¹⁸ (Ephesus—ii/A.D.) which describes as θρησκεία the keeping of the month Artemision as sacred to the tutelary goddess, *OGIS* 513¹³ (beginning of iii/A.D.) in honour of a priestess—εὐσεβῶς πάσαν θρησκείαν ἐκτελέσασαν τῇ θεῷ, and the interesting passage quoted by C. Taylor (*Exp T* xvi. p. 334) in illustration of Jas 1²⁸ from the end of c. 12 of the Ποιμάνδρης of Hermes Trismegistos—καὶ τοῦτό ἐστιν ὁ θεός, τὸ πᾶν . . . τοῦτον τὸν λόγον, ὃ τέκνον, προσκύνει καὶ θρήσκει. θρησκεία δὲ τοῦ θεοῦ μία ἐστὶ, μὴ εἶναι κακόν, "et hoc deus est, unversum . . . hoc verbum, o fili, adora et cole. Cultus autem dei unus est, malum non esse" (ed. Parthey, Berlin, 1854). For the verb see *Preisigke* 991 (A.D. 290) where an inscr. on a temple-pillar is dated—ἐπὶ Διδύμου ἱερέως θρησκείοντος. Boisacq (p. 340) derives the Ionic word from the root of θεράπων, θεραπεύω: cf. θρόνος.

θριαμβέω.

A cognate verb appears in BGU IV. 1061¹⁹ (B.C. 14) περὶ ὧν καὶ ἐν αὐτῇ τῇ Συναρῷ παρεδόθησαν καὶ πρὸς τὸ μὴ ἐκθριαμβισθῆναι τὸ πρᾶγμα ἀπελύθησαν, "for which crimes they were delivered up in Sinary itself, and were released in order that the affair should not be noised abroad." (So Dr. A. S. Hunt, who kindly notes for us Basil *De Spir. Sanct.* xxvii. ἐκθριαμβεύειν, and Photius, who glosses θριαμβεύσας with δημοσιεύσας). This meaning is obviously allied to 2 Cor 2¹⁴ "make a show of," and contributes additional evidence against the impossible rendering of the AV (cf.

Field Notes, p. 181). Lietzmann (*HZNT ad l.*) prefers to take the verb in the further weakened sense of περιάγειν, "herumführen"; Ramsay (*Luke*, p. 297 f.), on the other hand, keeps to the military metaphor and translates: "Thanks be to God, who always leads us (His soldiers) in the train of His triumph": cf. also Pope in *Exp T* xxi. p. 19 ff., and Menzies *Comm. ad l.*

θρίξ.

With Mk 1⁶ we may compare the reference to τρίχες εἰς τοὺς σάκκους in P Petr II. 33(2)(1)⁹ (as completed *ib.* III. p. 333). The word is naturally common in the personal descriptions of parties to a will or deed, e.g. P Petr III. 2⁶ (B.C. 236) οὐλὴ μετώπῳ ὑπὸ τρίχα: cf. *ib.* 12¹⁴ and 14¹⁸ (both B.C. 234), P Lond SS2¹¹ (B.C. 101) (= III. p. 13), *ib.* 142⁶ (A.D. 95) (= II. p. 203). In P Fay 58⁷ (A.D. 155-6) we have the receipt for a tax κοπή(ης) καὶ τριχ(ῶς) καὶ χιρωναξίου, "on cutting and hair and trade." The same tax is referred to in P Grenf II. 60⁴ (A.D. 193-4) and BGU II. 617² (A.D. 215), and as in both these cases the payers of the tax were weavers, Wilcken thinks that the words κοπή and θρίξ had to do with the terminology of their trade (see the editors' introd. to P Fay 58). *Michel* 1170⁴ (i/A.D.) Ἐπαφρόδιτο[ς] Ἐπαφροδίτου ὑπὲρ τοῦ παιδίου Ἐπαφροδίτου τὴν παιδικὴν τρίχα Ὑγία καὶ Ἀσκληπιῶ: cf. the similar dedication of a girl's ringlets to Isis, *Anth. Pal.* vi. 60.

θρόμβος.

Hobart (p. S2 f.) has shown that the expression θρόμβοι αἵματος, which is strongly supported by "Western" authority in Lk 22⁴⁴, was very common in medical language.

θρόνος.

For this word, which in the NT, and notably in the Apocalypse, is always an official seat or chair of state, we may compare *OGIS* 383²⁵ (rescript of Commagene—mid. i/B.C.) ἐγὼ πατρώϊαν [ἀ]ρχὴν [παρ[α]λ[α]βῶν βασιλείαν [μ]ὲν ἐμο[τ]ῖς ὑπήκουον θρόνος, *ib.* 42 πρὸς οὐράνους Διὸς Ὀρομάσδου θρόνος, and *Preisigke* 982⁷ (B.C. 4) ὑπὲρ Αἰτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ . . . τ[ὸ]ν θρόνον καὶ τὸν βωμὸν ἀνέθηκε, *ib.* 1164⁸ (B.C. 181-45) ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας . . . τὸ Πτολεμαῖον καὶ τὸν θρόνον Ἐρμῆ Ἡρακλεῖ. In connexion with the above it may be noticed that Deissmann (*LAE*, p. 280 n.²) from personal observation thinks that ὁ θρόνος τοῦ Σατανᾶ (Rev 2¹³) at Pergamum can only have been the altar of Zeus, which there dominated the whole district, and was thus a typical representative of satanic heathendom. The word in its original sense of "seat," "chair," is found in P Oxy VII. 1050⁴ (ii/iii A.D.) θρόνῳ (δραχμαλ) Ϟ, "for a chair 20 dr."

Θυάτειρα.

For the guild of purple dyers at Thyatira (Ac 16¹⁴) see *CIG* 3496-8, and the inscr. on a tomb at Thessalonica which the guild of purple dyers erected to the memory of a certain Menippus from Thyatira—ἡ συνήθεια τῶν πορφυροβάφων τῆς ὀκτωκαιδεκάτης Μένιππον Ἀμ[μ]ίου τὸν καὶ Σεβήρον Θυατειρηνόν, μνήμης χάριν (Duchesne et Bayet *Mission au Mont Athos*, p. 52, No. 83; cf. Zahn *Introd.* i. p. 533 f.).

θυγάτηρ.

This common word (MGr θυγατέρα) hardly needs illustration, but we may refer to the formula κατὰ θυγατροποιάν δέ, which is found in the inscr. for the adoption of females, corresponding to καθ' υἰοθεσίαν δέ, for males: see Deissmann *BS*, p. 239.

θυγάτριον.

P Petr III. 53(?)⁹ τὸ θυγάτριον, P Lond 24⁰ (B.C. 163) (= I. p. 32) θυγ[α]τρίον. For θυγατριδῆ, "granddaughter," see BGU I. 300¹⁷ (A.D. 148), and for θυγατριδοῦς, "grandson," see P Oxy I. 45⁶ (A.D. 95), BGU I. 300¹⁷ (A.D. 148).

θυῖνος.

We seem to have an instance of this adj., unfortunately in a very imperfect context, in P Lond 928²⁰ (ii/A.D.) (= III. p. 191) θυῖνων. For the subst. see *Chrest.* I. 176¹¹ (mid. i/A.D.) ὁμοῖος καὶ θυῖας καὶ τὰ ἄλλα τὰ ἐνχρηζόντα, and P Amh II. 118⁵ (A.D. 185) τέλους θυῖων, "for the tax on thya-wood," *al.*: on the use of thya-wood for oil-presses, see Otto *Priester*, i. p. 295 ff.

θυμιάμα.

The subst. is found several times in the Ptolemaic papyri, e.g. P Leid Cⁱⁱⁱ.13 (= I. p. 93), Tⁱ.14 (= I. p. 112) *al.*, P Tebt I. 112²² (B.C. 112) θυμιάματος ἔ. In BGU I. 110 (iii/A.D.) the editor reads εἰς θυσίας καὶ [ἐπι]θυμ[ιάμ(ατα)]?, but Wilcken *Chrest.* I. p. 122 has [?]θυμ[ιάματα]. The word also occurs in the Arcadian inscr. *Syll* 939¹⁵ ff. along with words of similar reference—ἀγάλα[τι], μάκων[σ]ι λευκαῖς, λυχνίοις, θυμιάμασιν, [ξ]μύρναι, ἀρώμασιν.

θυμιατήριον.

Some quotations may be given from *Syll*. Thus in So4¹⁹ (? ii/A.D.) the patient in the Asclepium sees παιδάριον ἡγεῖσθαι θυμιατήριον ἔχον ἀτάμφο[ν]: it is "censer" here, obviously. The same seems to be the case in 583¹² (i/A.D.)—so Dittenberger—and 588²⁶ (ii/B.C.), though there is nothing decisive: naturally in many contexts we cannot say whether the censer was fixed or movable. So also 734¹²⁴. In P Oxy III. 521¹⁹ (ii/A.D.) a θυμιατήριον is mentioned in a list of articles, perhaps belonging to some temple, and a θυμιατήριον is also found along with a φιάλη ἀργυρῆ καὶ σπον[δι]ε[σ]ῶν lying ἐπὶ τριπόδι in a *triclinium* (BGU II. 388ⁱⁱ.22—ii/A.D.): cf. BGU II. 387ⁱⁱ.8, 20, 488¹¹ (both ii/A.D.).

θυμιάω.

For this NT ἄπ. εἶρ. (Lk 1⁹) see *OGIS* 352³⁷ (ii/B.C.) καὶ σ[τε]φ[α]νοῦν τὸ ἀγάλμα τὸ τοῦ βασιλέως καὶ θυμιάω κ[αὶ] δάδα ἰσάτανει. Hobart (p. 90f.) has shown that the verb, which survives in MGr as θυμιάω, was the medical term for fumigating with herbs, spices, etc.

θυμός

is not so common as might have been expected, but it is found in the curious alphabetical acrostic of early i/A.D., P Tebt II. 278²², where, with reference to the loss of a garment, it is said of the thief—θυμοῦ περιπεσίτε (I. -εῖται), "he will meet with anger" (Edd.): cf. BGU IV. 1141¹¹

(B.C. 14) ἐπὶ θυμῶι. So in the new Alexandrian erotic fragment P Grenf I. 1²¹ (ii/B.C.) γίνωσκε ὅτι θυμὸν ἀνίκητον ἔχω ὅταν ἔρισ λάβῃ με. Add from the inscr. the early *Syll* 2²¹ (the "Gadatas" inscr. translated from a rescript of Darius I.) δώσω σοι μὴ μεταβαλομένωι πείραν ἡδικ[η]μένου θ[υ]μοῦ, *Michel* 1322 A⁴ Διονύσιον κατα[δ]ῶ καὶ τὴν γλωτ(τ)αν τὴν κακὴν καὶ τὸν θυμὸν τὸν κακὸν καὶ τὴν ψυχὴν τὴν κακῆν, and *Magn* 115(a)²¹ (letter of Darius Hystaspes) δώσω σοι . . . πείραν ἡδικη[μ]εῖνον θυμοῦ. [In P Lond 42²⁸ (B.C. 168) (= I. p. 31) for the editor's θυμήν, from an apparently new form θυμή, we should read οὐ μήν, see *Chrest.* I. p. 132.] MGr θυμών, "enrage."

θύρα.

For this common noun see P Petr II. 10(2)¹¹ (c. mid. iii/B.C.) γενομένου μου πρὸς θύρῃ τοῦ στρατηγίου, "when I had reached the door of the strategus' office" (Edd.), P Ryl II. 127⁹ (A.D. 29) κοιμωμένου μου ἐπὶ τῆς θύρας οὐ καταγένομαι οἴκου, "as I was sleeping at the door of the house which I inhabit" (Edd.), BGU II. 597²⁸ (A.D. 75) μὴ ἀφέτωσαν τὴν θύραν, ἦν καὶ κλιστή (I. κλειστή) ἦν. In P Petr II. 13(16)¹⁹ (B.C. 258-3) ἀρθήτωσαν αἱ θύραι, the reference is to the raising of the sluice-gates of the canals: cf. *ib.* III. 44(3)⁹ ἀνοιχθήτω οὐν ἡ θύρα. In leases the restoration of existing doors and keys is frequently laid down as a condition, perhaps because doors were often detachable and might readily come to harm, e.g. P Oxy III. 502²³ (A.D. 164) where the tenant is to deliver up certain buildings—καθαρὰ ἀπὸ κοπρίων καὶ ἄς παρείληφεν θύρας καὶ κλείς πάντων τῶν τόπων, "free from filth and with the doors and keys received by her of all the premises" (Edd.): so *ib.* IV. 729²³ (A.D. 137), VIII. 1127²⁴ (A.D. 183), 1128²⁶ (A.D. 173) and P Strass I. 4²¹ (A.D. 550) with the editor's note. Other exx. of the word are P Tebt I. 45²² (B.C. 113) τὴν παρδῖον θύραν, "the street door," P Oxy X. 1272¹³ (A.D. 144) τὴν τοῦ πεσσοῦ θύραν, "the door of the terrace," and *ib.* VI. 903²⁰ (iv/A.D.) τὰς ἔξω θύρας, "the outside doors." On the θύρα of Ac 3^{2,10}, see *ZNTW* vii. p. 51 ff. For the ethnic use of θύρα on tombs see Ramsay in *C. and B.* ii. p. 395 where reference is made to an inscr. on an altar found near the hot springs of Myrion in Galatia, where a man erected to his wife τὸν βωμὸν καὶ τὴν θύραν, the word θύρα being added because "according to Phrygian ideas there were two necessary elements in the sepulchral monument; and when there was no real door, the word at least was engraved on the altar to represent the actual entrance. The door was the passage of communication between the world of life and the world of death: on the altar the living placed the offerings due to the dead": cf. *JHS* v. (1884), p. 254. For the diminutive θύριον, see P Lond 1177²⁴³ (A.D. 113) (= III. p. 187) θύριον and P Tebt II. 414²⁶ (ii/A.D.) τὸν ξύλινον διφρον καὶ τὸ θύριον (I. -ιον), "the wooden stool and the little door." The verb θυρώω (cf. 1 Macc 4⁵⁷) is common, e.g. P Amh II. 51¹⁴ (B.C. 88) οἰκίαν . . . τεθυρωμένην: for θύρωμα (as in 2 Macc 14⁴³ *al.*) see BGU IV. 1028²⁰ (ii/A.D.).

θυρεός.

For the late usage of this word for the long oblong shield of Roman equipment (cf. Polyb. vi. 23. 2), as in Eph 6¹⁶, see PSI IV. 428³⁶ (iii/B.C.) ἔπλα ἀσπίς φαρέτρα θυρεός

θυρίς.

In P Petr III. 48¹⁸ we hear of *θυρίδας κοιλοστάθμους*, where for the last word the editors refer to LXX Hagg 1⁴, and for the corresponding verb to 3 Kings 6⁸, and understand the meaning to be to put a sheath of wood over the door-posts or the sides of the windows. BGU IV. 1116²³ (B.C. 13) describes a house *θύραις καὶ θυρίσι καὶ κλεισί*; see *ib.*¹⁵ for the verbs—*τὴν οἰκίαν τεθυρωμένην καὶ τεθυριδωμένην καὶ κεκλεισμένην*. [*Θυριδῶ* is not in LS, but cf. *θυριδωτός*.] Cf. also P Ryl II. 233⁵ (ii/A.D.) *τὰ μέλαθρα τῶν θυρίδων τοῦ μεγάλου συμποσίου*, “the beams of the windows in the great dining-hall” (Edd.), and P Oxy I. 69⁷ (A.D. 190) where stolen barley is removed from a house *διὰ τῆς αὐτῆς θυρίδος*, “by the said door,” according to the editors, but any opening may be intended. In P Lond 35⁵ (B.C. 161) (= I. p. 25) *τὴν παρὰ [τοῦ βα]σιλῆως διὰ τῆς θυρίδος [ἰσφρα]γισμένην*, the reference, as Kenyon notes, is to “the opening of a folded papyrus sheet, which would be sealed up to hold it all together and to hide the contents.” An interesting inser. in *C. and B.* ii. p. 650 tells of the honour paid by the Synagogue to certain Jews who *ἔποιησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυτὸν πάντα κόσμον*. MGr *παράθυρι*, “window.”

θυρωρός.

For this word, as in Mk 13³⁴, Jn 10³, see P Par 35³² (B.C. 163) *παρέθεντο δὲ τὰ ποτή[ρια] Κεφα[λάτ]ι τῷ θυρωρῷ* (cf. *ib.* 37⁴⁶), P Tebt I. 112 intr. (4) (B.C. 112) *Θεῶν θυρω(ρῶν)*, BGU IV. 1141³⁴ (B.C. 14) *καθ' ἡμέραν δὲ τὸν θυλωρὸν (ἴ. θυρ-) ἐξερωτῶι μὴ τις ἕξω ἕπνωκε*, P Lond 604¹⁴ (A.D. 47) (= III. p. 71) *Πτολεμαί(ο)υ θυρουρο(ῦ)*, P Flor I. 71³⁰ (iv/A.D.) *Μουσιῆς θυρουρός ἰ πάγ(ου)*. For the form *θυρουρός* in the last two exx., as in Mk 13³⁴ D*, see *Mayer Gr.* p. 15, and *Moulton Gr.* ii. p. 75. The interesting reference to a woman door-keeper in Jn 18^{16,17} (cf. 2 Kings 4⁶) may be illustrated by BGU IV. 1061¹⁰ (B.C. 14) *τὴν ἀποτεταγμένην πρὸς τῆι τηρήσει θυρωρὸν Μαλήφιος γυναῖκα παραχρήμα ἐφόνησαν*, P Ryl II. 36⁸ (A.D. 34) *λογοποιουμένου μου πρὸς Ἀγχερίμφ[ι]ν κα[ὶ] τὴν τοῦτου γυναῖκα Θεναπύχιν θυλουρὸν (ἴ. θυρ-) τῶν ἀπὸ Εὐημερίας τῆς Θεμίστου μερίδος*, “as I was talking to Ancherimphis and his wife Thenapunchis, a door-keeper of Euhemeria in the division of Themistes” (Edd.), and P Strass I. 24¹⁷ (A.D. 118) *Θατηρήτι θυλουρῶι (ἴ. θυρ-)*. See further for the interpretation of Jn *l.c. Exx⁷ T* xxvii. pp. 217 f., 314 ff., and 424 f.

θυσία.

P Hib I. 54¹⁵ (c. B.C. 245) *χρεία γάρ ἐστι ταῖς γυναῖξιν πρὸς τὴν θυσίαν*, P Tebt I. 33¹⁶ (B.C. 112) (= *Selections*, p. 31) *τὰ . [.] . [.] . σ]ταθισμένα θύματα καὶ τῆς θυσ[ί]ας*, BGU IV. 1198¹² (beginning of i/B.C.) *ποιούμενοι ἀγνῆτας καὶ θυσίας*, *ib.* 1201⁸ (A.D. 2) *πρὸς τὰς λειτουργίας καὶ θυσείας τῶν θεῶν*, P Oxy IX. 1211¹ (ii/A.D.) *τὰ πρὸς τὴν θυσίαν τοῦ ἱερωτάτου Νείλου*, P Giss I. 40ⁱⁱ⁻²¹ (A.D. 212)

κατάγειν θυσίας εἵνεκεν ταύρους. The *libelli* of the Decian persecution are regularly addressed—*τοῖς ἐπὶ τῶν θυσίων ἡρημένοις*, “to those chosen to superintend the sacrifices,” or some similar phrase: see e.g. BGU I. 287¹ (A.D. 250) (= *Selections*, p. 115), and cf. the similar use of *θυσιάζω* in P Ryl II. 112 (a)¹⁰, (b)¹⁵, (c)¹⁴ (A.D. 250). From the inscr. we may cite *OGIS* 59¹⁵ (c. B.C. 188) *ὅπως ἔχωσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν*, *Syll* 633⁹ (ii/A.D.) *ἐὰν δέ τις βιάσσηται, ἀπρόσδεκτος ἢ θυσία παρὰ τοῦ θεοῦ* (cf. Phil 4¹³, Sirach 32⁹).

θύω.

An early instance of this verb occurs in the interesting, but fragmentary, papyrus containing a royal edict regarding the constitution of one of the Greek cities in Egypt, P Hib I. 28⁷ (c. B.C. 265), where it is laid down with reference to the incorporation of the demes in the phratries—*ε[α] γνωρίζηται ὑπὸ τῶν φρατέρων θεύτωσαν*, “(in order that they may) be recognized by the members of the phratries, let them sacrifice” (Edd.). Other examples are P Fay 121¹³ (c. A.D. 100) *καὶ τὸ θ[έρ]μα τοῦ μόσχου οὐ ἐθ[ύ]ραμεν αἴτησον πα[ρὰ τοῦ] κυρτοῦ βυρσέως*, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.), P Giss I. 3⁷ (invitation to the festival on Hadrian's accession—A.D. 117) *τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν*, BGU I. 250⁵ (time of Hadrian) *μόσχους τεθύκασι*, *ib.* II. 463⁶ (A.D. 148) *τέλος μόσχ(ου) θυομέ(νου)*, *Chrest.* I. 116² (Sayings of Sansnōs—ii/iii A.D.) *σέβου τὸ θεῖον. θύε πᾶσι τοῖς θεοῖς*, and from the *libelli* (see *s.v.* θυσία) BGU I. 287⁷ (A.D. 250) (= *Selections*, p. 115) *καὶ ἀεὶ θύων τοῖς θεοῖς διετέλεσα*.

Θῶμας.

On the relation of this proper name to the Heb. *דנל* = “twin” see Nestle in *Enc. Bibl.* 5057 ff., where reference is made to the use of *דנל* as a name in the Phoenician inscr., e.g. *Corpus Inscriptionum Semiticarum* i. No. 46 *דנל גלנרנר*, cf. *Θαμὸς Ἀβδουσίρου* (*Inscr. Mission de Phénicie*, p. 241). See also Herzog *Philologus*, 56 (1897), p. 51, and the note in the present work on *δίδυμος*.

θώραξ.

Amongst the bequests in the will of Demetrius (P Petr III. 6 (a)²⁶ (B.C. 237), we find *τὸν [θ]ώρακα καὶ [τῆ]ν ζώνην θωράκιτ[ιν]*. The word is similarly used = “breastplate” in P Giss I. 47⁶ (time of Hadrian) *ὃ μὲν γὰρ θώραξ ἐκ καλοῦ ὠροχάλκου ὦν καὶ [τῆ]ν πλοκὴν λεπτότατος καὶ τὸ μείζον ἐλα[φ]ρότατος ὡς μὴ κάμνειν τὸν φοροῦντα αὐτὸν [ἢ] γορᾶσθη κτλ.* For the verb, as in I Macc 4⁷, cf. *OGIS* 332⁷ (B.C. 138–133) *ἄγαλμα πεντάπηχου τεωρακισμένον*, while in the list of traders, which makes up the alphabetical acrostic P Tebt II. 278ⁱ⁻⁸ (early i/A.D.), we find a *θωρακοποι(ός)ς*, “a breastplate-maker,” between an *ἡπητής*, “a cobbler,” and an *ιατρός*, “a physician.”

I

Ἰάειρος—ιατρός

Ἰάειρος.

Apart from the Gospels (Mk 5²², Lk 8⁴¹) this name is found in the Greek Bible in Esth 2⁵ Μαρδοχαῖος ὁ τοῦ Ἰαείρου. A similar form occurs in Wilcken *Ostr* 1231 (Thebes—Ptol.) Θεόδωρος καὶ Ἀβαιοῦς καὶ Σκύμος Ἰαείρη χα(ίρειν).

Ἰακώβ.

The appeal to the *God of Abraham, of Isaac, and of Jacob* (cf. Mk 12²⁶) is very common in the magic papyri, e.g. P Par 574²³¹ f. (iii/A.D.) (= *Selections*, p. 113 f.) χαίρει φνουθι ν Ἀβραάμ· χαίρει πνουτε ν Ἰσάκ· χαίρει πνουτε ν Ἰακώβ, “hail, spirit of Abraham”: see further Deissmann *BS* p. 282, where Orig. *c. Cels.* v. 45 is quoted to the effect that these Hebrew names had to be left untranslated in the adjurations if the *power* of the incantation was not to be lost, and *ib.* p. 316 on the tendency of the early Christians to prefer the “Biblical” form Ἰακώβ to the Graecized Ἰάκωβος. Cf. also the sepulchral inscr. *Preisigke* 2034¹⁸ ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσάκ καὶ Ἰακώβ. For the spelling Ἰακούβ see Wünsch *AF* 3² (Imperial age).

Ἰάκωβος.

This Graecized form of the Hebr. Ἰακώβ (see *supra*) with the spelling Ἰάκουβος is found in P Oxy II. 276⁵ (A.D. 77), where we hear of a Jew, son of Jacob (Ἰακούβου), as steersman on a cargo-boat: cf. BGU III. 715^{ii.11} (A.D. 101–2) Σαμβαθ(ῶν) Ἰακούβου, and 1 Esdr 9⁴⁸ A.

ἴαμα.

Syll 802 (iii/B.C.) Ἰάματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκληπίου—the heading of a list of cures worked in the Asclepieum at Epidaurus: cf. *ib.* 24³⁵. See also the sepulchral epitaph *Kühnel* 314¹³ f. (Smyrna)—ἀλλ’ ὁ ταλαίφρων γεννήσας εἰσατάο μου νόσον αἰνήν, τοῦτο δοκῶν ὅτι μοῖραν ἐμὴν εἰάμασι σώσει.

ἰάομαι.

As distinguished from θεραπεύω “treat medically” (see *s.v.* and cf. Ac 28⁸ f.) ἰάομαι denotes “heal,” as in *Syll* 802¹¹³ (referred to *s.v.* ἴαμα) ἀνὴρ δάκτυλον ἰάθη ὑπὸ ὄφιος, and the similar 803⁷ τοῦτο]ν τυφλὸν ἐόντα ἰάσατο: cf. also the magic text BGU IV. 1026^{xxii.15} αἰμάροϊαν ἰάται. On the Lukan usage of the verb see Hobart, p. 8 ff., and on the “aoristic present” in Ac 9³⁴ see *Proleg.* p. 119. Thayer’s hint of a connexion with ἴος is not supported by modern philologists, see Boisacq, p. 362.

ἴαισις.

For a metaphorical use of this Lukan word cf. Vett. Val. p. 190³⁰ εἶθ’ οὕτως ἀπόροις κατόρθωσιν τῶν πραγμάτων καὶ τῶν φαύλων ἴαισιν ἀποτελεῖ. Lk 13³² shows the same collocation—ἴαισις ἀποτελεῶ. See also Hobart, p. 23 f.

ἴασπις.

Syll 587⁸⁷ f. (iv/B.C.) σφραγὶς ἴασπις χρυσὸν δακτύλ[ιον] ἔχουσα,] σφραγὶς ἴασπις περιεχρυσωμένη. The word is Phoenician (Boisacq, p. 364).

Ἰάσων.

For this proper name cf. P Petr I. 19² (B.C. 225) (as read *ib.* III. p. 32) Ἰάσω[ν] Ἀχαιοῖς, *ib.* III. 21 (b)² (B.C. 225) ἐπὶ προέδρου Ἰάσονος, *ib.* (c)¹ Ἰάσων Διονύσιος, *Michel* 1203² (ii/B.C.) Ἰεροκλῆς Ἰάσονος, *al.* The name is widely spread, e.g. it is found several times amongst the graffiti at Priene, as in *Priene* 313⁴³³: for the bearing of this on Rom 16²¹ cf. Milligan *Thess.* p. 183. On the use of Ἰάσων by the Jews as a substitute for Ἰησοῦς, see Deissmann *BS* p. 315 n².

ιατρός.

This common noun is found in the curious alphabet acrostic P Tebt II. 278⁹ (early i/A.D.), where ἱατρός is inserted between θωρωκοποιῖς (“breast-plate maker”) and κλειτοποιῖς (“locksmith”). The existence of public physicians in Egypt is well illustrated by P Oxy I. 51⁴ (A.D. 173), the report δημοσίου ἱατροῦ, who had been instructed by the strategus ἐφιδεῖν σῶμα νεκρὸν ἀπρητημένον, “to inspect the body of a man who had been found hanged”: cf. *ib.* 52⁷ (A.D. 325), *ib.* III. 475⁵ (A.D. 182), and BGU II. 647² (A.D. 130) where C. Minucius Valerianus ἔχων ἱατρείον ἐπὶ κωμῆν Καράνιδι is charged (παρηγγέλη) by the strategus to inspect the wound of a certain Mystharion. In P Oxy I. 40⁹ (ii/iii A.D.) we find a man, in view of the fact that he is ἱατρός . . . δημοσ[ιεύ]ων ἐπὶ ταρχ[ι]εία, “a doctor officially practising mummification” (Edd.), getting exemption from some form of public service, and similarly P Fay 106 (c. A.D. 140) is a petition addressed to the prefect by a physician ὅπως τελεοῦν ἀπολούνται τῶν [λιτουρ]γιῶν οἱ τὴν ἱατρικὴν ἐπιστή[μ]ην μεταχειριζόμενοι, “that those practising the profession of physician be completely exempted from public services.” Physicians were thus apparently State officials (cf. *OGIS* 104 n.⁵) and consequently a tax was levied for their maintenance: cf. P Hib I. 102 (B.C. 248), an undertaking to a physician by a military settler to pay by way of ἱατρικόν, ὄλυρ(ῶν) (ἀρτάβας) ἢ δραχμᾶς τέσσαρας, “10 artabae of wheat or 4 drachmae”: see further Wilcken

Ostr. i. p. 375 ff. One of the wall-scratchings at Thebes, *Preisigke* 1852, commemorates a certain Ἰπποκράτης ἰατρός, and a dialect inscr. from Delphi, of the middle of ii/B.C., *Syll* 857¹², is a deed of sale to Apollo Pythius, by which Dionysius manumits Damon, a slave physician, who has apparently been practising in partnership with his master, to judge from the concluding provision—εἰ δὲ χρεῖαν ἔχου Διονύσιος, συνιατρενέτω Δάμων μετ' αὐτοῦ ἔτη πέντε, receiving board and lodging and clothes.

As illustrating Mk 5²⁶ we may cite *Preisigke* 1934, an inscr. in the Serapeum at Memphis, recording that Aristallus has set up a votive-offering fearing that the god is not well-disposed towards him—ἐπεὶ καὶ ἰατρ[ε]λαίς χρώμενος τοῖς περὶ ναὸν ὀνείροις οἷοικ ἡδυνάμην ὑγείας [τυχεῖν παρ' αὐτοῦ]. For Mt 9¹² Wendland (*HZNT* I. ii p. 44) recalls Diogenes in Stobaeus *Florileg.* III. p. 462¹³, ed. Hense: οὐδὲ γὰρ ἰατρός ὑγείας ὧν ποιητικὸς ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται. P Oxy I. 1 *recto* 12 contains a new *Logion* ascribed to Jesus—οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἰατρός ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν. For Θεόφιλος ἰατρός see *Preisigke* 3780. In *CR* xxxii. p. 2 Sir W. M. Ramsay publishes an interesting Christian inscr. of c. A.D. 350 regarding a certain ἀρχιατρός, who in words and deeds acted according to the precepts of Hippocrates. In another inscr. from the same district and period (p. 5) a mother commemorates her son as τῶν σοφῶν ἰητρῶν εἰκοστὸν ἀγοντα ἔτος, "the skilful physician who was in his twentieth year." The art. contains some interesting ref. to the honour in which the profession of medicine was held by Christians of the third and fourth centuries. The verb ἰατρεύω occurs in *Michel* 1250 (ii/B.C.) Μελά[ρ]βιος Ἐπιτέλευ ἰατρευθεὶς Ἀσκληπιῶι χαριστήρια. For ἰατρίνη, "midwife," see P Oxy XII. 1586¹² (early iii/A.D.). MGr γιατρός, "physician," γιατρικ[ό]ν, "medicine," γιατρεύω, "I heal."

ἴδε.

For ἴδε = "look out for," see P Ryl II. 239²¹ (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ἄγαριδιον, "look out everywhere for a small donkey for him" (Edd.). The word, as the imper. of εἶδον, was originally accented ἴδε: cf. Moeris, p. 193 ἴδε . . Ἀττικῶς . . ὡς τὸ εἰπέ, λαβέ, εὐρέ. MGr [ἴ]δεῖς, δέ[σ]τε.

ἰδέα.

See *s.v.* εἰδέα, and add P Oxy X. 1277¹⁰ (A.D. 255) προσκεφάλαια . . λινα τῆς αὐτῆς εἰδαίας (*l.* ἰδέας), "of the same quality" (Edd.), and the magical papyrus P Lond 121⁷⁶⁰ (iii/A.D.) (= I. p. 108) ἴνα πάσαν εἰδῆσαν ἀποτελέσῃς. Note εἰ- for ἰ-, as in Mt 23⁸, and cf. the cognate forms εἶδος and εἶδωλον. Ἰδέα comes from **Fi*δεσᾶ (Boisacq, p. 220): see also *s.v.* ἴσος. On the AV translation "countenance" in Mt *l.c.* see *Field Notes*, p. 22. The word in MGr = "thought," "idea."

ἴδιος.

For an "exhausted" ἴδιος in Hellenistic Greek, equivalent to little more than the possessive pronoun, Kuhring (p. 13) cites such passages as BGU IV. 1061²¹ (B.C. 14) ἐν τῷ ἰδίῳ αὐτοῦ κληρωῖ, P Oxy III. 483²⁵ (A.D. 108) ὁμνύω . . εἶναι τὰς προκ[ε]μ[ε]νάς ἀρούρας εἰδίας μου, *ib.* 494³³

(A.D. 156) ἐγνώρισα τὴν ἰδίαν μου σφραγίδα, *ib.* 495¹⁵ (A.D. 181-9) γράψω τῇ ἰδίᾳ μου χειρὶ, BGU III. 865² (ii/A.D.) ἀκολουθῶ[ς τῇ ἰδίᾳ σοι (*l.* σου) ἐπιστολῇ, *ib.* I. 13¹⁸ (A.D. 289) ἐκδικήσωμεν . . τοῖς ἰδίῳ ἐαυτῶν δαπανήμασιν, P Grenf II. 80¹⁴ (A.D. 402) ὑπὲρ ἰδίας σου κεφαλῆς. It will hardly be denied, however, that in all these passages ἴδιος adds a certain emphasis, and this undoubtedly holds good of the general NT usage, as e.g. Jn 1⁴¹, I Cor 3⁸, Gal 6⁸, Heb 7²⁷, etc.: see more particularly *Proleg.* p. 87 ff. (as against Deissmann *BS* p. 123 f.), and cf. Souter (*Lex. s.v.*) where the word is rendered "one's own," "belonging to one," "private," "personal," without any mention of a weaker meaning. Winer-Schmiedel *Gr.* § 22, 17, on the other hand, claims for the word both senses in the NT, and illustrates these in detail. It is probably impossible to draw the line strictly, so much depends on the special *nuance* of the context. Thus in the interesting papyrus in which proceedings are instituted for the recovery of a foundling child that had been put out to nurse, the defendant asserts that the foundling had died, and that the child now claimed was her own child—τὸ [ἴ]δῶν μου τέκνον (P Oxy I. 37¹¹—A.D. 49) (= *Selections*, p. 51). But when in P Goodsp Cairo 4⁸ (ii/B.C.) (= *Selections*, p. 25) Polycrates writes to a friend introducing one Glaucias—ἀπεστάλακαμεν πρὸς τὸν Γλαυκίαν, ὄντα ἡμῶν ἴδιον, κοινολογησόμενόν σοι, the meaning can be little more than "who is one of ourselves": cf. P Par 41¹¹ (B.C. 158) οὐ <ἐν> κατοχῇ ἰμὶ μετὰ τοῦ πρεσβυτέρου ἀδελφοῦ ἰδίου (= ἐμοῦ) Πτολεμαίου, P Tor I. 8²⁷ (B.C. 119) εἰς τὰς ἰδίας αὐτῶν (= εἰς τὰς ἐαυτῶν) μοικιοσθήνα (both cited by Mays *Gr.* p. 308). This last ex. illustrates the absolute use of ὁ ἴδιος as in Jn 1¹¹, 13¹, etc.: cf. also P Oxy XIV. 1680⁸ (iii/i/A.D.), where a son prays for his father—ὑγιαίνοντι (*l.*—τά) σε ἀπολαβεῖν ἐν τοῖς ἰδίῳ, "that we may receive you home in good health" (Edd.). On the principle of the ἴδια, involving a man's personal attachment to the house and soil of his birth, see Zalueta in Vinogradoff's *Oxford Studies in Social and Legal History* i. (1909), p. 42 ff., and cf. *Exp* VIII. iv. p. 487 ff., where Ramsay applies this principle in connexion with Lk 2³. In *Proleg.* p. 90 f. special attention is drawn to the use of ὁ ἴδιος in addressing near relations at the beginning of a letter. Thus in P Fay 110² (A.D. 94) Gemellus sends greeting Ἐπαγαθῶι τῷ ἰδίῳ, Epagathus being probably a nephew, and similarly in other letters of the same correspondence: when the son Sabinus is addressed, the words τῷ οἰείῳ (= τῷ υἱῷ) are always used, as *ib.* 113² (A.D. 100). If this were at all a normal use of ὁ ἴδιος it might add something to the case for translating Ac 20²⁸ τοῦ αἵματος τοῦ ἰδίου, "the blood of one who was His own" (Weiss, etc.).

For the adv. ἰδίᾳ (for form cf. Moulton *Gr.* ii. p. 84) = "privately," see PSI IV. 434¹² (B.C. 261-0) ἰδίᾳ συμφωνήσας πρὸς αὐτοῦς, and cf. *Michel* 392⁷ (ii/B.C.) καὶ κοινῆ τῆι πόλ[ει] καὶ καθ' ἰδίαν τοῖς ἐντυγχάνουσιν αὐτῶν. The phrase ἐκ τοῦ ἰδίου, "at one's own expense," is found in BGU IV. 1118³¹ (B.C. 22), and similarly ἐξ ἰδίων in *ib.* 1209¹¹ (B.C. 23).

Brugmann derives from **Fi*διος: cf. skr. *vī*, "en séparant" (Boisacq, p. 221). The adj. therefore implies "sequestered from the common stock." MGr ἴδιος and γίδιος: ὁ ἴδιος, "the same," "self": cf. ἰδιότητα, "identity."

ιδιώτης.

In *Syll* 847¹⁸ (Delphi—B.C. 185) the witnesses to a manumission are the priest, two representatives of the ἄρχοντες, and five ιδιώται, “private citizens”: cf. *ib.* 846⁸ (B.C. 197) and *OGIS* 90⁵² (B.C. 196) where again a distinction is drawn between ιερείς and οἱ ἄλλοι ιδιώται. In connexion with the difficult 1 Cor 14^{16, 23}, Thieme (p. 32) cites *Magn* 99²⁶ (beg. ii/B.C.) φερόμενον ὑπὸ τῶν [ι]διωτῶ[ν], where the word may have some reference to worship at the founding of a sanctuary in honour of Serapis, but the context is far from clear. In P Fay 19¹² (ii/A.D.) the Emperor Hadrian refers to his father's having died at the age of forty—ιδιώτης, “a private person,” and in P Oxy XII. 1409¹⁴ (A.D. 278) we read of overseers chosen—ἐξ ἀρχόντων ἢ καὶ ιδιωτῶν, “from magistrates or private persons”: cf. P Ryl II. 111(a)¹⁷ (census-return—c. A.D. 161) ιδιω(της) λαογ(ραφούμενος), “a private person paying poll-tax.” The adj. ιδιωτικός is similarly used with reference to a private bank—ιδιωτικὴ τράπεζα—in P Lond 1168²¹ (A.D. 18) (= III. p. 137), and in *ib.* 932⁸ (A.D. 211) (= III. p. 149) with reference to δάνεια ἤτοι ιδιωτικὰ ἢ δημόσια: cf. the Will, P Tebt II. 381¹⁸ (A.D. 123) (= *Selections*, p. 79), where Thaeis bequeaths her property to her daughter on condition that she discharges her private debts—διεσπύσει ὧν ἔαν φανῆ ἢ Θαῆσις ὀφίλουσα ιδιωτικῶν χρεῶν, and BGU V. 1210¹⁹ (c. A.D. 150) Παστοφόρο[ις] ἐξὸν ιδιωτικῶν ἐφέσθαι τάξων, “Pastophoren ist es erlaubt, nach Laienstellungen zu streben” (Ed.). See further Preisigke *Fachwörter*, p. 101. To the rare use of ιδιώτης to denote absence of military rank, a private, in P Hib I. 30²¹ (B.C. 300-271) and *ib.* 89⁷ (B.C. 239), we can now add P Hamb I. 26¹¹ (B.C. 215). In contrast to rhetoricians and philosophers, Epictetus describes himself as ιδιώτης (iii. 7. 1, *al.*): cf. 2 Cor 11⁸, and see Epict. iii. 9. 14 οὐδὲν ἦν ὁ Ἐπίκτητος, ἰσολοκίζεν, ἰβαρβάρειεν (cited by Heinrici *Litt. Char.* p. 2).

ιδού.

Moulton (*Proleg.* p. 11) has shown that the frequency with which ιδού (originally the imper. of εἰδόμεν and accented ιδού) is used by certain NT writers is due to the fact that they were accustomed to the constant use of an equivalent interjection in their own tongue: cf. Wellhausen *Eint.* p. 22. As showing, however, that the interjection was used in the Κοινή where no Hebraistic influence is predicable, we may cite P Oxy VII. 1066⁸ (iii/A.D.) εἰδ[ο]ὺν οὖν ἀπέστιλά σοι αὐτήν, with reference to the return of a file, *ib.* 1069¹¹ (very illiterate—iii/A.D.) εἰδού γάρ καὶ τὸ πορφύρειν μετὰ τῶν συν[ε]ργῶν κείντε, “see, the purple is put with the tools” (cf. I.⁶), *ib.* X. 1291⁷ (A.D. 30) οὐδεῖς μοι ἤνεγκεν ἐπιστολὴν περὶ ἄρτων, ἀλλ’ εὐθέως, ἢ (= εἰ) ἐπεμψας διὰ Κολλοῦθου ἐπιστολῆν, εἰδού ἀρτάβη σοι γίνεται, “no one has brought me a letter about the bread, but if you send a letter by Colluthus, an artaba will come to you immediately” (Edd.), *ib.* 1295³ (ii/iii A.D.) ιδού μὲν ἐγὼ οὐκ ἐμμησάμην σε τοῦ ἀπ(οσπ)ᾶν τὸν υἱόν μου, “see, I have not imitated you by taking away my son” (Edd.). A curious verbal parallel to Lk 13¹⁶ occurs in the Christian letter BGU III. 948⁸ (iv/v A.D.) γινώσκιν ἐ[θ]έλω τίς εἰπὲν σοι ὁ πραγματευ[τῆς] δ[τι] . . ἡ μήτηρ σου Κοφαῖνα ἀσθενεῖ, εἰδού, δέκα τρίς μῆνες: cf. P Oxy I. 131¹² (vi/vii A.D.) καὶ ιδού

τῶν ἕτη σήμερον ἀπ’ ὅτε ἀπέθανεν. For ιδού followed by a noun in the nom. without a finite verb, as in Lk 22³⁸, cf. an old Attic inscr. ιδού χελιδων, cited by Meisterhans *Gr.* p. 203, § 84, 2. See also Epict. iv. 11. 35 ιδού νέος ἀξιόπραστος, ιδού πρεσβύτης ἀξίος τοῦ ἐρᾶν καὶ ἀντερᾶσθαι (cited by Sharp *Epict.* p. 100). MGr ιδῶ, “here”: cf. the French *ici* from the popular Lat. *ecce hic*.

ιδρώς.

This word, which in the NT is confined to Lk 22⁴⁴ N* D (cf. Hobart, p. 82), may be illustrated from the magic P Lond 461⁶² (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι οὐ ἐστίν ὁ ἰδρῶς ὄμβρος ἐπιπέπτων ἐπὶ τὴν γῆν. In *ib.* 402 verso¹⁸ (ii/B.C.) (= II. p. 11) we read of ἰδρῶια παλ(αία), perhaps, as the editor suggests, “old sweaters”: the same word may be lurking in P Tebt I. 116³⁴ (late ii/B.C.) τι(μῆς) ἰδρωῶν βῶμ, and in P Goodsp Cairo 30^{11, 22} (A.D. 191-2) ἰδρωῶν ἄ, cf. Maysen *Gr.* p. 137. For the derived meaning see P Amh II. 40¹⁷ (ii/B.C.) μετὰ πολλοῦ ἰδρωῶτος, “by great exertions” (Edd.); cf. Lat. *multo sudore*. The verb, as in 4 Macc 3⁸, 6¹¹, Didache i. 6, occurs in P Oxy X. 1242⁵² (early iii/A.D.) ἢ τοῦ Σαράπιδος προτομή . . αἰφνιδιον ἰδρωσεν, “the bust of Sarapis suddenly sweated”: cf. Verg. *Georg.* i. 480 et maestum inlacrimat templis ebur aeraque sudant. MGr ἰδρος, ἰδρωτας, with the verb ἰδρωῶν or δρωῶν.

Ἱεζάβελ.

Schürer's suggestion (*Theol. Abhandlungen Weiszäcker gewidmet*, p. 39 ff.) that the Jezebel or Isabel of Rev 2²⁰ was the local prophetess of the shrine of Sambethe the Chaldean Sibyl at Thyatira (cf. *CIG* 3509), which led to Nestle's highly doubtful identification of the names Isabel and Sibyl (*Berl. Phil. Woch.* 1904, p. 764 ff.), has not been received with much favour (see e.g. Bousset and Moffatt *ad l.*). On the proposed etymologies of the Heb. name see *EB* 2457, and for form Zezabel see Souter *ad Rev* 2²⁰.

Ἱεράπολις.

Schürer in Hastings *DB* v. p. 94 cites three Jewish inscr. from *Alterthümer von Hierapolis* (in *Jahrbuch des deutschen Archäol. Instituts*, Ergänzungsheft iv.), pointing to the presence of a considerable Jewish community in Hierapolis—(1) No. 69 a tomb-inscr. closing with the threat: εἰ δὲ μή, ἀποτείσει τῷ λαῷ τὸν Ἰουδα[ῶ]ν προστε[λ]μου ὄν[ο]ματι δηνάρια χεῖλια, (2) No. 212 (= *Cagnat* IV. 834) another tomb-inscr. ending: εἰ δὲ ἔτι ἕτερος κηδεύσει, δώσει τῇ κατοικίᾳ τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων προστείμου (δηνάρια) . . καὶ τῷ ἐκζητήσαντι (δηνάρια) (δισχῆλια) ἀντίγραφον ἀπετέθη ἐν τῷ ἀρχίῳ τῶν Ἰουδαίων, and (3) No. 342 (= *C. and B.* ii. p. 545) an inscr. in memory of a certain Publius Aelius Glykon, who bequeathed to the managing body of purple-dyers (τῇ σεμνοτάτῃ προεδρίᾳ τῶν πορφυραβάφων) a capital sum, the interest of which was to be applied yearly ἐν τῇ ἑορτῇ τῶν Ἀζύμων to decorate his tomb. Cf. Ramsay *Exp* VI. v. p. 95 ff., and see the same writer's *C. and B.* ii. p. 679 ff. for Hieropolis as the local form of the city's name. On the separation into Ἱερα Πόλις in Col 4¹⁸ (cf. Ac 16¹³), see Moulton *Gr.* ii. § 61 (b).

ἱερατεία(-τία)

of the actual service of a priest (Lk 1⁹, Heb 7⁵) as distinguished from the more abstract ἱερωσύνη (1Heb 7¹¹ *at.*), may be illustrated from *Priene* 139⁷ (before B.C. 335) περὶ τῆς δίκης τῆς γενομένης περὶ τῆς ἱερατείας τοῦ Διός. The distinction, however, frequently disappears: cf. e.g. P Tebt II. 298¹¹ (A.D. 107-8) where certain priests pay 52 drachmae ὑπὲρ . . . τῆς ἱερατείας[s], *Syll* 601⁵ (iii/B.C.) ὁ πριάμ[ε]νο[s] [τῆ]ν ἱερατείαν τῆς Ἀρτέμιδος τῆς Περγαίας πα[ρέ]εται ἱερίαν ἀσπὴν κτλ., and *OGIS* 90⁵² (Rosetta stone—B.C. 196) καὶ καταχωρῆσαι εἰς πάντας τοὺς χρηματισμοὺς . . . [τῆ]ν ἱερατείαν αὐτοῦ, “and that his priesthood shall be entered upon all formal documents” (Mahaffy). See further *s.v.* ἱερωσύνη.

The adj. ἱερατικός is used of “priestly” descent in P Tebt II. 293¹³ (c. A.D. 187) ἐπιζητούντ[ι] σοι εἰ ἔστιν ἱερα-
τικὸὺ [γέ]νους, and in *ib.* 291⁴⁸ (A.D. 162) where a priest claims to be γένους ἱερατικ[ο]ῦ on the ground of his knowledge of hieratic and Egyptian writing^{41 ff.} ἀπ[ό]δεξι[ν] δούς τοῦ ἐπίστασθαι [ἱε]ρατικὰ [καὶ] Αἰγύπτια γράμ[μα]τ[α] εἰ ἔξ οἱ ἱερογραμματεῖς προήγενκα βιβλίου ἱερατικῆς.

ἱεράτευμα.

No ex. of this subst. has yet been found outside Biblical and ecclesiastical Greek, but cf. *OGIS* 51¹¹ (iii/B.C.) ἐκτενῶς αὐτὸν συνεπιδοῦς εἰς τὸ συναῖξσθαι τὸ τεχνίτευμα, where τεχνίτευμα seems to be used in the same collective sense of a “body” of artificers, as ἱεράτευμα of a “body” of priests in 1 Pet 2⁹: in *ib.*⁵ Hort *ad l.* gives good reason for preferring the meaning “act or office of priesthood.” His whole note on this group of words should be consulted.

ἱερατεύω.

Early evidence for this word from the inscr. is afforded by *OGIS* 90⁵¹ (Rosetta stone—B.C. 196) τῶν θεῶν ὧν ἱερατεύ-
σουσιν, *Magu* 178⁶ (ii/B.C.) ἱεραῖαν Ἀρτέμιδος Λευκοφρυ-
νηῆς ἱερατεύσασαν, *Priene* 177 (ii/B.C.) Ἀθνήπολις Κυνδίου ἱερατεύου (for the form cf. Thumb *Hellen.* p. 68) Διονύσων, etc. The writers of the LXX and Luke (1⁸) were, therefore, only applying to the rites of the Jewish religion a term already current in the pagan world: see further Deissmann *BS* p. 215 f., *Anz Subsilia*, p. 370 f., Thieme, p. 15, Rouffiac *Recherches*, p. 66 f., and Poland *Vereinswesen*, p. 347 n². The only example we can cite from the papyri is P Giss I. 11¹⁰ (A.D. 118) ὥστε εἱερατεύειν τοῦ χειρισμοῦ τῶν κυβερ-
νητ(ῶν), where see the editor's note: the gen., which is similar to that after ἐπιμελοῦμαι, κήδομαι, ἐπιστατῶ, etc., is sometimes varied by the *dat. commodi* as in *Priene* 177 (*supra*).

ἱερεύς.

It is unnecessary to illustrate at length this very common word, but reference may be made to the complaint in BGU I. 16 (A.D. 159-60) (= *Selections*, p. 83 f.) which five presbyter-priests (οἱ εἰς πρεσβύτεροι ἱερεῖς) lodge against a brother-priest (συνιερέυς) “of letting his hair grow too long and of wearing woollen garments”—ὡς κομῶντος [καὶ] χρω[μ]ένου ἐρεαῖς ἐσθήσεσι. On the popular use of ἱερεύς to designate a bishop or presbyter in Christian inscr. of iv/A.D.

see Ramsay *Luke*, p. 387, and for the fem. ἱερεία = “wife of a *hiererus*” see *ib.* p. 365. This last is found joined with ἱερίσσα in P Lond 880⁷ (B.C. 113) (= III. p. 8), *at.* For the verb ἱερώ cf. *Chrest.* I. 72⁹ (A.D. 234) μηδένα δὲ τῶν ἱερέων ἢ ἱερωμένων ἐγκαταλειπέναι τὰς [θη]ρησιαίας, where, however, the meaning is far from clear: see Wilcken's note. See also the interesting libellus of a heathen ἱερεῖα in *Chrest.* I. 125 (A.D. 250).

ἱερόθυτος.

For this late word (for the class. ἱερεία θεόθυτα) see the citation from *Syll* 653 *s.v.* δερμάτινος. We hear of ἱερό-
θύται, “sacrificing priests,” in connexion with the cere-
monial at marriages, e.g. in P Fay 22⁸ (i/A.D.): see further Schubart *Archiv* v. p. 77 ff. For ἱεροποιός, “a sacrificial magistrate,” cf. P Oxy XIV. 1664²⁰ (iii/A.D.) with the editors' note.

ἱερόν.

In P Tebt I. 59¹¹ (B.C. 99) a certain Posidonius writes to the priests at Tebtunis assuring them of his good will—διὰ τὸ ἄνωθεν φοβεῖσθαι καὶ σεβασθαι τὸ ἱερόν, “because of old I have revered and worshipped the temple.” The reference, as the editors point out, is to the temple of Soknebtunis, the principal temple at Tebtunis; on other ἑλάσσονα or δεύτερα ἱερά, see their introduction to *ib.* 88 (B.C. 115-4) (= *Chrest.* I. 67), a list of no fewer than thirteen shrines belonging to the village of Kerkeosiris. Many shrines in Egypt were privately owned, cf. *ib.* 14¹⁸ note. For a convenient list of epithets applied to ἱερά, see Otto *Priester* ii. p. 373, and for a ἱερός οἶκος at Priene, used for mystic rites, see Rouffiac *Recherches*, p. 62: at the entrance was the inscr.—

Εἰσῖναι εἰς [τὸ]
ἱερόν ἀγνόν ἐ[ν]
ἐσθῆτι λευκ[ῆ]ι.

It may be convenient to reproduce here in full the famous inscr., discovered in 1871, warning Gentiles against penetrating into the inner courts of the Temple at Jerusalem:—*OGIS* 598 (i/A.D.) μηθένα ἄλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου (“within the screen and enclosure surrounding the sanctuary”) ὅς δ' ἂν ληφθῆ, εἰαυτῶι αἰτίος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον: see also *s.v.* ἄλλογενής and Deissmann *LAE* p. 74 ff.

ἱεροπρεπής.

The meaning which Souter (*Lex. s.v.*) gives to this adj. (not found in Attic writers) in its only occurrence in the NT (Tit 2⁹: cf. 4 Macc 9²⁵, 11²⁰) “like those employed in sacred service,” is supported by Dibelius (*HZNT ad l.*), who cites an inscr. from Foucart *Associations religieuses*, p. 240, No. 66³.¹³ ἱεροπρεπῶς καὶ φιλοδόξως of certain religious functions: cf. also *Michel* 163²¹ (Delos—B.C. 148-7) τὰς θυσίας . . . καλῶς καὶ ἱεροπρεπῶ[s] συνετέλεσεν, *Priene* 109²¹⁶ (c. B.C. 120) προεπόμπησεν . . . ἱεροπρεπῶς. For the adj. see Dio Cass. lvi. 46, and for ἱερόδουλος see *s.v.* δουλεύω, and cf. P Hib I. 35⁵ (c. B.C. 250) οἱ λοιποὶ ἱερόδουλοι διατελοῦ[ν]μεν τοὺς φόρους εὐτακτοῦντες εἰς τὸ ἱερόν, with the editors' note.

ἱερός.

This adj., which remains unchanged in MGr, is very common in the inscr. with reference to heathen temples, sacred revenues, and sacrificial and other rites. With the use in 2 Tim 3¹⁵ we may compare the νόμοι ἱεροὶ καὶ ἀράϊ by which the temple of Jupiter at Magnesia was protected against harm: see *Magn* 105⁵² (ii/A.D.) as cited by Thieme p. 36. See also *s.vv.* βίβλος and γράμμα, and for the protection afforded by the "sacred" area see *s.v.* βωμός, and the note on PSI V. 515¹⁵. The βῆμα of the Prefect of Egypt is described in P Hamb I. 4⁸ (A.D. 87) as ἱερώτατον: cf. P Lond 358¹⁹ (c. A.D. 150) (= II. p. 172), and BGU II. 613¹⁹ (time of Anton. Pius). See also P Oxy IX. 1211¹ (ii/A.D.) τὰ πρὸς τὴν θυσίαν τοῦ ἱερώτατου Νείλου. The adj. is found in the title of an athletic club in P Lond 1178¹⁸ (A.D. 194) (= III. p. 217, *Selections*, p. 99) ἡ ἱερά ξυστική περιπολιτιστική . . . σύνοδος, "the Worshipful Gymnastic Club of Nomads." For ἱερά νόσος = "epilepsy" cf. P Oxy I. 94¹¹ (A.D. 83), 95¹⁹ (A.D. 129) and the other passages collected by Modica *Introduzioni*, p. 146. The word is used in the address of a Christian letter, P Oxy XII. 1492¹ (iii/iv A.D.) χα[ῖ]ρε, ἱερ[ε]ὺς υἱέ, also *ib. verso* and 1592⁷.

ἱεροσόλυμα.

This Greek neut. plur. form of the Hebrew Ἱερουσαλήμ is found in the important P Leid W^{xiii}.18 (ii/iii A.D.) τὸ μέγα (ὄνομα) τὸ ἐν Ἱεροσολύμοις. It lies outside our purpose to discuss the usage of the two forms in the NT, but, as showing that a real distinction was present to the minds of Lk and Paul, reference may be made to Harnack *Acts*, p. 76 ff., Ramsay, *Expt* VII. iii. pp. 110 ff., 414 f., and Bartlet, *Expt* xiii. p. 157 f. But see *contra* the elaborate paper by Schütz in *ZNTW* xi. (1910) p. 169 ff. WH (*Int.* p. 13) refuse the rough breathing as due to a "false association with ἱερός," but cf. Moulton *Gr.* ii. p. 101. The fem. πᾶσα Ἱεροσόλυμα, as in Mt 2⁸, cf. Tobit 14⁴ B, is found in *Pelagia-Legenden*, p. 14¹⁴. Have we here an anticipation of the MGr indeclinable πᾶσα? queries Blass-Debrunner, § 56, 3.

ἱεροσυλέω

is used in its literal sense of robbing temples in *Syll* 237⁸, 10 (end of iii/B.C.) ἐξήλεξαν τοὺς ἱεροσυληκότας . . . καὶ τὰ ἄλλα ἃ αὐτοὶ ἐκτεμέν[οι] ἦσαν οἱ ἱεροσυλήσαντες ἱερά ἐγένοντο τῷ θεῷ, with reference to those who had stolen part of the Phocians' ἀνάθεμα at Delphi. Cf. also Pseudo-Heraclitus *Ep.* 7, p. 64 (Bernays) φῶλους φαρμακεύσαντες, ἱεροσυλήσαντες. It is probable, however, that the word, which is here used with special reference to Ephesus, should be understood in the wider sense of "doing sacrilege," as in the RV margin of Rom 2²², the only place where it occurs in the NT: see, in addition to the commentators on this passage, *ZNTW* ix. p. 167 and *s.v.* ἱερόσυλος.

ἱερόσυλος.

The wider sense, which we have seen the corresponding verb has in Rom 2²² (see *s.v.* ἱεροσυλέω), also attaches to ἱερόσυλος in Ac 19²⁷ (cf. 2 Macc 4⁴²), where Ramsay (*Hastings' DB* i. p. 441) understands οὐτε ἱερόσυλος οὐτε βλασφημοῦντας τὴν θεάν as implying "guilty neither in act

nor in language of disrespect to the established religion of our city": see further *CRE* 5 p. 260, and Lightfoot *Essays on Supernatural Religion*, p. 299 f., who cites an inscr. found in this very temple of Ephesus, though of a later date than the passage in Acts,—ἔστω ἱεροσυλία καὶ ἀσέβεια, "let it be regarded as sacrilege and impiety" (*Wood Inscr.* vi. I, p. 14). Other exx. of the adj. from the inscr. are *Syll* 523⁴⁹ (iii/B.C.) ὁ δὲ εὐ[π]ασ ἡ [πρ]ήξ[α]ς τι παρὰ τόνδε τὸν νόμον . . . ἔστω ἱερόσυλος, *ib.* 602⁸ (iv/iii B.C.) ἦν δέ τις [τὴν στήλην] ἀφαν[ίζ]η ἢ τὰ γράμματα, πασχέτω ὡς ἱερόσυλος, and *ib.* 680¹⁰ (Rom.). The new Menander shows several exx. of ἱερόσυλε used in abuse with a general sense (cf. "horse-thief"): e.g. *Menandrea*, p. 60³³³ ἱερ[ό]συλε παῖ, p. 38³²⁴ ἱερόσυλε γραῦ.

ἱεροουργέω

should receive the full force of "sacrifice" in Rom 15¹⁸, the only place where it occurs in the NT: cf. Field *Notes*, p. 165 and SH *ad l.* The subst. is used in the wider sense of "a sacred function" in P Tebt II. 293²⁰ (c. A.D. 187) a report on an application for circumcision—διὰ [τ]ὸ μὴ δύνασθαι τὰς ἱε[ρο]ουργίας ἐκτελεῖν εἰ μὴ τοῦτ[ο] γενήσεται, *ib.* 294²⁴ (A.D. 146) ἵνα καὶ αἱ ὀφιλ[ο]ύσαι ἱεροουργαί τῶν σε φιλοῦντων θεῶν ἐπιτελώνται: cf. also P Par 69^{E.14} (A.D. 233) συν[η]θῶν ἱεροουργῶν Δι[ε] . . . γε[ι]νομένων. In *Syll* 644³ (end of iii/B.C.) reference is made τοῖς ἱεροουργοῖς τῆς Ἀθηνᾶς τῆς Ἰτωνίας, who are described by Dittenberger as "collegium eorum qui sacris Minervae Itoniae intererant."

ἱεροουσαλήμη.

See *s.v.* Ἱεροσόλυμα.

ἱερωσύνη.

The older form of this word was ἱερωσύνη (from ἱερεῖς), e.g. *OGIS* 56²³ (B.C. 237) τὴν ἱερωσύνην τῶν Εὐεργετῶν θεῶν, see Dittenberger's note and cf. *Mayser Gr.* pp. 15, 154. For ἱερωσύνη = "the priestly office," as in Heb 7¹¹ cf. *Priene* 174² (ii/B.C.) ἐπὶ τοῖσδε πολιοῦμεν τὴν ἱερωσύνην τοῦ Διονυσίου τοῦ Φλέου, *ib.* 205² (iii/A.D.) ἔλαχε τὴν ἱερωσύν[η]ν Ἀναξίδημος Ἀπολλων[ίου], *Michel* 704¹⁵ (ii/B.C.) ἐπρίατο τὴν ἱερωσύνην Τίμ[αι]ος, *ib.* 977¹³ (B.C. 298-7) τὴν ἱερωσύνην ἀξίως ἱερώσατο τοῦ θεοῦ, *ib.* 981⁷ (B.C. 219-8) καλῶς καὶ εὐσεβῶς τὴν ἱερωσύνην ἐξήγαγεν. See also *s.v.* ἱερατεία, and for the abstract suffix—σύνη see *s.v.* ἀγαθωσύνη.

Ἰησοῦς.

As showing that the name Ἰησοῦς, the Greek form of the Hebrew Joshua, was widely spread amongst the Jews both before and after the beginning of the Christian era, we may cite such passages as P Oxy IV. 816, the fragment of an account written before the end of i/B.C., where Ἰσ[α]δῶρον καὶ Ἰησοῦς occurs; P Lond 1119a² (a census-return—A.D. 105) (= III. p. 25) τῆς Ἰησοῦτος μητρ[ός] Τη[ε] ; and an ostrakon of A.D. 103-4 registering the poll-tax of a Jew described as Σαμβαθῶ(ν) ὁ καὶ Ἰησοῦς Παπίου (*Archiv* vi. p. 220: cf. *Meyer Ostr.* p. 150 with Deissmann's note). In the magical P Par 574¹²³³ (iii/A.D.) (= *Selections*, p. 113) Ἰησοῦς πι Χριστὸς πῖ ἅγιος ν πνεῦμα, "Jesus the Christ, the holy one, the spirit," is invoked to drive the demon out

f a man ; and later in the same papyrus, ³⁰¹⁹ L, an exorcism begins—*ὀρκίζω σε κατὰ τοῦ θύ τῶν Ἑβραίων Ἰησοῦ Ἰαβα*· *Ἰαη*· *Αβραωθ*, where Deissmann thinks that the name *Jesu* can hardly be part of the original formula. "It was probably inserted by some pagan: no Christian, still less a Jew, would have called Jesus 'the god of the Hebrews'" (*LAE* p. 256, n. 4). On the declension of Ἰησοῦς, see Moulton *Proleg.*, p. 49, and on the use of the art. before Ἰησοῦς, see von Soden *Schriften des NT* I. 2, p. 1406 f. The omission by so many scribes of the name Ἰησοῦν before *Βαραββάν* in Mt 27¹⁶ f. can doubtless be explained on the ground brought forward by Origen, "ut ne nomen Jesu conveniat alicui iniquorum." And the same reason probably lies at the root of the variants for *Βαριρσοῦς* in Ac 13⁴ (see Wendt in Meyer's *Kommentar*⁸ ad I. as cited by Deissmann *Urgeschichte*, p. 24). On the possibility that in Ac 17¹⁸ the Athenians thought that Paul was proclaiming a new god of healing, Ἰησοῦς, see an interesting note by Mr. A. B. Cook in Chase *Credibility of the Acts*, p. 205, where it is suggested that there may have been some confusion with Isis, whose name was later derived from Hebr. *iasa* = "salvavit" (Roscher, *Lex. d. Mythologie*, II. i. 522. 42). "She bore the title *σώτειρα* (*ibid.* 46), and was credited with the discovery of the drug *ἀθανασία* (Diod. i. 25)." It should be noted, however, that the explanatory clause in Ac 17¹⁸ is omitted by D: cf. Ramsay *Paul*, p. 242. On the contractions IC, ΠHC, in MSS., as a sign of sanctity, see Traube *Nomina Sacra*, p. 113 ff., and on the Lat. forms *Ihesus*—*Ihesus*, see a note by Nestle in *ZNTW* ix. (1908), p. 248 ff. Reference may also be made to Deissmann's monograph *Die neuestamentliche Formel "in Christo Jesu"*, Marburg, 1892.

ικανός.

P Petr II. 20^{ii.7} (B.C. 252) *καὶ ταῦτα ἱκανοῦ τινος πλήθους* [ἐπιπλεπωκότος ἀπὸ τε τοῦ ἀγοραστοῦ καὶ τοῦ φορικοῦ, "and this when a large quantity of market and tax wheat has come in" (Ed.), P Lille I. 3⁷⁶ (after B.C. 241) *ικανὰ πλήθη*, "des sommes considérables" (Ed.), P Tebt I. 24⁸ (B.C. 117) *ικανὰ κεφάλαια*, *ib.* 29¹² (c. B.C. 110) *ικανῆς φορολογίας*, and *Michel* 308¹⁶ (first half ii/B.C.) *ικανὰ τινα λυσιτελῆ περιεπέσκειν*, *Cagnat* IV. 914⁵ (A.D. 74) *ἱκανὸν ἀ[ρ]γύριον*. With reference to *time* cf. P Par 15²² (B.C. 120) *ἐφ' ἱκανὸν χρόνον*, P Tor I. 11¹⁵ (B.C. 117) *ἐφ' ἱκανὰς ἡμέρας*. For the word of persons see P Oxy XIV. 1672¹⁶ (i/A.D.) *ἐπιγνοὺς [οὖν] τὸν παρὰ σοὶ ἀέρα ἱκανὸς ἔσῃ* *περὶ πάντων*, and for its absolute use, as in Ac 12¹⁸, 1 Cor 11³⁰, see *Chrest.* I. 11B Fr. (a)¹⁰ (B.C. 123) *εἰς τ[ῆ]ν πόλιν ἐπιβαλόντες μ[ετὰ τῶν] ἱκανῶν καὶ ἱ[ππ]ῶν* [these two words are inserted above the line] *περικάθισαν ἡμῶν τὸ φρούριον*: cf. P Tebt I. 41¹³ (c. B.C. 119) *ικανῶν ἡμῶν*, "many of us" (Edd.), and P Oxy I. 44⁸ (late i/A.D.) *ὡς ἱκανὰ βλαπτομένων*, "on the plea that they had incurred sufficient loss already" (Edd.). The neut. *ικανόν* is common = "bail," "security," e.g. P Oxy II. 294²³ (A.D. 22) *ἐὰν μὴ τι πῖσωσι τὸν ἀρχιστάτορα δοῦν[αι] ἱκανὸν ἕως ἐπὶ διαλογισμόν*, "unless indeed they persuade the chief usher to give security for them until the session" (Edd.), BGU II. 530³⁸ (i/A.D.) (= *Selections*, p. 62) *ἀπαιτῖται ὑπὸ τῶν πρακτόρων ἱκανόν* "security is demanded by the tax-gatherers," P Ryl II. 77³⁰ (A.D. 192) *κελεύσατε ὃ ξῆδικα ἱκανὸν ἀνεθῆναι*, "order the bail which I provided to be released" (Edd.), P Strass I.

41⁶¹ (A.D. 250) *Ἄντ[ω]ν[ί]νος* ῥήτωρ εἶπεν· "Ἰκανὸν διδόασιν." Ἐρμανοῦβις εἶπεν· "Ἰκανὰ [παρ]ασχέτωσαν": cf. also the new verb *ικανοδοτέω* = *satis do* in P Oxy II. 259²⁹ (A.D. 23) and *ικανοδότης* in BGU IV. 1189⁹ (about the end of i/B.C.). For *τὸ ἱκανὸν ποιεῖν*, as in Mk 15¹⁶, cf. BGU IV. 1141¹³ (B.C. 114) *εἰάν σοι Ἐρως τὸ ἱκανὸν ποιῆση γράψον μοι*, P Giss I. 40^{1.5} (A.D. 212) *τὸ ἱκανὸν ποι[εῖν]*, and for *τὸ ἱκανὸν λαμβάνειν*, as in Ac 17⁹, cf. *OGIS* 484⁵⁰ (ii/A.D.) *τὸ ἱκανὸν πρὸ κρίσ[εως] λα[μ]βάνεσθαι*, *ib.* 629¹⁰¹ (ii/A.D.) *οὕτως τ]ὸ ἱκανὸν λαμβανέτω*. On the Latinisms involved in these phrases see *Proleg.* p. 20 f. The thought of "sufficient in ability," as in 2 Cor 2¹⁸, is seen in P Tebt I. 37¹⁶ (B.C. 73) *ἐγὼ οὖν περισπώμενος* (cf. Lk 10⁴⁰) *περὶ ἀναγκαίων γέγραφέ σοι ἵνα ἱκανὸς γένη*, "therefore, as I am occupied with urgent business, I have written to you so that you may undertake the matter" (Edd.). MGr *ικανός*, "ready," "able." For the adverb see P Petr III. 53⁽ⁱⁱ⁾³ (iii/B.C.) *κἀγὼ δ' ἱκανῶς εἶχον*, "I am myself well enough," P Oxy VIII. 1088⁵⁵ (medical prescription—early i/A.D.) *ἄλλο ἐνεργές ἱκανῶς*, "another, tolerably strong," P Tebt II. 411⁶ (ii/A.D.) *ὁ γὰρ κράτιστος ἐπιστράτηγος ἱκανὸς σε ἐπέζητησε*, "for his highness the epistrategus has made several inquiries for you" (Edd.).

ικανόω.

P Tebt I. 20⁸ (B.C. 113) *ἐὰν λογάρια ἀπαιτῶνται ἱκανοθῆναι σε μέχρι τοῦ με παραγενέ[σθαι]*, "if accounts are demanded consider that you have full powers until my arrival" (Edd.). See also Anz *Subsidia*, p. 353.

ικετηρία.

With the use of this word in Heb 5⁷ cf. P Tebt II. 326³ (c. A.D. 266) *ὑπὲρ θυγατρὸς ὀρφανῆς καὶ καταδεοῦς τῆν ἡλικίαν, δέσποτα ἡγμένων, ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω*, "on behalf of my orphan daughter who is under age, my lord praefect, I make this supplication and take refuge in your power" (Edd.), P Oxy I. 71^{1.3} (A.D. 303) *τὴν ἱκ[ετ]ηρίαν προσάγω εὐέλπεις ὦν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν*, "I make my petition to you with full confidence that I shall obtain justice from your highness" (Edd.), *Syll* 666³ (ii/B.C.) *ὑπὲρ ὧν ὁ ἱερεὺς τῆς Ἰσίου ἔθετο τὴν ἱκετηρίαν ἐν τῇ βουλῇ κτλ.* For a similar use of *ικετέα* (cf. Sir 32^{14a}) cf. P Petr II. 19 (1a)² (iii/B.C.) *μετὰ δέησεως καὶ ἱκετέας*, P Par 39⁹ (B.C. 161) *δέομαι ὑμῶν μεθ' ἱκετέας*: see also *ib.* 68 C.²⁰ (ii/A.D.) *ἱκεσίλους σοὶ χεῖρας*.

ικμιάς.

For the medical usage of this word, which in the NT is confined to Lk 8⁶, see Hobart p. 57 f., but contrast Cadbury *Dictionary*, p. 43, where it is shown that the word occurs in LXX, Joseph, Plut., Luc., and is, therefore, in no way the sole property of medical writers.

Ἰκόνιον.

The old controversy as to whether during the Roman period Iconium belonged to Phrygia or Lycaonia may now be said to have been settled by the discovery of inscriptional evidence showing that during ii-iii/A.D. the inhabitants used the old non-literary Phrygian tongue: see especially Ramsay

Recent Discovery, p. 65 ff. According to Ramsay (p. 75) the Phrygian form of the city name was probably *Kaonia*. This was hellenized to *Konion* and modified to Ἰκόνιον or Εἰκόνιον "to suggest a connexion with εἰκών, an image, giving rise to a legend about a sacred statue in the city." See also Blass *Gr.* p. 8.

ἰλαρός.

BGU I. 332¹² (ii/iii A.D.) ἰλαρά εἰμι περὶ τῆς σωτηρίας ἡμῶν, P Giss I. 22⁹ (time of Trajan) τῆς εὐσεβείας μου ἀ[να]μμβανούσης σε ἀπρόσ[κοπ]ον καὶ ἰλαρώτατον. Nageli (p. 65 f.) has shown that in the magic papyri ἰλαρός is used practically = the cognate ἴλεως, which appears in Homer as ἴλα[F]ος, e.g. P Lond 46¹⁶ (iv/A.D.) (= I. p. 78) δεῖρο μάκαρ μνήμης τελεσίφρονος υἱὲ μέγιστε σὴ μορφῇ ἰλαρός τε φάνθι ἰλαρός τ' ἐπιτεῖλον ἀνθρώπων ὅσιω μορφῇ τ' ἰλαρὸν ἐπιτεῖλον ἐμοὶ τῷ δεῖνα ὄφρα τε μαντοσύναις ταῖς σαῖς ἀρεταῖσι λάβοιμι, P Leid W^{xiv}.¹⁰ (ii/iii A.D.) ἔλθε μοι πρόθυμος, ἰλαρός, ἀπήμαντος, and, in accordance further with LXX usage, he finds a similar meaning in 2 Cor 9⁷, where the adj. seems to have the force of "gracious," "friendly." In P Leid Xⁱⁱⁱ.¹² (iii/iv A.D.) it is used of the bright colour of gold which has been cast into a furnace. A new literary reference is provided by P Oxy XI. 1380¹²⁷ (early ii/A.D.), where a ἰλαρά ὄψις is ascribed to Isis. In *Preisigke* 5510 Ἰλαρά is a proper name.

ἰλαρότης.

For the form ἰλαρία see *Preisigke* 991⁶ (A.D. 290) μετὰ πάσης χαρᾶς καὶ ἰλαρίας: cf. Vett. Val. p. 3²⁷ γέλωτα, ἰλαρίαν, κόσμον.

ἰλάσκομαι.

For this verb = "render propitious to oneself" c. acc. of the person, as in classical Greek, see *Syll* 641^{5ff.} (end of iii/B.C.) ἔχρησεν ὁ θεὸς ἔσεσθαι λῴϊον καὶ ἄμεινον αὐτοῖς ἰλασκομένοις καὶ τιμῶσιν . . . Δία Πατρώϊον καὶ Ἀπόλλωνα . . . τιμᾶν δὲ καὶ ἰλάσκεσθαι καὶ Ἀγαθὸν Δαίμονα Ποσειδωνίον καὶ Γοργίδος, and *Michel* 1211⁶ (i/B.C.?) ὁ θεὸς ἐκολάσето τὸν Ἐρμογένην καὶ εἰλάσето τὸν θεόν, καὶ ἀπὸ νῦν εὐδοξεῖ: cf. Menander Ἐπιτρέποντες 558 τοῦτον (θεὸν) ἰλάσκου ποῶν | μηδὲν ἄποπον μηδ' ἀμαθές. A similar use of the compound ἐξιλάσκομαι, which extends to the LXX (*Gen* 32²⁰ (Jacob and Esau), *Zech* 7³ (God)): cf. Thackeray *Gr.* i. p. 270), is seen in Menander *Fragm.* p. 164, No. 544⁶ καὶ τὴν θεὸν | ἐξιλάσαντο τῷ ταπεινούσθαι σφόδρα. Both in the LXX (e.g. *Ps* 78(79)⁹) and NT (*Lk* 18¹³) ἰλάσκομαι is found in the pass. c. dat. = "be propitious," "be merciful," while the striking use of the verb c. acc. of the thing for which propitiation is made in Heb 2¹⁷ ἰλάσκεσθαι τὰς ἀμαρτίας can be illustrated from the use of the compound not only in such LXX passages as *Sir* 3^{3 al.}, but in an inscr. belonging to the Imperial period found near Sunium, where in the directions for a sanctuary in honour of the god Mên Tyrannus, the words occur:—δς ἀν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτίαν ὀφ(ε)ιλέτω Μηνὶ Τυράν- νῳ, ἣν οὐ μὴ δύνηται ἐξελάσασθαι (*Syll* 633^{14ff.}: cf. Deissmann *BS*, p. 225). This last ex. from a profane source should perhaps make us careful in not pressing too far the theological implications which are sometimes found in the

grammatical constructions of the verb in Biblical Greek (cf. e.g. Westcott *Exp. of St. John*, p. 83 ff.). According to Boisacq (p. 373) ἰλάσκομαι derives from a reduplicated form *σι—σλά—σκομαι, as ἴλεως represents *σι—σλά—Fos.

ἰλασμός.

On the formation of this and similar substantives in —μός, see Hatzidakis *Eiul.* p. 179 f.

ἰλαστήριος.

The meaning of ἰλαστήριον in the important passage Rom 3²⁶ has recently been fully discussed by Deissmann in *BS* p. 124 ff. and *ZNTW* iv. (1903) p. 193 ff., where he comes to the conclusion that the word must be understood not as a *term. techn.* for the Πῦξξ or *cover* (of the ark of the covenant), but as an adj. = "of use for propitiation," on the analogy of such word-formations as σωτήριον or χαριστήριον with reference to votive offerings. And in support of this view, he is able to appeal, not only as Lightfoot had already done (*Notes on Epistles of St. Paul*, p. 271), to such a passage as Dion Chrys. *Or.* xi. p. 355 ed. Reiske: καταλείψειν γὰρ αὐτοὺς ἀνάθημα κάλλιστον καὶ μέγιστον τῇ Ἀθηνῆ καὶ ἐπιγράψειν ἰλαστήριον Ἀχαιοὶ τῇ Ἀθηνῆ τῇ Ἰλιάδι, but to two interesting exx. of the word from the inscr. of Cos. The first, *Cos* 81, is found on a votive-gift which the people of Cos erected as a ἰλαστήριον for the welfare of the Emperor Augustus—ὁ δᾶμος ὑπὲρ (τ)ᾶς Αὐτοκράτορος Καίσαρος, θεοῦ υἱοῦ, Σεβαστοῦ σωτηρίας θεοῖς ἰλαστήριον. The second, *Cos* 347, which also belongs to the Imperial period, runs—ὁ δᾶμος ὁ Ἀλεντιῶν Σε]βασ[τ]ῶ Διὶ Σ[τ]ρατῖω ἰλαστήριον, δαμαρχέοντος Γαίου Νωρβανοῦ Μοσχ[ων]ος φι]λοκαίσαρος. Nor is this all, but, as he points out, the adjectival use of ἰλαστήριος is now definitely established by the fragment of a philosophical work concerning the gods, P Fay 337^{1.3ff.} (ii/A.D.) τοῖς θεοῖς εἰλαστη[ρί]οις (for form cf. εἰλαστήριον Rom 3²⁶B*D*) θυσίας ἀξιω[θ]ῆ[?]ντες ἐπιτελείσθαι: cf. 4 *Mac* 17²² διὰ . . . τοῦ ἰλαστηρίου θανάτου, where, however, some MSS. read διὰ τοῦ ἰλαστηρίου τοῦ θανάτου αὐτῶν (see S11, p. 88). The theological consequences of the above interpretation cannot be discussed here, but reference may be made, in addition to the commentators, to an art. by C. Bruston in *ZNTW* vii. (1906), p. 77 ff. It should be added, however, that, whatever view is taken of Rom 3²⁶, in Heb 9⁶, the only other place where the word occurs in the NT, ἰλαστήριον must mean "place of propitiation" or "mercy-seat," as in the LXX of the Pentateuch.

ἴλεως.

With Heb 8¹² cf. P Par 51²⁴ (B.C. 160) (= *Selections*, p. 20) ἔλθε μοι, θεᾶ θεῶν, εἴλεως γινομένη, ἐπάκουσόν μου, ἐλέησον τὰς Διδύμας, and similarly Leid Uⁱⁱ.¹⁹ (ii/B.C.). See also *OGIS* 383²²⁶ (mid i/B.C.) ἐγὼ πατρώους ἅπαντας θεοὺς . . . εἴλεως εἰς πᾶσαν χάριν εὐχομαι διαμένειν,²¹³ παρὰ τῆς ἐμῆς εὐχῆς ἴλεως δαίμονας καὶ θεοὺς πάντας ἐχέτω. For the phrase in Mt 16²² (cf. LXX *Gen* 43²³, 2 *Kings* 20²⁰, 1 *Chr* 11¹⁹) see *Cagnat* I. 107¹⁰ Ἰλέως σοι, ἀλύπι, and *OGIS* 721¹⁰ (iv/A.D.) (= *Letronne* 221) ἴλεως ἡμῖν Πλάτων καὶ ἐνταῦθα, with the other exx. in *Proleg.* p. 240, where the deprecatory meaning is compared with our vernacular expression, "Mercy on us!"

Ἰλλυρικόν.

For what was understood by "Illyricum" in the Imperial age see SH on Rom 15¹⁹, and cf. W. Weber *Untersuchungen zur Geschichte des Kaisers Hadrianus*, Leipzig, 1907, p. 55.

ἱμάς.

P Petr II. 25 (d)² (iii/B.C.) εἰς ἱμάντας ἐλαίου, a receipt for oil for greasing straps, P Oxy X. 1294⁷ (ii/iii A.D.) ἱμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.). An edict of iv/A.D., P Oxy IX. 1186³, directed against the use of the whip (ἱμάντες) in the punishment of free men, has—τὸ τὴν διὰ τῶν ἱμάντων ληταρι[.]ων ἐπιχωρίας οὕτω καλουμένων αἰκείαν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλικῆν τύχην εἰληχότων ἀνιάρῳν, "subjection to the punishment of scourging, called in the native speech . . ., is even for those of servile estate lamentable" (Ed.): cf. Ac 22²⁵ (KV marg. "for the thongs"). In *Syll* 537⁵⁵ (2nd half iv/B.C.) ἐπιθεῖς ἱμάντας πλάτος ἡμποδοῦ the reference is to "asserer horizontali positura canteris impositi" (Ed.): cf. *ib.* 587⁶⁴ (B.C. 329–8). A good illustration of Mk 1⁷ is afforded by Menander *Fragm.* p. 33, No. 109² ὑποδοῦμενος τὸν ἱμάντα γὰρ τῆς δεξιᾶς | ἐμβάδος ἀπέρρηξ(α).

ἱματίζω.

"Found neither in LXX nor in prof. auth.," says Grimm. But P Lond 24¹⁴ (B.C. 163) (= I. p. 32) τοῦτ[ο] ἐπιτελέσασα ἱματιεὶ αὐτήν, BGU IV. 1125⁸ (B.C. 13) ἐμοῦ τρέφοντος καὶ ἱματίζοντος αὐτόν, P Tebt II. 385¹⁵ (A.D. 117) Ἡρώνος ἱματίζοντος τὸν παῖδα, P Ryl II. 153²¹ (A.D. 138–61) ἱματίζειν τὸν προγεγραμμένον μου υἱόν, and many exx. of the active = "to provide clothing for," will dispel any idea that Mark (5¹⁵) coined this word. Cf. also P Oxy II. 275¹⁴ (A.D. 66) (= *Selections*, p. 56) τοῦ παιδὸς τρεφόμενου καὶ ἱματισζομένου (ἰ. ἱματιεῖ) ἐπὶ τὸν ὄλον χρόνον ὑπὸ τοῦ πατρὸς, in a contract of apprenticeship, and similarly *ib.* III. 489^{9,17} (A.D. 117), P Lips Inv. No. 598¹⁸ (deed of adoption—A.D. 381) (= *Archiv* iii. p. 174) ὄνπερ θρέψω καὶ ἱματίζω (ἰ.-ίσω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον.

ἱμάτιον.

The plural is used = "garments" generally, as in Mk 5³⁰, in the marriage contract P Ryl II. 154⁸ (A.D. 66) ἱμα[τίω]ν σ[τ]ολά[ς] δύο, λευκὴ μία [ναρ]κ[ι]σίνη μία, καὶ πάλλ[ι]α πέντε, "in raiment two robes, one white, one narcissus, and five mantles" (Edd.): cf. PSI I. 94¹⁶ (ii/A.D.) μὴ ἀγωνία δὲ περὶ τῶν ἱματίων. In P Lille I. 6⁹ (iii/B.C.) the ἱμάτιον is distinguished from the inner χιτῶν in the account of a robbery—ἐξέδυσαν χιτῶνα ἄξιον (δραχμᾶς) ὃ, ἱμάτιον τριβᾶκον ("smooth," "fine") ἄξιον (δραχμᾶς) ὃ: cf. P Par 59⁴ (B.C. 160) πέπρακα τὸ ὀθόνιον (δραχμῶν) φ̄ καὶ τὸ εἰμάτιον (δραχμῶν) π̄π. The weaving of the χιτῶνιον and ἱμάτιον is mentioned in P Lond 429^{38,41} (c. A.D. 350) (= II. p. 315) "probably a religious ceremony," according to the editor, "like the weaving of the peplos at Athens." Other exx. of the word are P Petr II. 32 (1)¹⁸ ἱμάτια Αἰγύπτια, P Fay 12¹⁹ (c. B.C. 103) ἐξέδυσαν ὃ περ[ι]εβελήμην ἱμάτιον, "they stripped me of the garment I was wearing," *ib.* 109⁶ (early i/A.D.) εἰάν σε δη (ἰ. δέη) τὸ εἰμάτιόν σου θειναί ἐνέχυρον, "even if you have to pawn your cloak" (Edd.), and of the diminutive, P Par 10²² (B.C. 145) ἱμάτιον καὶ ἱματί-

διον παιδαρίου. In P Amh II. 76¹⁴ (ii/iii A.D.) we hear of a ἱματισπώλης: cf. *Preisigke* 756 (ii/iii A.D.). Εἰμάτιον, quoted twice above, is the (Ionic) diminutive of ἱμα: the Attic ἱμάτιον is due to itacism and perpetuates a vulgarism (Boisacq, p. 375).

ἱματισμός.

For the Hellenistic usage of this word = "clothing" generally, as in Lk 7²⁵, Ac 20³³ see P Hib I. 54¹⁶ (c. B.C. 245) ἐχέτω δὲ καὶ ἱματισμὸν ὡς ἀσπειότατον, "and let him wear as fine clothes as possible" (Edd.), the contract P Tebt II. 384¹⁹ (A.D. 10) προφ[ή]ης καὶ ἱματισμοῦ καὶ λογογραφίας, "keep and clothing and poll-tax," and the will *ib.* 381¹⁹ (A.D. 123) (= *Selections*, p. 78) σκευή καὶ ἐνδομενίαν καὶ ἱματισμὸν, "utensils and household-stock and clothing." P Ryl II. 189² (A.D. 128) is a receipt issued by the "receivers of public clothing" to certain weavers for the delivery of tunics and cloaks for the guards—δημοσ(ο)ῦ ἱματισμοῦ κουστωδιῶν. The word is used of a bride's "trousseau," "dowry," as in Tobit 10¹⁰ &, in P Eleph I⁴ (B.C. 311–0) (= *Selections*, p. 2) προσφερομένην ἱματισμὸν καὶ κόσμον (δραχμᾶς) α, "the bride bringing clothing and adornment to the value of 1000 drachmae": cf. BGU IV. 1101¹⁰ (B.C. 13) χορη(γεῖν) αὐτὸ(ν) τῆ Διονυσ(αι) τὰ δέοντα πάντα καὶ τὸν ἱματισμὸν. This spelling with ἱμα- is frequent in the inscr. e.g. *Syll* 939⁶ πορφύρε[ο]ν ἱματισμὸν: it is, as Dittenberger remarks *ad l.*, "origini vocis accommodator." See also *s.v.* ἱμάτιον *ad fin.*

ἱμείρω.

For this verb which is read in the TR of I Th 2⁸ (but see Milligan *ad l.*) we may cite Bacchylides i. 62 ἴσον ὃ τ' ἀφνεὸς ἱμείρει μεγάλων ὃ τε μείων παυροτέρων, "the rich man yearns for great things, as the poorer for less" (Jebb).

ἵνα.

The use of this conjunction is very widely extended in the Kouή, nor is it always easy to determine the exact shade of meaning to be attached to it, but the following exx. may give an idea of its varied uses. (1) For the original meaning of *purpose*, "in order that," we may cite P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν ἐν οἷς εἶ, καὶ μὴ ἀγωνιῶμεν, "write to us yourself that we may know how you are circumstanced, and not be anxious," P Oxy IV. 742⁶ (B.C. 2) θ[έ]ς αὐτὰς εἰς τόπον ἀσφαλῶς ἵνα τῆ ἀναβάσει αὐτὰς ἀξωμεν, "put them (bundles of reeds) in a safe place in order that we may take them on the journey up" (Edd.), and *ib.* VI. 939¹⁹ (Christian letter—iv/A.D.) ἔτερα σε γράμματα ἐπικαταλαβεῖν ἐσπούδασα διὰ Εὐφροσύνου ἵνα σε εἰθυμότερον καταστήσω, "I am anxious that you should receive another letter by Euphrosynus, in order that I may make you more cheerful" (Edd.). Interesting exx. of ἵνα c. opt. in this same sense are afforded by *ib.* II. 237^{iv,12} (A.D. 186) ἵνα τῷ Ἀσκληπιάδῃ ἀποδιδόναι δυνηθῆην, and somewhat later by P Leid W^{xxv,29} (ii/iii A.D.) ἵν' εὐδοῦν ἄρτι μοι εἴη, "ut facilius via iam mihi sit" (Ed.). "ἵνα c. fut. ind., as not infrequently in the NT (Jn 7⁸, I Cor 9¹⁸, I Pet 3¹, Rev 22¹⁴ *al.*), is illustrated by P Oxy VII. 1068⁵ (iii/A.D.) ἔγραψα τῷ κυρίῳ μου Κληματίῳ τῷ ἀρχερί (ἰ. ἀρχιερεῖ) εἵνα μοι πλοῖον διαπέμψεται, followed, however,

by ἵνα δυηθῶ τὸ σωματίον κατενεκνίεν ἐν Ἀλεξανδρίαν: cf. also *ib.*¹⁹ παρακαλῶ οὖν, κύριέ μου, ὑπάρξει (ἰ. ὑπάρξει) αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς, ἵνα μοι μαρτυρήσουσιν ἀνελάθοντες, "I urge you, my lord, to supply them with the marks of your good will, that on their return they may testify of it to me" (Ed.). It is possible that we have an instance of ἵνα with the pres. ind., as in Gal 4¹⁷, in P Lond 971¹² (iii/iv A.D.) (= III. p. 129) ἵν' . . . βοηθοῦσιν, but the reading is uncertain. See also BGU IV. 1081³ cited below. (2) After verbs of saying, wishing, commanding, ἵνα frequently denotes *purpose* rather than *purpose*: see e.g. P Lond 42³² (B.C. 168) (= I. p. 31, *Selections*, p. 11) χαριεὶ δὲ καὶ τοῦ σώματος ἐπιμε[λ]όμενος, ἵν' ὑγιαίνης, "pray take care of yourself that you may be in health," P Fay 112⁶ (A.D. 99) ἐπιτινάσας τὸν ζευγηλάτην ἵνα ἐκάσ[τη]ς ἡμέρας τῷ ἔργον ἀποδοῦ (ἰ.-αῖ), "urge the driver to do his proper work every day" (Edd.), BGU III. 843¹¹ (illiterate—i/ii A.D.) Ἰρηκα τῷ υ[ί]ῳ σου, ἵνα σοι πέμψῃ (ἰ. πέμψη) κειθών[ισ]ν, and as showing how readily transition is made from one usage to another, the soldier's letter P Meyer 20⁴⁴f. (1st half iii/A.D.) εἶπε τῇ ἱερίσῃ (ἰ.-ῆ) τοῦ ἱεροῦ τῶν Ἑρμωνθιτῶν, ἵνα ἐκεῖ πέμψω τὰς ἐπιστολάς, ἐπὶ (ἰ. ἐπέ) εὐσήμαντά ἐστιν, "tell the priestess of the temple of the Hermonthites, that I am sending my letters there, since she is well known," which is immediately followed by—δήλωσόν μοι οὖν, εἰ ἐνετεῖλω αὐτῇ, ἵνα σοι ἐκεῖ πέμψω τὰς ἐπιστολάς, "let me know, therefore, if you have so charged her, in order that I may send my letters to you there." Attempts have been made to trace this construction to Latin influence, but, as Moulton (*Proleg.* 208 f.) has shown, "the usage was deeply rooted in the vernacular, in fields which Latin cannot have touched to the extent which so far-reaching a change involves." Amongst other passages he cites P Oxy IV. 744¹³ (B.C. 1) (= *Selections*, p. 33) ἐρωτῶ σε οὖν ἵνα μὴ ἀγωνιάσῃς, "I urge you therefore not to worry" (Edd.), P Gen I. 7¹⁶ (i/A.D.) ἔγραψα . . . ἵνα [σ]οὶ μὲν αἰ προσήκουσαι τάξ[εις] φυλαχθῶσι, BGU II. 625⁹ (ii/iii A.D.) ἐδήλωσα Δονγέινω, ἵνα ἐπιμ[έ]σῃ (ἰ. ἐτοιμάσῃ) πάντα, and P Oxy I. 121⁴ (iii/A.D.) εἶπά σοι περὶ τῶν δύο ἀκάνθων εἰνα δώσωσιν ἡμῖν αὐτά. (3) Related to this is ἵνα c. snbj. with "I pray," or some such phrase understood—P Tebt II. 408¹⁷ (A.D. 3) καὶ σὺ δὲ περὶ ὧν βούλε[ι] γράφε, τὰ δ' ἄλλα ἕν' ὑ(γιαίνης), "and do you too write about anything you wish for, and for the rest take care of your health" (Edd.), P Ryl II. 230⁹ (A.D. 40) μὴ [ο]ὐν ἄλλως ποιή[σ]ῃς μὴ ἵνα δόξωμέν σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.), BGU IV. 1079²⁰ (A.D. 41) (= *Selections*, p. 40) πολλοὺς δανιστὰς ἔχομεν μὴ ἵνα ἀναστατώσῃς ἡμᾶς, "we have many creditors: do not drive us out," P Fay 112¹² (A.D. 99) ἐπέχον τῷ δακτυλιστῇ Ζωίλῳ καὶ ἵνα αὐτὸν μὴ δωσωπῆσῃς, "give heed to the measurer (?) Zoilus: don't look askance at him" (Edd.), and BGU I. 48¹⁸ (ii/iii A.D.) εἰν ἀναβῆς τῇ ἑορτῇ, ἵνα ὁμόσε γενώμεθα: cf. Mk 5²³, 1 Cor 7²⁹, 2 Cor 8⁷, Eph 5³³, *al.*, and MGr νὰ πῆς, "say!" (4) For ἵνα to express a *consequence*, as in Rom 11¹¹ (where see the note by SH), Gal 5¹⁷ *al.*, cf. P Lond 964¹³ (ii/iii A.D.) (= III. p. 212) λαβὼν κοτύλας τ[έ]σρας φακῶν ἵνα ἀρκέσῃ] ἡμῖν, and such a passage as Epict. iv. 8. 21 εἰ δ' οὐτῶ κωφὸς εἶ καὶ τυφλός, ἵνα μηδὲ τὸν Ἡφαιστον ὑπολαμβάνῃς καλὸν χαλκία, "but if thou art so deaf and blind that thou dost

not suppose even Hephaestus to be a good smith" (Sharp *Epict.* p. 95). See also the long list of exx. in Jannaris *Gr.* §§ 1758, 1951. (5) With Jn 8⁵⁶ *al.*, where the ἵνα clause is practically equivalent to a complementary inf., cf. BGU IV. 1081³ (ii/iii A.D.) Εὐκαίρου εὐρῶν τοῦ πρὸς σὲ ἐρχομένου (gen. for acc. and part. for inf.) ἐχάρην, ἵνα σὲ ἀσπάξομαι, "I was glad to have the opportunity of greeting you." (6) For ἵνα τί; (*ut quid?*), "why?" "wherefore?" as in Mt 9⁴ *al.*, we may again cite Epictetus—i. 29. 31 ἵνα τί; οὐ γὰρ ἀρκεῖ . . . : "why? is it not sufficient?" (Sharp *Epict.* p. 8). "Ἰνα, not followed by a verb, is found = "where" in the Attic inscr., e.g. IG II. 667¹⁴ (B.C. 385) ἵνα ἡ Νίκη, ἵνα [τ]ὰ καμπύλα φύλλα κτλ.: see Meisterhans *Gr.* p. 251. Useful tables by Mr. Scott showing the different constructions of ἵνα in the NT will be found in Robertson *Gr.*³ pp. 1388, 1400, 1402 f., 1413.

Ἰόπιη.

According to Winer-Schmiedel *Gr.* p. 56 f. the spelling Ἰόπιη of the NT MSS. and of 1 Mace is supported only by a few coins. The grammarians and others declare for Ἰόπη: cf. IG III. 2498 Ἰοπίτης.

ἰός.

Syll 587²¹⁰ (B.C. 329) σίδηρος καταβεβρωμένος ὑπὸ τοῦ ἰοῦ illustrates the special sense of "rust," found in Jas 5³: cf. *ib.* 139¹⁵ (iii/B.C.) ὅπως δὲ καθαρὸς [L]οῦ ἔσται ὁ ἀνδρίας . . . ἐπιμελεῖσθαι τοὺς ἀγορανόμους. The more general sense is seen in P Tebt II. 273¹⁶ (ii/iii A.D.) εἰλοῦ Κυπρί[ου] (δραχμῆ) ᾧ, similarly ⁸⁷, in medical prescriptions for the eyes.

As against Grimm's "very uncert. deriv." the word is obviously cognate with the Latin *vinus* (Zend *viś-*, *vīśa-*, skr. *vīśam*: see Boisacq, p. 379).

Ἰουδαία.

In P Ryl II. 189⁵, a badly spelled receipt for "public clothing" of A.D. 128, we read of five cloaks ἰς τρατιωτικᾶς (ἰ. στρατ-) χρεῖας τῶν ἐν τῇ Ἰουδαίᾳ (ἰ. Ἰουδ-) στρατευομένων, "for the needs of the soldiers serving in Judaea." For Judaea in its wider sense = "all Palestine," see Abbott *Fourfold Gospel*, p. 210 n.³

Ἰουδαϊκός.

Durham (*Menander*, p. 27) cites an interesting passage from Cleomedes, a mathematician of ii/A.D., criticizing Epicurus for his frequent use of nouns formed with the suffix —μα. After giving exx. he continues—ὦν τὰ μὲν ἐκ χαμαιτυπειῶν ἂν τις εἶναι φήσῃ, . . . τὰ δὲ ἀπὸ μέσης τῆς προσευχῆς καὶ τῶν ἐπ' αὐλαῖς (αὐταῖς M, edd.; conl. Ziegler) προσαιτούντων, Ἰουδαϊκά τινα καὶ παρακεχαργμένα καὶ κατὰ πολὺ τῶν ἐρεπῶν ταπεινότερα.

Ἰουδαϊκῶς.

On the irregular aspiration οὐχ Ἰουδαϊκῶς in Gal 2¹⁴ (N³ ACP 17 37) see *Proleg.* p. 244, and add WH *App.*² p. 313 f. as supporting Lightfoot's view *ad l.* Cf. also Moulton *Gr.* ii. p. 100.

Ἰουδαῖος.

There is abundant evidence from our sources of the large part which Jews played in Egypt, a special district (ἄμφοδος) or Ghetto being assigned to them in such towns as Alexandria, Oxyrhynchus, and Apollinopolis Magna. Many questions are thereby raised into which we cannot enter here, but one or two citations of a general kind may be of interest. Thus from Apollinopolis Magna from late Ptolemaic times we have the two following dedicatory inscrr.: Εὐλογοῖ τὸν θεὸν Πτολεμαῖος Διονυσίου Ἰουδαῖος, and Θεοῦ εὐλογία. Θεόδοτος Δωρίωνος Ἰουδαῖος σωθεὶς ἐκ [Τρω]γο[υ]δ[ι]ν[τῶν] (Lepsius *Denkmäler*, XII. Taf. 11 Nr. 136, 144 cited in Meyer *Ostraca*, p. 149). On the other hand, *CIG* 3418 οἱ ποτὲ Ἰουδαῖοι seems to point to Jews converted from Judaism to heathenism. The earliest known reference to the Jews as money-lenders (cf. Wilcken *Archiv* iv. p. 567) occurs in a private letter to a man in money difficulties, BGU IV. 1079²⁵ (A.D. 41) (= *Selections*, p. 40) ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων, "like everybody else, you too must beware of the Jews." P Oxy IX. 1189⁹ (c. A.D. 117) is a letter of a strategus relating to a schedule of "property which belonged to the Jews"—τῶν τοῖς [Ἰουδαίοις] ὑπαρξάντων. The editor thinks that "it is highly probable that the papyrus belongs to the period of the great Jewish outbreak which occurred in the previous year, and was not ended until after the accession of Hadrian." With this may be compared the interesting fragments of an Alexandrian papyrus, edited by Wilcken under the title "Ein Aktenstück zum jüdischen Kriege" (*Hermes* xxvii. (1892), p. 464 ff.), in which, in an audience before the Emperor Trajan, the Jews complain that the Egyptian Prefect, M. Rutilius Lupus, has mockingly ordered their "king" of the carnival to be brought before him—i. 5 ff. προάγειν αὐ[τ]οὺς [ἐ]κέλευε χλευάζων τὸν [ἀ]πὸ [σ]τηκῆνης καὶ ἐκ μείμου (l. μίμου) βασιλέα: cf. Jn 10³, and for a somewhat different explanation of the circumstances see Reinach *Revue des Études Juives* xxvii. (1893), p. 70 ff., and *Textes relatifs au Judaïsme* (1895), p. 218 ff.

Ἰούδας

is found with a gen. Ἰούδου in a sepulchral inscr. of i/A.D. —*Preisigke* 722 Ἰούδας Ἰούδου, ὡς ἔτων τρίκοντα. For the NT usage, see Moulton *Gr.* ii. § 60 (6).

Ἰουλία

is a very common name amongst the slaves of the Imperial household, e.g. *CIL* VI. 20416 D.M. | IVLIAE NEREI · F · | CLAVDIAE. See *SI* p. 427 on the bearing of this on Rom 16⁵, and cf. Milligan *Documents*, p. 183.

Ἰουλιᾶς.

The name has not yet been found elsewhere than in Rom 16⁷, but is probably a contracted form of *Iulianus*, which is common in the inscrr., e.g. *CIL* III. 4020: see Lietzmann *ad Rom* l.c. (*HZNT*). Souter (*Lex. s.v.*) treats the name as feminine, Ἰουλιᾶ, as in AV; similarly, Moulton *Gr.* ii. § 63.

ἱππεύς

denoting one of a body of "mercenary cavalry" in the Ptolemaic army occurs in P Lille I. 10¹ (iii/B.C.) τῶν

μισθοφόρων ἱππέων, and cf. *ib.* 14⁴ (B.C. 243-2) γέγραφεν . . . τετελευτηκέναι τῶν περὶ Φαρβαῖθα καταμεμετρημένων μισθοφόρων ἱππέων ἐπιλ(άρχη)ν Θεόδωρον, P Hal I. 15⁵ (iii/B.C.) *al.* See also P Tebt II. 382¹⁸ (B.C. 30—A.D. 1) Ἡρακλῆς Ἀκουσίλαου Μα[κε]δῶν τῶν κατοίκ[ω]ν ἱππέω(ν), "Herakles son of Acusilaus, a Macedonian belonging to the catocic cavalry," P Oxy I. 43 *recto*^{iv}.¹⁵ (military accounts—A.D. 295) διαδεδωκάς μοι τοῖς γεννηοτάτοις ἱππέυσι ἐκ διαφόρων κοφίνους ἀνώννας εἴκοσι.

ἱππικός.

In BGU II. 447¹³ (A.D. 173-4) there is a reference to a certain Valerius Aphrodisius—στρατιώτου) σπειρης ἄ [ἱ]ππ[ικ]ῆς, "soldier in the first cavalry regiment." The words τῆ]ν ἱππικὴν, inserted above the line in P Petr III. 34(a)⁵, may, according to the editor, mean "the stable." Other exx. of the adj. are P Oxy III. 482¹⁸ (A.D. 109) ἐν ἱππικῷ σταθμῷ, "in cavalry barracks," *ib.* 506²¹ (A.D. 143) ἱππικῷ κλήρου, "a horseman's holding," and *ib.* IV. 741¹¹ (ii/A.D.) ἱππικὸν ἄ, apparently with reference to a σανδάλιον, "strap," "belt."

ἵππος.

In P Petr I. 11¹⁰ a cavalry officer bequeaths to a friend—τὸν ἵππον καὶ τὰ ὄπλα: cf. *ib.* 12¹⁰. See also P Tebt I. 208 (B.C. 95) πορείοις καὶ ἵππο[ι]ς εἰς Τ]εβτύνιν, and BGU II. 665ⁱⁱⁱ.¹¹ (i/A.D.) ἀηδῶς δὲ ἔσχον περὶ τοῦ ἵππου. A horse is included in the salutations of P Oxy XIV. 177²² (late iii/A.D.) ἄσπασαι πολλὰ τὴν ἀγαθὴν σου σύμβιον καὶ Ἰουλιαν καὶ τὸν ἵππον καὶ Τ[ίβ]εριν. For the fem. = "mare" see P Grenf I. 43⁵ (ii/B.C.) τὴν ἵππον, PSI IV. 377⁸ (B.C. 250-49) τὰς ἵππους ἢ ἐπιτόκουσ παρῆξ: but cf. *ib.* I. 39⁵ (A.D. 148) τυγχάνω ἡγορακεῖν ἵπον (l. ἵππον) θήλειαν παρὰ Διοσκύρου, and P Fay 301 (A.D. 167), a contract for the sale of two horses—θηλείας σιτοχρόου (="of the colour of ripe wheat"). See Mayser *Gr.* p. 261, and on the use of horses in Egypt see P Hamb I. p. 31.

ἰρις.

This subst. in its derived sense of the white iris plant, from whose aromatic root the orris-root of commerce is produced, occurs in P Tebt II. 414¹¹ (ii/A.D.) ἐὰν κομφῶς σχῶ (cf. Jn 4⁵²) πέμψω [τ]ῆ θυγατρὶ σου κοτύλην ἰρις (l. ἱρεως), "if my health is good I will send a cotype of orris-root for your daughter" (Edd.).

Ἰσαάκ.

See *s.v.* Ἰακώβ, and cf. the sepulchral inscr. *Preisigke* 2034¹¹ ἀνάπανσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσαάκ καὶ Ἰακώβ, similarly *ib.* 3901¹². In P Amh II. 143⁶ (iv/A.D.) the writer exclaims—ἔπιπον γὰρ τῷ Ἰσαάκ, δι κέρμα, καὶ λέγι, οὐκ ἔχω, "I said to Isaac, 'I want money,' and he said 'I have none'" (Edd.). For other exx. of the spelling Ἰσαάκ (as frequently in Cod. Sin.) see *BS* p. 189, and add gen. Ἰσαάκης in BGU III. 715ⁱⁱ.⁹ (A.D. 101-2). For a form Εἰσαάκ, see *Preisigke* 1156 εὐχὴ Ἰουλιανου, Εἰσαάκ, Ἀββιβου εὐλογητοῦ.

ισάγγελος,

which in Biblical Greek is confined to Lk 20³⁶, is found in the Christian epitaph *Kaibel* 542⁶ f.—

ὡς νῦν ἔμοιγε τῆς ἰσαγ[γέλου] τύχης
ἐχθρῶν ποτ' εἰ τις ἐπι[γε]λὼν ἀβρύνεται.

For the formation of the compound we may compare ἰσθόεις from *Syll* 202²⁸, 289⁴, ἰσοβασιλεύς from P Ryl II. 62¹⁵ (iii/A.D.), and ἰσουράνιος (not in LS) from a metrical epithet of the Ptolemaic age in the Gizeh Museum *BCH* xx. (1896), p. 191¹⁰ συγγενική(ν) τε φερῶν δόξαν ἰσουρανίαν (written ἰσουρ- in *BCH*). See also *s.v.* ἰσότημος, and cf. MGr ἰσόβαρος.

Ἰσκαριώτης,

a Graecized form of the Markan Ἰσκαριώθ, which Dalman (*Words*, p. 51 f.) regards as equivalent to the Heb. יִשְׁכַּרְיֹוֹתָי, though he thinks it surprising that it should not have been translated. For the form cf. Ἰστοβος = יִשְׁכַּרְיֹוֹתָי (Jos. *Antt.* vii. 6. 1).

ἴσος.

In BGU II. 646⁸ (A.D. 193) ἵνα πάντες ἰδιήτα[ι] (ἰ. εἰδήτε) καὶ ταῖς ἴσαις ἡμέραις ἑορτάση[ται]. (ἰ. ἑορτάσητε) Wilcken (*Chrest.* I. p. 570) understands the reference to be not to the same calendar-days, but to the same length of time, viz. 15 days as stated later in the document. For the meaning "equal" in quality, cf. P Strass I. 32¹⁴ (A.D. 261) ζυγὸν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδεύτερον αὐτῶν παράσχες, τὸν ἴσον σεαυτῶ ποιήσας εἰς τὰ παρά σοι ἔργα. The neut. is common as a subst. = "copy," e.g. P Lond 1222⁵ (A.D. 138) (= III. p. 126), a letter enclosing a copy of a rescript, and requesting that another copy should be given to a certain woman—τὸ ἴσον δι' ὑπηρέτου μεταδοθῆναι τ[ῆ] διὰ [σ]ου δηλ[ο]υμένην Θεμουβαριῶν, and similarly P Tebt II. 301²¹ (A.D. 190) ἔσχον τούτου [τὸ ἴ]σον ἄχρι ἐξετάσεως, "I have received a copy of this [a notice of death] for investigation." For τὰ ἴσα, as in Lk 6³⁴, cf. P Ryl II. 65⁷ (B.C. 67?) εἰς τὸ βασιλικὸν τὰ ἴσα, "the same sum to the Treasury," and for ἴσα used adverbially (as in Phil 2⁹, cf. Job 11¹², 30¹⁹), see the curious nursery alphabet P Tebt II. 278³³ (early i/A.D.)—

ἴσα οὕτω ἦρκε,
κάλλιστον ἱμάτιν,

"just so he stole it, my lovely garment." This usage survives in MGr ἴσ(ι)α μέ (i.e. μετά), "till," "up to" (*Thumb Handb.* p. 111). Cf. also the adverbial phrase ἐξ ἴσου, as in P Fay 34¹⁴ (A.D. 161) κατὰ μῆνα τὸ αἰροῦν ἐξ ἴσου, "in equal monthly instalments" (*Edd.*), *ib.* 93¹⁷ (A.D. 161), *al.*, and ἐπ' ἴση καὶ ὁμοίη, "upon equal and similar terms," as in *Syll* 162²⁷ (end of iv/B.C.). The difficult phrase ἴσος πλήρης in P Goodsp Cairo 28⁴ (ii/A.D.) with reference to a boat's lading is discussed by Wilcken *Archiv* iii. p. 116. As regards derivation ἴσος < *Fιτο-Fos, from the root of εἶδος (Boisacq, p. 383). On ἴσος see *Thumb Hellen.* p. 64. MGr ἴσιος.

ἰσότης.

The sense of "fairness," "fair dealing," into which this word passes in Col 4¹, may be illustrated by Menander *Μονοστ.* 259 ἰσότητα τίμα καὶ πλεονέκτει μηδένα. See also Vett. Val. p. 332³⁴ ἰσότητας ποιεῖν, and for the verb ἰσώω in its literal sense cf. P Oxy XIV. 1674⁷ (ii/A.D.) καὶ ἰσοθήτω τὸ πᾶν τοῦ κεχωσμένου, "and let the whole of the bank be levelled."

ἰσότημος.

Field (*Notes*, p. 240) has shown that the emphatic idea in this word is *equality*, and hence that in 2 Pet 1¹, the only place where it occurs in the NT, it means "equal," "equally privileged," a faith which puts the readers of the letter on an equality with the Apostles. In support of this rendering we may refer to *OGIS* 234²⁵ (B.C. 223-187) Ἀπόλλωνος Ἰσοτίμου, where the unusual epithet brings out, as the editor remarks, that this god was not of less honour than Zeus Chrysaoreus, mentioned just before, and to *ib.* 544³³ (ii/A.D.), where a man is described as ἰσόντᾳ τε δικα- [ἴ]ως καὶ ἰσοτείμως, the adverb showing "merita hominis virtutesque non minores esse honoribus quibus afficiatur": cf. also P Ryl II. 253 (B.C. 143-2) Ἀπολλοδώρ[ω]ι τῶν ἰσ[ο]τίμων τοῖς π[ρ]ώτοις φίλοις, *Chrest.* I. 13¹⁰ (A.D. 34-5), and for the force of compounds with ἰσο—such expressions as P Lond 1200¹⁰ (B.C. 192 or 168) (= I. p. 3) χαλκοῦ ἰσονόμου, "copper at par," and P Hawara 65¹⁹ (= *Archiv* v. p. 382) ἀρρωστίαν ἰσοθάνατο(ν) [ἐ]ξήγητλησα, "I have endured a sickness like death."

ἰσόψυχος.

For the form of this very rare word, found in the NT only in Phil 2²⁰, where it is perhaps a play upon words with the preceding εὐψυχῶ (Dibelius *HZNT ad l.*), cf. ἰσόψηφος as discussed *s.v.* ἀριθμὸς *ad fin.*, and the note on ἰσότημος.

Ἰσραηλείτης.

Prof. Kirsopp Lake in his monumental edition of the *Codex Sinaiticus Petropolitanus* (Oxford, 1911) has pointed out (p. xi.) that in eight of the nine places where Ἰσραηλείτης occurs in the NT the Cod. Sinaiticus spells it ΙΣΔΡΑΗΛΕΙΤΗΣ, while in the Cod. Vaticanus it appears in the form ΙΣΤΡΑΗΛΕΙΤΗΣ. WH has used this fact to support their theory of a Western provenance for one or both of these MSS., but, as Lake goes on to show, their argument has lost its force through the discovery of the same spelling in Egypt. He cites by way of example for Ἰσραήλ the great magical P Par 574, and for Ἰσδραήλ a Jewish inscr. published in *Bull. Soc. Alex.* xi. (1909), p. 326 (= *Preisigke* 617 Ἰσδραήλ): add P Lond 46¹¹ (iv/A.D.) (= I. p. 68) Ἰσραήλ.

ἴστημι (ἰστώνω)

= "fix," "agree upon," is common in financial transactions, as in BGU IV. 1131⁴⁴ (B.C. 13) ἐφ' ἧ ἐστάμεθα τιμῆ, *ib.* II. 456¹³ (A.D. 348) τιμῆς τῆς [ἰσ]ταμένης καὶ συμφωνημένης, P Tebt II. 385¹⁷ (A.D. 117) ἀπὸ τῶν ἐσταμένων . . . δραχμῶν τεσσαρ[ά]κοντα ἔξ, "out of the 46 dr. agreed upon," PSI IV. 287¹⁷ (A.D. 377) μηδὲ κοιλῆν (ἰ. κοιλῆναι, "to be deficient in") τὸν σταθέντα μισθόν. In Mt 26¹⁵ the 1st aor. act. denotes actual weighing or paying, (cf. *Field Notes*, p. 19 f.), as in *ib.* 442¹² (iii/B.C.) ὅτε ἡμελλον στήσαι τοὺς ἀμφίταπους (cf. Prov 7⁶), "when I was about to weigh the rugs," and the late P Iand 20⁷ (vi/vii A.D.) Σ]ερήνη, στήσον τὸ χρυσίον Ποσόμπος. For the meaning "set up," as in [Ἰ]ν δ⁸, Ac 1²³, *al.*, see P Fay 20⁴² τούτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν γενέσθω ἐπιμελῆς εἰς τὸ δημόσιον μάλιστα ἰστών[αι] σύνοπτα τοῖς ἀναγιγνώσκουσιν, "let the rulers of

the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.): cf. P Leid W^{xl}. 9^{ff}. (ii/iii A.D.) τοὺς ἀστέρας ἰστάς, καὶ τῷ φωτὶ τῷ ἐνθέῳ κτίζων τῶν κόσμων ἐν ᾧ δὲ ἕστησας τὰ πάντα. The verb is used metaphorically in P Rein 44³³ (A.D. 104) περὶ μὲν γὰρ τῶν τῆς μητροφᾶς οὐσίας προσδῶν . . οὐδὲν ἠδυνήθησαν στήσαι, "regarding the revenues of the maternal fortune I was unable to establish anything," and in the passive in BGU I. 140¹⁹ (time of Hadrian) δι' ὧν τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθὲν φιλανθρωπότερον ἐρμηνεύω: cf. P Gen I. 7⁸ (i/A.D.) (= *Chrest.* I. p. 103) αἱ μὲν οὖν πρ[οσ]ήκουσαι αὐτῷ τάξεις φυλαχ[θ]ήτωσαν ὥσπερ οἱ πρὸ ἐμοῦ ἕστησαν κατὰ τὸ ἐξ ἀρχῆς ἔθος, P Lips Inv. 266⁸ (ii/A.D.) (= *Archiv* v. p. 245) τοῦ κυρ[τ]ίου ἡμῶν Ἀδριανοῦ Καί[σ]αρος ὁμοίαι ταῖς ἄλλαις εὐεργεσίαις στήσαντος τὴν βασιλικὴν . . γῆν . . γεωργεῖσθαι, and *Syll* 426²³ (ii/B.C. *ad mit.*) μ[ε]τὰ τῶν ἀρχόντων τῶν στα[θ]έντων ἐν Στήρι (cf. Mt 12²⁵). The verb passes into the meaning "stop" in P Oxy VIII. 1088²¹ (early i/A.D.), a medical receipt—αἶμα ἀπὸ μυκτῆρων στήσαι, "to stop nose-bleeding." For the form ἰστώνω (Rom 3¹), which is found from i/B.C., cf. *Syll* 732²⁶ (B.C. 36–5) ἀφλαργύτως ἰστανόμενος ἤστιασεν τοὺς ἑρανιστάς: see also *s.v.* παριστάνω. MGr σταίνω, στήνω (trans.): στένω (trans.): στέκω (intrans.), cf. perf. ἕστηκα.

ἱστορέω.

The only NT sense of this word = "visit" (Gal 1¹⁶) is paralleled in the interesting scrap of a traveller's letter P Lond S54⁵ (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) ἵνα τὰς χε[ί]ροπ[ο]ιή[σ]τους τέχνας ἱστορήσωσι: cf. 10 εὔτομα (i. εὔστομα) ἱστέρη[σ]α. It is used often thus (= *inspicio*) in the inscr. e.g. *OGIS* 694 (Rom.) Ἐρμογένης Ἀμασ[ε]ύ[ς] [τάς] μὲν ἄλλας σύριγγας ἰδὼν ἐθαύμασα, τὴν δὲ τοῦ Μίμονος ταύτην ἱστορήσας ὑπερεθαύμασα, and in the wall-scratchings of visitors to the royal tombs at Thebes, e.g. *Preisigke* 1004 (Rom.) Ἰούλιος Δημήτριος χεῖλαρχος ἱστορήσας ἐθαύμασα: cf. also the Theban inscr., *Kaibel* 1020—

Τατιάνας ἡγεμῶν Θηβαίους ἱστορήσα[ς] ἐθαύμασεν
τὸ θαυ[μα]ξ[ί]νον τῶν σοφῶν Αἰγυπτ[ί]ων.

For the verb = "relate," see BGU IV. 1208⁵ (B.C. 27–6) πιττάκ[ο]ν, δι' οὗ [μοι] ἱστορεῖς τὴν [Καλατύ]τεως πλ[άν]ην, P Oxy VII. 1027¹¹ (i/A.D.) ὑπόμνημα . . . δι' οὗ ματαίως ἱστορεῖ περὶ τε τοῦ ἀγνοεῖν α[ὐ]τὸν τὴν τῶν ἐμοὶ γενη[μέν]ων (i. γεγενη[μένων]) ἀσφαλιῶν θέσιν, "a memorandum wherein he vainly relates that he was ignorant of the securities which had been given to me" (Ed.): cf. the use of the compound *συνιστορέω* in BGU IV. 1141⁶⁹ (B.C. 14), PSI I. 64²⁴ (i/B.C.?) *al.* The subst. ἱστορία, which survives in MGr = "narrative," "history," may be illustrated from *OGIS* 13¹² (c. B.C. 300–290), where the Prienians are represented as establishing their possession of a certain district—ἐκ τε τῶν ἱστοριῶν καὶ ἐκ τῶν ἄλλων μαρτυριῶν. For its use in Byzantine literature = "painting," owing to the development of picture histories, see Birt *Buchrolle*, p. 307 f.

ἰσχυρός.

With Mt 3¹¹ cf. P Leid W^v. 33 (ii/iii A.D.) ἰδὼν ὁ θεὸς πάλιν ἐπτοήθη, ὡς ἰσχυρότερον θεωρήσας (viz. ἐνοπλόν τινα, who appears suddenly on his πόσπυσμα) μήποτε ἡ γῆ ἐξέ-

βρασε θεόν. In P Ryl II. 165¹² (A.D. 266) we have a reference to the *legio Traiana Fortis Germanica*—λεγιῶνος Τραιανῆς Ἰσχυρᾶς Γερμανικῆς. *Syll* 226⁶⁹ (iii/B.C.) σιτοδέλας γενομένης ἰσχυρᾶς, is a good parallel to the usage in Lk 15¹⁴. Cf. also *ib.* 929⁸⁴ (ii/B.C.) τὸ δὲ πάντων μέγιστον καὶ ἰσχυρότατον τεκμήριον, *Chrest.* I. 27⁸ (ii/A.D.) εἶ[τε] γὰρ ὑπεναντίον ἐστὶν τὸ παρὰ[δ]εῖγμα οὐκ ἰσχυρὸν κτλ., and *Menandrea* p. 14¹³⁰ τοῦτο γὰρ | ἰσχυρὸν οὐεται τι πρὸς τὸ πράγμ' ἔχειν, "an argument décisif" (Croiset).

ἰσχύς.

The only exx. of this subst. from our sources are late, e.g. P Lond 1319⁶ (A.D. 544 or 545) (= III. p. 272) τὴν ἰδίαν ἰσχύον καὶ δύναν, and BGU II. 371²⁰ (Arab.) πράσεως τῆς . . . ἐχούσης τὴν ἰδίαν πίστειν (i.—u) καὶ ἰσχύον εἰς πλήρης καὶ εἰς ὁλόκληρον, with reference to the validity of a receipt.

ἰσχύω.

The special sense in Gal 5⁶, Heb 9¹⁷, occurs in P Tebt II. 286⁷ (A.D. 121–138) νομῆ ἀδικος [οὐ]δὲν ἰσχύει, "unjust possession is invalid": cf. the use of the verb with reference to money like the Lat. *valeo*, *Cagnat* IV. 915a¹² ἡ Ῥοδία δραχμὴ τούτου τοῦ δηναρίου ἰσχύει ἐν Κιβύρα ἀσσοῦρια δέκα. For the meaning "have power" cf. P Petr II. 18(1)¹² (B.C. 246) διὰ τὸ μ[η] ἰσχύειν αὐτὸν με κωλύειν, "because I was not strong enough to hinder him," and P Oxy I. 67¹⁴ (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα ἰσχύειν τε δύν[α]τ[αι] παρὰ τὴν τῶν νόμων [ἰσχύ]ν πρὸς ἄλλων ἰσχύει, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.). The ordinary sense "to be able," without the connotation of *strength*, may be seen early in P Eleph 17²³ (B.C. 223) διὰ τὸ μὴ ἰσχύειν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφορὰς, "because they were not able to pay the remaining imposts": cf. P Oxy X. 1345 (ii/iii A.D.) οὐκ ἰσχυσα ἔλθειν σήμερον, P Leid W^{viii}. 31 (ii/iii A.D.) βίβλον ἢ οὐδέεις ἰσχυσε μεθερμνεύσας (i.—σαι), P Ryl II. 237⁸ (mid. iii/A.D.) ἵνα κατὰ εἰς [. . . ἐκείνον] ἰσχύσω συνπερινεχθῆναι (i. συμπερινεχθῆναι) εὐχρόμως, "that I may be able to keep up appearances in my relations with him" (Edd.). The expressive compd. *ὑπερισχύω*, which is fairly frequent in the LXX, may be illustrated from P Ryl II. 119³⁰ (A.D. 54–67) ἐν οὐδεὶ ἡγήατο καθὼ ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "he scorned (petitions and reports) in virtue of his superior local power" (Edd.).

ἴσως.

P Magd 29^{5,8} (B.C. 218) ἴσως καὶ ὁμοίως, P Giss I. 76⁶ (ii/A.D.) ἀσπάζομαι σε πολλά, ἴσως καὶ Χαῖράς καὶ Ἡρώδης. With the usage in Lk 20⁴³ cf. P Amh II. 135¹⁶ (early ii/A.D.) τί δὲ ἡμεῖν συνέβη μετὰ τῶν ἀρχόντων ἴσως ἐγγνώκατε ἢ κινώσσεσθε (i. γνώσεσθε), "what befell us in connexion with the magistrates you have probably heard or will hear" (Edd.), P Tebt II. 424³ (late iii/A.D.) ἐπεμψά σοι ἐπιστολήν διὰ τοῦ ἀρκοκόπου καὶ ἴσως οἶδας τί σοι ἔγραψα, P Oxy IX. 1204²¹ (A.D. 299) μὴ ἐπιγνοῦς ὡς ἀξιώματος μείζονος μετέληφεν, δ ἀπαλλάττει ἴσως αὐτὸν τῶν λειτουργιῶν τῶν πολιτικῶν, "ignoring his acquisition of a superior rank, which presumably releases him from municipal offices" (Ed.), *ib.* XIV. 1681⁴ (iii/A.D.) ἴσως με νομίζετε, ἀδελφοί[ο]ι,

βάρβαρον τινα ἢ Αἰγύπτιον ἀνάνθρωπον εἶναι, "you are, my brothers, perhaps thinking me a barbarian or an inhuman Egyptian" (Edd.). MGr ἴσως, "perhaps."

Ἰταλικός.

On the σπείρα Ἰταλική in Ac 10¹ see Ramsay *Was Christ born in Bethlehem?* p. 260 ff. From Delos at the end of ii/B.C. comes the inscr.—Γαῖον Ὀφέλλιον Μαάρκου υἱὸν Φέρον Ἰταλικοὶ δικαιοσύνης ἔνεκα καὶ φιλαγαθίας τῆς εἰς ἑαυτοῦς (*Michel* 1163).

Ἰτουραῖος.

For Ituraeans in Mount Lebanon about A.D. 6 see *Ephemeris Epigraphica*, 1881, p. 537 ff.

ἰχθύδιον.

P Flor II. 119⁷ (A.D. 254) ἰχθύδια.

ἰχθύς.

P Petr III. 107(e)^{6,9} (iii/B.C.) ἰχθύος, BGU IV. 1123⁹ (time of Augustus) ἢ ἰχθύας ἢ ἀγρίας, P Fay 113¹³ (A.D. 100) τῇ πόλι πέμισις εἰκθύας (i. ἰχθύας) (δραχμῶν) ἰβ, P Hamb I. 6¹¹ (A.D. 128) μηδὲν ἀπὸ θή[ρ]ας ἰχθύας περιγεγονέναι μέχρι νῦν, *OGIS* 484²⁶ (ii/A.D.) δι' ὧν ἐπηρέασον μάλιστα τοὺς τὸν ἰχθὺν πιπράσκοντας. The noun is used collectively in P Flor II. 201⁹ (A.D. 259) τοὺς παρά σοι ἀλίαις ἀποστεῖλαι ἔχοντας ἰχθὺν κάλλιστον, "spedire i tuoi pescatori con assai quantità di pesce" (Ed.). For the adj. ἰχθυϊκός (2 Chron 33¹⁴ A) see *Ostr* 331⁴ (Ptol.) ἰχθυϊκῶν ἀλίων, and for ἰχθυηρός (2 Esdr 13³) see P Par 63⁹⁸ (B.C. 165) τοὺς ὑποτελεῖς τῇ τε ἰχθυηρᾷ καὶ ζυτηρᾷ. "those subject to the fish tax and the beer tax." The Christian epigram *Kaibel* 725 (iii-v/A.D.) is partly acrostic, the initial letters of the first five lines making up the word ἰχθύς.

ἰχχνος.

Syll 325⁶ (i/B.C.) has a good parallel for Rom 4¹² and 1 Pet 2²¹: the excellent young man who is the hero of the laudation comes of a patriotic and pious stock, καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἰχχνεσιν ἐπιβαίνειν. The literal use of ἰχχνος is seen in P Giss I. 9¹⁰ (Rom.) ὡς

δι' οὐτὲ ἰχχνος ἐθεώρα[ν] κτλ., P Oxy XII. 1449⁵¹ (A.D. 213-7) μηδὲ ἰχχνη, and in the tax ἰχχνους ἐρημοφυλακία, for the desert police who protected the caravan "route," e.g. P Fay 75² (ii/iii A.D.): cf. p. 196 and the introduction to P Ryl II. 197. For the metaph. use of ἰχχνεύω = "search out," as in Sir 51¹⁵, cf. *Kaibel* 227¹ ἰχχνεύεις, ὧ ξεῖνε, τίς εἴμ' ἐγώ.

Ἰωάννης, Ἰωάνης.

On the uncertainty in the spelling of this Semitic proper name, see Moulton *Gr.* ii. p. 102, Winer-Schmiedel *Gr.* p. 57, Blass *Philology*, pp. 75 f., 81.

Ἰωνάθας.

This name, found in the exceedingly plausible reading of D at Ac 4⁶ (cf. Blass, pp. 35 f., 72 f.), occurs in P Petr III. 7¹⁵ (B.C. 236) with reference to the will of a Jewish παρπέδημος in the Fayûm—Ἀπολλ(ώνιον) παρπέδημον, δε καὶ Συριστὶ Ἰωνάθας καλεῖται. Cf. *Preisigke* 2137¹⁴ (ostrakon—vi/vii A.D.) Ἰωνάθαν Ἰωά(ννου).

Ἰωσής.

In *Preisigke* 1742, a Cyrenaic inscr., Ἰωσής Κρῖσπου is mentioned along with Δύκα Γαίου and Σάρρα προσήλυτος. PGU III. 715^{1,4} (A.D. 101-2) Ἰωσής ὁ καὶ Τεύφιλο(s): cf. Ac 13⁹.

Ἰωσήφ.

For the form Ἰώσηπος see BGU IV. 1068 (A.D. 101), where a certain Σωτέλης Ἰωσήπου makes official notification of the death of his son, who bore his grandfather's name—⁶ff. ὁ υἱός μου Ἰ[ώσ]ηπος μητρὸς Σάρρας ἀφήλιξ μήπω καταλήξας εἰς λαογραφίαν ἐτελεύτησε τῷ Τύβι μηνὶ τοῦ ἐνεστῶτος τετάρτου ἔτους Τραιανοῦ Καίσαρος τ[ο]ῦ κυρίου.

ἰῶτα.

This word, borrowed from the Phoenician, is written in full in *Preisigke* 358¹² (iii/B.C.). See also the horological inscr. of iii/B.C. quoted by Herwerden *Lex. s. v. γνῶμων*—ἐπὶ τῶν ἰῶτα (sc. γραμμῶν) φερόμενον σημαίνει ζεφύρου πνοήν. Cf. Moulton *Gr.* ii. § 70.

K

καγώ—καθάπερ

καγώ.

For this common crasis in the NT (cf. *WH Notes*² p. 152) we may cite PSI V. 540¹⁷ (iii/B.C.) *καλῶς ποιήσεις?* γράψασά μοι [περὶ τούτων? ἔ]να καγὼ εἰδῶ. The editor compares P Tebt II. 412⁴ (late ii/A.D.) *καλῶς ποιήσεις ἀνελθε εἰς τὴν μητρόπολιν . . . ἐπὶ καγὼ ἀνέρχομε* (I. -μαι) εἰς τὴν πόλιν, "please come up to the metropolis, since I also am coming up to the city" (Edd.), and the amended reading (*Archiv* vi. p. 204) of P Par 51¹⁵ (B.C. 160) (= *Selections*, p. 20) *ὄρῳ σοι αὐτὸν καθιστώντα αὐτὰς κάγῳ ἔμπροσθεν αὐτῶν ἔπορευόμενῃ*. See also Meisterhans *Gr.* p. 72, Moulton *Gr.* ii. p. 63, and for the LXX usage Thackeray *Gr.* i. p. 137 f.

καθά.

This late form for *καθάπερ* is first used in literature by Polybius, and is frequently found in the papyri, e.g. P Petr II. 13(1)⁵ (B.C. 258-3) *καθὰ ἐξελήφμεν*, "according as we have received," P Ryl II. 160(d)¹¹⁻¹⁸ (A.D. 42) *καθὰ καλέγραπται* (I. γέγραπται), "as aforesaid," P Oxy XII. 1473¹⁰ (A.D. 201) *συμβιούτωσαν οὖν ἀλλήλοις οἱ γαμοῦντες ἀμέμπτως καθὰ καὶ πρότερον συνεβίουν*. Cf. from the inscr. *Michel* 1009 B⁹¹ (c. B.C. 129) *εἰς] τὸν ἀεὶ χρόνον καθὰ ἐξ ἀρχῆς ὑπῆρχεν*, and the reff. in Kalker *Quaest.* p. 300. See also Meisterhans *Gr.* p. 257.

καθαίρεσις.

P Magd 9 (iii/B.C.), containing a request by a certain *Ισιονόμος* or possessor of a shrine of Isis, that the sanctuary should be repaired, is entitled on the *verso*—Ἐποήρης Πανήτος περὶ καθαίρεσεως Ἰσιείου, "Époëris, femme de Panès, au sujet d'un sanctuaire d'Isis qui menace ruine." See also *Syll* 587⁷⁸ (B.C. 329-8) *μισθωτέ[ι] . . . οἰκοῦ(ν)τι τῆς καθαίρεσεως τῶν οἰκοπέδων τῆς ἱερᾶς οἰκίας*, *Michel* 823² (B.C. 220) *λόγος τῶν αἰρεθέντων ὑπὸ τοῦ δήμου ἐπὶ τὴν καθαίρεσιν καὶ τὴν ἐπισκευὴν τῶν ἐν τῷ Ἀσκληπιεῖω*.

καθαίρω

is used apparently in the full sense of "pull down," "demolish," in P Petr I. 26⁶ (B.C. 241) *καθειρηκός τὰς στέγας*, and *ib.* III. 46(1)¹⁵ *χρεμάτισον Διονυσίω Ἀπολλωνίου τ[ῶ]ι ἐξεληφότει* (corr. -ότι) *τὴν βασιλικὴν* (corr. -ικὴν) *κατάλυσιν προνπαρχούσαν ἐν Πτολεμαίδει* (corr. -ίδει) *καθελείν διὰ τὸ πεπονηκέναι*, "pay Dionysios, son of Apollonios, who has contracted to take down the Royal quarters previously existing at Ptolemais, owing to their dilapidation" (Edd.). A somewhat weaker meaning is found in P Amh II. 54³ (B.C. 112) *οἶκος καθειρημένος ἧς οἱ τύχοι* (I. οἴκου *καθηρημένου* οὐ οἱ τοῖχοι) *περίεσιν καὶ ἐξόδος καὶ ἐξόδος*,

"a dismantled house of which the walls are standing and the entrance and the exit": cf. P Tor I. 1^{ii.1} (B.C. 117), P Leid M¹⁵ (ii/B.C.). See *Field Notes*, p. 129, on the translation of Ac 19²⁷, and cf. further *Aristeas* 263 ὁ θεὸς τοὺς ὑπερφάνους καθαιρεῖ, τοὺς δὲ ἐπιεικέας καὶ ταπεινοὺς ὑψοῖ. In P Oxy XII. 1408²³ (c. A.D. 210-4) [τὸ? τοὺς ληστὰς κα]θαι[ρ]εῖν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι π[ά]σι φανερόν, the editors render "that it is impossible to exterminate robbers apart from those who shelter them is evident to all."

καθαίρω.

With the use of this verb in Jn 15² we may compare P Lille I. 5²⁴ (B.C. 260-59) *ἐκ τοῦ ἰδίου ξυλοκοπήσει καὶ τὴν γῆν καθαρεῖ*. Cf. P Tebt II. 373¹⁰ (A.D. 110-1) *ἐφ' ᾧ ὁ Ἴρων μετρήσει καὶ καθαρεῖ καθ' ἔτος εἰς τὸ δημόσιον . . . [τ]ὰ . . . ἐκφόρια*, "on condition that Heron shall measure out and winnow the produce (cf. 2 Kings 4⁶) annually for the State." The verb is common in the inscr. of ceremonial cleansing, e.g. *Michel* 694⁶⁸ (B.C. 91) *ἔστι δὲ ἄ δεῖ παρέχειν πρὸ τοῦ ἀρχεσθαι τῶν μυστηρίων ἄρνας δύο λευκοῦς, . . . καὶ ὅταν ἐν τῷ θεάτρῳ καθαίρει, χοιρίσκους τρεῖς*: cf. *Kaibel* 104^{1f.}—

Ἐνθάδε Διάλογος καθαρῶι πυρὶ γυῖα καθήρας ἀσκητῆς σοφίης ὤχετ' ἐς ἀθανάτους.

The compound *ἀνακαθαίρω* is found in P Lond 1177³³² (A.D. 113) (= III. p. 190).

καθάπερ

is very common in the legal phrase *καθάπερ ἐκ δίκης*. Thus our earliest Greek marriage contract, P Eleph 1¹² (B.C. 311-0) (= *Selections*, p. 3), concludes—*ἡ δὲ πράξις ἔστω καθάπερ ἐγὶ δίκης*, "and let the right of execution be as if a formal decree of the Court had been obtained": cf. P Amh II. 46¹³ (ii/B.C.), P Fay 22¹⁴ (i/A.D.), *ib.* 91³³ (A.D. 99), etc. Other exx. of the word are P Hib I. 49⁶ (c. B.C. 257) *ε[ἰ]π[ο]ν δὲ αὐτῷ καθάπερ ἔγραψα [α]ψῆτω ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους*, "tell him that, as I wrote to him, he is to put the olives into jars" (Edd.), P Eleph 12¹ (B.C. 223-2) *καθάπερ ὡιον δεῖν*, "nach deinem Antrag," P Vat A¹⁰ (B.C. 168) (= Witkowski *EPH.*², p. 65) *ἡβουλόμην δὲ καὶ σὲ παραγογένοι εἰς τὴν πόλ[ιν], καθάπερ καὶ Κόνων καὶ οἱ ἄλλοι οἱ ἀπειλη[μμένοι] π[ά]ντες, ἔ[πι]ως καὶ κτλ.* In the decrees *τὰ μὲν ἄλλα καθάπερ ὁ δεῖνα* "was the usual introduction to an amendment proposed in the Ecclesia to a probouleuma," e.g. *CIG* 84^{6f.} *Κέφαλος εἶπε· τὰ μὲν ἄλλα καθάπερ τῇ βουλεῖ ἀναγράψαι δὲ . . .*: see *Roberts-Gardner*, p. 18, and cf. Milligan *Thess.* p. 25.

καθάπτω.

See *s.v.* ἔχιδινα and add Epict. iii. 20. 10 ὁ μὲν τοῦ τραχέλου καθάπτων.

καθαρίζω.

The ceremonial usage of this Hellenistic verb is illustrated by Deissmann *BS* p. 216 f., where reference is made to the Mystery inscription of Andania, *Syll* 653³⁷ (B.C. 93 or 91) ἀναγραφάντω δὲ καὶ ἀφ' ὧν δεῖ καθαρίζειν καὶ ἂ μὴ δεῖ ἔχοντας εἰσπορεύεσθαι, and to *ib.* 633³ (ii/A.D.) already cited *s.v.* ἀκάθαρτος *sub fn.*, both of which show the construction with ἀπό as e.g. in 2 Cor 7¹, Heb 9¹⁴. The word is used in connexion with plants in P Lond 131 *recto*¹⁸² (accounts—A.D. 78–9) (= I. p. 175) καθαρῖζ(ων) [τῶν] νεοφύτ(ων) τοῦ χω(ρίου) τὰ περισσ(ᾶ) βλαστήματα, and *ib.* 131^{*83} (A.D. 78) (= I. p. 191): see also P Strass I, 21¹ (A.D. 217) τοῦ σοῦ καθαρῖζοντος καὶ μετροῦντος with reference to the “cleansing” of wheat, and P Lips I. 111¹² (iv/A.D.) καθαρῖσμεν τὸ γέωργι[σ]ν. In the iv/v A.D. BGU IV. 1024^{iv}. 16 we have νη γὰρ Δία, ἣν τὰ κοσμήματα τὰ τῶν νόμων, ἣν ὑπὸ τῆς πόλ[ε]ως ἦν δεδομένα τῶν νεκρῶ, ἣν κει[α]ρισμένα. On the forms of the verb see Reinhold, p. 38 f., Moulton *G.* ii. §§ 33, 95.

καθαρισμός

occurs in the lease of an oliveyard, P Lond 168¹¹ (A.D. 162) (= II. p. 190) ἡμῶν ποιο[ύν]των τὰ καθήκον[τ]α ἔργα π[ε]ρὶ τοὺς καθαρισμούς.

καθαρός.

The word and its derivatives have a wide range of use, being applied physically to animals, land, grain, bread, milk, etc., e.g. *Chrest.* I. 89⁶ (A.D. 149) κ[α]ὶ δοκιμάσας (μόσχον) ἐσφράγισα ὡς ἔστιν καθαρὸς, BGU IV. 1018²⁵ (iii/A.D.) παραδώσω (l.-ώσω) τὰς ἀρούρας καθαρὰς ὡς παρέλαβον, P Oxy VIII. 1124¹¹ (A.D. 26) πυρὸν νέο[ν] καθαρὸν ἄδολον, *ib.* IV. 736²⁶ (c. A.D. 1) ἄρτον καθαροῦ παιδ(ῶν), BGU IV. 1109⁶ (B.C. 5) θηλάζουσαν τῶν ἰδῶν αὐτῆς γάλακτι καθαρῶ, and metaphorically to “freedom” from disadvantages of various kinds, as in *ib.* 1040²¹ (ii/A.D.) καθαρ[ᾶ]ν γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπιστ[ε] . . .]ν τῶν διαβαλόντων, or in the epitaphs *Kaibel* 516¹³ (c. A.D. 1) καθα[ρ]ᾶν δὲ φυλάξας [σωφροσύνης ἀρετὴν τόν]δε λέλουχε τάφον, 653⁴ (iii/A.D.) ὡς ἀν[ή] καθαρή, of a mind freed from care: cf. also P Lond 178¹³ (A.D. 145) (= II. p. 207) τὸ δὲ χειρόγραφον τοῦτο δισσὸν γραφὴν καθαρὸν ἀπὸ ἐπιγραφῆς καὶ ἀλλίφαδος, P Oxy X. 1277¹³ (A.D. 255) κυρία ἢ πρᾶσις ἀπλή γραφεῖσα καθαρά (“free from mistake”). The old idea that καθαρὸς ἀπὸ is “Hebraistic” has been completely exploded by Deissmann *BS* p. 196, where the formula *free of a money-debt* is illustrated by passages scattered over a period of nearly three hundred years, e.g. BGU I. 197¹⁴ (A.D. 17) καθαρῶ ἀπὸ δημοσίων καὶ παντὸς εἶδους, *ib.* 94¹³ (A.D. 289) καθαρὰ ἀπὸ . . . δημοσίων τελεσμάτων: cf. also *BS* p. 221 *s.v.* ὀφειλή. P Hib I. 84(a)⁸ σίτον καθαρὸν ἀπὸ πάντων is an interesting new ex. coming as it does from B.C. 285–4 (not B.C. 301 as formerly believed: see Egypt Exploration Fund—*Archaeological Report*, 1907–8, p. 50). In P Lond 1157 *verso*^{16f}. (A.D. 246) (= III. p. 110) ψιλὴ γῆ ἀπὸ [ἀ]μπέλου there seems to be a similar use with ψιλός. For καθαρὰ ποιήθη =

“acquit” see *JHS* xxxv. p. 54, and for (τὰ) καθαρὰ used as a subst. see P Lond 429⁶, 12ⁿⁱ (c. A.D. 350) (= II. p. 314 f.). In P Par 51²⁸ (B.C. 160) (= *Selections*, p. 21), a dream from the Serapeum, we find the words—αὐταὶ δὲ γυναῖκες εἰσιν. ἐὰν μανθῶσιν, [οὐ] μὴ γένονται καθαρά πόποτε. For the higher pagan developments see what is said *s.v.* ἀγνός, and add the interesting *Syll* 567^{3f}. (ii/A.D.) prescribing the conditions of entrance to a temple—πρῶτον μὲν καὶ τὸ μέ[γ]ιστον, χεῖρας καὶ (γ)νώμην καθαρὰς καὶ ἰγίε[ι]ς ὑπάρχοντας καὶ μηδὲν αὐτοῖς δεῖνὸν συνεδῶτας. Then follow τὰ ἐκτός—one thinks of Mt 23²⁶: after eating pease-pudding (ἀπὸ φακῆς) an interval of three days is prescribed, after goat's flesh three, after cheese one, after practising abortion (ἀπὸ φθορεῖων) forty, after the death of a relative forty, after lawful sexual intercourse they may come the same day when sprinkled and anointed with oil. For the beginnings of the same distinction between lawful and illicit intercourse we may compare *Syll* 566, a Pergamene inscr. of ii/B.C.—3^f. ἀγνεύτωσαν δὲ κ[α]ὶ εἰσῆλθωσαν εἰς τὸν τῆς θεο[ῦ] ναὸν οἱ τε πολῖται καὶ οἱ ἄλλοι πάντες ἀπὸ μὲν τῆς ἰδίας [γυναι]κός καὶ τοῦ ἰδίου ἀνδρὸς αὐθημερόν, ἀπὸ τὲ ἀλλοτρίας κ[α]ὶ ἀπὸ ἀλλοτρίου δευτεραίου λουσαμένους ὡσαύτως δὲ καὶ ἀπὸ κήδους καὶ τεκοῦσης γυναικὸς δευτεραῖος ἀπὸ δὲ τάφου καὶ ἔκφορ[ᾶ]ς περιμασάμενοι (i.e.—ραν—) καὶ διελθόντες τὴν πύλην, καθ' ἣν τὰ ἀγιστήρια τίθεται, καθαροὶ αὐθημερόν. The whole is an illustration of the four prohibitions in the Apostolic decree. As showing the Christian use of the adj. we may also cite the new fragment of an uncanonical gospel where the Saviour, who has taken His disciples with Him inside the Temple to the ἀγνευτήριον, is reproached by the chief priest for having failed to perform the necessary ceremonies before entering the holy place—ἀλλὰ μεμολυ[μμένους] ἐπάτησας τοῦτο τὸ ἱερὸν τ[ό]πον ὄν[τ]α καθαρὸν, ὃν οὐδεὶς ἄ[λλος] εἰ μὴ λουσαμένους καὶ ἀλλά[ξ]ας τὰ ἐνδύ[ματα] πατεῖ (P Oxy V. 840^{16f}). For the subst. cf. P Lond 604B¹⁹ (c. A.D. 47) (= III. p. 81) εἰς κάθαρσιν. Καθάρισος = “purging draught” is found in the medical recipe P Oxy XI. 1384¹ (v/A.D.), and in the same document (27) the compd. adj. πανκάθαρος is applied to angels.

καθαρότης.

A v/A.D. petition, addressed to an unknown preses, P Oxy VI. 904², begins—ἡ τῆς ὑμετέρας δικαιοκρισ[ί]ας καθαρότης κάμει ἐλεήσει τὸν γεγηρακότα, “the purity of your righteous judgement will surely pity me, an old man” (Edd.). In *ib.* I. 67⁶ (A.D. 338) the word is used in a complimentary periphrasis—ἄπερ ἀντέγραφεν πρὸς τὴν σὴν ἐπιείκλειαν τε καὶ καθαρότητα, “which in reply he wrote to your clemency and impartiality” (Edd.). See also *Michel* 545¹⁸ (ii/B.C.) τὴν . . . πίστιν τε καὶ καθαρ[ό]τητα, and cf. Aristeas 234 where it is shown that God is truly honoured οὐ δώροις οὐδὲ θυσίαις, ἀλλὰ ψυχῆς καθαρότητι καὶ διαλήψεως ὁσίας. For the form καθαρῶτης cf. *OGIS* 339¹⁴ (c. B.C. 120) διὰ τὴν ἐν τοῖς πικτεμοίμοις καθαρευιότητα.

καθέδρα

is used instead of βῆμα in Ev. Petr. 3, perhaps, as Swete (*ad l.*) suggests, because of its Jewish associations (Ps 106 (107)³², Mt 23²). From the form καθέδρα we may cite BGU III. 717¹⁴ (A.D. 149) κόφιν[ος], καθέδρα, μυροθήκη, πάντα ξύλινα,

and the astrological P Ryl II. 63¹⁰ (iii/A.D.) Σκορπέου καθέδρα, where the word is used = "the posterior." For the diminutive καθεδράριον, "stool," cf. P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οίδα, μητέρα, ἐπὶ τῇ σπονδῇ τοῦ καθεδράριου, ἐκομισάμην γὰρ αὐτό. Καθέδρα occurs with reference to the sophistical chair occupied by Nicagoras in mid. iii/A.D. in *Syll* 382² instead of the usual θρόνος (cf. Philostratus *Vit. Soph.* 618 τὸν Ἀθήνησι τῶν σοφιστῶν θρόνον κατασχών, of Nicagoras). The holder of this chair seems to have ranked above the other professors, cf. Walden *Universities of Ancient Greece*, p. 94.

καθέζομαι.

For this verb, which is always purely durative in the NT "sit," not "sit down" (*Proleg.* p. 118), we may cite *Syll* 737⁵⁵ (c. A.D. 175) εἶν δὲ ἱερὸς παῖς ἐξωτικὸς καθεσθεῖς ἀναλώση τὰ πρὸς τοὺς θεοὺς καὶ τὸ Βακχεῖον, ἔστω μετὰ τοῦ πατρὸς ἰόβακχος ἐπὶ μιᾷ σπονδῇ τοῦ πατρὸς. In the v/A.D. Acts of the martyr Paphnutius we read—"Ἀπα Παπνουτίου δὲ ἐκαθέσθη ἐπὶ τὴν γῆν, ἐκ[αθέσθησαν δὲ αὐ]ταὶ παρὰ τοὺς πόδας αὐτοῦ (PSI I. 26²¹): cf. the Silco rescript *OGIS* 201¹³ (vi/A.D.) οὐκ ἀφῶ αὐτοὺς καθεζόμενοι (for καθεζόμενος) εἰς χώραν αὐτῶν, ²⁰ οὐκ ἀφῶ αὐτοὺς καθεσθῆναι εἰς τὴν σκιάν. Vett. Val. p. 78²⁴ ποιούσι γὰρ ἄρχοντας πόλεων καὶ ἐπὶ δικαστηρίου καθεζόμενους.

καθεξῆς

is confined in the NT to Lk 1³, where Blass (*Philology of the Gospels*, p. 18 f.) understands it as "referring to the uninterrupted series of a complex narrative."

καθεύδω.

BGU IV. 1141³² (B.C. 14) οὐδὲ γὰρ καθεύδω ἔστω ἕνα εἰδῶ, PSI I. 94¹⁷ (ii/A.D.) καθεύδει τῇ νυκτί. In the rules regulating visitors to a sacred shrine, *Syll* 589⁴⁴ (iv/B.C.), it is provided—ἐν δὲ τοῖ κομητηρίοι καθεύδων χωρὶς μὲν τὸς ἄνδρας, χωρὶς δὲ τὰς γυναῖκας. The compound ἐγκαθεύδω occurs several times in the same document. We may add Epict. ii. 20. 10 βαλὼν κάθευθε καὶ τὰ τοῦ σκώληκος ποιεῖ, "lie down and sleep and play the part of the worm." On the irregular construction in Mk 4³⁷ see *Proleg.* p. 185 f.

καθηγητής.

For this word, which in the NT is confined to Mt 23¹⁰, cf. P Giss I. 80¹⁴ (ii/A.D.) πέμψον τῷ καθηγητῇ τῆς θυγατρὸς μου, ἵνα φιλοπονήσῃ εἰς αὐτήν, "send to my daughter's teacher that he may bestir himself about her," P Oxy VI. 930⁶ (ii/iii A.D.) ἐλοιπήθην ἐπιγνοῦσα παρὰ τῆς θυγατρὸς τοῦ καθηγητοῦ ἡμῶν, "I was grieved to learn from our teacher's daughter." In the fragmentary P Tebt II. 591 (ii/iii A.D.) the editors suggest that καθηγητής may denote a priestly office. MGr καθηγητής = "professor."

καθίγω.

There is no need to look to the influence of Stoic philosophy, in which τὰ καθήκοντα was a *term. tech.* (cf. Cic. *de Off.* i. 3), to explain the use of this word in Rom 12⁸ (cf. Ac 22³, 2 Macc 6⁴): the verb in the sense of "is becoming," "is fit," is abundantly attested from the Κοινή in both papyr and inscr. See, e.g., P Lille I. 34² (after B.C. 241)

τὸ καθήκον ἡμῖν ὀψώνιον, P Fay 91³⁰ (A.D. 99) where a woman named Thenetkoueis is engaged to serve for the season in an oil-press—ποιούσαν πάντα ὅσα καθήκει, *ib.* 10, ⁹ (A.D. 133) ποιήσασθαι τὴν καθήκουσαν ἀναζητήσιν, "to hold the due inquiry," P Oxy I. 115⁵ (ii/A.D.) (= *Selections*, p. 96) πάντα ὅσα ἦν καθήκοντα ἐποίησα, and from the inscr. the honorific decree *Priene* 114³² (after B.C. 84) καθήκον δ' ἐστὶν αὐτὸν . . . ἐπαινεῖσθαι τε καὶ τῆς καθή[κ]ουσης ἀξιώσαι τιμῆς (see Rouffiac *Recherches*, p. 40 f.). With Rom 12⁸ we may also compare Menander *Fragm.* p. 175 ἐμὲ δὲ ποιεῖν τὸ καθήκον οὐχ ὁ σὸς λόγος, | εὐ ἔσθ' ἀκριβῶς, ὁ δ' ἔδιος πέλπει τρόπος.

κάθημαι.

P Petr III. 42 H (S) f²¹ (mid. iii/B.C.) ἡμέρας κ' ἐκάθητο, P Par 18¹¹ κάτισον ἔς (L. κάθησον ἔως) ἔδωμεν τί μέλλομεν ποιεῖν, BGU IV. 1141³² (B.C. 14) εὐρίσκει αὐτὸν καθήμενον, *ib.* 1078⁸ (A.D. 39) οὐ γὰρ ἄργον δεῖ με καθῆσθαι. With the use of κάθημαι in Ac 23³, cf. the curious interview between an Emperor (? Commodus) and a certain Appianus, who has been condemned to death, where, in view of an impending riot, a soldier is represented as saying to the Emperor—κυρία, κάθη, Ῥωμαῖοι γονγύζουσ[ι], "Lord, while you are sitting in judgement, the Romans are murmuring" (Edd.) (P Oxy I. 33 *verso* iii. 13, late ii/A.D.). For the form κάθου (Mk 12³⁶, Ac 2³⁴, from Ps 110¹), see Maidhof, p. 300: cf. Menander *Fragsm.* p. 254, where Kock quotes other three passages from comic poets. With *Pelagia-Legenden*, p. 4¹ καθήμενὴ εἰς βαδιστήν, "seated on an ass," Musonius p. 43¹⁸ καθῆσθαι εἰς Σινώπην, "to settle in S.," cf. Mk 13³, Ac 8⁴⁰. Musonius p. 59⁷, uses the word of an idle, sedentary life. For the Aramaism in Mk 4¹ see *s.v.* ἐμβαίω. MGr κάθομαι.

καθημεριῶς

is found in various iii/A.D. magical texts, e.g. P Lond 121²¹⁸ (= I. p. 91) φυλακτήριον πρὸς βίγιοπυρέτιον καθημερινόν, P Tebt II. 275²¹ ἀπὸ παντὸς βίγους . . . τριταίου ἢ τεταρταίου ἢ καθημερινῷ ἢ παρήμερινοῦς (L.—οὔ) ἢ νυκτοπυρετ[ο]ῦ, "from every fever, whether it be tertian or quartan or daily or on alternate days, or by night" (Edd.): cf. Hobart, p. 134 f. The phrase καθημερινῆς προαιρέσεως is found in a London papyrus, Inv. 1885ⁱⁱⁱ of A.D. 124: see *Archiv* vi. p. 101. In *Syll* 612²² (Olympia—B.C. 24) the title καθημεροθύτης is given to the priest who sacrifices daily: see the editor's note. MGr καθημερῶς.

καθίζω.

A good ex. of the trans. use of this verb, as in 1 Cor 6⁴, Eph 1²⁰, Ev. Petr. 3, is afforded by P Oxy XII. 1469⁷ (A.D. 298) ὁ τῇ ἐπιζέει (L. ἐπέζει) τῶν χωμάτων ἐπικεῖμενος καθίζων ἡμᾶς τοῦ[ς] οἰκίζοντας τοῖς τόπο[ι]ς ἡγάγκασεν ἀ[ν]αβαλεῖν ναύβια σῶν, "the overseer of labour on dykes set us, the local inhabitants, to work, and made us bank up 250 naubia" (Edd.). For the intrans. usage, as probably in Jn 19¹³ (see P. Corsen *ZNTW*, 1914, p. 338 ff.), with reference to "judicial" sitting, see *Syll* 929²⁸ (ii/B.C.) cited *s.v.* διακούω, and cf. PSI V. 502²¹ (B.C. 257–6) καθίσαντες εἰς τὸ ἱερόν, P Meyer 19⁵ (ii/A.D.) τῇ τᾷ ἐκάθισα εἰς πλ[ο]τῶν [μου, *Preisigke* 4117⁵ (A.D. 117) τὸ προσκύνημα ἀνδρῶς

ἀγαθῶ καὶ ἀγνωστού ὧδε καθίσαντος τρίς, also Aristeas 94. The verb survives in MGr. For καθίζανω used intransitively as in early poetry, cf. P Par 51²⁰ (B.C. 160) (= *Selections*, p. 20).

καθίημι.

P Petr III. 42 C (14)⁵ (B.C. 255) καθέικα. For the post-classical use of the verb, which in the NT is confined to the Lukan writings, see the exx. in Schmid *Atticismus* iv. p. 360.

καθίστημι

in the sense of "appoint" may be illustrated from P Hib I. 82ⁱ.¹⁴ (B.C. 239-S) καεστῆκαμεν γραμματέα Ἴσοκράτη τῶν ἀπεσταλημένων εἰς τὸν Ἄρσινοίτην κληρούχων, "I have appointed Isocrates as scribe of the cleruchs sent to the Arsinoite nome" (Edd.), P Ryl II. 153¹⁸ (A.D. 138-161) οὐ καὶ καθίστημι ἐπιτρόπους [ἀχ]ρη οὐ γένη[ται τῆ]ς ἐνό[μο]ν [ἡ]λικίας . . . οὐς [οἶδα ἐπιτρούχους], "I appoint as his guardians until he attains the legal age, . . . (the aforesaid persons) whom I know to be suitable" (Edd.), and P Amh II. 65³ (early ii/A.D.) where, in answer to a petition that one of two brothers should be released from public service to attend to the cultivation of their own land, the Prefect decides—δίκαιον τὸν ἕτερον ἀπολυθῆναι ἐὰν ἄλλος ἀντ' αὐτοῦ κατασταθῆ, "it is just that that one of them should be released, if some one else is appointed in his stead" (Edd.). The verb is also used technically of presenting oneself before judges, e.g. P Petr III. 30ⁱⁱ.² (Ptol.) καταστάντος μου ἐπὶ [σοῦ πρὸς] Εἰρήνην, "when I appeared in your court in my suit against Eirene" (Edd.), P Oxy II. 281²⁴ (A.D. 20-50) διὸ ἀξιῶ συντάξει καταστήσασθαι αὐτὸν ἐπὶ σέ, "I therefore beg you to order him to be brought before you," P Ryl II. 65¹⁰ (B.C. 65?) ἤξιουν συντάξει καταστήσασθαι τοὺς ἐγκαλουμένους. "they asked that the accused should be ordered to be brought forward" (Edd.), *ib.* 136¹⁴ (A.D. 34) καταστήσασθαι ἐπὶ σέ πρὸς τὴν ἐσομένην ἐπέσοδον, "to bring them before you for the ensuing punishment" (Edd.). The simpler meaning of "conduct" or "bring," as in Ac 17¹⁵, occurs in P Par 51^{13f}. (B.C. 160) (= *Selections*, p. 20) ἐγὼ καταστήσ[α]ς Διδύμας ἐπὶ σέ, ὁρῶ σοι αὐτὸν καθιστῶντα αὐτάς, "I have conducted the Twins to you: I see him conducting them to you," BGU I. 93²² (ii/iii A.D.) κατάστησον αὐτοὺς εἰς Μέμφιν. For the verb = "come into a certain state," as in Jas 3⁶, 4³, we may compare P Ryl II. 281²² (A.D. 54-67) οὐκ ἐπένευσεν ἐξόφθαλμος αὐτῆς καεστῶς διὰ τὸ πλῆθος τῶν κατ' ἔτος γεννημάτων, "he refused, having grown covetous of it owing to its great yearly productivity" (Edd.); see also Aristeas 289 καὶ γὰρ ἐκ βασιλιῶν βασιλεῖς γινόμενοι πρὸς τοὺς ὑποταγαμένους ἀνήμεροί τε καὶ σκληροὶ καθίστανται, "for some kings of royal lineage are inhuman and harsh towards their subjects" (Thackeray), and Menander *Fragm.* p. 215 ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται, "everything is found to be the servant of good sense." For the pass., as in Rom 5¹⁹, cf. P Rein 18⁴⁰ (B.C. 108) πρὸς ἡθῆναι ὡς ἀπερίσπ[αστο]ς κατασταθῆσεται, "veiller à ce qu'il soit laissé en repos" (Ed.). In P Revill Mēl 295¹⁰ (B.C. 131-0) (= Witkowski *Epp.* p. 26) προσπέτωκεν <γὰρ> Παῶν ἀναπλεῖν ἐν τῷ Τύβι <μ(η)ν> μετὰ δυνατῶν ἰκανῶν πρὸς τὸ καταστῆσαι τοὺς ἐν Ἐρμώνθει ὄχλους, Witkowski understands the verb as = "reprimere," "comprimere." For the subst. κατάστασις used legally (see

supra) cf. P Fay 11²⁷ (c. B.C. 115) διαλέξαντες αὐτὴν εἰς κα[τά]στασιν, "having selected it (a petition) for trial" : see also *Archiv* ii. p. 576.

καθό.

P Ryl II. 119³⁰ (A.D. 54-67) ἐν οὐδενὶ ἡγήσατο καθὸ ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "he scorned (petitions and reports) in virtue of his superior local power" (Edd.). Michel 731²² (ii/B.C.) τὰ δὲ περὶ τὴν πομπὴν ἐπιτελεῖσαι καθὸ πάτριον ἔστιν, "according to traditional custom." With the use in 2 Cor 8¹² cf. Aristeas 11 χαρακτηρσι γὰρ ἰδίοις κατὰ τὴν Ἰουδαίων χρώνται, καθάπερ Αἰγύπτιοι τῆ τῶν γραμμάτων θέσει, καθὸ καὶ φωνῆν ἰδίαν ἔχουσιν.

καθολικός.

For this adj. = "general," "universal," as in the titles of the "Catholic" Epistles, see *Syll* 355⁴ (B.C. 6) κατακολουθῶν τῇ καθολικῇ μου [προ]θέ[σ]ει τοῦ [τ]η[ρ]εῖν τὰ ὑπὸ τῶν πρὸ ἐμοῦ ἀνθυπάτων γραφέντ[α]. Cf. also *OGIS* 669⁴⁷ (i/A.D.) οὐκ ἐξὸν τοῖς βουλομένοις εὐχερῶς καθολικὸν τι καινίζειν, and the decision of a judge in a case of inheritance, BGU I. 19ⁱ.⁵ (A.D. 135) which begins—ὑπερεθέμην τὸ νῦν π[ρά]γμα, ἐπὶ καθολικὸν ἦν, "I have delayed the present matter, since it was of general interest." In late Roman and Byzantine times the title καθολικός was given to the chief of the general department of finance, e.g. P Oxy IX. 1204⁹ (A.D. 299) ποιήσας τὰ ἐπὶ τῇ ἐκκλήτῳ δέοντα κατέφυγον πρὸς τὸν κύριόν μου τὸν διασημότατον καθολικὸν Πομπώνιον Δόμνον, "having taken the proper steps for the appeal I had recourse to my lord the most honourable catholicus Pomponius Domnus" (Ed.): cf. P Lond 1157 verso¹¹ (A.D. 246) (= III. p. 110), P Rein 56⁵ (iv/A.D.), and *OGIS* 686² (end of iii/A.D.), and see Wilcken *Grundzüge* I. 1, pp. 157, 162. Amongst the acclamations at a popular demonstration in honour of the prytanis, P Oxy I. 41³ (iii/iv A.D.), we find εὐτυχῶ[ς] τῷ καθολικῷ, "prosperity to our ruler," where, as the editors remark, the word is used in a wider sense, as a title of the ἡγεμόν: cf. Wilcken *Chrest.* I. p. 69. In P Oxy XIV. 1663¹⁵ (ii/iii A.D.) the term is applied to a subordinate official. For the adv. see *OGIS* 669⁴⁷ (i/A.D.) καθολικῶς ἢ πληθικῶς.

καθόλου.

P Tebt I. 27⁷⁷ (B.C. 113) καθόλου δ' ἐνθυμηθεῖς ἡλικὴν συμβάλλεται ἢ περὶ τὰ ὑποδεικνύμεν[α] προσοχίη τοῖς πράγμασι ῥοπήν, "in general consider how great an impulse attention to the matters indicated gives to business" (Edd.), P Oxy II. 239¹⁰ (A.D. 66) εἰς μηδένα λόγον τῷ καθόλου, "for no purpose whatever," *ib.* 267⁹ (A.D. 36) αἰς (sc. δραχμαῖς) οὐδὲν τῷ καθόλου προσήκται, "to which nothing at all has been added" (Edd.). In P Ryl II. 174²⁰ (A.D. 112) in connexion with the repayment of a loan provision is made that certain parties will not proceed against others—πλεῖν ἄλλου μηδενὸς ἀπλῶς πράγματος μηδὲ ὀφειλῆματος μηδὲ [μηδενὸς] τῷ καθόλου ἐνγράφτου μηδὲ ἀγράφτου ἀπὸ τῶν ἔμπροσθεν χρόνῳ(ν) [μέχρι] τῆς ἐνεστῶσης ἡμέρας τρώφω μηδενί, "on any matter at all or debt or count of any kind whatsoever, written or unwritten, in the past down to the present day, in any manner" (Edd.). Cf. *OGIS* 715³ where the highest financial official in Egypt is described as placed ἐπὶ τῶν καθ' ὅλου λόγων: see also *s.z.* καθολικός.

καθοπλίζω.

P Leid W^{xii}.³⁴ (ii/iii A.D.) ἐφάνη διὰ τοῦ ποππυμοῦ Φόβος καθωπλισμένος: cf. Aristeas 14 ἐπιλέξας τοὺς ἀρίστους ταῖς ἡλικίας καὶ βώμη διαφέροντας καθώπλισε.

καθοράω.

For the aor. of this NT ἀπ. εἶρ. (Rom 1²⁰: cf. *Proleg.* p. 117) cf. P Lond 342¹³ (A.D. 185) (= II. p. 174), where the production of certain offenders is demanded—ὅτι κα[τ]ιδωμεν τ[ι]ς ἔ[σ]ται ὁ καρπιζόμενος σε. In the well-known epitaph of Abercius, Bishop of Hierapolis towards the close of ii/A.D., Christ is described as the pure Shepherd—

ὅς βόσκει προβάτων ἀγέλας οὖρεσι πεδίους τε,
ὀφθαλμούς δὲ ἔχει μεγάλους πάντα καθορώωντας.

See Lightfoot *Apost. Fathers*² II. i. p. 496.

καθότι.

For this word, which is peculiar to Luke in the NT, we may cite P Hib I. 66³ (B.C. 228) καθότι ὑμῖν καὶ Ἀσκληπιάδης γέγραφε, P Amh II. 49³ (B.C. 108) καθότι πρόκειται, P Tebt II. 386²³ (B.C. 12) καθότι προγέγραπται, etc. The meaning "as," "just as," is seen in P Eleph 24⁸ (iii/B.C.) καθότι ἂν ἡμῖν ἐπιδείξωσιν οἱ βασιλικοὶ γραμματεῖς, P Ryl II. 154¹⁹ (contract of marriage—A.D. 66) καθότι π[ρ]ότ[ε]ρον [συ]νεβίον, P Oxy XII. 1473¹⁶ (A.D. 201) καθότι πρὸς ἀλλήλους συνεχώρησαν, *Michel* 534²⁸ (iii/B.C. *ad init.*) καθότι ἂν δοκεῖ αὐτοῖς. For the iterative force of ἂν in this last ex. cf. Ac 2¹⁵; practically the same phrase, though now with the subjunctive, is found in PSI IV. 415⁸ (iii/B.C.) καθ' ὅτι ἂν σου τυγχάνη [χρ]εία[ν] ἔχων.

καθώς.

P Oxy X. 1299⁹ (iv/A.D.) καθὼς ἐνετιλάνμην (l. -άμην) σ[ο]τ[ι] [περ]ὶ λωβιν μαχερῶν καὶ περὶ πιπεράδιον, "do as I told you about the . . . of knives and the pepper" (Edd.) is a good parallel to the construction in 1 Tim 1³. Other exx. of the particle, which is condemned by the Atticists (Lob. *Phryn.* p. 426), are P Eleph 18⁶ (B.C. 223-2) καθὼς συντέταχεν Μνήσαρχος, P Lille I. 26⁴ (iii/B.C.) τὴν δὲ λουπήν γ[ῆ]ν ἔτο[ι]μάζω, εἰ μὴ ἀκολουθεῖς ἅπαντα καθὼς ἐστὶν ἐπὶ τῆς διαγραφῆς, P Oxy XII. 1453¹⁶ (B.C. 30-29) εἰ μὴν προστατήσ[ειν] τοῦ λύχου τῶν προδεδηλωμέν[ων] ἱερῶν καθὼς πρόκειται, "that we will superintend the lamps of the above mentioned temples, as aforesaid" (Edd.), and from the inscr. *Michel* 230⁶ (ii/B.C. *ad fin.*) καθὼς καὶ πρότερον. MGr καθώς.

καί.

In *LAE* p. 129 ff. Deissmann discusses the thoroughly popular character of the Johannine style with its short paratactic sentences, introduced by καὶ . . . καί. To illustrate this, he cites amongst other exx. a Dream from the Serapeum, P Par 51 (B.C. 160) (= *Selections*, p. 18 ff.: see especially the amended readings in *Archiv* vi. p. 204), which runs—² ὦμ[ην] βατ(=δ)ίξεν με [ἀπ]ὸ λειβὸς ζως ἀ[π]ηλιώτου, καὶ ἀναπίπτομαι ἐπ' ἄχρον: καὶ [ἀν]θρωπ[ος] ἀπὸ λιβὸς μου, ἐχόμενός μου ἀναπίπτει καὶ αὐτός, καὶ ὡσπερ κεκλειμμένοι μου ἦσαν οἱ ὀφθαλμοί μου, καὶ ἐξα[φ]νης ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὄρω κτλ., "I dreamed that I was going from West to East, and I lie down upon chaff. And there

is a man west of me, near to me. He also lies down, and my eyes were as if they were closed. And suddenly I open my eyes, and I see etc." Cf. also the letter of consolation P Oxy I. 1153^{ff} (ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθη καὶ ἔκλαυσε ἐπὶ τῷ εὐμοίρῳ ("the blessed one") ὡς ἐπὶ Διδυμάτος ἔκλαυσα, καὶ πάντα ὅσα ἦν καθήκοντα ἐποίησα καὶ πάντες οἱ ἐμοί, and the inscr. *Syll* 807¹⁶ cited *s.v.* ἐπιχρῶ, on which Deissmann (*op. cit.* p. 132) remarks: "this text is, if possible, even more paratactic ('Semitic,' people would say, if it were a quotation from the New Testament) than the corresponding passage in St. John [9^{7, 11}]." So also the simple parataxis of Jn 4³⁵ *al.* is illustrated by the illiterate P Par 18¹⁴ ἐτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλ[ό]σι, and by the dedicatory inscr. at El-Kab, *Preisigke* 158 Ἀνδρόμαχος Μακεδῶν ἀφίκετο πρὸς Ἀμενάωνη χρηστὸν θεὸν μ[ι]σοῦ ἐργαζόμενος καὶ ἐμαλακίσθη ("he was weakly") καὶ ὁ θεὸς αὐτῷ ἐβοήθησε αὐθημέρη: cf. Thumb *Hellen.* p. 129. Notwithstanding, however, this use of καί in later Greek idiom, it is impossible to deny that the use of καί in the LXX for the Heb. ׀ influenced the Johannine usage.

For δέ after καί, as in Mt 10¹⁸, Jn 6⁶¹, 1 Jn 1³, cf. P Hib I. 54²⁰ (c. B.C. 245) καὶ τὸ σῶμα δέ εἰ συνείληφας παράδος αὐτὸ (deleted in the original) Σεμφθεῖ. For καί after μετά in Phil 4³ Deissmann (*B.S.* p. 265) can quote only BGU II. 412⁶ (iv/A.D.) Δαυνοῦς χήρα οὔσα μετὰ καὶ τοῦ υἱοῦ ἐαυτῆς, but he gives (p. 266) several instances of σύν καί, e.g. *ib.* 515¹⁷ (A.D. 193) Πτολεμαῖος σύν καὶ ὑπη[ρ]έ[τ]η Ἀμμων[ι]οῦ: add from the inscr. *PAS* iii. 612 (Imperial) σύν καὶ τῷ ἀνδρὶ αὐτῆς. For καὶ γάρ see *s.v.* γάρ, and add P Giss I. 69⁴ (A.D. 118-9) καὶ γάρ πέρυσσι ἐπὶ τὴν παράληψιν τῶν ἐπιταῶν αὐτὸν παρὰ σοὶ κατέλειψα: and for ὁ καί see *s.v.* ὁ. The strange form κά for καί occurs seven times in Codex Washington (W).

Καίφραξ (or Καῖφραξ).

See F. C. Burkitt *Syriac Forms*, pp. 5, 9.

καινός.

Papyrus usage hardly tends to sharpen the distinction between καινός and νέος. In P Petr III. 801⁵ (Ptol.) a town named Ptolemais is Πτ. ἡ καινή, while in *ib.* 72(b)¹⁶ it is Πτ. ἡ νέα. P Petr III. 37(a)¹⁸ (Ptol.) has χῶμα καινόν contrasted with ²¹ χῶμα παλαιόν: *ib.* 46(1)¹⁷ has πρὸς τὰ θεμέλια τῆς καινῆς καταλύσεως, "new quarters." *Ostr* 1142⁴ (beginning iii/A.D.) gives us οἶνος καινός to contrast with οἶνος νέος in Mk 2²¹. P Amh II. 64² (A.D. 107) περὶ δαπάνης εἰς τὸ ἐκ καινῆς κατασκευαζόμενον βαλανεῖον, "concerning expenditure on the baths which were being refitted" (Edd.): so P Oxy IV. 707¹ (c. A.D. 136) οἰκοδομή[σ]ω τροχὸν ἐκ καινῆς, "a new wheel," P Tebt II. 342¹⁶ (late ii/A.D.) τὸ κατασκευασθ[ῆ]ν ἐκ καινῆς ἐν Σομολ[ῶ] κεραμεῖον. Two inventories P Tebt II. 405⁸ (iii/A.D.), 406¹⁷ (c. A.D. 266) have κόβ(=φ)ινος καινός, "a new basket," and κολόβιον λινοῦν δι[ε]στημον καινόν, "a new linen shirt with two stripes": it may be doubted whether stress is to be laid on their being hitherto unused, though perhaps they were of ancient manufacture. See also P Hib I. 54²⁸ (c. B.C. 245) κέραμον κα[τ]ινόν, P Lond 402 *verso*¹² (B.C. 152 or 141) (= II. p. 11) ὀθῶνια καινά, P Fay 121⁶ (c. A.D. 100) ζυγόδεσμον καινόν, and

CPHerm I. 86¹⁰ καινού νομίσματος: cf. 18. In P Heid 610 (iv/A.D.) (= *Selections*, p. 126) the writer addresses a Christian "brother" as δεσπότην καὶ κενόν (*l. kainón*) (π)ά[τ]ρω[να. Τὰ καινότερον (like τὰ πάλαι, etc.), unless it is a mere mistake for τῆ, is the phrase for "news" in BGU III. 821⁴ (ii/A.D.) ἀνέβη εἰς τὴν πόλιν, ἕνα εἰδ[ω] τὰ καινότερον, followed by ὅταν ᾦν (= ᾦ, as often) τι καινότερον, εὐθέως σοι δηλ[ώ]σω: cf. Ac 17²¹. For the subst. καινισμός see P Lond 354¹⁶ (c. B.C. 10) (= II. p. 165) ἀποστάσεως καινισμὸν παραλογεῖσθαι, and for the verb καινίζω see P Tor II. 7¹⁸ μὴ προσέχειν τοῖς ἐπὶ χρεῖων τεταγμένοις και(ν)ίζειν τι, and Wunsch *AF* 5²⁷ (iii/A.D.) ὀρκίζω σε . . . τὸν ποιούντα ἔκτρομον τὴν [γ]ῆν ἅπασ(αν καὶ) καινίζοντα πάντα τοὺς κατοικοῦντας (cf. *Wisd* 7²⁷).

In MGr edition is "literary": the New Testament in Pallas' *editio* is ἡ νέα διαθήκη, which shows how νέος has gained ground at the expense of its rival.

καίπερ.

P Giss I. 47²² (time of Hadrian) ἄς μέντοι δεδώκεῖς εἰς τοῦτο (δραχμὰς) κδ̄ ἔπεμψά σοι, καίπερ Διονυσίου τοῦ ἀργυροκόπου κατασχόντος μου ὅλας (δραχμὰς) μ, PSI IV. 29S¹⁷ (iv/A.D.) καίπερ αὐτοῦ τὸ σύνολον μὴ ἐπίστα[μένου].

καιρός.

For the idea of "fitting season," "opportunity," which is specially associated with this word, we may cite such passages as PSI IV. 375⁸ (B.C. 250-49) ὡς ἄν σοι καιρὸς γένηται, P Oxy I. 37^{1.15} (A.D. 49) (= *Selections*, p. 50) καιρὸν εὐροῦσ[α] εἰσπήδησεν εἰς τὴν τοῦ ἡμετέρου [ο]ικίαν καὶ τὸ σωματίον ἀφῆρπασεν, "seizing a favourable opportunity, she burst into my client's house, and carried off the foundling"—an advocate speaks, P Amh II. 130¹⁰ (A.D. 70) οὔτε κερὸν (*l. καιρὸν*) γνοῦς, "and perceived no opportunity," P Meyer 20²⁰ (1st half ii/A.D.) συνπεριφέρου τῷ καιρῷ ἕως σε καταλάβω, "adapt yourself to circumstances until I join you," *ib.* 22 βλέπετε καὶ ὑμεῖς τὸν καιρὸν, P Tebt II. 332⁸ (A.D. 176) ἐπῆλθάν τινες ληστικῶ τρόπῳ οἰκίαν μου . . . καιρὸν λαβόμενοι τῆς ἔκτου (= οἰ)τίας μου, "certain persons broke into my house in a thievish manner taking advantage of my absence." Cf. also such phrases as P Par 46⁷ (B.C. 157) ἐν τοῖς ἀναγκαιστάτοις καιροῖς, BGU IV. 11S5⁴ (end i/B.C.) ἐν τοῖς . . . ἐπέγουσι κα[ρ]οῖς, P Amh II. 87²⁰ (A.D. 125) τῷ δῆοντι καιρῷ, "at the due time," and in plur. *ib.* 91¹³ (A.D. 159) τοῖς δεούσι καιροῖς, P Giss I. 19⁴ (ii/A.D.) διὰ τὰ ὄν[τα] τοῦ καιροῦ φημιζόμενα. The word passes into the meaning "crisis" in the interesting letter P Lond 42¹⁶ (B.C. 168) (= I. p. 30, *Selections*, p. 10) which a wife addresses to her husband "in retreat" in the Serapeum telling him of her difficulties, and of having piloted herself and child "out of such a crisis"—ἐκ τοῦ το[ιού]του καιροῦ ἔμαυτή[ν] τε καὶ τὸ παιδί[ον] σου διακεκυβερνηκυῖα, and *ib.* 24 ὡς ἔτ[ι] σου παρ[όν]τος πάντων ἐπεδεόμην, μὴ ὅτι γε τοσοῦτου χρόνου ἐπιγεγονότος καὶ τοιούτων καιρῶν, "while you were still at home, I went short altogether, not to mention how long a time has passed since with such disasters." In P Tebt II. 272¹⁴ (late ii/A.D.) οἱ καιροὶ are used of "the stages" of a fever. For a happier connotation see the mantic P Ryl I. 28^{15a} (iv/A.D.) γαστροκνημία δεξιὰ εἰάν ἀλληλαί ἐξ ἀπροσδοκίτου προσλήμψεται τι κατὰ τὸν βίον καὶ ξεῖε τοῦ καιροῦ, "if the right calf quiver, the person will

unexpectedly acquire something in his life and will have prosperity" (Edd.). Adverbial phrases are seen in P Fay 90¹⁷ (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ ἐσομένην) πλίστην τεῖ[μην], "the highest price current," P Ryl II. 76⁹ (late ii/A.D.) τῶν κατὰ καιρὸν ἐπιτρόπων τε καὶ ἡγεμόνων, "successive procurators and praefects" (Edd.), *ib.* 104⁹ (A.D. 167) ταῖς κατὰ καιρὸν κατ' οἰκ(ίαν) [ἀ]πογρα(φαῖς), "the successive household censuses," P Lond 974⁶ (A.D. 305-6) (= III. p. 116) τῶν κατὰ καιρὸν εἶδων ὄπωριμένων, "fruits in season." As showing the transition to the meaning "weather," which the word has in MGr, cf. PSI V. 486¹⁰ (B.C. 258-7) ὁ γὰρ καιρὸς ὁ βέ[λ]τιςτος ἐνόστηκε, P Oxy X. 1257³ (iii/A.D.) τοῦ καιροῦ λήξαντος τῆς παραδόσεως σίτου, "the time for the delivery of corn had passed" (Edd.), P Fay 133⁹ (iv/A.D.) ὁ καιρὸς νῦν ἴστιν ὀψιμότερος, "the season is now rather late," *ib.* 135² (iv/A.D.) τοῦ καιροῦ καλέσαντος τῆς συνκομιδῆς ὄφ[ι] . . . , "as the season requires the gathering . . ." (Edd.). The adj. καιρῖμος is applied to "seasoned" wine in P Flor II. 139^{8.2} (A.D. 264), cf. *ib.* 143², 266³, P Rein 53² (iii/iv A.D.) (where, however, the editor translates doubtfully "au moment le plus opportun (?)"), and the compd. verb καιροτρεῖω, "wait for a favourable opportunity," occurs in P Amh II. 35³ (B.C. 132), BGU III. 909⁸ (A.D. 359). See also P Lond 379³ (iii/A.D.?) (= II. p. 162) ἀκαιρί, "at inconvenient seasons." For the relation of καιρός to χρόνος see Trench *Syn.* §lvii., *Rhein. Mus.* N.F. lix. (1904), p. 233 ff., and for a discussion of the Greek idea of καιρός see Butcher *Harvard Lectures on Greek Subjects*, p. 117 ff. In MGr χρόνος = "year," and καιρός = "weather."

Καῖσαρ.

Lightfoot (*Phil.*² p. 169 ff.) has shown that by the phrase οἱ ἐκ τῆς Καίσαρος οἰκίας in Phil 4²² we are probably to understand slaves and freedmen attached to the palace, and has appealed to inscriptional evidence to prove that the designation embraced a large number of persons both in Rome and elsewhere (e.g. Ephesus), filling every description of more or less domestic office: see further SH p. 418 ff. In BGU I. 156³ (A.D. 201) χρηματίσατε Σατουρνείω Καισάρων οἰκονόμῳ, Wilcken (*Ostr.* i. p. 499 n. 4) holds that Καισάρων stands for Καισάρων δούλω: similarly in P Lond 256 *recto*¹ (A.D. 11-15) (= II. p. 96) Φαῦστος Πρίσκου Καίσαρος = Φ. Π. Καίσαρος δούλου (*ib.* p. 662); cf. the simple gen. Χριστοῦ, "belonging to Christ" (*Gal* 3²⁹ *al.*: Deissmann *LAE* p. 382). On the other hand Καισάρειοι = "Imperial freedmen," e.g. in P Oxy III. 477⁵ (A.D. 132-3), though their exact position is far from clear: see *Christ.* I. 1. p. 47, and cf. Schubart *Archiv* v. p. 116 ff. For Καισαριανοί, "Caesar's officials," see Epict. i. 19. 19, and for καισάριον, "palace," see an inscr. of the time of the Emperor Maurice referred to in *Archiv* ii. p. 403.

καίτοι.

P Petr II. 3(b)² (iii/B.C.) παρὰ δύναμιν δὲ καίτοι πάλαι ἐκ[. . . .] ἀντέχομαι, BGU III. 850⁴ (A.D. 76) θαυμάζω(ι) ἐπὶ τῆ[. . .] νταξία σου, καίτοι ἐμοῦ σε πολλὰ ἐρωτήσαντος, P Giss I. 84^{ii.10} (beg. ii/A.D.) μέχρι τούτ[ο]υ σοι οὐ πα[ρ]εστάθη καίτοι πρόγραμμά σου π[ρ]οετήθη κελεύον κτλ., PSI IV. 29S¹² (iv/A.D.) τοὺς τοῦ μηνὸς [μισθοῦς οὐ παρ]έσχην μοι καίτοι αὐτῆς ἐκδεξάμενος κτλ.

καίτοιγε.

Syll 929⁹² (ii/B.C.) διεκεκώλυτο ἵνα μηθεῖς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμη μήτε ἐναυλοστατῆι . . . καίτοιγε Ῥωμαίων.

καίω.

P Oxy XII. 1453¹⁸ (B.C. 30–29) τὸ καθῆκον ἔλαιον εἰς τοὺς καθ' ἡμέραν λύχνους καομένους ἐν τοῖς σημαινομένοις ἱεροῖς, “the proper oil for the daily lamps burning in the temples signified” (Edd.), P Tebt II. 273¹⁵ (medical prescription—ii/iii A.D.) χαλκοῦ κεκαυμένου (δραχμῆ) ᾧ, the magic P Lond 46⁵⁴ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι οὐ τὸ στόμα καλεῖται δι' ὄλου, and PSI I. 28⁶⁰ (iii/iv A.D.?) καομένη πυρομένη βασανιζομένη γοργονία. With the usage in Lk 24²² we may compare the new erotic fragment P Grenf I. 1⁹ (ii/B.C.) συνοδηγὸν ἔχω τὸ πολὺ πῦρ τὸ ἐν τῇ ψυχῇ μου καόμενον, and the citation from the same papyrus *s.v.* κατακαίω. On the possibility of explaining the different renderings in this Lukan passage as due to a single Syriac original in three stages of corruption cf. W. C. Allen in *JTS* ii. p. 299. For flexions (e.g. 2 Pet 3¹⁰) see Moulton *Gr.* ii. § 95. MGr καίω, καίγω, κάβω: for the metaphorical sense cf. καγμός, “longing,” “desire,” “pain.”

κακία

is used in P Petr II. 23(1)⁹ (Ptol.) ἰδ[ό]ντες τὴν κακίαν τῶν ἡμῶν, apparently of the damage done to a crop of rye and barley by hail (?): cf. P Flor II. 176¹¹ (A.D. 256) ἐκ τῆς τῶν σύκων κακίας. In P Petr II. 19(2)⁵ (Ptol.) διὰ τὴν ἐν[ε]στ[ῶ]σαν? κακίαν, the reference is to the “idleness” of certain workmen. For the stronger meaning “malice,” “wickedness,” see P Rein 7¹⁵ (B.C. 141?) διὰ πάσης ἡσυχίας εἶχον τῷ μηδεμίαν ἔνομιαν [κ]ακίας ἔχειν, “je restai complètement tranquille, n'ayant aucun soupçon qu'il me cherchât malice” (Ed.), P Oxy VIII. 1101⁷ (A.D. 367–70) εἶτε ὑπὸ κακίας ἢ καὶ ὑπὸ κακο[βουλείας] τῆς προ[α]ρρέσεως, “whether from malice or from perversity of judgment” (Ed.); also *Preisigke* 4127⁶ ἀλότριον ἔμαυτὸν ἐποίησάμην πάσης κακίας καὶ πάσ[ης] . . . ὅσοι καὶ ἀγνεύσας ἐς πολὺν χρόν[ον]. The special usage in Mt 6³⁴ is supported by the LXX, where κακία frequently translates Heb. $\Pi\psi$ in the sense of “trouble,” “evil circumstances”: cf. Kennedy *Sources*, p. 100.

κακοῖθειας.

For this NT ἄπ. εἶρ. (Rom 1²⁹) see the late P Grenf I. 60¹³ (A.D. 581) where the word is found with a number of others of a similar character—ἀνευ παντὸς δόλου καὶ φόβου . . . [καὶ οἱ] ἀσδήποτε κακορίας καὶ κακοθείας καὶ παντὸς ἐλαττώματος κτλ. The adj. is found in P Giss I. 40¹¹ (A.D. 212–5) παρὰ το[ῖς] κακοῖθειςιν.

κακολογέω.

For this verb, which in the NT seems always to be used in the weaker sense of “speak evil of,” cf. P Fay 12¹⁵ (c. B.C. 103) ο[ὗ] τυχόντως πλείστα κακολογηθείς, “abused . . . in the most unmeasured terms” (Edd.), P Ryl II. 150⁹ (A.D. 40) ὕβρισεν οὐ μετρίως καὶ ἑκακόλογησεν πολλὰ καὶ ἀ[σ]χημόνα, “insulted me immoderately with much shame-

ful abuse” (Edd.). The subst. occurs in P Tebt I. 24⁷⁷ (B.C. 117) τῆς προσεσηκίας αὐτ[οῖς] κακολογίας.

κακοπαθεῖω.

The only exx. we can quote from our sources of this verb, whose formation Thumb (*Dial.* p. 373) ascribes to Ionic influence, are P Lond 98 *recto*⁷³ (i/ii A.D.) (= I. p. 130) κακοπαθήσεται καὶ ξενιτεύει, and the mantic P Ryl I. 28⁸⁴ (iv/A.D.) ἐὰν ἄλληται (μῆρὸς εὐώνυμος) σκυλοῦς καὶ πόνους δηλοῖ κακοπαθήσαντα δὲ εὐφρανθήναι. See also Teles (ed. Hense) p. 61⁹ κακοπαθῶν καὶ δαπανῶν, Musonius p. 28⁹ πόσα δ' αὐ κακοπαθοῦσιν ἔνοι θηρώμενοι δόξαν.

κακοπαθία.

For this form which is adopted by WH instead of the itacistic κακοπάθεια in Jas 5¹⁰, and supported by the evidence given below, see Deissmann *BS* p. 263f. Whether the word is to be understood actively or passively is not so clear, but the probability is that the two meanings pass into each other, as Deissmann (*ut s.*) practically admits = cf. Thieme (p. 29) who quotes *Magri* 105³ (B.C. 138) (= *Syll* 929³⁰) πᾶσα] ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μ[η]θενὸς ὑσ[τ]ερήσαι [δικ]αίον μῆθνα τῶν κρῖνομένων, and points out that both “Bemühung” and “Beschwerde” give good sense. Dittenberger in his note on *OGIS* 244¹² (iii/B.C.) τὴν περὶ τὸ σῶμα [γε]γεννημένην ἀσθένειαν διὰ τὰς συνεχεῖς κακο[π]αθίας warns against treating τ. γεγ. ἀσθένειαν διὰ τ. κακοπαθίας as tautological in view of the tendency in late Greek to use κακοπαθία “non tam de malis, quibus quis afflicatur, quam de negotiis laboriosus et molestis, quae in se suscipit,” and compares *ib.* 339²³ (c. B.C. 120) πάντα κατωκονομήσατο διὰ τῆς τῶν πρεσβυόντων κακοπαθίας = “omne bene et ex voluntate composuit populus usus labore legatorum.” See also *Syll* 255²³ (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται, 246⁹ (B.C. 220–16) οὐτε κακοπαθίαν οὐδεμίαν οὐτε κ[α]λ[υ]δνον ὑποστελλόμενος. For the word passing over almost into the sense of “endurance,” see BGU IV. 1209⁷ (B.C. 23) οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον.

κακοποιέω.

The wider sense of evil-doing from a moral point of view, as in 1 Pet 3¹⁷, 3 Jn¹¹, may be illustrated by P Hib I. 59¹⁰ (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποιῶν ἐν τῇ κώμη[ι] μεταμελή[σ]ει σοι, “if you do not stop your malpractices in the village you will repent it” (Edd.). P Ryl II. 437⁷ (i/A.D.) ἐὰν κακοποι[ο]—] καὶ ἄπρακτα τ[—] εἰς πλοῖον ἔλ[is too fragmentary to enable us to determine the exact force, but it seems to point to a more restricted sense “injure,” “do harm to,” as in the few occurrences of the verb in class. literature, and in *Syll* 653¹⁰³ (B.C. 91) ἐχέτω δὲ ἐπιμελείαν ὁ ἀγορανόμος καὶ περὶ τοῦ ὕδατος, ὅπως . . . μηθεῖς κακοποιεῖ μήτε [τὸ] πλῆμα μήτε τοὺς ὄχεοὺς, *ib.* 893¹⁵ (ii/A.D.) εἰ δὲ τις τὴν ἐπιγραφὴν ἐκκόψῃ ἐκ τῆς παραστά[δο]ς ἢ αὐτὴν ἄρη ἢ κακοποι[ο]ήσῃ, δώσ[ε]ι κτλ. See also Aristaeas 164 πάντα γὰρ λυμάνονται καὶ κακοποιοῦσι μύες οὐ μόνον πρὸς τὴν ἑαυτῶν τροφήν, ἀλλὰ καὶ εἰς τὸ παντελῶς ἄχρηστον γίνεσθαι ἀνθρώπων, ὅ τι ἀν δηποτοῦν ἐπιβάλλεται κακοποιεῖν, and Musonius p. 32⁷ ἐνεργετοῦνται μὲν οἱ ἀξιούμενοι τῶν ἀφέλμων καὶ συμφέρωντων, κακοποιοῦνται δὲ οἱ ἐμβαλλόμενοι τοῖς ἀσυμφόροις καὶ βαβεροῖς.

κακοποῖός.

An interesting instance of this Petrine adj. is afforded by PSI I. 64²¹ (i/B.C.?), where a woman promises her husband (?)—μηδέ ποι[ή]σειν εἰς σε φάρμακα φίλτρα μηδέ κακοποιᾶ μῆτε ἐν ποτοῖς μῆτε ἐν βρωτοῖς: cf. especially 1 Pet 4¹⁵ where the word probably means “a sorcerer, magician, or poisoner” (Souter *Lxx. s.v.*). See also P Leid W^{xiv}.18 (ii/iii A.D.) ἐπιμαρτυροῦντος μηδεὸς κακοποιοῦ Κρόνον, ἢ Ἄρεως.

κακός.

This familiar adj. is by no means so common in our sources as we might have expected, but the following may serve as exx. of its varied uses—PSI IV. 340⁴ (B.C. 257–6) ἐστὶ δέ σοι πάντων μὲν τῶν κακῶν αἴτιος Μητροδωρος. P Oxy III. 532²² (ii/A.D.) οὐκ ἀνέμεινας ὑπὸ κακοῦ συνειδότης κατεχόμενος, “you would not stay, being oppressed by an evil conscience” (Edd.), *ib.* 488⁴⁰ (ii/iii A.D.) κακῆς παραγραφῆς, “a false entry,” *ib.* VII. 1060⁷ (a Gnostic amulet—vi/A.D.) ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἐπιπετοῦ <κα> πράγματος, “free this house from every evil reptile and thing,” and, by way of contrast, the imprecatory tablet *Michel* 1322 A Ἄνδροκλειδῆ καταδῶ καὶ τὴν γλῶτ(τ)αν τὴν κακὴν καὶ τὸν θυμὸν τὸν κακὸν καὶ τὴν ψυχὴν τὴν κακὴν καὶ τὸ ἐργαστήριον καταδῶ καὶ τοὺς παῖδας. For the neut. τὸ κακόν cf. P Amh II. 77³¹ (A.D. 139) Ἄρπα[γάθην τὸν] κρέττιστον τοῦ κακοῦ καὶ προσεπίτροπον, “Harpagathes, the chief cause and prime mover in the mischief” (Edd.). The word in its wide sense of “troublesome,” “distressing,” to mind or body, is seen in P Oxy IX. 1215⁶ (ii/iii A.D.) μὴ ἀπέλθῃς εἰς τὸ Σατύρου, αἰπέ (i. ἐπέ) γὰρ ἀκούομεν ὅτι κακὰ μέλλι πράσι (i. πράσσειν), “do not go to the house of Satyrus, for we hear that he is going to get into trouble” (Edd.), and P Lond 653¹² (early iv/A.D.) (= III, p. 241) ἐν κακοῖς εἰμι. For the collocation κακὸς κακῶς see *s.v.* κακῶς.

κακοῦργος.

P Lille I. 7²⁰ (iii/B.C.) ἀνετήνοχέν με εἰς τὸ . . . δεσποτήριον, φάσκων εἶναι με κακοῦργον, P Hib I. 62³ (B.C. 245) κακοῦργον τὸν τ[ῆν] λείαν ποιήσαντα ἐπικαλεῖ Τινᾶς Ἄρνούφιου, P Fay 108¹¹ (c. A.D. 171) ἐπήλθαν ἡμῖν κακοῦργοί τινες, and P Amh II. 83⁴ (iii/iv A.D.) where in connexion with a census certain irregularities are alleged οὐχ ὑπὸ τοῦ κηρσίτορος ἀλλ' ὑπὸ τινων κακοῦργων. This last document shows also the verb—¹⁰ κακουργήσαι καὶ τολμήσαι: cf. P Oxy XII. 1468⁴ (c. A.D. 258) τοῖς κακουργεῖν προχείρως ἔχουσιν, “those who are designing to commit crime,” and ¹⁹ εἰδέν τι κακουργηθέν, “she discovered that a crime had been committed.” For the subst. see *ib.* 1469¹⁸ (A.D. 298) τῆς τοῦ βοηθοῦ τοῦ στρατηγοῦ κακουργίας καταφανοῦς οὐσίας, “the unfairness of the assistant of the strategus is evident” (Edd.), P Oxy I. 71^{1,10} (A.D. 303) ἐπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστέρει τῆ ἡμετέρα ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, “he attempted, owing to my being illiterate, to commit a fraud to my detriment” (Edd.). In P Gen I. 31¹⁷ (A.D. 145–6) the editor supplies κακούρημα—ἐάν σοι δόξη . . . πέρας ἐπιθεῖναι τοῖς κ[ακουργήμασι], remarking that the word is strong, but that it is a step-mother who speaks! The adj.

ἀκακοῦρητος is used with reference to the delivery of cargo “safe and sound” in P Lond 948⁸ (A.D. 236) (= III. 220) φορτία . . . σῶα καὶ ἀκακοῦρητα.

κακουχέω

is common in marriage-contracts, where the husband undertakes as regards his wife—μὴ κακουχεῖν αὐτὴν μηδ' ὑβρίξει μηδ' ἐγβάλλειν μηδ' ἄλλην γυναῖκα ἐπεισάγειν, see BGU IV. 1050¹⁴ (time of Augustus) *al.*: cf. the complaint against a husband, P Oxy II. 281¹⁷ (A.D. 20–50) οὐ διελείπειν κακουχῶν με καὶ ὑβρί[ξ]ων, and for the corr. subst. see the deed of divorce, BGU IV. 1105¹⁸ (time of Augustus) τοῖς προκειμένοις κακουχ[α]ς (i. —αι) με καὶ καθυβρίξει.

κακόω.

Michel 1001^{viii.8} (c. B.C. 200) εἰ πάντων τοῦ κοινοῦ τι κακῶσαι ἢ διελεῖσθαι ἢ τοῦ ἀρχαίου τι καταχρήσασθαι. The verb is used intransitively in P Tebt II. 407⁸ (A.D. 199?) εἰ ποιήσεις μὴ κακῶσασα, “you will do well not to interfere” (Edd.).

κακῶς.

For the phrase κακῶς ἔχειν, as in Mt 4²⁴ etc., cf. P Oxy VI. 935¹⁵ (iii/A.D.) ἐμελλον . . . ἀναβῆναι . . . ἐπεὶ ἰοί παρά] Σαραπίω[νος] εἶπον [κακ]ῶς ἔχειν ἀ[ῦ]τ[ῆ]ν, “I intended to come up since Sarapion's friends said that he was ill” (Edd.), *ib.* 938⁸ (iii/iv A.D.) τῶν οὖν κτηνῶν κακῶς ἔχόντων, “since, then, the oxen are in a bad way.” The combination κακοῦς κακῶς ἀπολέσει αὐτοὺς in Mt 21⁴¹ sounds rather literary, but cf. ὁ τοῦτων τι ποιῶν καιὸς κακῆ ἐξωλεία ἀπόλοιο in *Syll* 584^{3f}, which Michel doubtfully assigns to i/B.C. The inscr. is from Smyrna, apparently from a temple of Atargatis, whose sacred fishes are protected by this portentous curse: he who injures them is to die, *ιχθυόβρωτος γενόμενος* (cf. the formation of the adj. *σκληρόβρωτος*, Ac 12²³). It seems clear that the collocation κακοῦς κακῶς ἀπολέσθαι, starting as a literary phrase, had been perpetuated in common parlance, like our stock quotations from Shakespeare. Cf. also the inscr. from the Roman catacomb of Priscilla, *Kaibel* 734^f.

ὁ ποτε πλούσιος περὶ τέκνα νῦν κακὸν κακῶς τηρῶν ὡς Τάνταλος κολάζομαι.

For other exx. of the adverb see P Petr II. 19(2)³ (Ptol.) ἔρρεμαι γὰρ κακῶς διακείμενος ἀπ' ἐκείνων, P Oxy X. 1346 (ii/A.D.?) ἐν τῇ (?) πόλει γέγραπται καὶ κακῶς ἐγγάφη. *ib.* I. 34 *versoi*^{iii.12} (A.D. 127) διὰ ἀπειθίαν κ[ακ]ῶς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τιμωρήσομαι, where Brinkmann (see Kuhring *Præf.* p. 41 n.³) suggests κ[ακ]ῶς for the editors' κ[αλ]ῶς, and *ib.* 40⁸ (ii/iii A.D.) τάχα κακῶς αὐτοῦς ἐθεράπευσας, of possible wrong medical treatment.

κάκωσις.

In PSI III. 155¹⁶ (iii/A.D.?) a certain astrological conjunction is said to signify ἀτεκνίαν . . . καὶ κάκωσιν [σ]ώματος.

καλάμη.

P Hib I. 90¹⁷ (B.C. 222) ἡ δὲ καλάμη ἔστω Διοδώρον, “the straw shall belong to Diodorus” (Edd.), P Amh II. 89⁵ (A.D. 121) τ[ᾶ] ἀπο καλάμη[ς] ἀνά ἀργ(υρίου) δραχ(μᾶς)

εἴκοσι, BGU II. 661²² (A.D. 140-1) μετὰ τὸν χρόνον παραδύσω τὸ τρίτον μέρος ἀπὸ ἀναπαύσεως καὶ τὸ λοιπὸν δέμοιρον μέρος[s] ἀπὸ καλάμης πυροῦ, CPR I. 38²¹ (A.D. 263) παραδύσω τὰς ἀρούρας ἀπὸ καλάμης ἀπὸ θρύου καλάμου, ἀγρῶσ[τεως] καὶ δέισης πάσης, where Wessely, supplying καθαράς after ἀρούρας, translates "frei von Schilf und Binsengewächs, von Queckgras und jeglichem Schlamme," and is supported in this translation, as against Wilcken (*Archiv* i. p. 158), by P Tebt II. 375³⁰ cited s.v. κάλαμος. For a new word καλαμεία, "reed-land," see e.g. *ib.* 457 (ii/A.D.) καλαμείας (ἀρουρα). MGr καλαμιά, καλαμινιά "reed."

κάλαμος.

P Tebt II. 375³⁰ (A.D. 140) παραδύσω πάσας τὰς ἀρούρας καθαρά (L - às) ἀπὸ θρύου καλάμου δι[σ]σης πάσης, "I will deliver up the arourae free from rushes, reeds, and dirt of all sorts" (Edd.); and so P Fay 345 (A.D. 139-40), P Amh II. 90²² (A.D. 159), 91²³ (A.D. 159). In place of ἄχυρον, κάλαμος is used for heating purposes according to P Giss I. 40ⁱⁱ 12 (A.D. 212) κάλαμον προ[δ]ς τὸ ὑποκαίειν τὰ βαλα[νε]α καταφέρουσι. From the close connexion between the cultivation of κάλαμος and vine-growing, to which the papyri witness, GH in their note on P Oxy IV. 729³ (A.D. 137) have shown the probability that a crop of reeds was planted between or under the vines. The collective use of κάλαμος in the above citations and in P Oxy IV. 742³ (B.C. 2) παράλαβε παρὰ Πόθου τὸν κάλαμ[ο]ν πανα[ρ]ιθμῶ καὶ ἀπόστειλὸν μ[ο]ι πόσας δέσμας παρελήφης, "take over from Pothus the reeds all together, and send me word how many bundles you have received" (Edd.), points to a similar sense in Mt 11⁷. The reference is to "the very ordinary sight of cane grass shaken by wind," and "there is no contrast intended between the moral strength of the Baptist and the weak pliability of the reed" (McNeile *ad l.*). With Ezekiel's "reed" of six cubits i.e. about 9 feet (see Davidson *ad Ezek* 40⁶), which underlies the imagery of Rev 11¹, we may compare the κάλαμος of similar length in P Ryl II. 64² (iv/v A.D.); see the editors' note and cf. *Archiv* iii. p. 440. In a list of articles sent by one woman to another, P Tebt II. 413¹¹ (ii/iii A.D.), εἰ καλάμ[ου]ς στημῶν, "five reeds of thread," are included, and with 3 Jn¹³ cf. P Grenf II. 38⁷ (B.C. 81) κα[λ]άμων γραφικῶν δεκάπεντε. We may note the contrast between the καλάμο(ν) Ἑλλη(νικου) of P Lond 195(β)¹¹ (A.D. 14-37) (= II. p. 128) and *ib.* 191¹¹ (A.D. 103-117) (= II. p. 265) καλαμοῦ Ἰνδικου; see *Archiv* i. p. 150. A new subst. καλαμουργία is found in P Lond 163²⁴ (A.D. 88) (= II. p. 183), and for the corresponding verb see PSI IV. 317⁹ (A.D. 95) ἐὰν μ[ε]λλῆς καλαμουργεῖν, γρά[ψ]ον μοι.

καλέω.

For this verb = "summon," "invite," as in Mt 22³ *al.*, see P Oxy XI. 1487¹ (iv/A.D.) καλῖ σε Θεῶν υἱὸς Ἰβριγένους εἰς τοὺς γάμους τῆς ἀδελφῆς ἐαυτοῦ ἐν τῇ αὔριον, and similarly *ib.* 1486¹ (iv/A.D.). In both instances it is noticeable that καλῖ takes the place of the earlier ἐρωτᾶ, cf. *ib.* 1484, 1485. See also P Hamb I. 29³ (A.D. 89) κληθέντων τινῶν . . . καλῖ μὴ ὑπακούσαντων. The participle is common = "called," "named," as in Lk 7¹¹ *al.*, e.g. P Petr II. 45ⁱⁱ 20 (B.C. 246) εἰς φρούριον τὸ καλούμενον [Π]οσιδέον, *Ostr*

1210⁴ (Roman) Πασήμιο(s) Πικῶτο(s) καλ(οῦμενος), BGU I. 349⁷ (A.D. 313) ἐν κλήρω καλουμένου (L - ἐμφ) Ἀφρικιανός and P Oxy X. 1273⁷ (A.D. 260) περιτραχήλιον μανιᾶκην, καλούμενον, "a necklace of the kind called *maniacae*" (Edd.). With the usage in Gal 1¹⁵ we may compare CP Herm I. 25ⁱⁱ. 7 Ἀντωνίνος κληθήσεται and *ib.* 26¹¹ εἰ δοκεῖ σ[οι] κληθῆναι . . . αὐτοῦς, where the reference is to summoning or calling as a witness: cf. BGU IV. 1138¹³ (B.C. 19). In P Leid Wix.³⁶ (ii/iii A.D.) the worshipper is exhorted to invoke the gods of hours and days—εἰ μὴ γὰρ αὐτοὺς καλέσης, . . . οὐκ ἔπακούουσι: cf. also *Kaibel* 481^{2f}. τὴν μέτρην εὔνοιαν καὶ πίστιν, Φαῖδρε, καλοῦντες ἰ ἐν βιοτῆς σήτροις οὐποτε παυσόμεθα, where the verb is practically = κλείω. See also P Fay 135³ (iv/A.D.) cited s.v. καιρός. MGr καλνώ, καλῶ.

καλλιέλιος.

This NT ἄπ. εἶρ. (Rom 11²⁴) is fully discussed by Plasberg in *Archiv* ii. p. 219 ff. in connexion with a Strassburg papyrus containing certain fragmentary Sayings. In one of these, C³, the phrase εἰς καλλιελαῖαν occurs, and, though the context is far from clear, the editor thinks there is evidence that the word forms part of a Saying current in Jewish-Christian circles, and may therefore have derived from the Pauline passage. If not, both the unknown writer and Paul must have found the word in current usage.

καλοποιέω.

This verb, "do the fair (honourable) thing," is confined in the NT to 2 Thess 3¹²: cf. the late Aphrodito papyrus P Lond IV. 1338²⁸ (A.D. 709) (= *Chrest.* I. 255) μέλλομεν γὰρ κελεύσει θεοῦ καλοποιῆσαι τῷ καλῶς διαπραττωμένῳ. For a list of similar compounds see Lob. *Phryg.* p. 199 f.

καλός.

Hort in his note on 1 Pet 2¹³ has pointed out that while ἀγαθός "denotes what is good in virtue of its results," καλός "denotes that kind of goodness which is at once seen to be good." It may not be possible always to press the distinction, but what we may call this self-evidencing power of καλός, a goodness as it appears to, and is realized by, others comes out generally speaking in the citations that follow. Thus in its application to persons the adj. is united with πιστός in the well-known early Christian letter of Psenosiris, where Psenosiris writes regarding Politike—τ]αύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων ("grave-diggers") εἰς τήρησιν (P Grenf II. 73¹² (late iii/A.D.) (= *Selections*, p. 118)). And so in the Silco inser., OGIS 201⁹ (vi/A.D.), the King announces—ἐπίστευσα τὸν ὄρκον αὐτῶν, ὡς καλοῖ εἰσιν ἄνθρωποι, "quia honesti homines sunt" (Lepsius). With Heb 13¹⁸ we may compare P Rein 52⁵ (iii/iv A.D.) οὐ καλῶ συνειδέτι χρώμενοι. Similarly with reference to animals we read of μόσχους καλοῦς in PSI IV. 409²¹ (iii/B.C.), and in P Tebt II. 409¹² (A.D. 5) of certain he-asses (?) as—καλοῦς . . . καὶ τελήους καὶ εὔνοικούς, "fine animals without blemish and good-tempered" (Edd.). The varied usage with reference to things is seen in such passages as: P Lond 356⁴ (i/A.D.) (= II. p. 252, *Selections*, p. 59) καλῶς ποιήσεις ἰδίῳ κινδύνῳ τὸ καλὸν πωλήσας ἐξ ὧν ἐὰν σοι εἴπη φαρμάκων ἔχειν χρεῖαν Σώτας ὁ φίλος μου,

“be so good as to sell at your own risk good quality of those drugs of which my friend Sotas says that he has need,” where *καλόν* is contrasted with *σαπρόν* a few lines further on, just as in Mt 12³³, 13⁴⁸: P Oxy I. 116^{19f}. (ii/A.D.) (as amended II. p. 319) κ[ί]στην σταφυλῆς λείαν καλῆς καὶ σφυρίδα φοίνικος καλοῦ, “a box of very good grapes, and a basket of good dates”: P Fay 133⁸ (iv/A.D.) ὑ[περ]βοῦ δὲ ἡμερῶν δ[ύ]ο καὶ τριῶν ἴνα . . . ὁ οἶνος . . . καλὸς γένηται, “wait for two or three days in order that the wine may become good”: and with reference to clothing, P Tebt II. 278^{3a} (early i/A.D.) κάλλιστον ἱμάτιν, *ib.* 423^{3a} (early iii/A.D.) καλὸν χιτῶνα, P Oxy VII. 1069²⁶ (iii/A.D.) σπούδασον γὰρ τὸ κειθώνειν μου γενέσθαι (ἴ. γενέσθαι) πρὸ λόγον, καὶ κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν, “be careful to have my tunic made properly, and let them put good measure into it” (Ed.). An unusual compar. form is seen in P Oxy XIV. 1672^{8b}. (A.D. 37–41) αἱ πράξεις ἡμῶν καλλιότεραι γεγ[ό]νασι λείαν, καὶ ἐλπίζομεν ὅτι καλλιότεραι τούτων γενήσονται, “our sales have become much more favourable and we hope that they will become more favourable than this” (Edd.). The word is used more generally in P Petr II. 13(19)⁶ (B.C. 255–50), where, writing to his father, Philonides expresses the hope καὶ ἐάν τι τῶν κατ’ ἀνθρώπων γίνηται, τυχεῖν σε πάντων τῶν καλῶν, “and should any mortal chance befall you, that you should receive all attention” (Ed.), and P Tebt II. 418⁷ (iii/A.D.) εὐχόμενός σοι τὰ ἐν βίῳ κάλλιστα ὑπαρχθήσῃσαι, “praying that you may have life’s greatest blessings” (Edd.), and P Oxy XIV. 1670⁴ (iii/A.D.) πολλὰ σε ἀσπάσομαι, κυρία, εὐχομένη σοι τὰ κάλλιστα, “I send you many salutations, my lady, and best wishes” (Edd.). For *time* we may cite P Goodsp Cairo 3²⁰ (iii/B.C.) (as completed in Witkowski², p. 48) ἐπιχέου, ὃν τρόπον καλῶς ἡμέραν καλὴν ἤγαγον, while the phrase καλῆ ὥρα = “à la bonne heure” is found in a Paris papyrus (see P Par p. 422). With this last cf. P Tebt II. 418¹⁴ (iii/A.D.) καλῆ πίστει, “in good faith.” To the instances of the superlative given above we may add P Oxy II. 237^{iii.8} (A.D. 186) a proclamation beginning—παρεδείγματι τῷ καλλίστῳ χρώμενος, “following a most illustrious precedent” (Edd.), and P Flor II. 201¹⁰ (A.D. 259) ἰχθὺν κάλλιστον, “a sufficient quantity of fish.” MGr πάαινε στὸ καλὸ, or simply στὸ καλὸ, “farewell.”

κάλυμμα.

The plur. is used of “*tabulae lignae*” in *Syll* 537⁸⁷ (2nd half iv/B.C.) ἐπιθείς καλύμματα, πάχος δακτύλου, πλάτος ἕξ δακτύλων.

καλύπτω.

The use in the Κοινή of the simplex, which is rare in prose as compared with the compound κατακαλύπτω, is traced by Nägeli (p. 27) to Ionic influence, see e.g. the Ionic inscr. of B.C. 420, *Syll* 877⁸ ἐχφέρειν δὲ ἐγ κλίνη σφι[ε]νός[ποδι κ]αὶ μὲ καλύπτειν. Other exx. of the verb from the inscr. are *Syll* 438¹⁴⁵ (Delphi—c. B.C. 400) τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγάει, and *ib.* 939¹⁰ μηδὲ (παρέρπην τὰς γυναικῶν) τὰς [τρ]ίχας ἀμπεπλεγμένας μηδὲ (τοὺς ἀνδρας) κεκαλυμμένους. See also Aristoteles 87 τῶν λειτουργούντων ἱερῶν κεκαλυμμένων μέχρι τῶν σφυρῶν βουσσίνους χιτῶσιν (cf. Exod 36³⁵), “the ministering priests were clad in ‘coats of fine linen’ reaching to the ankles” (Thackeray).

καλῶς.

Michel 163⁶ (B.C. 148–7) καλῶς καὶ ἐνδόξως ἀναστραφεῖς, . . . ¹¹ πάντα καλῶς καὶ πρεπόντως βραβεύσας may serve as exx. of the ordinary usage of this adverb. The epistolary formula καλῶς ποιήσεις, which is practically = “please,” is very common, and is generally construed with a paratactic participle (cf. 3 Jn⁶, and in the past Ac 10³³, Phil 4¹⁴: see also 2 Pet 1¹⁰), e.g. P Hib I. 82¹⁷ (B.C. 239–8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, “please therefore to give your zealous co-operation in all that concerns this” (Edd.), P Amh II. 41¹⁰ (ii/B.C.) καλῶς οὖν ποιήσετε συνταραστάντες αὐτῷ ἕως ἂν π[ο]ρήσῃ[α]ι τὸν σφραγισμὸν, “please therefore assist him until he carries out the sealing” (Edd.), BGU II. 596¹ (A.D. 84) καλῶς ποιήσεις συνελθὼν [Α]ἰλουρίωγῃ τῷ κομίζοντί σοι τὸ ἐπι[στ]όλιον, P Fay 125³ (ii/A.D.) καλῶς [ποιή]σεις, ἀδελφε, μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ, “you will do well, brother, not to neglect the ballot for strategus” (Edd.), and the early Christian letter P Amh I. 3(2)^{iii.1} (A.D. 250–285) καλῶς οὖν ποιήσαν[ε]ς ὠνησάμενο[ι] τὰ ὀθόν[ια], “you will do well, therefore, to purchase the linen cloth.” The construction with the inf. is found in BGU IV. 1203⁷ (B.C. 29) καλῶς ποιήσεις γράψαι: cf. *ib.* 1078³ (A.D. 39) οὐ καλῶς δὲ ἐπόησας . . . μὴ σημάναί μοι, P Oxy VII. 1067³ (very illiterate—iii/A.D.) οὐ καλῶς ἔπραξας μὴ ἔλθειν, and with εἰ in P Petr II. 11(1)¹ (iii/B.C.) (= *Selections*, p. 7) καλῶς ποιεῖς εἰ ἔρροσαι καὶ τὰ λοιπά σοι κατὰ γνώμην ἔσθιν. One or two miscellaneous exx. of the adverb with ἔχω (cf. [Mk] 16¹⁸) may be added—P Petr II. 19(1a)³ (Ptol.) οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, “in the name of God and of fair play” (Ed.), *ib.* III. 53(7)¹⁰ (Ptol.) αὐτῶν ὑμῶν ἕνεκα καλῆ ἡμῶν καὶ τοῦ καλῶς ἔχοντος, “for your own sake and for ours, and in the name of propriety,” PSI IV. 361¹⁸ (B.C. 251–0) ἐάν σοι [φ]αίνεται καλῶς ἔχειν, γράψον Ἀριστάνδρῳ περὶ μου, P Par 40⁴⁷ (B.C. 156) οὐτε τοῦ ἱεροῦ στοχασάμενοι, οὐτε τοῦ καλῶς ἔχοντος, and P Gen I. 54⁸ (iv/A.D.) θέλο σου πάντοτε καλῶς ἔχειν. See also P Oxy II. 237^{iii.21} (A.D. 186) ὅπῃ οὐ καλῶς ἐνδέχεται εἰ μὴ ἀνωθεν γένοιτο ἀντίγραφα, “this cannot be done adequately unless copies are made from the beginning” (Edd.). The very rare ἀκάως is found in P Oxy XIV. 1676²² (iii/A.D.) ἐάν δὲ ἐκτός μου οὐκ ἀκάως ἔχης, χαίρω ὅτι καλῶ[ς] ἔχεις μὲν, “if you are not unhappy away from me, I rejoice for your happiness” (Edd.). MGr καλῶς τον, “he is welcome.”

κάμηλος.

In P Tebt I. 252 (B.C. 95–4 or 62–1) 1 talent is paid for 3 ρησ καμή(λων?), but, as will be observed, the editors regard the completion of the word as doubtful, and the doubt is increased when we note that this is the only reference to camels as beasts of burden that we can produce from Ptolemaic times. In Imperial times, on the other hand, they are constantly referred to, as in the custom-house receipt P Ryl II. 197^{2b}. (late ii/A.D.) τετελ(ώνηται) διὰ πύλης Σοκοπ(αίου) Νήσου ρ’ ὕ Σαραπίων ἐξάγ(ων) ἐπὶ καμήλ(ω) ἄ μιὰ λαχανοσπέρ(μου) ἀρτάβ(ας) ἕξ τελ(ούσας) (δραχμῶν) πέντε, “paid at the custom-house of Socnopaei Nesus for the tax of 1½ and ½ by Sarapion, exporting on one camel six artabae of vegetable-seed paying five

drachmae" (Edd.), and in the illiterate P Oxy VII. 1069¹⁷ (iii/A.D.) τάχα γὰρ δυνασθῶμεν φο[ρ]υτρίσειε (l. φο[ρ]ετρίσαι) σοι δύο καμήλους [πυ]ροῦ καὶ πέμψε πρὸς σέν, "for we may be able to load two camels with wheat for you and to send them to you" (Ed.). BGU I. 352¹¹ (A.D. 135-6) mentions as registered—καμήλους τελείους τρεῖς, and similarly in P Lond 328⁷ (A.D. 163) (= II. p. 75) the writer announces that of the two camels and a foal (καμήλων δύο καὶ πάλου) which he possessed in the previous year, one has been requisitioned εἰς κυριακὰς χρείας, "for Imperial service": he therefore returns two camels for the current year—¹⁵ τοὺς δὲ λοιποὺς καμήλους β̄ ἀπογρ(άφομαι) εἰς τὸ ἐνεσπὸς (ἔτος). For the diminutive see P Hamb I. 54⁷ (ii/iii A.D.) ἕτερα β̄ καμήλια. In P Oxy III. 498⁸ (ii/A.D.) we read of "squared building-stones transportable by camel"—λίθων κύβων καμηλικῶν, though too heavy for other beasts: this is remarkably like μύλος ὄνικος in Mk 9⁴². Cf. also OGIS 629¹⁸ (A.D. 137) τεσσάρων γόμων καμηλικῶν τέλος ἐπράχθη: so ^{35, 88}. On the τέλοςμα καμήλων see Wilcken *Ostr.* i. p. 378.

κάμινος.

Ostr 1168 (Ptol.) λό(γος) ἀχύρου. εἰς τὰς καμείνους ἀγωγ(α) κ̄ξ, P Petr III. 46(4)¹ (Ptol.) εἰς κάμινον τὴν οἰκοδομηθεῖσαν πρὸς τὴν διάληψιν τῆς εἰς τὴν τροφήν τῶν μόσχων ὄλυρας, "for the oven built to receive the rye intended for the food of the calves" (Edd.), BGU III. 699⁸ (ii/A.D.) πλινθοφόρους ἀπὸ καμείνου ἰς οἰκοδομὴν ἰσαγωγῆς.

καμμόω.

This syncopated form (= καταμμόω), which is found in Mt 13¹⁵, Ac 28²⁷, both from LXX Isai 6¹⁰, is warranted good Κοινή by the ban of Phrynichus (ed. Lobeck p. 339 f., Rutherford *NP* p. 426 f.): see also Thumb *Hellen.* p. 63 f. As a matter of fact, it occurs in the magic P Lond 121⁸⁵⁵ (iii/A.D.) (= I. p. 111) καμμόσας ἀναβλέψ[α]ς ὀψῆ ἕ[μ]-προσθεν σοῦ σκίαν ἐστῶσαν.

κάμνω.

P Giss I. 47⁸ (time of Hadrian) ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν, BGU III. 884¹¹ (ii/iii A.D.) καὶ μὴ λίαν οὕτω κᾶμω, P Flor III. 382²⁹ (A.D. 222-3) τοῖς ἑβδομηκοντα ἔτη βεβιωκόσιν καὶ ἐν ταῖς λειτου[ρ]γαῖς κεκμηκόσιν αἰ προτε[τα]γμέναι θεαὶ διατάξεις, P Oxy XII. 1414²⁷ (A.D. 270-5) κάμε ἔξια τοῦ ἐπάνω χρόνου, "labour in a manner worthy of the past" (Edd.). Note the compound in PSI I. 47² (vi/A.D.?) ἀπέκαμον τὸ λοιπὸν κεκτημένον ἐν τῇ ὑμῶν πεδιάδει. The subst. occurs in P Tebt II. 314⁴ (ii/A.D.) ὅσον κάμ[α]τον ἤνεγκα, "how much trouble I had," P Fay 106¹⁹ (c. A.D. 140) ὅπ[ω]ς δυ[ν]ηθῶ ἑμαυτὸν ἀνακτήσασθαι ἀπὸ τῶν καμάτων, "so that I may be able to recover from the effects of my labours" (Edd.), OGIS 717¹⁴ (building of a temple—A.D. 261-268) ταῦτα πάντα ἐκ τῶν ἐμῶν καμάτων εὐχαριστήσας τῷ Σαράπιδι τῷ Μινιεῖ. For the derived sense "am ill," as in Jas 5¹⁵, cf. Musonius p. 20⁸ θεραπείαν τῶν καμνόντων. In MGr κάμνω, κάμω, κάνω, = "make," "do," generally with the added idea of "toil."

κάμπτω.

P Tebt II. 397⁶ (A.D. 198) κεκαμμένον δάκτυλον μικρὸν χειρὸς ἀριστερᾶς, "a bent little finger on the left hand,"

similarly CPR I. 170³ (A.D. 97-117), P Oxy X. 1287⁴ (early iii/A.D.) καμψάντων (gen. abs.) ἐπὶ βορ(ρᾶν), *ib.*¹⁵ καμψάντων ἐπ' ἀπηλ(ιώτην).

κᾶν.

For this crasis, as in Mk 5²⁸, 6⁶⁸, Ac 5¹⁵, cf. PSI IV. 286⁹ (iii/iv A.D.) ἵνα κᾶν ἐγὼ εἰδῶ, P Oxy XII. 1593⁶ ff. (iv/A.D.) οὐκ[ἐ]βήλωσάς μοι κᾶν περὶ τῆς ὀλοκληρίας ὑμῶν . . . κᾶν νῦν, ἀδελφε, πάντα ὑπερθέμενος ἀντίγραφόν μοι κτλ. See also P Rein 52⁸ (iii/iv A.D.) ὑμεῖς δὲ ἡμελήσατε ἕως οὐ καλῶ συνειδότι χρώμενοι· δ κᾶν νῦν ποιήσατε κτλ., "but you have neglected to do it perhaps because you have not a good conscience: do it now at least," etc. (cf. *Archiv* iii. p. 527 f.). On the intensive force of κᾶν, as distinguished from the simple καί, cf. Jannaris *Gr.* § 598.

Κανά.

See F. C. Burkitt *Syriac Forms*, pp. 18 f., 22.

Καναναῖος.

Dalman (*Words*, p. 50) thinks that the original Greek form of this surname (Mt 10⁴, Mk 3²⁸) was Κανναῖος = כנני, "a zealot" (cf. Lk 6¹⁵). On the form see also Moulton *Gr.* ii. p. 109, Burkitt *Syriac Forms of NT Proper Names* (Brit. Acad. 1912), p. 5.

Κανδάκη.

An interesting inscription belonging to B.C. 13 comes to us from the ancient Pselkis on the borders of Ethiopia in which an embassy on its homeward journey πρὸς τὴν κυρίαν βασιλισσαν records its "adoration." Wilcken (*Hermes* xxviii. (1893) p. 154 ff.) has shown good grounds for believing that in this βασιλισσα we are to see the famous Κανδάκη of Ac 8²⁷. The whole inscr. is in consequence worth recording here—'Αρποκράς ἦκε ἀναβαλῶν μετὰ Ἐ[μάτου] πρεσβευτοῦ καὶ Ταμίον γραμματέως [πρὸς] τὴν κυρίαν βασιλισσαν καὶ τὸ προσ[κ]ύνημα ἐπόησα ὡδε παρ[ὰ] τῷ κυρίῳ Ἐρμ[ῆ] θεῷ μεγίστῳ καὶ Ἐμάτου καὶ Ἀνθοῦσης καὶ Ἄλε[ξ]ξανδρήας, ἔτους ιζ̄ Κα[ισ]τ[α]ρ[ο]ς Μεχ[έ]ρ (*Cagnat* I. 1359). In itself the name Κανδάκη, like Ptolemy, was a dynastic title ("quod nomen multis iam annis ad reginas transiit," Pliny *H.N.* vi. 35). See also Laurent *NT Studien*, p. 140 ff.

κανών.

One or two citations for this difficult word may be useful. *Syll* 540¹⁸ (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηνεκῆ shows κ. in its original use as "a straight rod," "a level," with reference to the building of a temple: cf. Job 38⁵ (Aq.) of a measuring line. For the metaphorical use derived from this, as in Gal 6¹⁶, cf. P Par 63⁵⁸ (B.C. 165) (= P Petr III. p. 22) ἐπαγαγόντα τὸ διαταξόμενον ἐπὶ τὸν ἐκκείμενον κανόνα, "if he applied the doubtful cases to the rule provided for him" (Mahaffy), and P Lond 130¹² (i/ii A.D.) (= I. p. 133) διὰ κανόνων αἰώνων, of the ancient rules of astrology. An interesting ex. of the word as applied to the model or ideal man is afforded by Epict. iii. 4. 5 εἰδέναι σε οὐν δεῖ, ὅταν εἰσέρχῃ εἰς τὸ θέατρον, ὅτι κανὼν εἰσέρχῃ καὶ παράδειγμα τοῖς ἄλλοις. We can cite no passages from our sources in support of the meaning "a measured area" or "province" (RV), which κανὼν apparently has in 2 Cor

10^{13,15}, but after the time of Diocletian (cf. Wilcken *Ostr.* i. p. 387f.) the word is common with reference to a regular contribution or charge for public purposes. Thus in P Amh II. 138¹² (A.D. 326) a pilot declares that he has embarked two hundred centenaria of charcoal for transport to Alexandria on account of "taxes"—κ[ανόνος, and in P Lond 99^{5a} (iv/A.D.) (= I. p. 158) a distinction is drawn between the normal charge (κανών) and a special addition to it (πρόσθεμα): cf. *ib.* 234⁹ (c. A.D. 346) (= II. p. 287) εἰς τὴν ἀπαίτησιν τῶν δεσποτικῶν κανόνων, "the Imperial dues." See also P Grenf II. 80¹⁴ (A.D. 402) and the late *ib.* 95² (vi/vii A.D.) where κ. is applied to the contributions of the laity for the support of the clergy. The dim. κανόνιον occurs in connexion with a supplementary list of persons liable to the poll-tax in P Lond 25¹²⁶ (A.D. 94-5) (= II. p. 40). In the Christian BGU I. 310¹⁷ (Byz.) we have a reference to ἰερῶ κανόν, but unfortunately the context is very mutilated. For the history of the word with special relation to its ecclesiastical meaning, see Sophocles *Lex. s.v.*, Westcott *On the Canon*, App. A, and Souter *Text and Canon*, p. 154 ff. Dr. Rouse tells us he attended a sale of some leases of Church property in the island of Astypalaea in 1905. "Bills of sale describing each plot were on the wall; and when I asked what these were, I was told εἶνε ὁ κανονισμός." He suggests that κανών may have meant the "official description" of anything: he would apply this in 2 Cor 10¹³. Boisacq, p. 406 f., favours the connexion with κάνα, "a reed," a word which may be of Semitic origin.

κατηλεύω.

This verb is confined in Biblical Greek to 2 Cor 2¹⁷, where the meaning "deal in for purposes of gain" rather than "adulterate" may be illustrated from BGU IV. 1024^{vii.23} (end of iv/A.D.: *Archiv* iii. p. 302) with reference to a harlot—ὄτι [τὸν μ]ὲν βίον ἀσεμνῶς διήγεν, τὸ δὲ τέ[λος . . .] μωσ γυπεριον ἐκαπήλευσεν. See also the rebuke addressed by Apollonius of Tyana to Euphrates *Vita Apoll.* i. 13 ἀπήγε τοῦ χρηματίζεσθαι τε καὶ τὴν σοφίαν κατηλεύειν, "tried to wean him of his love of filthy lucre and of huckstering his wisdom" (Conybeare), and the use of κατηλκός = "mercenary" in M. Anton. iv. 28. The verb is used = "trade," "sell," in *Michel* 594¹⁶ (B.C. 279) τῶν οἰκημάτων ἐν οἷς Ἐφεσος κατηλεύει, and for the subst. κάπηλος, "dealer," "huckster" (cf. Isai 1²², Sir 26²⁹), especially with reference to a retailer of wine, see P Tebt II. 612 (i/ii A.D.) καπήλων Τεβτύνως διὰ τῶν οἰνοπρατῶν ἐκάστ(ου) (δραχμαί) ἤ. For the fem. κατηλῆς, see P Fay 12²³ (c. B.C. 103), and for κατηλείον, "inn," "tavern," see P Tebt I. 43¹⁶ (B.C. 118). Cf. MGr κατηλειό, "retail shop."

καπνός.

BGU IV. 1026^{xiii.17} (magic) λαβὲ παρ' αὐτοῦ τὰ περιάματα ("amulets") πρόσβαλε ῥίξαν καὶ θῆς ὑπὲρ [κ]απν[ό]ν. For the word, which is found in the LXX, cf. P Lond 121¹⁷⁶ (iii/A.D.) (= I. p. 89) κάπνισον λαγοῦ κεφαλ(ή)ν. Καπνός, which survives in MGr, stands for *Καπνός, Lat. *varior*.

καρδία.

In the magic P Lond 46¹⁵⁷ (iv/A.D.) (= I. p. 70) we read of—καρδία περιεξωσμένη ὄφιν. With Lk 24³² we may compare *ib.* 121¹⁷³ (iii/A.D.) (= I. p. 99) καιομένην τὴν ψυχὴν

καὶ τὴν καρδίαν. The same conjunction of ψυχὴ and καρδία (cf. Mt 22³⁷ *al.*) is seen in the imprecatory tablet Wünsch *AF* 3¹⁵ (Imperial age) στρέβλωσον (cf. 2 Pet 3¹⁶) αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν. The new Logion 3 (P Oxy I. p. 3) ποιεὶ ἡ ψυχὴ μου ἐπὶ τοῖς νίοις τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν offers an interesting parallel to Eph 1¹⁸.

καρδιογνώστης.

This word, which is first found in Ac 1²⁴, is traced by Preuschen (*HZ.VT ad l.*) to the Christian-liturgical usage of the time. It occurs again in *ib.* 15⁹: for the thought cf. Jer 17¹⁰ ἐτάζων καρδίας.

καρπός.

is common in the sense of "fruit," "produce" of the land generally, e.g. P Eleph 14¹⁶ (Ptol.) τῆς δὲ γῆς κυριεύσει καὶ τῶν καρπῶν (A.D. 54-67), or, more particularly, of an olive-yard, P Ryl II. 130¹⁰ (A.D. 31) ἐτρόγγυσαν ἐκ τῶν καρπῶν οὐκ ὀλίγην ἐλᾶν, or of a vineyard, P Fay 127⁶ (ii/iii A.D.) τοῦ καρποῦ τοῦ ἀμπελώου. The phrase ξυλ[ί]ων κ[αρ]πῶν is used in *OGIS* 55¹⁴ (iii/B.C.) with reference to tree-fruits, such as apples, etc.; see Dittenberger's note *ad l.* and cf. PSI V. 528¹⁸ (iii/B.C.) περὶ τοῦ καρποῦ τοῦ ξυλικοῦ, apparently the tax ξυλίων καρπῶν. Another ex. of the sing. is P Oxy XIV. 1632¹⁰ (A.D. 353) καρπὸν φύ(= οἰ)νικος χωρῶν σου δύο, "the date-crop of your two estates" (Edd.). For the metaphorical usage Rouffiac (p. 51) cites *Priene* 112¹⁴ (after B.C. 84) συνιδῶν δὲ ὅτι μόνῃ μεγίστῳ ἀποδίδωσιν ἡ ἀρετὴ καρποὺς καὶ χάριτας: cf. Jas 3¹⁷, *al.* We have no example of καρπός = "profit," "credit," as in Phil 4¹⁷ ("the interest which is accruing to your credit," Moule *CGT ad l.*), but, as showing how easily this sense might arise, we may quote the corresponding use of καρπεία in P Petr III. 53 (p)⁶ (iii/B.C.) π[ρ]ὸς τὰς καρπείας ἀς . . . ἡμᾶς κομίζεσθαι ἐκ τοῦ [ἱ]εροῦ, "with respect to the profits which we should obtain from the temple" (Edd.): cf. also καρπιζομαι in P Ryl II. 119²⁶ (A.D. 54-67) μέχρι νῦν καρπιζεται τὴν αὐτὴν ὑποθήκην ἀφ' ἧς ἀπηνέγκατο εἰς λόγον ἀργυ(ρίου) (ταλάντων) εἰ, "he continues up to the present to enjoy the mortgage aforesaid by which he has profited to the extent of 5 talents" (Edd.). For the adj. κάρπιμος see *Kaibel* 1039¹⁵ *s.v.* θερῶ.

Κάρπος.

According to Thieme (p. 40) this proper name (2 Tim 4¹²) is found on a Magnesian coin of A.D. 230, M. Αὐρ. Κάρπος.

καρποφορέω.

The corresponding subst. is found in P Oxy IX. 1220⁶ (iii/A.D.) ἡ δοκί σοι, κύριέ μου, πέμψε (λ-αι) μοι κέρμα εἰς τὰ γινόμενα παρ' ἐμοῦ ἔργα τῆς καρποφορίας (l. καρποφορίας); "would you be pleased, sir, to send me some money for the business of harvesting going on here?" (Ed.).

καρποφόρος.

In the Median parchment P Sa'fd Khan I A¹² (B.C. 88) a vineyard is provided μετὰ ὕδατος καὶ ἀκρορρύους καρποφόρους τε καὶ ἀκάρπους, "with water and vine-stocks, both those in bearing and those not." Cf. also *Preisigke* 991⁵ (A.D. 290) τὸ ἐπ[ά]γαθ[ον] γόνυ[μ]ον νέον ὕδωρ σὺν τῇ

καρπ[οφό]ρ[ω γ]αίη. For the adj. as an epithet of Demeter cf. the Ephesian inscr. *Syll* 655^b (A.D. 83) Δήμητρι Καρποφόρῳ καὶ Θεομοφόρῳ.

καυτερέω.

The meaning "persevere," "endure," usually given to this verb in Heb 11²⁷, is supported by the new Alexandrian erotic fragment, P Grenf I. 1¹⁰ (ii/B.C.) μέγαν ἔχει πόνον, ζηλοτυπείν γὰρ δεῖ, στέγειν, καρτερεῖν. See also Arist. *Magn. Mor.* ii. 6. 34 ὁ γὰρ καρτερῶν καὶ ὑπομένων τὰς λύπας, οὗτος καρτερικός ἐστιν (cited by Mayor on 2 Pet 1⁶). A somewhat different usage occurs in P Amh II. 130⁶ (A.D. 70), where a certain Gloutas excuses himself for not having sold some barley, on the ground that others had vainly offered to sell—τούτου χάριν καρτερῶ, "this is why I am holding on" (Edd.). If we assume that τὴν κριθὴν is understood here after καρτερῶ, we might find support for Luther's rendering of Heb 11. "denn er hielt sich an den, den er nicht sähe, als sähe er ihn." For an interesting suggestion that the verb in this verse may mean "kept his eyes upon," on the analogy of certain passages in Plutarch, see *ExpT* xxvii. p. 186. The adv. καρτερῶς = "strongly" occurs in P Par 41²² (B.C. 160) ἐπέπεσόν(?) τε καρτερῶς [ἐμοί. MGr (ἀ)καρτερῶ, "expect," "wait for."

κάρφος

is found in a sepulchral epitaph *Kaibel* 980⁹ where it is said of the pious man (ὁ εὐσεβής)—οὐδὲ κάρφος ἐβλάβη, "he was not a whit injured" (cf. LS s.v.): see Mt 7³, where all our English versions from Wycliffe down to RV adopt the translation "mote" = "a very small particle." The Old Lat. has *stipula*, and the Vulg. *festuca*: cf. Hesych. κάρφος· ἄχυρον, χόρτος. κεραία ξύλου λεπτή.

κατά,

the favourite preposition of Polybius, by whom it is often used in place of ἐν, εἰς, and περί (Krebs *Präp.* p. 4), is also found with considerable variety of application in the NT, where it occurs 73 times c. gen., and 391 times c. acc. (cf. *Proleg.* p. 105). Brugmann (*Kurze Vergleichende Grammatik*, p. 479) considers that the earliest use of the word was "along" something, so as to remain in connexion and contact with the object, and from this most of the senses found in the NT can be derived.

1. (1) Turning to the construction c. gen. we find that the meaning "along" has passed into "down," a usage not found in MGr, in such passages as P Petr II. 18(2δ)¹⁵ (B.C. 246) ἐπιπεσῶν ἔτυπεν [αὐ]τ[ὸ]ν κατὰ τοῦ τραχήλου, *Chrest.* I. 499⁵ (ii/iii A.D.) the body of a mummy ἔχων τάβλαν κατὰ τοῦ τραχήλου: cf. Mt 8³², 1 Cor 11⁴, 2 Cor 8².

(2) This in turn becomes "against," as in Mt 10³⁵, Mk 14³⁵, e.g. P Eleph 1¹⁴ (B.C. 311-0) (= *Selections*, p. 4) ὅπου ἂν ἐπεγφέρῃ Ἡρακλείδης κατὰ Δημητρίαν ἢ Δημητρία τε καὶ τοὶ μετὰ Δημητρίαν πράσσοντες ἐπεγφέρωσιν κατὰ Ἡρακλείδου, "whosoever Heraclides brings the charge against Demetria, or Demetria and those acting with Demetria bring the charge against Heraclides," P Petr II. 2 (2)² (B.C. 260) ἐκόμισέν μοι Δωρίμαχος ἐντεύξιν κεχηρηματισμένην κατὰ Διονυσίου, "Dorimachus brought me an official (or certified) petition against Dionysius" (Ed.), P

Par 45⁷ (B.C. 153) προσέχων, μὴ εὐρη τι κατὰ σου ἰπίν, P Tebt I. 7³ (B.C. 114) ἐγκλήματα κατὰ τῶν ὑποτεταγμένων τῇ διοικήσει, "complaints against subordinates of the finance administration," P Fay 12⁸ (c. B.C. 103) ἐπέδωκα κατ' αὐτοῦ περὶ τούτῳ τὰς εἰθιμμένας προσαγγελίας, "I made the customary charges against him on these counts" (Edd.), P Oxy VI. 898⁴⁴ (A.D. 123) κατ' αὐτῆς προελθεῖν, "to proceed against her." This usage, which is only figurative in good Attic writers, is common in the Κοινή throughout the Ptolemaic and Roman periods, as the above exx. show: it is, however, lost in MGr (Thumb *Handbook*, p. 106).

(3) By a usage which in the NT is confined to Lk (4¹⁴ *al.*), and is always associated with ὄλος, κατά has also the force of "throughout" as in P Giss I. 48⁸ (A.D. 202-3) κατὰ κυριακῆς γῆς: cf. Polyb. iii. 19. 7 κατὰ τῆς νήσου διεσπάρησαν. The phrase καθ' ὕδατος is frequent with reference to land "under water," e.g. BGU II. 571¹¹ (ii/A.D.) (as amended *Archiv* i. p. 151 n.⁸) ἀβρόχου καὶ καθ' ὕδατος, P Oxy VI. 918^{ci. 13} *nl.* (ii/A.D.) αἰ οὖσ(αι) καθ' ὕδατος, of certain flooded arourae.

(4) Good exx. of the prep. in asseverations, oaths, as in Mt 26⁶³, 1 Cor 15¹⁵, Heb 6^{13, 16}, are afforded by P Par 63⁹ (B.C. 164) (= P Petr III. p. 20) λαβεῖν μὴ μόνον ἐπὶ τῶν θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλέων, "to exact oaths from you not only by the gods, but also by the kings" (Mahaffy), P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ἔσορκίω σε δαίμον, ὅστις ποτ' οὐν εἶ, κατὰ τούτου τοῦ θεοῦ σαβαρβαρβαθιωθ, "I adjure thee, O demon, whoever thou art, by the God Sabarbarbathioth."

II. (1) When we pass to κατά c. acc., we are at once met with a number of instances of the κατά phrase forming a mere periphrasis (a) for the possessive pronoun, or (b) for the gen. of a subst., or even (c) for an adj.

(a) The following are examples of the first class of these periphrases—P Eleph 13³ (B.C. 223-2) ἐχάρην ἐπὶ τῶι με αἰσθέσθαι τὰ κατὰ σέ, "I was glad when I had learned your affairs," P Leid B^{1. 9} (B.C. 164) ἐπὶ τῆς καθ' ἡμᾶς λειτουργίας, P Tebt I. 24⁶⁴ (B.C. 117) τῆς καθ' ἑαυτοῦς ἀσχολίας (= -ίας), P Tor I. 14^{i. 32} (B.C. 116) ὑπόμνημα ὑπὲρ τῶν κατ' αὐτοῦς, P Tebt I. 7⁵ (B.C. 114) μηδ' ἄλλοις ἐπιτρέπειν κατ' αὐτοῦς διεξάγειν, "nor allow others to decide their case" (Edd.), and *OGIS* 168¹⁷ (B.C. 115) παραγεγονότες εἰς τοὺς καθ' ὑμ[ᾶς] τόπους. For τὰ κατ' ἐμέ, as in Phil 1¹² *a'*., we may add the illiterate P Oxy I. 120³⁴ (iv/A.D.) ἄχρις ἂν γνῶ πῶς τὰ κατ' αἱμαὶ ἀποτίθαιται (l. ἐμὲ ἀποτίθεται). For further exx. of this usage in late Greek see Schmidt *Jos.* p. 390, Kalker *Quaest.* p. 282 f.

(b) The periphrasis for the gen. of a subst. is seen in P Hib I. 82¹⁰ (B.C. 239-8) τὰ κατὰ τὴν γραμματεῖαν, "the duties of the scribe's office," P Tebt I. 5²⁵ (B.C. 118) ἐπὶ τῶν κατ' Ἀλεξάνδρειαν ὄρμῳ, "at the harbours of Alexandria," *ib.* 13¹⁷ (B.C. 114) τὰ κατὰ τὴν ἐπιστολίαν τῆς κ[ώ]μης, "the duties of epistates of the village," *ib.* 16⁵ (B.C. 114) περὶ τῶν κατὰ Πολέμωνα, "regarding the case of Polemon," *ib.* 105⁴⁷ (B.C. 103) τὰ κατὰ τὴν μ[ισθ]ωσιν, "the provisions of the lease," P Lond 1164^{k. 20} (A.D. 212) (= III. p. 167) ὑπὸ [τοῦ] κατὰ πατέρα μου ἀνεψιού, and Polyb. iii. 113. 1 ἡ κατὰ τὸν ἥλιον ἀνατολή.

(c) This usage went even the length of a κατά phrase taking the place of an adj., as in P Hib I. 27⁴² (B.C. 301-240) ταῖς κατὰ σελήνην[ι]ν ἡμέραις, "the lunar days."

(2) For κατά, "according to," of standard, law, rule, as in Rom 10², 1 Cor 7⁶, 2 Cor 8⁸, Heb 11¹³, cf. P Petr II. 11(1)¹ (iii/B.C.) (= *Selections*, p. 7), τὰ λοιπά σοι κατὰ γνώμην ἐστίν, P Tebt I. 40²⁸ (B.C. 117) κατὰ τοὺς τῆς κώμης ἐθισμούς, P Oxy I. 37^{ii.3} (A.D. 49) (= *Selections*, p. 51) κατὰ τὸ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, *Chrest.* I. 352¹¹ (A.D. 117) κατὰ <τὰ> κελυσθέντα, *ib.* 17 κατὰ τὸ ἔθος (cf. Lk 1⁸), and from the inscr. *OGIS* 56³³ (B.C. 237) κατὰ τὸ πρότερον γραφὲν ψήφισμα. Similarly κατὰ λόγον, as in Ac 18¹⁴, "in accordance with what is right, befitting," is common in epistolary phrases, e.g. P Eleph 13¹ (B.C. 223-2) εἰ ἔρρω[σ]αι καὶ τὰ λοιπά σοι κατὰ λόγον ἐστίν, εἴη ἂν ὡς ἐγὼ θέλω, "if you are well, and other things are going rightly, it would be as I wish," P Lond 42² (B.C. 168) (= I. p. 30, *Selections*, p. 9) εἰ ἐρρωμένωι τάλλα κατὰ λόγον ἀπαντάι, εἴη ἂν ὡς τοῖς θεοῖς εὐχομένη διατελῶ, P Goodsp Cairo 4³ (ii/B.C.) (= *Selections*, p. 24), P Par 63⁵ (B.C. 165).

We may note here the use of κατά in the titles of the Gospels, where it practically points to authorship (cf. Zahn *Introd.* ii. pp. 387 f., 396 f.). MGr κατὰ τὸ νόμο, "according to the law," κατὰ τὸν καιρὸ, "according to the weather" (Thumb *Handbook*, p. 106). Κατὰ has a local sense in P Oxy VI. 904⁶ (v/A.D.) πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα, "belaboured with blows on my body": cf. Rom 7²², Eph 6⁵.

(3) This brings us to the idea of "throughout" with reference to place, as in P Hib I. 82¹⁹ (B.C. 239-S) κατὰ τόπον, "throughout the district," P Tebt I. 8⁸ (c. B.C. 201) ἐν τοῖς κατὰ Δέσβον καὶ Θραϊκὴν τόποις, *ib.* 5¹⁸⁸ (B.C. 118) τοὺς κατὰ τὴν χώραν φυ(λακίτας), *OGIS* 90⁷ (Rosetta stone—B.C. 196) ἐκ τῶν κατὰ τὴν χώραν ἱερῶν, and the contracted κτήν (= κατὰ τὴν) χώραν in P Par 63⁹² (B.C. 165) (= P Petr III. p. 26). An interesting memorial inscr. from Egypt, published in *Archiv* v. p. 168 f., commemorates one who has been laid between his mother and brother—ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται.

(4) The meaning "during," "about," with reference to time is common—P Lille I. 1 *recto*²⁴ (B.C. 259-S) κατὰ χειμῶνα, "pendant l'hiver," P Tebt I. 28⁹ (c. B.C. 114) κατὰ τὸ παρόν, "at the present time," *ib.* 27⁶⁰ (B.C. 113) κατὰ θερείαν, "in summer," P Oxy XIV. 1635¹¹ (B.C. 44-37) κατὰ τὸν βίον, "for his lifetime," and *OGIS* 90²⁷ (Rosetta stone—B.C. 196) καθ' ὄν καιρόν. Cf. MGr κατὰ τὰ μεσάνυκτα, "about midnight," and the common usage to indicate direction towards something, e.g. ἔρχεται κατὰ τὸ χωριό, "he is coming towards the village" (see Thumb *Handbook*, p. 103 f.).

(5) The distributive force of κατά is well seen in the contract of apprenticeship P Oxy IV. 725³⁸ (A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος (cf. Lk 2¹³) ἡμέρας εἰκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.): see further *s.v.* ἔτος, where the form καθ' ἔτος is also illustrated, and cf. *Michel* 1001^{vi.24} (c. B.C. 200) καθ' ἑνιαυτόν (cf. Heb 9²⁵). Other exx. of distributive κατά are P Oxy II. 273¹³ (B.C. 66) κατὰ μῆνα, P Par 26¹³ (B.C. 163-2) (= *Selections*, p. 14) τὰ ἑαυτῶν καθ' ἡμέραν δόοντα, "their daily necessities," P Giss I. 17¹⁰ (time of Hadrian) οὐ βλεπομέν σε καθ' ἡμέραν, and P Tebt II. 412² (late ii/A.D.) τὸ προσκύνημά σου κατ' ἐκάστην ἡμέραν ποιῶ, "I make supplications for you every day." For the Lukan phrase τὸ καθ' ἡμέραν (Lk 11³, 19⁴⁷, Ac 17¹¹) we may com-

pare the reference in a bailiff's letter to his "diary" or journal—P Oxy IX. 1220⁴ (iii/A.D.) ἀγέμεντά σοι διὰ συμ[ί]σεως τὸ καθ' ἡμέρα(=αν) τοῦ ἀναλώματος ἦν (l. ἴν) εἰδῆς, "I send in some notes the daily account of our expenditure for your information." Cf. also P Lond 904⁸⁰ (A.D. 104) (= III. p. 125, *Selections*, p. 73) τῆς κατ' οἰ[κ]αν ἀπογραφῆς, "the house-to-house census" (cf. Ac 2⁴⁸, 5¹²), and the magical formula P Oxy VI. 886¹⁸ (iii/A.D.) (= *Selections*, p. 111) ἐρε (l. αἰρε) κατὰ δύο δύο, "lift them (viz. palm leaves on which were written the names of the gods) two by two," which may illustrate Lk 10¹ BK (cf. *Proleg.* p. 97, Thackeray *Gr.* i. p. 54 f.). For the phrase τὸ δὲ καθ' εἰς in Rom 12⁸ (cf. Mk 14¹⁸, [Jn] 8⁹) cf. τὸ καθ' ἕν as the heading of a list of articles etc.—P Tebt I. 47⁸⁴ (B.C. 113) ἔστιν δὲ τὸ καθ' ἕν· θύραν μυρική(νην), σκαφέα β, al., "the list is: a door of tamarisk-wood, two hoes" etc., also P Rein 17⁶ (B.C. 109) where, after the mention of certain agricultural implements and other objects, it is added—ὦν τὸ καθ' ἕν ὑποκείται, "of which the list is given below," P Ryl II. 65^{i.9} (B.C. 67) πλείονα σώματα ὦν τὸ καθ' ἕν ἐπὶ τῆς [ἐ]σομένης [διεξα]γωγῆς σημανθήσεται, "a number of corpses, the details of which will appear in the forthcoming inquiry" (Edd.), *ib.* 127^{15.24} (A.D. 29). The phrase κατ' ὄνομα, "individually," "one by one," occurs frequently in closing greetings, as in 3 Jn¹⁸, e.g. BGU I. 27¹⁸ (ii/A.D.) (= *Selections*, p. 102) ἀσπάζομαι . . . πάντες (=as) τοὺς φιλοῦντάς σε κατ' ὄνομα, P Tebt II. 422¹⁶ (iii/A.D.) ἀσπάζομαι . . . τοῖς ἐνοίκους πάντες (=as) κα[τ'] ὄνομα, P Meyer 23¹³ (end of iv/A.D.) ἀσπάζομαι ὑμᾶς πάντας κατ' ὄνομα. For the similar use of κατ' ἄνδρα see P Amh II. 69³ (A.D. 154) καταχω(ρῖζομεν) ὑμῖν μέτρημα(α) κατ' ἄνδρα ἰσοδοχῆς ἀπὸ Παῦνι ἕως Μ[ε]σορή, "we report to you the individual amounts received by us from Pauni to Mesore" (Edd.), *ib.* 13 κατ' ἄνδρα καταγωγῆς, "individual deliveries," and P Lond 259⁷² (A.D. 94-5) (= II. p. 38) διὰ τῶν . . . κατ' ἄνδρα λόγων. In *ib.* 604³ (A.D. 47) (= III. p. 71) we have κἀτανδρα for κατ' ἄνδρα, and in P Tebt I. 72¹⁷ (B.C. 114) the phrase is contracted into κἀνδρα according to Mayser *Gr.* p. 145. With the distributive κατά cf. in MGr καθείς, καθένας, καθέτις (κάθα εἰς), "every one," and such a phrase as ὀλίγο κατ' ὀλίγο, "little by little."

III. A few miscellaneous phrases may conclude this long note. Thus c. gen. we have P Tor II. 12⁷ (Ptol.) οὐ γεγόγενεν (l. γέγονεν) ἐφ' ἡμῶν ἠνθὴ κατὰ τῆς σῆς οἰκείας, "emptio tuae domūs"—"Graecitas vere barbara" (Ed.), and P Fay 32¹⁴ (A.D. 131) ἐὰν δέ τι κατὰ τούτου(ου) ἔξοικονομῶ πρότερον ἀποδῶ ὑπάρχειν, "if I alienate any of my rights over it, I will first establish my title to the ownership" (Edd.). With the acc. we have P Tebt I. 104¹⁸ (B.C. 92) κατὰ δύναμιν τῶν ὑπαρχόντων αὐτοῖς, "so far as their property shall admit," *ib.* 27^{iii.63} (B.C. 113) ἡ δ' εἰσπραξις τῶν προεθρομένων παρὰ σοῦ κατὰ κράτος ἔσται, "and any losses will be rigorously exacted from you" (Edd.), *OGIS* 90²⁶ (Rosetta stone—B.C. 196) τὴν τε πόλιν κατὰ κράτος εἶλεν, P Tebt I. 62¹ (B.C. 140-39) τῶν κατὰ μέρος ἐθνῶν, "the several associations," *ib.* II. 382²⁴ (B.C. 30—A.D. 1) πάντ[α] τὰ [κ]ατὰ δύο μέρη, "all that pertains to the two shares," P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) τοῦτο δὲ γίνεται διὰ τὸ μὴ ἀθροῦν ἡμᾶς, ἀλλὰ κατὰ μικρὸν λαμβάνειν, "this happens because we do not get our money in a lump sum, but in small instalments," P Tebt I. 5²⁵³

(B.C. 118) κατά μηδεμίαν παρεύρεσι (= -σιν), "on no pretext whatsoever," *ib.*⁸⁷ (B.C. 118) κατά τούτο, "on this account," "in consequence," *ib.* II. 351¹⁴ (A.D. 123) (= *Selections*, p. 78) ἕτερα καθ' ὃν δήποτε οὖν τρόπον, "other things of whatsoever kind," P Lond 904²¹ (A.D. 104) (= III. p. 125, *Selections*, p. 73) καθ' ἣ[ντινα] δήποτε αἰτ[ί]αν (cf. 2 Macc 14³, 3 Macc 7⁷), and P Tebt I. 42⁶ (c. B.C. 114) ἡδικημένους καθ' ὑπερβολὴν ὑπ[ὲρ] Ἀρμύσιος, "having been excessively wronged by Harmisius." The marriage contract P Eleph 1⁶ (B.C. 311-10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταύτῃ ὅπου ἂν δοκῆι ἄριστον εἶναι, "and that we should live together wherever it may seem best" supports the rendering of κατὰ τὸ αὐτό in Ac 14¹ AV, RV. On the other hand, the meaning *similiter*, "after the same manner," preferred by Blass *ad l.*, and adopted for κατὰ τὰ αὐτά in Lk 17³⁰ RV, is found in the Will P Eleph 2⁶ (B.C. 285-4) ἐάν δέ τι πάσχη Διονύσιος, καταλειπέτω τὰ ὑπάρχοντα πᾶσιν τοῖς υἱοῖς τοῖς αὐτοῦ, κατὰ ταῦτά δὲ καὶ Καλλίστα ἐάν τι πάσχη, καταλειπέτω τὰ ὑπάρχοντα κτλ.; cf. *OGIS* 56⁶⁶ (B.C. 237) ἐξείναι δὲ κατὰ ταῦτά καὶ ταῖς ἄλλαις παρθένοις ταῖς βουλομέναις συντελεῖν τὰ νόμιμα τῆι θεῷ.

On the derivation of κατά, and its use in composition, see Moulton *Gr.* ii. § 121.

καταβαίνω.

See *s.v.* ἀναβαίνω, and add P Grenf II. 381⁶ (B.C. 81) γράψον μοι περὶ τοῦ μὴ λογεῖν ἕως καταβῆς, P Tebt I. 37²² (B.C. 73) ἔχε ἀπὸ τοῦ χαλκοῦ (τάλαντον) ἅ ἕως καταβῶ καὶ λάβωι, *ib.* II. 284³ (i/B.C.) ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me (by an oracular response from the god Soknebtunis) that I should not go down till the 25th" (Edd.). In P Par 42¹⁰ (B.C. 156) the verb is used with reference to the possibility that certain malefactors might escape from the right of asylum in an Egyptian temple—ἐάν τολμήσωσι καὶ καταβῶσι ἐκτός τοῦ ἁσύλου, διασάφισόν μοι. See also P Oxy IX. 1223³³ (late iv/A.D.) of "depreciated" coin—ὁ ὀλοκόπτινος νῦν μυ(ρι-άδων) βκ ἐστίν· κατέβη γάρ, "the solidus now stands at 2,020 myriads; it has come down" (Ed.). MGr *κατεβαίνω*: the aor. may take the augment, (ἐ)κατέβηκα.

καταβάλλω

is used of a woman "stricken" with sickness in P Oxy VIII. 1121⁹ (A.D. 295) νόσφ κατα[β]λ[η]θείσα. The classical meaning "pay" is common in the papyri of all periods, and especially so in Byzantine documents (cf. *Ostr.* i. p. 89): see e.g. P Hib I. 29⁶ (c. B.C. 265) καταβαλ[ών] τὰ γινόμενα τέλη, "on payment of the usual taxes," P Fay 12²² (c. B.C. 103) καταβαλὼν διὰ Πτολεμαίου τραπαιζίτου, "paying through Ptolemaeus the banker," *ib.* 63⁴ (A.D. 240) κατέβαλ[εν] εἰς τὸν Ἀ]ντωνίου Φιλοξένου . . . λόγον "he paid into the account of Antonius Philoxenus," and so P Strass I. 6² (A.D. 255-61): also P Eleph 3² (B.C. 284-3), *ib.* 17²¹ (B.C. 223-2), BGU IV. 1158²¹ (B.C. 9), and P Petr II. 11(1)⁶ (iii/B.C.) cited *s.v.* δάνειον, and *Syll* 936⁶ cited *s.v.* ἀνάγω.

καταβαρέω.

P Oxy III. 487¹⁰ (A.D. 156) ἐμοῦ τε καταβαρηθ[έν]τος ἐν ταῖς λιτουργαῖς, "since I am weighed down by my official duties" (Edd.), shows this Pauline word (2 Cor 12¹⁶) in a

very uneducated document: cf. the similar use of the simplex construed with ἐν in Lk 21³⁴.

κατάβασις.

In P Grenf II. 67¹⁵ (A.D. 237) in connexion with a village festival three asses are provided for the conveyance of certain dancing girls "down and back again"—ὑπὲρ καταβάσεως καὶ ἀναβάσεως.

καταβιβάζω.

P Lond 130¹⁰³ (a horoscope—i/ii A.D.) (= I. p. 136) ἐπὶ τοῦ χελειδοναίου ιχθύος καταβιβάζω.

καταβολή.

Like its verb (see *s.v.* καταβάλλω) this noun is frequently found in the sense of "payment," e.g. P Par 62^{v.12} (c. B.C. 170) τῶν δὲ καταβολῶν σύμβολα λαμβανέτωσαν παρὰ τοῦ τραπέζιτου, BGU IV. 1135⁸ (prob. B.C. 10) τῆ μνη[ια] κ]αταβολῆ, P Lond 1171 *verso*^{1.7} (A.D. 42) (= III. p. 106) ἐς καταβολὴν τῶ ἐγγήμπτου τοῦ μέλιτος καὶ κηροῦ, P Strass I. 26¹¹ (iv/A.D.) ἡ γὰρ προθεσμία τῆς καταβολῆς συνέστηκεν. See also P Eleph 23¹⁸ (B.C. 223-2) with reference to land ἔ]χειν με ταύτης προσβολῆν καὶ κατ[α]βολῆν, ἃ καὶ ἐπιδέδειχά σοι. With the noun in Heb 11¹¹ cf. καταβολαῖος used of a "store-place," P Fay 110^{6,80} (A.D. 94).

καταβραβεύω.

This rare verb (Col 2¹⁸) is found in a Ptolemaic dispute regarding succession, *Preisigke* 4512^{B.57} (B.C. 167-134) ὅθεν καταβεβραβευμένοι [.] ἤρου συνει[ο]ν ἀξιοῦμεν, ἐὰν φαίν[η]ται, συντάξι κτλ. See also *s.v.* βραβεύω, and cf. Vett. Val. p. 344²⁹ δοκεῖ δὲ καθὼς ὀρώμεν ἡ γῆ καταβραβεύειν τῶν λοιπῶν ἐπέχουσα αὐτῆ τὰ πάντα ὡς πρόγονος. A certain sense of "assumption" and "officialism" connected with the word may have led Paul to prefer it to κατακρίνω in Col *l.c.*: see Field *Notes*, p. 196 f.

καταγγελεύς.

The occurrence of this NT ἄπ. εἶρ. (Ac 17¹⁸) in a decree of the Mytilenians in honour of the Emperor Augustus, *OGIS* 456¹⁰ (B.C. 27-11) καταγγελεῖς τῶν πρώτων ἀ(χ)θησο[μένων] ἀγώνων, "heralds of the first games that shall be held," is, as Deissmann points out (*LAE* p. 97), sufficient to prevent its relegation to "eccles. writ." (Thayer).

For καταγγελλῶ see *OGIS* 319¹³ (after B.C. 159) τὴν καταγγ[ε]λλαν ἐποιήσαντο πρεπόντως.

καταγγέλλω.

In P Oxy X. 1274⁶ (iii/A.D.) a widow announces the appointment of a representative to act for her—ἐπὶ ἀπευκταίας μ[ο]ι καταγγελείσης φάσ[ε]ως περὶ τελευτῆς τοῦ μακαρείου μου ἀνδ[ρ]ός, "in consequence of the lamentable news announced to me concerning the death of my blessed husband" (Edd.). The official sense of the word "make proclamation with authority," which appears in its NT occurrences (see Westcott on 1 Jn 1⁶), is very evident in such a psephismas as *Syll* 364⁵ (A.D. 37) ἐπὶ ἡ κατ' εὐχὴν πᾶσιν ἀνθρώποις ἐλπισθεῖσα Γαίου Καίσαρος Γερμανικοῦ Σεβαστοῦ ἡγεμονία κατήγγελται . . . ἔδοξεν τῆ βουλῆ κτλ.

καταγέλω.

BGU III. 814²¹ (iii/A.D.) πάντες καταγελῶσί μοι—so a soldier writes complainingly to his mother, because his father had visited him, but given him no gifts. *Syll* 802¹²² (iii/B.C.) αἰσχυρόν μοι δ[ὲ] ἄτε[ρ] καταγέλαστος ὑπ[ὸ] τῶν ἄλλων ἐνε[κ]α[θ]ῆ[ν]ε—with reference to a man who, having no hair on his head, sought healing in the temple of Aesculapius at Epidaurus: cf. *ib.*⁹⁵ διεγέλα, which is perfective like κατέγελων in Mk 5⁴⁰.

καταγινώσκω.

The RV rendering in Gal 2¹¹ ὅτι καταγινωσκόμενος ἦν, "because he (Peter) stood condemned," *i.e.* either by his own contradictory actions, as Paul proceeds to explain, or by his own conscience, gains a certain amount of support from such passages as P Oxy VII. 1062¹⁴ (ii/A.D.) ἀψ[τ]ὴν δέ σου τὴν ἐπιστολὴν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς, "I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned" (Ed.), P Flor II. 175¹⁶ (A.D. 255) εἰδὼς ὅτι ἐὰν [ἐν?] τ[ο]ύτῳ καταγινωσθῆς [σου?] αὐτοῦ αἴτιος γένη, "knowing that if in this you are condemned, the blame will fall upon yourself": cf. also BGU III. 1004¹⁵ (iii/B.C.), and *OGIS* 691² ἱστορήσας κατέγνωναυτοῦ διὰ τὸ μὴ ἐγνώκειν τὸν λόγον. It should be noted, however, that Field (*Notes*, p. 188f.) still prefers the AV rendering "because he was to be blamed," following the Vg *quia reprehensibilis erat*; so Souter *Lex. s.v.*, and apparently F. W. Mozley (*Exp* VIII. iv. p. 143f.) who thinks that the passage runs easier if we get rid of the idea of condemnation, and quotes a paraphrase by Farrar "manifestly and flagrantly in the wrong." A weaker sense, as in Polyb. v. 27. 6 παρολιγωρεῖσθαι καὶ καταγινώσκεσθαι, is seen in P Magd 42⁴ (B.C. 221) ἐμοῦ δὲ οὐκ ἐκχωρούσης καταγνοῦσά μου ὅτι ξένη εἰμ[ί], π[λ]ηγῆς μοι ἐνέβαλεν, "mais comme je n'en sortais pas, me méprisant parce que je suis étrangère au pays, elle me donna des coups" (Ed.).

The verbal ἐκατάγνωστος, which LS describe as "Eccl.," is found = "evident" in P Tor I. 1^{viii. 11} (B.C. 117-6). For the subst. κατάγνωσμα see the citations *s.v.* ἀγνόημα, and for κατάγνωσις the late P Strass I. 40²⁹ (A.D. 569) δῖχα παντοίας μέρψεως καὶ καταγνώσεως καὶ ραδιουργίας.

κατάγνυμι.

The curious forms κατεάζω, etc. (Blass *Gr.* p. 52, Radermacher *Gr.* p. 69f.) can now be illustrated from BGU III. 908²⁵ (time of Trajan) κατέαζαν ἐνίων οἰκῶν τὰς θύρας, P Flor II. 185⁷ (A.D. 254) τὰ δὲ κανθῆλεια ("pack-saddles") . . . κατεαγμένα καὶ ἀχρηστα: cf. *ib.* 175⁷ (A.D. 255) and *Syll* 588¹⁰ (c. B.C. 180) κατεαγότες. The subst. occurs *his* in connexion with a wound in the head, BGU II. 647^{22f.} (A.D. 130) ὑπὲρ τὸν ἀριστερόν κρόταφον τῆς κεφαλῆς τραῦμα κατέαγμα ἐπὶ βάθους, ἐν ᾧ εἶρον μί[κρ]α κατεαγματα λ[ί]θ[ο]ν: cf. P Amh II. 93¹⁹ (A.D. 181) ἐὰν δέ τις ἐπισκευῆς ἢ ἀνοικοδομῆς ἢ καταϊάματος ξυλικῶν ἢ ἀργαλίων ὁμοίως ὄντων πρὸς (i. πρὸς) σὲ τὸν Στοτοῆτιν, "if any repairs or rebuilding or breakage of wood-work or tools occur you, Stotoëtis, shall be responsible" (Edd.). See also Moulton *Gr.* ii. § 83. 1.

καταγράφω.

This verb, which is found in [Jn] 8⁶, like the corresponding subst., generally occurs in our sources in a more or less technical sense, e.g. P Petr II. 23(4)¹ (Ptol.) καλῶς ἂν ποιήσῃς καταγράφας τὴν οἰκίαν τοῦ ὄρου, with reference to which the editors note (P Petr III. p. 148) that "καταγραφή means a register of sales, and καταγράφειν to enter upon a register." See however Mitteis in *Chrest.* II. i. p. 177, and especially GI1 on P Oxy XIV. 1636^{32.3} (A.D. 249), where it is shown that both subst. and verb refer not to the contract by which the cession is conveyed, but to the actual cession itself. Thus in P RyI II. 164¹¹ (A.D. 171) καταγράψω ὀπηνίκα ἐὰν αἰρή, the meaning is "I will make the conveyance whensoever you please" (Edd.). The verb is used in curses with reference to the consignment of the victim to the lower regions, e.g. *Audolent* 47^{6f.} καταγράφω Εὐαγόραν χεῖρας πόδας ψυχὴν γλώτταν ἔργα ἔργασ[τ]ρας καὶ τὰ ἐκ[κ]ίνης ἅ[παντα]. On the significance of the act. in [Jn] 8⁶, see the *exx.* quoted by Wettstein *ad l.*, and add the note in *Exp* T xxx. p. 475f.

κατάγω.

is frequently used of "bringing down" corn etc. to the sea coast or a harbour, e.g. P Grenf II. 44¹¹ (A.D. 101) ὡς εἰς φόρετρα ὧν κατήξαν γέων ἐπὶ κώμη(s) Βακχιάδος, of goods "brought down" the canal which at one time ran past Philadelphia to Bacchias and the lake, P Oxy IV. 708² (A.D. 188) τοῦ καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοι νομοῦ, BGU I. 81²⁰ (A.D. 189) ἄς καὶ κατήξαμεν εἰς ὄρον ἄλσους μητρο(πόλεως). For a similar use of the subst. καταγωγὴ see P Magd 11¹⁰ (B.C. 221) τῆι καταγωγῆι τοῦ σίτου, and cf. *Archiv* iii. p. 219f. On τὸ καταγώνιον = "the sum paid for this transport," see Wilcken *Ostr.* i. p. 379.

καταγωνίζομαι.

OGIS 553⁷ καταγωνισάμενος τοὺς ἕπεναντίους. On the perfective καταγωνισασθαι in Heb 11³⁸ see *Proleg.* p. 116.

καταδέω.

See the magic P Lond 46³¹³ (iv/A.D.) (= I. p. 75) καταδεθῆτω αὐτοῦ ἢ φρόνησι, *ib.* 344 (= I. p. 76) κατάδησον δεσμοῖς, and *ib.* 121⁸⁷⁷ (iii/A.D.) (= I. p. 112) καταδήσεις. In this last papyrus²⁹⁹ (= I. p. 94) we seem to have the plur. of a new subst.—καταδέσμα(α). The verb occurs in cursing formulae e.g. *Syll* 809² (iv/iii B.C.) κα(τ)έδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν: cf. Wiensch *AF* p. 10⁶ (a leaden tablet found in a grave) ἐξορκίζω ὑμᾶς κατὰ τῶν μεγάλων ὀνομάτων ἵνα καταδήσητε πᾶν μέλος καὶ πᾶν νεῦρον Βικτωρικοῦ. See also *s.v.* δέω.

κατάδηλος.

This adj., which in Biblical Greek is confined to Heb 7¹⁵, in the sense of "quite clear," "certain," occurs *ter* in P Lips I. 64 (A.D. 368-9) (as amended *Chrest.* I. p. 331 ff.), e.g. κατάδηλον ποίησον ἔχειν παρ' αὐτοῖς τὸ μέτρον.

καταδικάζω.

A good example of this legal term, which preserves the same form and meaning in MGr, is afforded by the fragment of a legal code of iii/B.C., which begins—ἐὰν δέ τις περι

ἀδικήματος ἐ[τρε]ρο[υ] οἰκῆτι δντι δίκην γραψάμενος, ὡς ἔλευθέρω, καταδικάσθαι, ἐξέστω τῷ κυρίῳ ἀναδικῆσαι ἐν ἡμέραις ἔ, ἀφ' ἧς ἂν ἡ ἐσπραξίς γίνηται, καὶ ἂν καταδικασθῆ ἡ δίκη, τότε ἐπιδεκτῶν ἢ ἐπιπεντεκαϊδεκάτων ἀποτινέτω ὁ κύριος κτλ. (P Lille I. 29^{1 ff.}). Cf. P Hal I. 1⁴⁴ (iii/B.C.) ἔαν δέ τις καταδικασθείσης αὐτοῦ δίκης ἐπιλαβόμενος τῶν μαρτύρων γράψῃται δίκην κατὰ τὸ διάγραμμα, and so ⁶⁶. For κατεδικάσθη see P Petr II. 28(1)⁸ (B.C. 225), and *ib.* 27(2)^{8,9}, and for ἀπεδικάσθη, *ib.* III. 21(a)^{8,9} (time of Euergetes I.). [In P Par 51²⁵ (B.C. 160) (= *Selections*, p. 21) Wilcken (*Archiv* vi. p. 205) now reads σὺ κατεδίξας (= κατέδειξας) for κατεδικάσας (= κατεδικασσας) διδύμας.] We may also cite a papyrus letter of A.D. 209 with reference to the release of a man who had been condemned to work in the alabaster quarries, *Preisigke* 4639² Νιγέραν Παπειρίου καταδικασθέντα εἰς ἀλαβαστρῶνα ἐπὶ πενταετίαν . . . πληρῶσαντα τὸν τῆς καταδίκης χρόνον ἀπέλυσα. See further Artem. v. 49 καταδικασθεὶς τὴν ἐπὶ θανάτῳ καὶ προσδεδεῖς ξύλῳ ἰβρώθῃ ὑπὸ ἄρκτου.

καταδίκη.

For καταδίκη, as in Ac 25¹⁶, see *Preisigke* 4639 cited *s.v.* καταδικάω, and P Hib I. 32² (B.C. 246) where we hear of a certain Neoptolemus—πρὸς καταδίκην ἔρημον ὕβρεως πρὸς (δραχμάς) σ, “who had been condemned by default for violence to a fine of 200 drachmae” (Edd.). In P Hal I. 1⁸² (iii/B.C.) ἀφέισθω τῆς καταδίκη[s], the word is itself = “fine.” See also *OGIS* 483²¹² (ii/B.C.) ἔαν τινες διὰ ταῦτα γίνωνται καταδικ[αι].

καταδιώκω.

This perfective verb is confined in the NT to Mk 1³⁶, where it should be translated “pursue after,” “hunt down,” and not simply “follow after” (AV, RV): see *Proleg.* p. 116 and cf. the LXX usage in Ps 17(18)³⁸, 34(35)^{8 al.}, and in Pss Sol 15⁹. The same idea of “force” underlies Gen 33¹³, where the verb = “overdrive.”

καταδουλόω.

An interesting instance of this verb (Gal 2⁴, 2 Cor 11²⁰) occurs in an invocation of iv/v A.D., where the invoker summons the Gnostic deity βαινχωωχ to subdue all the race of men before him—P Lond 123⁴ (= I. p. 120) καθυπόταξον φίμωσον καταδουλώσον πᾶν γένος ἀνθρώπων, cf. ⁹ καταδουλώσον φίμωσον τὴν ψυχὴν τὸν θυμὸν etc. See also Menander *Fragm.* p. 98 παιδικαρίων με καταδεδούλωκ' εὐτελής, ἰ δν οὐδεὶς τῶν πολεμίων <οὐ> πόποτε, “a silly little wench has hopelessly entangled me—me, whom no enemy has yet enslaved.” The mid. καταδουλούμενος is similarly used of an hexaera in P Eleph 3³, 4⁴ (B.C. 284–3). According to the law of Antiochus, *OGIS* 383¹⁸² (mid. i/B.C.), no one is allowed—μητέ αὐτῷ καταδουλώσασθαι μητέ εἰς ἕτερον ἀπαλλοτριῶσαι certain ἱεροδούλους and their descendants. The form καταδουλίζω occurs in *Syll* 836⁴ (1st half of iii/B.C.), and in *ib.* 841⁶ (Roman) in a deed of enfranchisement with reference to certain slaves—μη καταδουλιξάσθω δὲ αὐτοὺς μηθὲ καθ' ὁποῖον τρόπον. See also *LAE* p. 329 f., and for the subst. *Michel* 1417 A⁸ (Delphi=i/A.D.) ἐπὶ καταδουλισμῷ, “with a view to making [him] a slave.”

καταδυναστεύω.

The rather generalized use of this verb in Ac 10³⁸ is illustrated by P Petr III. 36 (a) verso² (Ptol.) πολλάκ[ις] σοι γέγραφα διότι καταδεδυνάστεύμαι (*sic*—the writer wished to change the tense) ἐν τῇ φυλ[α]κῇ λιμῷ παραπολλόμενος, “I have often explained to you in writing why I am being harshly treated in the prison, perishing from hunger”: though the agent in Acts *I.c.* is the devil, the reference is to the physical sufferings attributed to possession.

For the verb of men in authority misusing their power, as in Jas 2⁶ (cf. Wisd 2¹⁰, 15¹⁴, 17²), see also P Oxy I. 67¹⁵ (A.D. 338) where, in a dispute concerning property, the petitioner complains—καταδυναστεύοντες ἐπέχουσιν τῶν ἡμῖν διαφερόντων οἰκοπέδω]ν, “certain persons are oppressing me and occupying my own estates.”

κατάθεμα

is confined in Biblical Greek to Rev 22³, but cf. the difficult *Didache* xvi. 5 οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος. It is apparently a stronger form of ἀνάθεμα (cf. Zech 14¹¹ and for the form SH on Rom 9³), and in Rev *I.c.* refers to the object on which a ban is laid, “an accursed thing.” No instance of the word has yet been cited from profane writings, but see what is stated *s.v.* ἀνάθεμα.

καταθεματίζω,

like κατάθεμα (*g.v.*), is ἄπ. εἰρ. in Biblical Greek (Mt 26⁷⁴). Ἀναθεματίζω, which occurs in Mark (14⁷¹) and *ter* in Ac, is frequent in the LXX.

καταισχύνω.

For the usage of this verb in 1 Cor 11^{4f.} we may perhaps cite Babrius lxxxii. 8 χαιτήν (“hair”) δ' ἐμέλλε τὴν ἐμὴν καταισχύνειν.

κατακαίω.

This verb is found *ter* in the Calendar of B.C. 301–240, P Hib I. 27^{78, 79, 87}, with reference to the parching power of a strong south wind—τὰ ἐκ τῆς γῆς κατακαίει: cf. *aduri* in Pliny xvii. 24. 37. § 216 of trees being “blasted” *fervere aut flatu frigidiore*. See also P Amh II. 30⁸⁶ (ii/B.C.) ἠναγκάσθην . . . ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι, BGU IV. 1201¹⁶ (A.D. 2) εὔροσαν ἀπὸ μέρους τὰς θύρας κατακεκαυμέν[ας], and for the metaphorical usage, like the simplex in Lk 24³², the new erotic fragment, P Grenf I. 1¹³ (ii/B.C.) μέλλω μαίνεσθαι, ζῆλος γάρ με ἔχει καὶ κατακάομαι καταλελειμμένη.

κατακαλύπτωμαι.

Syll 877¹¹ (c. B.C. 420) τὸν θανό[υ]τα [δὲ φέρον κ]ατακεκαλυμμένον σιωπῇ με[χ]ρι [ἐπὶ τὸ σ]ῆμα.

κατάκειμαι.

For this verb used of one ill, as in Mk 1^{30 al.}, cf. P Ryl II. 68¹⁶ (B.C. 89) ᾤ[σ]τε διὰ τὰς πληγὰς ἀρρωστήσασα (*l.* –σαν) κατακείσαι (*l.* –κείσθαι) κινδυνεύοσα (*l.* –σαν) τῷ βίῳ, “the blows caused me to be laid up with sickness and my life is endangered” (Edd.), P Tebt II. 422¹⁸ (iii/A.D.) κατὰ-κίται, “she is laid up,” and see *Field Notes*, p. 25. The

word has a technical significance in P Oxy VII. 1040³² (A.D. 225) κύρια [τὰ γράμματα διςσὶ γραφέντα ὡς ἐν [δ]ημοσίῳ κατακείμενα, "this bond, which is written in duplicate, is valid as if publicly registered" (Ed.), *ib.* X. 1257¹ (iii/A.D.) τῷ κατ' ἄνδρα τῷ ἐν δ[η]μοσί[ῳ κατα]κειμένῳ, "to the individual list lodged in the archives" (Edd.). See also P Strass I. 41²⁹ (A.D. 250) δύο ταλάντων παρ' ἐκείνῳ κατακειμένων, "indem die zwei Talente bei ihm beruhten" (Ed.), and the contracted κατακ in Meyer *Ostr* 76² (A.D. 68) which the editor resolves into κατακ(ειμένου) and understands as referring to "verfallenen (?)" wheat. In *Kaibel* 702⁷ κατάκειμε λιπῶν πένθος γονέ[ε]σι, the compound takes the place of the simplex κείμε in ¹.

κατακλιῶ

is used metaphorically in Aristeas 149 πῶς οὐ φυλακτέον παντάσῃ τοὺς τρόπους εἰς τοῦτο κατακλασθῆναι; "what strict precautions must we not take to prevent the character from degenerating to a like condition?" (Thackeray).

κατακλείω.

The construction of this verb with the simple dat. (Ac 26¹⁰ TR) and with ἐν (Lk 3²⁰) in similar connexions may be illustrated from P Amh II. 80⁴ (A.D. 232-3) λογιστηρίῳ κατακλεισθεῖς and P Tebt II. 420²⁶ (iii/A.D.) ἐπὶ γὰρ κατάκλειστός ἡμι μέχρι σήμερον (L. -ον) ἐν τῷ λογιστηρίῳ, "for I have been shut up in the finance-office until to-day" (Edd.). See also *Syll* 540¹⁵⁸ (B.C. 175-1) αὐτῷ λί[θος οὐδέ] κατακλεισθήσεται and *OGIS* 669¹⁷ (i/A.D.) μηδ' (L. μηδ') ὄλως κατακλεισθεῖσθαι τινὰς ἐλευθέρους εἰς φυλακὴν ἡντιούνη. The act. aor. is found in an obscure context in P Lond 429⁵¹ (c. A.D. 350) (= II. p. 315) and the pass. in CP Herm I. 6⁴ κατεκλεί[σθη]. The subst. κατακλείς is used of canal-locks in P Petr II. 13(18a)⁴ (B.C. 258-3) περὶ τοῦ πρὸς ταῖς κατακλείσιν τόπου, "concerning the place at the locks" (Ed.).

κατακλιροδοτέω.

For this rare verb, which is found in the TR of Ac 13¹⁹ and *ter* in the LXX (always with the variant κατακλιρονομέω), Herwerden *Lex. s.v.* cites Theophyl. Sim. *Hist.* vi. 7. 12 τῷ στρατηγῷ τῇ πόλει . . . κατακλιροδοτοῦντι ἀριστείας καὶ τρόπαια—a passage hitherto unnoticed by the lexicons.

κατακλίνω.

This medical term (Hobart, p. 69 f.), which in the NT is found only in the Lukan writings, occurs in a medical receipt of early i/A.D., P Oxy VIII. 1088²⁹ ὑπίον κατακλίνας τὸν ἄνθρωπον θεράπευε, "lay the man on his back and treat him" (Ed.): cf. the use of the adj. in P RyI II. 124²⁶ (i/A.D.) ὥστε αὐτὴν κατακρινῆ (L. κατακλινῆ) εἶναι, "so that she is laid up in bed" (Edd.). The verb is found in *Cagnat* IV. 661²¹ (a will—A.D. 85) ἵνα μόνοι οἱ παρόντες καὶ κατακλεινόμενοι βουλευταὶ λαμβάνωσι τὴν διανομήν [τα]ύτην: for the subst. cf. *ib.*⁵ γείν[ε]σθαι δὲ τὴν κατάκλισιν μηνὸς Πανήμου ἡμέρα εὐδαμοσύνης.

κατακλύζω

is common of land that has been "flooded," e.g. P Magd 28¹⁰ (B.C. 218) (= *Chrest.* I. p. 399) ἀπὸ δὲ τῆς αὐτοῦ γεω-

γούσιν γῆς ἀντιδοθῆναι μοι τὸ ἴσον πληθὸς ἀνθ' ἧς κ[ατα]-κ[ε]κλύκασι, P Tebt I. 56⁸ (late ii/B.C.) γείν[ω]σθε δὲ περὶ τοῦ κατακεκλύσθαι τὸ πεδῖον ὑμῶν (L. ἡμῶν), "you must hear about our plain having been inundated" (Edd.), BGU IV. 1132¹¹ (B.C. 16) γῆν χέρσον κατακεκλυσμένην, and P Lond 131 *recto*¹⁶³ (A.D. 78-9) (= I. p. 174) πρὸς τὸ κατακλυσ(θῆναι) ὑπὸ τοῦ ὕδατο(s). Cf. also the Rosetta stone, *OGIS* 90²¹ (B.C. 196) τοῦ τε Νεῖλου τὴν ἀνάβασιν μεγάλην ποιησαμένου ἐν τῷ ὀγδῶνι ἔτει καὶ εἰθισμένου κατακλύζειν τὰ πεδία κατέσχευεν κτλ.

κατακλυσιμός

is supplied by the editor in BGU IV. 1121²⁷ (B.C. 5) ἐὰν δὲ συμβῆ φύτριν πρ ἔφοδον γενέσθαι ἢ κατακλυσμόν ἢ ξυλείας] ἔκκοπην. The word survives in MGr = "inundation," "flood."

κατακολουθεῶ

is found in the NT (Lk 23⁵⁵, Ac 16¹⁷) only in its literal sense, but for the derived meaning, as in LXX Dan 9¹⁰, we may compare P Tor I. 11²⁶ (B.C. 117) καὶ αὐτοὶ κατακολουθήσαντες ταῖς ἐπενεγμέναις ὑπ' αὐτῶν συγγραφαῖς, P Tebt I. 30⁴ (B.C. 115) ὅπως εἰδῶς κατακολουθῆς τοῖς ἐπισταλμένοις, *ib.* 40¹⁹ (B.C. 117) (= *Selections*, p. 28) κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἐθισμοῖς, P Grenf II. 23⁸ (B.C. 108?) κατακολουθήσας οὖν τοῖς διὰ τοῦτου σημεινομένοις, *OGIS* 329³ (ii/B.C.) κατακ[ο]λουθηκότος ταῖς ἐκάστων αὐτῶν βουλήσεσιν. In P Lond 23(*r*)⁵¹ (B.C. 158-7) (= I. p. 39) a docket instructs the clerks to "carry out" a certain order—τοῖς γραμματεῦσιν κατακολουθεῖν: cf. P Meyer 1³⁰ (B.C. 144). See also Laqueur *Quaestiones*, p. 25 f.

κατακόπτω.

For this verb in the derived sense of "beat," "bruise," as in Mk 5⁵ (cf. Wycliffe "betunge hymself," and see Field *Notes*, p. 27), we may cite P Lips I. 37²⁰ (A.D. 389) ἔπειτα κατέκοψα[ν] π[ι]ληγ[α]ῖς αὐτὸν κατὰ τ[ε] τῶν σκελῶν καὶ κατὰ τῶν ἄλλων μελῶ[ν] τοῦ σώματος, and the illiterate PSI IV. 313¹⁰ (iii/iv A.D.) πλήγες μαι κατέκοψεν καθ' ὅλου τοῦ σώματος. See also *Kaibel* 316³ f.—

μάμμῃ] δ' εὐτοχία μασ[τοῦ]ς κατεκόψατο, οἷς ἔτρεφέν σε Μοῖραις, [κ]αὶ φθιμένους ὀκατέτης ἔμ]ολες.

The editor suggests a new word κατακοπτικόν in the magic P Lond 121⁴³⁰ (iii/A.D.) (= I. p. 98), but the line in which it occurs has been intentionally obliterated, and the context is wholly wanting.

κατάκριμα.

Deissmann (*BS* p. 264 f.) quotes several passages from CPR I. where he thinks the word must be understood technically to denote "a burden ensuing from a judicial pronouncement—a servitude," as in 1¹⁵ ff. (A.D. 83-4) where a piece of land is transferred to the purchaser καθαρά ἀπὸ παντὸς ὀφειλήματος ἀπὸ μὲν δημοσίων τελεσμάτων πάντων καὶ [ἐτέρων εἰ]δῶν καὶ ἀρταβίων καὶ ναυβίων καὶ ἀριθμητικῶν καὶ ἐπιβολῆς κώμης καὶ κατακρίματων πάντων καὶ παντὸς εἶδους, and 188¹⁴ f. (A.D. 105-6) where in a deed of sale similar expressions occur. To these exx. we may add P

Oxy II. 298⁴ (i/A.D.) τοῦ κατακρίματος (δραχμῶν) Σ, where though unfortunately the phrase follows an hiatus, the word is apparently = “a judgment” for a sum of money to be paid as a fine or damages. Cf. P Tebt II. 298⁶⁵ (A.D. 107–8) κατακ[ρ]ι[μ] (ἀτων), where the editors point out that the reference is to “fines,” and compare *ib.* 363¹⁵ (early ii/A.D.), P Fay 66¹ (A.D. 185 or 217), and P Amh II. 114⁸ (A.D. 131); these fines were normally collected by πράκτορες, cf. Lk 12⁵⁸. It follows that this word does not mean *condemnation*, but the punishment following sentence, so that the “earlier lexicographers” mentioned by Deissmann were right. This not only suits Rom 8¹ admirably, as Deissmann points out, but it materially helps the exegesis of Rom 5^{16, 18}. There is no adequate antithesis between κρίμα and κατάκριμα, for the former never suggests a trial ending in acquittal. If κατάκριμα means the *result* of the κρίμα, the “penal servitude” from which οἱ ἐν Χριστῷ Ἰησοῦ are delivered (8¹), δικαίωμα represents the “restoration” of the criminal, the fresh chance given him. The antithesis is seen better in ver. 18, for δικαίωσις is “a process of absolution, carrying with it life” (SII), which exactly answers to κατάκριμα, the permanent imprisonment for a debt we cannot pay: Mt 18³⁴ paints the picture of this hopeless state.

κατακρίνω.

P Petr I. 161² (B.C. 230) ἀλλὰ κατακριθῆ μου, “but if the case be decided against me,” and P Oxy III. 653 (δ) (before A.D. 161) where in the account of a trial regarding a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus, the Prefect informs the latter that unless he makes restitution—οὐ μόνον κατακριθῆσει ἀλλὰ καὶ δαρήσ[ε]. The verb occurs several times in the i/A.D. edict *OGIS* 669, e.g. 27 ἐνετεύχθην δὲ καὶ περὶ τῶν ἀτελειῶν καὶ κουφοτελειῶν . . . λεγόντων ὑστερον κατακεκρίσθαι τὰ ὑπὸ ιδιωτῶνπραχθέντα ἐν τῷ μέσῳ χρόνῳ μετὰ τὸ Φλάκκον κατακρίναι καὶ πρὸ τοῦ τὸν θεὸν Κλαύδιον ἀπολύσαι: cf. also *ib.* 437⁸² (i/B.C.) τὰ κατακρίθην προσέτεωσαν παραρρήμα. The distinction between κατακρίνω, “condemn,” and ἀνακρίνω, “examine judicially,” is well seen in Sus Th. 48 οὐκ ἀνακρίναντες οὐδὲ τὰ σαφῆς ἐπιγνόντες κατακρίνατε θυγατέρα Ἰσραὴλ;

κατάκοισις.

Grimm’s statement “Not found in prof. auth.” must be corrected in view of the occurrence of the word in Vett. Val. pp. 108⁴ τουτέστιν ἡ δύσις περὶ δεσμῶν καὶ συνοχῶν καὶ ἀπακρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας, 117⁹⁵ φθονικὰ κατακρίσεις, “condemnations for envy”: see Deissmann *LAE* p. 91 f.

κατακύνπτω.

With the usage in [Jn] 8⁸ = “stoop down,” Sharp (p. 75) compares Epict. ii. 16. 22 εὐθὺς ἐγὼ ὅταν πλέω, κατακύνψας εἰς τὸν βυθὸν ἢ τὸ πέλαγος περιβλεψάμενος . . . “for instance, whenever I am on a voyage, stooping and looking into the deep or glancing around upon the sea . . .”: cf. also Aristes 91 ἐκέλευσαν κατακύνψαντα συνακοῦσαι, “bade me stoop down and listen.” See also *s.v.* κύπτω and παρακύνπτω.

καταλάεω.

See the fragmentary P Hib I. 151 (c. B.C. 250) εἰ οὖν τῷ ἐπιχώρῃσιν ποιεῖ ἐντυχε ἐκείνῳ καταλάλησον, συντετάχαμεν γὰρ . . ., and cf. *Syll* 278⁸ (ii/B.C.) ἵνα μὴδ’ ἐν τούτοις ἔχωσιν ἡμᾶς καταλαλεῖν αἰ οὐκ ἀπὸ τοῦ βελτίστου εἰωθότες ἀναστρέφεται.

καταλαμβάνω.

Many of the NT meanings of this common verb can be paralleled from our sources. Thus P Oxy XII. 1413¹⁴ (A.D. 270–5) κατελήφα πόρον, τουτέστιν γενήματα ἀποκείμενα ἐν τῷ Μονίμου, “I have impounded the property, that is to say produce deposited at the farmstead of Monimus” (Edd.), *Syll* 933⁶ⁿ (iv/B.C.) οἶδε καταλαβὸν τὰν χώρ[αν] καὶ ἐτέχξ[αν] τὰν πόλιν—then follow the names of colonists who “appropriated” the land: this is Paul’s regular use of the verb in active and passive. In the letter of Epicurus to a child, discovered at Herculaneum, 176⁴ (= *Selections*, p. 5), the philosopher writes—ἀφείλεμεθα εἰς Λάμψακον . . . καὶ ἐκεῖ κατελήφαμεν ὑγ[γ]αίνοντας Θεμισταν καὶ τοὺς λοιποὺς [φί]λο[υ]ς, “we have arrived at Lampsacus, and there we have found Themistas and the rest of our friends in good health”: cf. P Tebt I. 15⁶ (B.C. 114) ἡμῶν συνεκπηδησάντων κατελαβοναν (i. κατέλαβον) ὄχλον τῶν ἐκ τῆς κόμης, “on running out we found a crowd of the villagers” (Edd.). For a weaker meaning “meet with” a person or thing, cf. P Fay 130⁸ (iii/A.D.) ἕως ἀν καταλαμβάνω σε πρὸς τὴν ἑορτήν, “until I meet you at the festival” (Edd.), P Meyer 20²⁰ (1st half iii/A.D.) συνπεριφέρου τῷ καιρῷ ἕως σε καταλάβω, “adapt yourself to circumstances until I join you,” *ib.* 23² (end iv/A.D.) ἤδη γὰρ ὑμᾶς καταλάβω, P Oxy IX. 1223⁵ (late iv/A.D.) τὸ πλοῖον . . . καταλαμβάνει, *ib.* X. 1297¹⁴ (iv/A.D.) εἰαν καταλάβῃ Θεόδωρος ἐκεῖ, “if Theodoros reaches you there” (Edd.). Hence in late papyri the verb comes to mean “visit” as in *Chrest.* I. 297⁶ (vi/A.D.) ἄμα δὲ Ἀπολλοῦ καταλάβε, ἐπειδὴ ἀναγκαίως θέλω σοὶ λαλήσαι, where Wilcken renders κατάλαβε “kommn,” “besuche mich.” To “overtake,” of evils, as in Jn 12²⁶, and probably in 1⁶, is the meaning in *Syll* 214¹⁴ (iii/B.C.) καὶ νῦν δὲ καιρῶν (“crises”) κατεληφῶτων ὁμοίων τὴν Ἑλλάδα πᾶσαν: see also the Christian letter P Oxy VI. 939⁶ (iv/A.D.) (= *Selections*, p. 128) ὥστε τὴν κυρίαν ἀνασφῆλαι ἐκ τῆς καταλαβούσης [αὐτὴν νόσου], “in that my mistress has recovered from the illness that struck her down.” I Th 5⁴ may be illustrated by *Syll* 803¹⁴ (Epidaurus, iii/B.C.) μεταξύ δὲ ἡμέρα ἐπικαταλαμβάνει.

For καταλαμβάνω = “detect,” “catch,” in a crime, cf. P Lille I. 3⁵⁸ (after B.C. 241–0) ἀπεστάλακαμεν Ἡρακλείδην, συντάξαντες [αὐ]τῷ, ἐὰν τινὰς καταλαμβάνῃ διατιθεμένους [π]λειόνων τιμῶν συντεταγμένων, παραδιδ[ό]ναι αὐ[τῷ] τὰς τοῖς φ[υ]λακίταις, P Ryl II. 138¹⁵ (A.D. 34) κατέλαβα τοῦτον διὰ νυκτὸς ἡλμένον . . . εἰς τῷ (i. τὸ) . . . ἐποίκιον, “I detected him when under cover of night he had sprung into the farmstead” (Edd.), and especially BGU IV. 1024ⁱⁱⁱ 11 (iv/v A.D.) γυναῖκα καταλημφθεῖσαν ὑπὸ τοῦ ἐπι[κ]η[μ]έ[ν]ου (i. ἡδικημένου) μετὰ μοίχου, which offers an almost exact parallel to [Jn] 8^{3f}. The mid. = “perceive,” “comprehend,” as in Ac 4¹³ *al.*, may be illustrated from Vett. Val. p. 225⁶ ἄπερ ἐκ τῆς τῶν ἀστέρων ἀφέσεως καταλαμβάνη, and so frequently. See Dittenberger’s note on *OGIS* 8⁸⁰ for the

verb = "condemn" in the Ionic and Aeolic dialects. MGr καταλαβαίνω, "comprehend," "understand."

καταλέγομαι.

The technical use in 1 Tim 5⁹ = "enroll," occurs in BGU IV. 1073¹⁰ (A.D. 274) περί του καταλ[ε]γέθαι αὐτὸν εἰς τὸν σύλλογον τῆς ἱερᾶς συνόδου, *Michel* 165² (ii/B.C.) τῆς καταλεγείσης κανηφόρου, "enrolled as basket-bearer." For καταλογεῖν = "bureau," see *Chrest.* II. i. p. 67. Καταλογή in the derived sense of "respect," "reverence," is found in *Syll* 328⁸ (B.C. 84): see the editor's note.

καταλείπω.

For the 1st aor. formation κατέλειψα, as in Ac 6², cf. P Giss I. 69⁸ (A.D. 118-9) αὐτὸν παρὰ σοὶ κατέλειψα, P Ryl II. 153¹⁸ (A.D. 138-61) ἦν κατέλειψα ἐν Ζυμόρῃ τῆς Ἀσίας παρὰ τροφῷ θηλάζοντα, and the exx. in Deissmann *BS* p. 190. The verb is very common of property "left" or bequeathed, as in P Eleph 2³ (B.C. 285-4) εἰάν δέ τι πάσχη Διονύσιος, καταλείπειν τὰ ὑπάρχοντα αὐτοῦ πάντα Καλλίσται, P Magd 13⁴ (B.C. 217) ἐπιζητούντες τινα μέρη τῶν καταλειφθέντων ὑπαρχόντων ὑπὸ Φιλίππου, P Tebt II. 380²³ (A.D. 67) καταλειφθησμένων ὑπαρχόντων ἀπάντων, *ib.* 327¹⁴ (late ii/A.D.) τετελευτηκότος ἀπ[ό]ρου μηδὲ ἕν καταλείποντος], "he died without means, leaving nothing at all" (Edd.), *ib.* 406⁶ (c. A.D. 266) λόγος ὧν κατάλειψεν (i. κατέ-) Παῦλος γενόμενος μου ἀν[ι]ήρ, "account of effects left by Paulus, my late husband" (Edd.). With the usage in Mk 10⁷ we may compare P Oxy III. 526⁴ (ii/A.D.) οὐκ ἤμην ἀπαθῆς ἀλόγως σε καταλείπιν, "to leave you in the lurch without reason": see also P Lond 897^{8f.} (A.D. 84) (= III. p. 207) ἤδιστα πάντας καταλείψωί εἶνα μὴ τὴν πρὸς σε φιλείαν καταλείψωί, and P Oxy I. 120 *verso* 6 (iv/A.D.) ἀλ' (i. ἀλλ') ὅρα μὴ καταλίψης μαι θλιβόμενον, "whatever you do, do not fail me in my trouble" (Edd.). Similarly for I Peh 4¹ we may cite P Lond 1171⁴³ (B.C. 8) (= III. p. 179), accounts with reference to ἄρακος as fodder for flocks—

γίνονται ἀρ(άκου)	ὄ σκ
καταλείπονται ἀρ(άκου)	ὀ υλγ

For καταλιμπάνω (cf. Gen 39¹⁸) see P Petr I. 14⁹ (a will—B.C. 237) καταλιμπάνω τὰ ὑπ[άρ]χοντα κτλ., *ib.* 15¹⁷ (B.C. 237), and P Grenf I. 1³ (ii/B.C.) ὀδύνη μ' ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφίλει ἐπιβούλως μέλλον με καταλιμπάν[ει]ν.

καταλλαγί

seems to be found in the same sense as ἐπαλλαγί, "exchange," in P Hib I. 100⁴ (an account—B.C. 267) εἰς τοῦτο κομίζεις [παρὰ τῶν τὰ ἄωλια εἰ, [κ]αὶ παρὰ τὴν καταλ[λα]-γὴν γ: see the editor's note.

καταλλάσσω.

For this characteristic Pauline verb cf. the question to an oracle, P Oxy XII. 1477⁸ (iii/iv A.D.) εἰ καταλλάσσομαι εἰς τὸν γόνον; where the editors translate, "am I to be reconciled (?) with my offspring (?)?" but in their note state that they regard the reading γόνον as "not very satisfactory." See also *OGIS* 218¹⁰⁵ (iii/B.C.) φόνον δὲ ἐπιγαμία(ι)ς μὴ καταλλάσ[σ]οισθαι μηδὲ χρήμασιν. For ἀντικαταλλάσσω see P Par 63¹⁸¹, cited *s.v.* εὐχρηστος.

PART IV.

κατάλοιπος.

For this NT ἄπ. εἶρ. (Ac 15¹⁷) cf. P Leid S^{iii.31} (ii/B.C.) (= I. p. 99) τὸ κατάλοιπον τοῦ ὕδωρ (i. ὕδατος), P Oxy VII. 1061⁹ (B.C. 22) καὶ τὸ κατάλοιπον ἀποδοθῆι τῷ Πτολεμαίω, "and the remainder paid over to Ptolemaeus" (Ed.), *Michel* 820²³ (1st half i/B.C.) τ[ὸ] δὲ κατάλοιπον παρέδωκα τῷ ἐπιστήσονται ἀγνωστέη.

κατάλυμα.

For this noun (the Hellenistic equivalent of καταγωγεῖον), as in Lk 2⁷ (cf. Exod 4²⁴), see P Par 34⁵ (ii/B.C.) εἰς τὸ κατάλυμα τῶν Ἀρσινοϊτῶν, where the reference is to the "lodging-place" provided for the inhabitants of Arsinoë in the Serapeum. Elsewhere in Biblical Greek, e.g. 1 Kings 1¹³, Mk 14¹⁴, it has rather the sense of "guest-room." Κατάλυσις is similarly used in P Petr II. 14(16)² τὴν βασιλικὴν κατάλυσιν, where Mahaffy notes that the Royal quarters served as an "inn" for the convenience of officials who visited the place. In P Magd 8¹⁰ (B.C. 218) we have κατ[ά]λυσιν τοῦ βίου, "the dissolution of life." MGr κατάλυμα, "lodging."

καταλύω.

Corresponding to the use of κατάλυσις in the last citation *s.v.* κατάλυμα, we may note the occurrence of the verb in the same papyrus, P Magd 8⁵ (B.C. 218) τῆς γυναικός μου τὸν β[ί]ον καταλυσάσης. On the other hand the meaning "lodge," as in Lk 9¹², 19⁷, may be illustrated from P Par 49³⁶ (B.C. 164-158) (= Witkowski², p. 72) πρὸς σε οὐ μ[η] ἐπέλθω, εἰς δὲ τὰ Πρωτάρχου καταλύσω, BGU IV. 1097⁵ (time of Claudius or Nero) περί δὲ Σαραπάτος τοῦ υἱοῦ οὐ καταλέλυκε παρ' ἐμὲ ὄλωσ, ἀλλὰ ἀπήλθεν εἰς παρεμβολὴν στρατεύεσθαι, and the dialect inscr. *Syll* 561⁹ (mid. iii/B.C.) μὴ ἐξήμ[εν] καταλύ[εν] ἐν τῷ ἰαροῦ τῶμ [Βάκχων] μηδένα, where the editor notes "vocem intransitive usurpata divertendi vel commorandi vi apparet." On the other hand, in *Michel* 725^{20f.} (end of ii/B.C.) the verb has the meaning "set at naught," "annul," as in Mt 5¹⁷—καὶ μηθενὲ ἐξέστω κατα[λ]ύσαι τὸδε [τὸ ψήφισμα, εἰ δὲ μή, [ὁ κ]α[ταλ]ύσας ἀποτεισάτω δίκη[ν] εἰς τ]ὸν [ναὸν τοῦ Διός. See also *Kaibel* 1095¹ νῦξ αὐτοῦσ καταλύει—with reference to the departed glories of Homeric heroes.

καταμανθάνω.

With this verb, as in Mt 6²⁸ (Sir 9⁵) cf. P Oxy VIII. 1153²⁵ (i/A.D.) δ δώσεις τῷ Νικάνορι [κατα]μαθεῖν, "give it (viz. a pattern of a dress) to Nicanor to look at" (Ed.), P Fay 114¹¹ (A.D. 100) ἐπὶ ἐρώτησέ με Ἐρμόναξ . . . καταμαθὴν τὸν ἐλαιῶνα αὐτοῦ ἐπὶ πυκνός ἐστιν, "for Hermonax has asked me to look to his olive-yard, as it is overgrown" (Edd.), BGU IV. 1041⁵ (ii/A.D.) κατέμαθον αὐτὰ εἰς ἀπόδοσιν, P Tebt II. 449 (ii/iii A.D.) κατέμαθον τὰ δύο λ[ί]να τὰ ἰσχνά. See also *Proleg.* p. 117 f.

καταμαρτυρέω.

P Tor I. 1^{v.33} (B.C. 117) ὥστε ὁμολογουμένως ἑαυτοῦ καταμαρτυροῦντα συμφανὲς καθεστακάναι.

καταμένω.

Various passages from our sources show that this verb has not necessarily the meaning of "remain permanently,"

"abide," ascribed to it by Grimm-Thayer. Thus P Fay 24 (A.D. 158) is a declaration by a police officer that he had set up in a certain farmstead the copy of an edict ordering all strangers who were (temporarily) staying there to return to their own homes—¹³ff. *περὶ τῶν ἐπιξένων καταμενόντων ἐν τῷ ἐποικίῳ ὥστε αὐτοὺς εἰς τὴν ἰδίαν ἀνέρχεσθαι*. And similarly one of the libelli of the Decian persecution is lodged on behalf of a man belonging to the village, but at the moment residing in another—P Ryl II. 1121^(b) (A.D. 250) *π(αρά) Αὐρηλίου Ἀούτῶς ἀπὸ κώμης Δίννεως καταμένων ἐν κώμῃ Θεαδελφείᾳ*: cf. P Meyer 15¹⁷ (A.D. 250). On the other hand in P Oxy VIII. 1121¹⁷ (A.D. 295) *Σωτᾶς τις καὶ Παποντῶς καταμένοντες ἐν τῇ αὐτῇ οἰκίᾳ ἔνθα ἡ μήτηρ μου ᾤκει*, "a certain Sotas and Papontos, who are my neighbours in the same house where my mother lived" (Ed.) the verb may point to more settled residence: cf. the complaint in *Syll* 418³¹ (A.D. 238) οἱ ἐκείσε τῆς πανηγύρεως εἵνεκεν ἐπιδημοῦντες ἡμέρας πέντεκαίδεκα ἐν τῷ τόπῳ τῆς πανηγύρεως οὐ καταμένουσιν, ἀλλ' ἀπολιμπάνοντες ἐπέρχονται εἰς τὴν ἡμετέραν κώμην καὶ ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν.

καταναλίσκω.

This expressive compound (Heb 12²⁹) is found in a woman's complaint against her husband—PSI I. 41²⁰ (iv/A.D.) εἶθε μὴ τεθεῖμαι αὐτόν, . . . κατηνάλωσεν γὰρ τὰ ἡμέτερα. Cf. also *Syll* 306³⁹ (mid. ii/B.C.) *καταναλισκέσθω ὁ τόκος εἰς παιδεύτας*.

καταναοζάω,

which in the NT is confined to 2 Cor 11⁸, 12¹³ f., is classed by Jerome (*Ep. ad Algas*. qu. 10) among Paul's *circumisms*. It may, however, have been a medical term in regular use, as it is found in Hippocrates (*Art*. 816 C): cf. the simplex *ναρκάω* in Gen 32^{25, 32}, Job 33¹⁹, and ἀποναρκάω in Plut. *De Liber. Educ.* p. 8. The subst. *νάρκα* (Lob. *Phryn.* p. 331) = "torpor" is found in Menander *Fragm.* p. 143: cf. M. Anton. x. 9 *πτοία, νάρκα, δουλεία*.

κατανεύω.

See BGU IV. 1119²⁴ (B.C. 6-5), 1120³⁰ (B.C. 5), where however the reading and the meaning are far from clear.

κατανοέω.

The characteristic force of this verb, "perceive," "understand," "take note of," is seen in P Hib I. 27³⁸ (B.C. 301-240) if we accept the editors' restoration—*μακ[ρὸν] καὶ ξένον σοι κατα[νοῖ]?*, "a long and unfamiliar thing to understand (?)" (Edd.): cf. P Par 63¹⁸² (B.C. 165) (= P Petr III. p. 35) *ὅταν . . . τὸ συμφέρον κατανοῶσι κοινὸν νομιζόμενον*, "as soon as they perceive that the advantage is regarded as common to all" (Mahaffy), BGU III. 1011ⁱⁱ.¹⁷ (ii/B.C.) *διότι γὰρ πολ[λὰ] ληρώ[δῃ] καὶ ψευδῇ προσαγ[γ]έ[λ]λ[ε]ται κατανοεῖς καὶ αὐτός*, *Syll* 928⁷³ (ii/B.C. *ad imit.*) *πολὺ μᾶλλον [ἀδύνατον ἦν] κατανοεῖν [τὰ ἐμπ]ρη[σθέν]τα*. See also Aristes 3 τὴν προαίρεσιν ἔχοντες ἡμεῖς πρὸς τὸ περιέργως τὰ θεῖα κατανοεῖν ἑαυτοὺς ἐπεδῶκαμεν κτλ., "it was my devotion to the careful study of religion which led me to offer my services" etc. (Thackeray).

καταντάω.

Καταντᾶν εἰς in the legal sense of property "descending to" an heir is very common, e.g. BGU IV. 1169²¹ (B.C. 10) *ἡσπερ μετῆλλαχίας κατήντηκεν εἰς αὐτοὺς τὰ ταύτης*, P Oxy II. 274¹⁹ (A.D. 89-97) *τὰ δὲ προκείμενα αὐτοῦ πατρικ[ᾶ] . . . κατήντη(σεν) εἰς α(ὐτὸν) μετὰ τὴν τ[σ]ῦ πατ(ρὸς) τελευτῆν*, BGU III. 969¹⁴ (ii/A.D.) *εἰς τὸν συνηγορούμενον κατήντηκεν ἡ κτηνοτ[ρ]οφία*. In BGU I. 326ⁱ.^{12, 13} (A.D. 194) *καταντῆσαι πρὸς τινα* occurs twice in the same sense. This technical meaning seems very appropriate in 1 Cor 10¹¹ *ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν*, on which Prof. Findlay's unconscious comment is—"The Church is the *heir* of the spiritual training of mankind" (*EGT ad l.*). [Dr. Rendel Harris suggests that in this case τὰ τέλη means "the revenues" of the ages]. The Tennysonian parallel "I, the heir of all the ages" suggests itself at once. In 1 Cor 14³⁸ *ἡ εἰς ἡμᾶς μόνους κατήντησεν (ὁ λόγος τοῦ θεοῦ)*; the same sense is probable—"was the gospel your exclusive inheritance?"

Like our *descend*, the word keeps its ordinary meaning elsewhere. Thus in illustration of its nine-fold occurrence in Acts with reference to travellers reaching their destination we may cite P Tebt I. 59⁸ (B.C. 99) *καταντήσαντος . . . εἰς τὴν πόλιν Σοκονώφῶς*, P Oxy III. 486²⁰ (A.D. 131) *ἐνθάδε κατήντησα*, and *Priene* 112⁹⁷ (after B.C. 84) *καταντᾶν εἰς τὸ γυμνάσιον*, while P Meyer 3¹⁸ (A.D. 148) *ἵν' οὖν . . . εὐθέως ἐπὶ τὸν κρά(τιστον) ἐπίτροπ(ον) καταντήσῃς [ἐ]πίσειτέλα σοι* shows the verb of "presenting oneself before" a person. In PSI I. 101¹³ (end of ii/A.D.) *εἰς μόνους κατηντηκέμαι ἄνδρας ᾗ*, the reference is to certain taxation which has "fallen upon" three men: cf. *ib.* 102¹⁰, 105⁸. The verb is found in MGr = "come to," "end in," as in Abbott *Songs* xvi. 5 (p. 140) *πρελλὸς θὰ καταντήσω*, "I shall end in madness"—a lover's serenade: cf. *κατάντημα*, "end," "goal," in LXX Ps 18⁷. The subst. *κατάντησις* = "entrance" occurs in P Hamb I. 4⁷ (A.D. 87) *κατάντησιν εἰς Ἀλεξάνδριαν*.

κατάνυξις.

This NT ἄπ. εἶρ. (Rom 11⁸) occurs in *Pelagia-Legenden*, p. 3⁷ *πάσης γὰρ ὠφελείας καὶ κατανύξεως πεπληρωται τὸ διήγημα*, where it seems to have the unusual meaning of "incitement," "stimulus."

κατανύσσω.

An interesting illustration of the use of this verb in Ac 2³⁷ is afforded by *Pelagia-Legenden*, p. 7¹⁶ *καὶ οὕτως κατενύγη πᾶς ὁ λαὸς ἐπὶ τοῖς λόγοις οἷς ἐλάλει τὸ πνεῦμα τὸ ἅγιον δι' αὐτοῦ, ὥστε ὅλον τὸ ἔδαφος τῆς ἐκκλησίας καταρραβῆναι ὑπὸ τῶν δακρύων τοῦ λαοῦ*. MGr *κατανύσσωμαι*, "I am seized with compunction," "I become contrite."

καταξιώω.

Like the simplex, *καταξιώω* denotes not "make" but "count worthy": cf. BGU IV. 1080¹⁵ (iii/A.D. ?) *σπουδασον ἡμᾶς καταξιώσαι τῶν ἴσ[ω]ν γραμμάτων*, *OGIS* 201¹⁴ (vi/A.D.) *εἰ μὴ καταξιώσάν με καὶ παρακαλοῦσιν*. For the pass., as in Lk 20³⁵, Ac 5⁴¹, cf. P Leid Wxvi. 11 (ii/iii A.D.) *κατηξιώθη τῶν πρὸς διὰ(=) ὀρθωσιν βίου μελλῶ(=) ὀντων σοι λέγεσθαι*, P Amh II. 145⁴ (iv/v A.D.) *βούλο[μαι] μὲν*

καταξιοθῆναι ἀεὶ γράφειν [τῆ σῆ] θεοσεβεία, *CI A* III. 690^f. ἀνατροφῆς τῆς αὐτῆς καταξιοθείς. In late Greek the verb is common = "be so good as," "vouchsafe," e.g. P Heid 6²⁰ (iv/A.D.) (= *Selections*, p. 127) παρακαλῶ καταξιώσον δέξασθαι τὸ μικρὸν ἐλεύου, P Meyer 24^f (vi/A.D.) καταξιώση οὖν ἡ σῆ θεοσεβεία εὐξασθαι ὑπὲρ ἐμοῦ. It is condemned by the Atticists, cf. Thom. Mag. 9, 7 ἀξιώ τὸ ἄξιον κρίνω οὐ καταξίω.

For the adj. see *OGIS* 763²⁴ (ii/B.C.) τὰς καταξίας τιμὰς τοὺς εὐεργεταῖς ἀπονέμοντες, and for the adv. BGU IV. 1138² (B.C. 19) καταξίως.

καταπατέω

occurs in the late PSI I. 76³ (A.D. 574-578) ἡ πίστις . . . τάναντία καταπατουμένη σαφῶς ἀπεργάζεται. Cf. *Syll* 803¹¹⁶ (iii/B.C.) καταπατεῖ(ν) νιν τοῖς ἵπποις. For the noun see CP Herm I. 7ⁱⁱ. 7 (ii/A.D. ?) καταπάτησιν ποιήσασθαι χωρίων.

καταπαύω.

See Anz *Subsidia*, p. 294 f. Herwerden (*Lex.*) cites καταπαυστικός of a musical pause from Philodemus *De Musica* (ed. Kemke) p. 20³³ ταραχῶν εἶ[ναι κ]ατα[πα]-υστικόν (*sc.* τὸ μέλος).

καταπέτασμα

can no longer be regarded as a wholly "Biblical," or even "Alexandrian" (Grimm-Thayer) word, if only in view of an inscr. from Samos of B.C. 346-5, cataloguing the furniture of the temple of Hera (cited by Deissmann *LAE* p. 101 from Hoffmann *Die Griechischen Dialekte* III. p. 72) καταπέτασμα τῆς τραπέζης, "table-cover."

καταπίνω.

For this verb in its literal sense see the magic P Lond 46⁸⁰² (iv/A.D.) (= I. p. 74) εἰάν δέ τις αὐτῶν μὴ καταπίῃ τὸ δοθὲν αὐτῷ κτλ., 121³⁶⁸ (iii/A.D.) (= I. p. 96) ὁ καταπεπωκὸς του (ἴ. τὸν) ὄφιν, and *Syll* 802¹⁰² (iii/B.C.) κατέπιε δ' αὐτὰ . . . ἐγ κυκάνι. With the use in I Cor 15⁵⁴ we may compare P Leid VII⁵ (iii/iv A.D.) ἔφθασε τὸ πῦρ ἐπὶ τὰ εἰδῶλα τὰ μέγιστα, καὶ κ[α]τεπειέτω (ἴ. κατεπίετο ὁ) οὐρανός.

καταπίπτω.

P Oxy VIII. 1112²³ (A.D. 188) καταπεπτω(κυίας) of acacia trees, P Strass I. 31⁹ (ii/iii A.D.) οἰκίας καταπεπτωκ(υίας), BGU III. 735¹⁻⁹ (A.D. 235) οἰκ(ία) νυνεὶ καταπ(επτωκυία) καὶ ψειλ(ός), and *ib.* 889²² (A.D. 151). *OGIS* 483¹⁰¹ (ii/B.C.) τῶν δὲ δεομένων ἐπισκευῆς κοινῶ[ν τ]οιχοῶν ἢ καταπεσόντων. The verb is used metaphorically of the accidents of fortune in Vett. Val. p. 40¹⁵ γενναίως τὰ καταπίπτοντα φέρειν.

καταπλέω

is the word regularly used for "sailing down" the Nile to Alexandria: cf. e.g. P Lille I. 17⁷ (iii/B.C.) καταπλεῖ γὰρ εἰς Ἀλεξάνδρειαν Φίλων, P Magd 22⁴ (B.C. 221) πρὶν τοῦ καταπλεῦσαι με εἰς τὴν πόλιν: cf. also P Giss I. 25¹⁰ (Rom.) συνίστησα γὰρ αὐτὸν διὰ τό σε τότε καταπεπλευκέναι, *OGIS* 344² (i/B.C.) οἱ καταπλέοντες εἰς Βιθυνίαν ἔμποροι καὶ ναύκληροι. For the subst. see P Flor I. 6¹⁴ (A.D. 210) εἰς τὸν

κατάπλον (to Alexandria), *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) τοῦ κατ' ἐνωατὸν εἰς Ἀλεξάνδρειαν κατάπλον.

καταπονέω.

BGU IV. 1188¹⁷ (time of Augustus) αὐτὸς τε καταπονόμενος ὑπὸ τῶν τελωνῶν ἀγαφορᾶν ἡμεῖν [ἀνήγεικεν, P Oxy VIII. 1101⁹ (A.D. 367-70) βουλόμενοι τοὺς διαδικού[ν]τας πάνν κ]αταπονίν, "in their desire thoroughly to worst their adversaries at law" (Ed.). In BGU IV. 1060²⁴ (B.C. 14) ὄθεν καταπεπονημένοι προήγμεθα πρὸς ἀπειλαῖς, the petitioners seem to complain of definite ill-treatment. This is the meaning in Ac 7²⁴. Can we not recognise it in 2 Pet 2⁷? It is not mental distress that is referred to here—that comes in ver. 8—but the threatened violence of Gen 19⁹. The conative present shows that the angels' rescue (ἐρύσατο) was in time.

καταπονίζω.

For the literal use of this verb, as in Mt 14²⁰, 18⁸, cf. P Petr II. 40(a)²⁷ (iii/B.C.) (= Witkowski², p. 42) with reference to the sinking of an elephant-transport ship—ἀφ' οὗ ἡ ἐλεφαντηγὸς κατεπονίσθη.

κατάρα.

In *C. and B.* ii. p. 653, No. 564, Sir W. M. Ramsay publishes a striking epitaph of A.D. 243-4 from Ushak in Phrygia, in which the following curse occurs—εἴ τις ἀνόξη τὸ μνημίον, ἔσονται αὐτῷ κατάραι ὅσε ἀνγεγραμμένα εἰσὶν εἰς ὄρασιν καὶ εἰς ὄλον τὸ σῶμα αὐτῷ καὶ εἰς τέκνα καὶ εἰς βίον, "if any one shall open the tomb, there shall be upon him the curses as many as are written in (the book), on his sight and his whole body and his children and his life." In the curses here, and in similar epitaphs found in a number of towns scattered throughout central Phrygia, Ramsay finds distinct traces of "Jewish influence," cf. especially Deut 27-29, and see further *Exp T* xxvi. p. 171 f. The subst. is also found in *Syll* 889¹ ἐπάρα κατὰρα κακῆ τῷ ἀσεβήσαντι τοὺς δαίμονας.

καταράομαι.

For κατάρατος cf. *OGIS* 82² (iv/B.C.) κατάρατον ἔμμεναι καὶ αὐτον καὶ γένος τὸ κήνω, *Syll* 479²² (iii/B.C.) εἰάν δέ τις τούτων τι λύη, κατάρατος ἔστω. See also *s.v.* ἐπικατάρατος.

καταργέω.

This favourite Pauline verb (see Milligan on 2 Th 2⁸) is found in the weakened sense of "hinder" in P Oxy I. 38¹⁷ (A.D. 49-50) (= *Selections*, p. 54) καταργούντος με χειρότεχνον ὄντα, "hinders me in my handicraft," and not infrequently = "render idle or inactive," as in P Flor II. 176⁷ (A.D. 256) ὥστε καὶ ἄνθρωπον καὶ ὄνον καταργηθῆναι, *ib.* 218¹² (A.D. 257) ἴνα τὸ κάρνον μὴ καταργηθῆι, P Strass I. 32⁷ (A.D. 261) ἴνα . . . τὸ ταυρικὸν μὴ καταργηταί. W. H. D. Rouse writes (4/11/08): "Καταργεῖν = darken. Mod. Gr. ἀργά = late. Can the word have got its sense by association with night?" [when no man can work].

καταριθμέω.

A good parallel to the use of this verb in Ac 1¹⁷ is afforded by P Par 63⁹⁹ (B.C. 164) = P Petr III. p. 26) τοὺς ὑποτε-

λαῖς τῆι τε ἰχθυηραῖ καὶ ζυτηρηαῖ καὶ ταῖς ἄλλαις ὄναισι ἐν τοῖς 'σύνπασιν ἀνθρώποις' καταριθμῆσθαι, "that in the expression 'all men' are included both those who are subject to the fish tax and the beer tax and the other imposts" (Mahaffy).

καταρτίζω

occurs in P Tebt I. 67 (B.C. 140-39) καταρτισθῶσι and *ib.* 24¹⁸ (B.C. 117) καταρτισόμεθα—both times in broken contexts. A good ex. of the original meaning "prepare," "perfect" a thing for its full destination or use is afforded by P Oxy VIII. 1153¹⁶ (i/A.D.) where the recipient of the letter is informed that he will receive certain garments ἀ ἐξωρήσατό σοι Πανσανίας ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηγορημένα, "which your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.). Cf. from the inscr. *OGIS* 177¹⁰ (B.C. 96-5) καθρητρίσατο δίδουσαι . . πυροῦ ἀρτάβας, and similarly 179⁹ (B.C. 95). Wynne in *Expt* VII. viii. p. 282 ff. understands the verb in Mk 1¹⁹ not of "mending" but of "folding" the nets to be ready for use, quoting an old Scholion where the Vg "componentes" is explained as "vel farcientes, vel complicantes," "either stowing or folding": cf. Wycliffe "makeinge nettis." The various NT usages are fully discussed by Lightfoot on 1 Th 3¹⁰. For ἀπαρτίζω see the citations s.v. ἀπαρτισμός, and add P Giss I. 62¹² (ii/A.D.) εἰς τὸ ἤδη ποτὲ ἀκολ[ούθ]ως [ταῖς ἐ]ντολαῖς τοῦ κρατιστοῦ ἡγμόνος τὴν ἐπίσκεψιν ἀπαρτισθῆναι.

καταρτισμός.

For the literal sense of this subst., which is used metaphorically in Eph 4¹², see P Tebt I. 33¹² (B.C. 112) (= *Selections*, p. 31) τ[ᾶ] εἰς τὸν τῆς αὐλῆς καταρτισμόν, "the things for the furnishing of the guest-chamber," P Ryl II. 127²⁸ (A.D. 29) ἱματίου καταρτισμόν κρόκη(ς) καὶ στήμονο(ς) ἄξι(ον) ἀργ(υρίου) (δραχμῶν) ἤ, "a preparation of wool and warp for a cloak worth 18 silver dr." (Edd.).

κατασεῖω.

For this verb with the dat., as in Ac 12¹⁷ *al.*, cf. the magical invocation P Lond 46⁴⁵³ (iv/A.D.) (= I. p. 80) κατασεῖων τῷ λύχνῳ ἅμα λέγων τὸν λόγον κτλ. See also Hobart p. 103.

κατασκάπτω

occurs *ter* in *Syll* 177 (Teos—B.C. 303), e.g. ἴδαν δὲ δεῖ κατασκάπτειν τὴν ὑπάρχουσαν πόλιν, [καταλειφθῆναι μὲν τῶν ὑπαρχουσῶν τὰς ἡμισείας. For the subst. cf. *ib.* 211⁹ (iii/B.C.?) εἰς τὴν ἐκπεψι[ν] τ[ῶν] στρατιωτ[ῶν] καὶ τῆς ἀκροπόλεως τὴν κατα[σκα]φήν.

κατασκευάζω

occurs in the more general sense of "furnish," "provide," in BGU IV. 1065⁷ (A.D. 97) with reference to the purchase of a pair of bracelets which the goldsmith κατασκεύασε αὐτῷ: cf. P Oxy XII. 1428¹⁸ (iv/A.D.) τοὺς ὑπευθύνους τὴν ἴσθητα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, "that the persons responsible provide (or manufacture) the clothing in irreproachable (?) materials." For the use of the verb in the sense of building, or equipping a building, as in

Ileb 3², see P Tebt I. 33⁸ (B.C. 112) (= *Selections*, p. 30) where, with reference to the visit of a Roman senator to the Fayûm, directions are given—φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων αἶ τε αὐλαὶ κατασκευασ[θ]ήσ[ο]νται, "take care that at the proper places the guest-chambers be got ready," and cf. *ib.* II. 342¹⁹ (late ii/A.D.) τὸ κατασκευασθ(εν) ἐκ καινῆς ἐν Σομολ(ῶ) κεραμειὸν σὺν πᾶσι χρηστ(η-ροῖς), "the newly fitted pottery at Somolo together with all furniture" (Edd.), P Amh II. 64³ (A.D. 107) περὶ δαπάνης εἰς τὸ ἐκ καινῆς κατασκευαζόμενον βαλανεῖον, and P Oxy VI. 892⁸ (A.D. 338) εἰς . . . [τ]ὴν κατασκευαζ[ο]μένην βορρινὴν πύλην τῆς πόλεως, "for the construction of the north gate of the city" (Edd.). From the inscr. it is sufficient to cite *Syll* 500²² (B.C. 320) where, with reference to the ὁδοί (cf. Mt 11¹⁰ *al.*) by which the procession was to reach the temple of Zeus Soter, it is provided—ὅπως ἀν ὀμαλισθῶσιν καὶ κατασκευασθῶσιν ὡς βέλτιστα.

For the subst. κατασκευή, see P Ryl II. 157¹⁶ (A.D. 135) τῆς δαπάνης τῆς τε ἐπισκευῆς καὶ κατασκευῆς τοῦ ξυλοῦ [ὄργανου], "the cost of keeping and repairing the wooden water-wheel" (Edd.), P Oxy XII. 1461¹² (A.D. 222) εἰ[ς] κατασκευὴν ἄλ(λας) (δραχμᾶς) κ̄, "for repairs 20 drachmae more" (Edd.), *Michel* 487¹⁴ (ii/B.C. *ad init.*) εἰς τὴν κατασκευὴν τοῦ θεάτρου. For κατασκευάσμα, cf. *Syll* 169⁴ (c. B.C. 306) εἰς τε τὰ κατασκευάσμα[τα] τοῦ ἱεροῦ καὶ τῆς πανηγύρεως, and Aristaeas 52 προεθυμῆτο μὲν οὖν ὁ βασιλεὺς ὑπέροπλόν τι ποιῆσαι τοῖς μέτροις τὸ κατασκευάσμα, "now, the king's intention was to make this piece of work of gigantic dimensions" (Thackeray).

κατασκηνώω.

For the form κατάσκηνοῖν (= κατασκηνοῦν) in Mt 13³², Mk 4²², cf. δηλοῖν in P Lond 231¹³ (c. A.D. 346) (= II. p. 285) and see the other exx. in Hatzidakis *Gr.* p. 193: see also Moulton *Proleg.* p. 53, *Gr.* ii. § 84. To the transitive instances of the verb in the LXX (Ps 22², 2 Chron 6²), add Didaché x. 2.

κατασκήνωσις.

The use of this subst. in Mt 8²⁰ = "lodging-place," "roost," is well illustrated by *OGIS* 229⁵⁷ (iii/B.C.) where in an agreement between the inhabitants of Smyrna and of Magnesia, the former undertake to provide κατασκήνωσιν, "shelter," for those who are about to migrate to Smyrna, in order that they may have a place to live in while they are building new houses for themselves.

κατασκοιάζω.

Kaibel 495 (Rom.)—

Τούνομα μὲ[ν] Χαρίας, Θήβη πατρίς, ἀλλὰ θανόντα Ποιμάνδρου χυδαὴν γαῖα κατασκοίασεν.

κατασκοπέω.

P Oxy XII. 1414⁴ (A.D. 270-5) ὁ πρύτανις εἰπ(εν)· τῆ[ν] τοῦ ἱεροῦ γραφ[ῆ]ν κ[ατ]εσκεύασθαι καὶ ὄρον δεδώκατε, "the prytanis said, 'You examined the list of the temple and fixed a limit.'" It may be added that W. Schubart (see Deissmann *LAE* p. 178 n.¹¹) proposes to read κατ[ε]-σκοπούμην for Deissmann's restoration αἰδ[υ]στοσπο[ύ]μην in

BGU III. 846⁸ (ii/A.D.) (= *Selections*, p. 94), but the meaning is then far from clear. For the form *κατασκοπέω*, as in the LXX (Exod 2^a *al.*), cf. P Tebt I. 230 (late ii/B.C.), and see Anz *Subsidia* p. 379.

κατάσκοπος.

Menander Περικειρ. 105 τῶν ὄλων κατάσκοπος | πραγμάτων γενοῦ.

κατασοφίζομαι.

For this NT ἄπ. εἰρ. (Ac 7¹⁹ from LXX Ex 1¹⁰), see Anz *Subsidia*, p. 366.

καταστέλλω.

P Tebt I. 41²¹ (c. B.C. 119) ἵνα τοῦ Μαρρέου καταστέλλοντος καὶ εἰσπραθέντος τὰ σεισμάτα τύχη τῆς ἀρμοζούσης ἐπιπλήξῃς, "so that Marres may be sent for and made to refund his extortions and may receive suitable punishment" (Edd.). In BGU IV. 1192⁵ (late Ptol. or time of Aug.) τῶν Ἀράβων κατεσταλμένων καὶ πᾶντων ἐν τῇ μεγίστη[ι] εἰρήνῃ γεγονότων, the verb is perhaps used, as in Ac 19^{25f}, "quieten," "restrain": see also *s.v.* καταστολή, and cf. its medical usage as contrasted with *παροξύνω* in Hobart, p. 247 f.

κατάστημα.

With the use of this subst. in Tit 2⁸ we may compare Aristeas 122 τὸ μέσον ἐξηλωκότες κατάστημα—τοῦτο γὰρ κάλλιστόν ἐστιν, "they cultivated the due mean, the best of courses": see also *ib.* 210 τὸ τῆς εὐσεβείας . . . κατάστημα, 278 τὸ δὲ τῆς ἀρετῆς κατάστημα. Cf. further *OGIS* 669⁸ (i/A.D.) πᾶσαν πρόνοιαν ποιούμενος τοῦ διαμένειν τῷ προσήκοντι καταστήματι τῆν πόλιν.

καταστολή.

is confined in Bibl. Greek to Isai 61³, 1 Tim 2⁹. In both these passages it is usually understood of "clothing": but in view of the word's being used also with an inner reference, as in *Priene* 109¹⁶⁹ (c. B.C. 120) τῇ δὲ καταστολῇ καὶ τῇ εὐσχημ[οσύνῃ, it is probable that it should be understood in the wider sense of "demeanour," "deportment" (like *κατάστημα q.v.*) in 1 Tim *loc.*; see Dibelius' note *HZNT ad l.*, and cf. Aristeas 284 μετ' εὐσχημοσύνης καὶ καταστολῆς, "with decency and restraint," and *ib.* 285 σὺ δὲ πᾶσαν ἡσκηκῶς καταστολήν, "but thou hast practised all restraint." For κ. = "overthrow," "subjugation," see *Chrest.* I. 12¹⁵ (B.C. 88) Ἰέρακα δὲ προκεχειρίσθαι μετὰ δυνάμεων μυρίων ἐπὶ καταστολήν τῆς Θηβαλδος.

καταστρέφω.

Syll 168²⁴ (iv/B.C.) Ἀλεξάνδρωι Θηβῶν ἐπικρατήσα[ν]τι . . . καὶ ἄλλα δὲ τῆς οἰκουμένης μ[έρ]η καταστρεψαμένωι δι[ε]τελεῖ ἐναντιούμενος ὑπὲρ τοῦ δήμου. The verb is used metaphorically in Vett. Val. pp. 66³ ποιεῖ δὲ καὶ γυμνήτας ἐπαίτας κακῶς τὸν βίον καταστρέφοντας, 87¹⁷ κακῶς δὲ τὸν βίον καταστρέφουσιν.

καταστρηνάω.

For this compound, which is found in the NT only in 1 Tim 5¹¹, see *s.v.* στρηνάω.

καταστροφή,

in the sense of death, has been ingeniously read in *C. and B.* ii. p. 473, No. 322, an inscr. commemorating a woman who died suddenly in the third year of her married life—κατ(α)στραφ[ῆ]ς τυχοῦσα. συντόμως ἔλυσε τὸν [γ]άμον. In Menander Περικειρ. 12 death is described as τοῦ ἔην καταστροφή τις. For καταστροφεύς (not in LS) Herwerden (*Lex. s.v.*) cites the new classical farce, P Oxy III. 403¹⁰² πάλι λαλεῖς, καταστροφεῦ; "are you talking again, you bungler?" (Edd.).

καταστροφώννυμι

is used of "spreading" or "laying" dust in P Tor I. i viii. 18 (B.C. 117-6) μεταφέροντας αὐτοὺς κονίαν καταστρωννύνει ἐπὶ τοῦ δρόμου τοῦ Ἀμμωνος: cf. Aristeas 319 τρικλίνου πᾶσαν κατάστρωσιν. For the derived sense of "overthrow," "prostrate," as in 1 Cor 10⁵, see P Leid Cii. 28 (B.C. 163-2) (= I. p. 119) καταστρωννύει (L.—ωννύει) αὐτή[ν], "prosternit ipsam" (Ed.).

κατασφάζω.

The only citation we can furnish for this NT ἄπ. εἰρ. (Lk 19²⁷) is P Giss I. 82¹¹ (A.D. 117) κατ[έ]σφαξα[ν] in a much mutilated context, but apparently with the meaning "zum Opfer fielen" (Ed.).

κατασφραγίζω

is found *bis* in the unfortunately very fragmentary report of a professional searcher for stolen goods, P Petr III. 65 (b)¹³. Cf. P Par 35²¹ (B.C. 163) κ[α]ι τοῦτον (sc. σταμνόν) κατασφραγισάμενος: the verb *κατασφραγίζω* occurs *bis* in the same document. See also PSI IV. 358⁸ (B.C. 252-1) δ κατασφράγισται ἐν κυψάλῃ ("chest") ἐν τῷ σιτοβολῶνι ("storehouse," cf. Gen 41⁵⁶) ἀρτάβαι δέκα. With the use in Rev 5¹ cf. *OGIS* 266¹² (iii/B.C.) τὰ τε γράμματα ἄνοιστο κατασφραγισμένα, and *Syll* 790⁴³ (i/B.C.), cited *s.v.* ἄγγειον.

κατάσχεσις.

On the translation of this word in Ac 7^{5,45} see *Field Notes*, pp. 114, 116.

κατατίθημι.

With the use of this verb in the TR of Mk 15⁴⁶ cf. P Lond 256 *recto*⁷ (A.D. 11-5) (= II. p. 97, *Chrest.* I. p. 405) τὰ δὲ σπέρματα . . . ὑγιῶς καταθήσεται εἰς τὴν γῆν, and the similar use of the act. *καταθήσω* in P Oxy VII. 1031¹⁷ (A.D. 228). In P Tebt II. 329⁷ (A.D. 139) the verb is used of "paying into" the bank—κατ[ε]θέμην ἐπὶ τὴν δημοσίαν τράπεζαν; cf. 2 Macc 4¹⁸, Aristeas 321. For the classical phrase χάριν κατατίθεσθαι found *bis* in Acts (24²⁷, 25⁹) see BGU II. 596¹³ (A.D. 84) (= *Selections*, p. 64) τοῦτ[ο] οὖν ποιήσας ἔσθη μοι μεγάλην χάριταν κατ[α]τ[ε]θεμ[έ]μ[ε]νο(s), "if you do this, you will have laid up for yourself a great store of gratitude at my hands," and Menander *Fragm.* p. 187 ὦ τρίς κακοδαίμων, ὅστις ἐκ φειδωλίας | κατέθετο μῖσος διπλάσιον τῆς οὐσίας, "laid up for himself a dislike twice as big as his property."

κατατομή

in its literal sense of "cutting," "incision," as in Jer 48 (31)²⁷ (Symni.) occurs in *CIG* I. 160²⁷ ἄνευ κατατομῆς. For the verb cf. *Syll* 537⁷ (2nd half iv/B.C.) κατατεμών τοῦ χωρίου βάθος ἀπὸ τοῦ μετεωροτάτου τρεῖς πόδας.

κατατρέχω.

A good ex. of this verb, which in the NT is confined to Ac 21³² (cf. Hobart, p. 193), occurs in P Par 44⁶ (B.C. 153) (= Witkowski *Epp.*² p. 83) βλέπω Μενέδημον κατατρέχοντά με, where Witkowski renders κατατρέχω, "persequor fugientem, impetum facio, aggredior, impugno." Cf. also P Tebt I. 41³⁰ (c. B.C. 119) ὁ ἐγκαλούμενος Μαρρῆς πρὸς τῆ[ι] διασεύσει κατατρέχει τοὺς γεωργούς, "Marres the accused besides his extortions oppresses the cultivators." For the more literal sense see BGU III. 935⁸ (iii/iv A.D.) οἱ καταδραμόντες τοὺς τόπους, and the ii/B.C. inscr. *Syll* 241⁶ καὶ ὃν καιρὸν συνέβη Βούκριν καταδραμόντα τὴν χώραν καταγαγεῖν εἰς Κρήτην τῶν τε πολιτῶν πλείους κτλ.

κατατρέω

is used with reference to an assault in P Tebt I. 138 (late ii/B.C.) σπασάμενος ταύτην (sc. μάχαιραν) βουλόμενός με ἀλογῆσαι κατήνεγκε [πλ]ηγαῖς τρισὶ καὶ τὴν κεφαλὴν καὶ τὸν τράχηλον. For the meaning "bring down," "carry down," cf. P Giss I. 40^{ii.19} (A.D. 215) οὔτινες κάλαμον πρ[ὸ]ς τὸ ὑποκαίειν τὰ βαλα[νεί]α καταφέρουσι, P Oxy X. 1292¹³ (c. A.D. 30) εἰάν δὲ χρέαν ἔχη (l. -ης) μάλιστ[α] ξυλαρίων δύο ἵνα μοι τῶν τροχῶν τῆς μηχανῆς κατενεγκῆς, "if you specially require two pieces of wood to bring down to me the wheel of the machine" (Edd.), and of "bringing down" corn to Alexandria *ib.* 1260²⁸ (A.D. 286) κατενεγκῶ καὶ παραδώσω ὡς προκείται. Similarly of a dead body, *ib.* VII. 1068⁶ (iii/A.D.) εἶνα δυνηθῶ τὸ σωματίον κατενεγκὴν ἐν Ἀλεξάνδρειαν: cf. *OGIS* 674²¹ ταφῆς ἀναφερομένης καὶ καταφερομένης, with Dittenberger's note. The special usage in Ac 20⁹ is well illustrated by Ps 75(76)⁷ (Aq.): see also Hobart p. 48ff.

For the subst. see P Petr III. 144^{iv.20} ἡλόου περὶ καταφορὰν ὄντος, BGU IV. 1133¹¹ (B.C. 18) ἔν τισι ὠρισμέναις καταφορα(ῖς).

καταφεύγω

is a kind of technical expression for suppliants "fleeing" or "resorting" to any one for help, e.g. P Magd 2⁸ (B.C. 221) ἵνα ἐ[πι] σέ καταφυγούσα, βασιλεῦ, τοῦ δικαίου τύχῳ, P Oxy XII. 1468⁹ (c. A.D. 258) ἐπὶ τὴν σὴν ἀνδρείαν καταφεύγω θαρρῶν τεύξεσθαι τῶν προσόντων μοι δικαίων, ἡγεμῶν κύριε, P Tebt II. 326⁴ (c. A.D. 266) ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω: cf. Ac 14⁶. In P Fay p. 49⁹ (B.C. 69-8) it is used in connexion with the right of asylum at a temple at Qasr el Banât for all manner of fugitives—τοὺς κατ[αφ]εύγοντας καθ' ὄνητοποῦν τρόπον: cf. Heb 6¹⁸. For a similar use of the subst. see P Tebt I. 43²⁷ (B.C. 118) προήγημα τὴν ἐφ' ὑμᾶς καταφ. γγῆν (l. καταφυγῆν) ποιήσασθαι, "we have been impelled to take refuge with you" (Edd.), *Preisigke* 6²⁴ (A.D. 216) ἀναγκαιῶς τὴν ἐπὶ σε καταφυγῆν ποιούμεαι.

καταφθείρω

occurs in connexion with an accident to a corn-ship, where steps are taken ὅπως ἂν μὴ καταφθεῖρηται τὰ πλοῖα ἐπὶ τῶν τόπων (P Magd 11⁹—B.C. 221). For injury to persons, see P Petr II. 12(2)¹³ (B.C. 241) where a petitioner demands investigation into certain charges against her adversary—ἵνα μὴ τὸν πλείω χρόνον καταφθεῖρωμα[ι]: cf. *ib.* 19(16)², a petition from a prisoner, συμ]βῆμι μοι καταφθαρηῖαι ἐν [τῆ] φυλακῆ], and PSI IV. 377¹¹ (B.C. 250-49) ἵνα μὴ ἐνταῦθα καταφθεῖρωμαι. From the inscr. we may cite *Syll* 790⁷⁴ (i/B.C.) ἐπεὶ τὰ ὑπάρχοντα [δ]ένδρα . . . εἰσὶν καταφθαρημα, ὑπολαμβάνομεν δὲ ἀναγκαί[ον] εἶναι κτλ. For the subst. see P Par 63¹²⁸ (B.C. 164) (= P Petr III. p. 28) τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθ[ο]ρᾶ[s] ἀρτ[ῆ]ς ἀνακτωμένων, "the population just recovering from so great a distress" (Mahaffy), P Tor I. 1^{iii.8} (B.C. 117) διὸ ἀξίῳ ἐμβλέψαντα εἰς τὴν γεγεννημένην μοι καταφθορὰν ὑπὸ ἀσεβῶν ἀνθρώπων . . . συντάξαι κτλ., *OGIS* 339⁶ (c. B.C. 120) τὴν ἀπαντωμένην καταφθορὰν τῶν ἰδίων τοῖς ὑπὲρ τῆς πόλεως πρεσβέουσιν ὑπολογιζόμενος.

καταφιλέω.

A new ex. of this compound occurs in the Alexandrian Erotic Fragment P Grenf I. 1³ (ii/B.C.) quoted *s.v.* καταλιπέω *ad fin.* Both this passage and more particularly Epict. iv. 10. 20 ἀγρυπῆσαι σε δεῖ, περιδραμεῖν, τὰς χεῖρας καταφιλεῖν, "thou must watch, run about, kiss hands," where, as Sharp (*Epict.* p. 104) says, stress is laid "not on kissing fervently, but on the very fact of kissing at all," make the RV marg. of Mt 26⁴⁹, *al.*, very doubtful: cf. also *Mithrasliturgie* (ed. Dieterich) p. 14²³ καταφιλῶν πάλιν τὰ φυλακτήρια καὶ λέγων κτλ., with reference to a spell. On the other hand *Menandrea* p. 11⁶⁶ λαμβάνων μου καταφιλεῖ | τὰς χεῖρας, "he caught and kissed my hands"—of one in a passion of gratitude. See Anz *Subsilia*, p. 334.

καταφρονέω.

P Gen I. 6¹³ (A.D. 146) τ[ὸ]ν Πεκῦσιν καταφρονεῖν μου τῆς ἡλικίας, is much like I Tim 4¹², even to the position of the pronoun. So *ib.* 31¹⁰ (A.D. 145-6) καταφρονῶν μου τῆς χηρείας, and similarly P Magd 2⁶ (B.C. 221) καταφρονῶν ὅτι ὁ ἀνὴρ μου τετελεύτηκεν, and P Petr II. 4(6)¹⁷ (B.C. 255-4), where an official who has been disturbed in the discharge of his duty adds—δινὸν (l. δεινὸν) γὰρ ἔστιν ἐν ὄχλῳ ἀτιμάζεσθαι, εἰάν γὰρ εἰδῶσιν ὅτι οὗτοι καταπεφρονῆκασιν, οὐθὲν τῶν ἔργων συντελεσθήσεται, "for it is a dreadful thing to be insulted before a crowd, and if the rest see that these have despised me, none of the work will be completed" (Ed.). The formula is accordingly associated with petitions from defenceless people wronged by those who presumed on their defencelessness; the word does not denote a mere feeling of contempt—it is *active*. We may infer that Timothy is told not to let men *push him aside* as a stripling; and in all the NT passages the action encouraged by contempt seems implied, rather than the mental state. Add BGU I. 340²¹ (A.D. 148-9) καταφρονούν[τ]ες τῆς [π]ερὶ ἐμὲ ἀπωγμοσύνης (l. ἀπραγ—), *ib.* 291⁹ (time of Severus) καταφρονή[σ]ας μου ὡς γυναικὸς ἀβοηθήτου, P Oxy XII. 1470¹⁵ (A.D. 336) τῆς δὲ ἡμετέρας ὀρφανίας καταφρονῶν, and from

the inscr. *Syll* 930⁸⁰ (B.C. 112) καταφρόνησαντες the decree of the Senate and the Praetor and the congress of workmen (τεχνῖται, as in Ac 19⁸⁴), they went off to Pella and entered into negotiations, etc. Cf. also what is said *s.v.* ἀνέχω. For the subst., as in 2 Macc 3¹⁸, see P Lond 44²⁷ (B.C. 161) (= l. p. 34) εἰς μέζονα καταφρόνησιν ἐλθεῖν, and cf. Aristas 249 ἡ δὲ ξενιτεία τοῖς μὲν πένησι καταφρόνησιν ἐργάζεται, "residence in a foreign country brings contempt upon the poor man" (Thackeray).

καταφρονητής.

This NT ἄπ. εἰρ. (Ac 13⁴¹) occurs in Vett. Val. p. 47³³ ἀδρεπιβόλους ("attaining great things"), καταφρονητάς, πλανήτας.

καταχέω

is construed with the gen., as in Mk 14³ NBC, in P Magd 24⁹ (B.C. 218) ἐσ[έρχεται ἡ Ψενοβάστις εἰς τὸ ὑπερώϊον], ὅθεν τὸ οὖρον κατέχεεν μου: see Rutherford *NP* p. 66f. Cf. also *Syll* 356²⁴ (B.C. 6) σὺν τοῖς καταχωμένοις . . . ἀφείναι τὴν γάστραν ("jar"), and the cognate vb. καταχώννυμι (*abscondo*) in Vett. Val. p. 301⁹ τὸ ἐξελέγξαι ἄλλοτριὰ ἐνθυμήσεις μυστικῶς κατακεχωσμένας.

καταχθόνιος.

OGIS 382¹ (ii/A.D.)—an inscr. in which Aurelius Pacorus, King of Armenia, announces θε(οῖς) κ(ατα)χθονίους that he has purchased a sarcophagus for his brother. Cf. such common formulae as *CIG* III. 42526⁷ ἀμαρτ[ωλὸς] ἔστ[ῶ] θεοῖς κατα[χ]θονίους, 4253²² ἔστ[ω] ἱερόσυλος [θ]εοῖς οὐ[ρ]ανίους καὶ καταχθονίους, and the mention of ἄγγελοι καταχθόνιοι for the older ἀμφίπολοι χθόνιοι in *Avadollent* 74¹ al.

καταχράομαι.

The intensive force of this compound "use up," "use to the full," which is found in 1 Cor 7³¹, may be illustrated from P Oxy II. 281¹⁴ (A.D. 20–50) where a woman lodges a complaint against her husband—ὁ δὲ Σαραπίων καταχρησάμενος τὴν φερνήν εἰς δὴν ἠβούλετο λόγον οὐ διέλειπεν κακοχῶν με καὶ ὑβρί[ζ]ων, "but Sarapion, having squandered my dowry as he pleased, continually ill-treated and insulted me" (Edd.): and similarly P Tebt II. 334¹² (A.D. 200–1) where a woman complains that, after the death of her parents, her husband carried off all that they had left her to his house—κα[ὶ] αὐ[τὸς] κατα[χ]ρήται, "and is using it up" (Edd.). Cf. also BGU IV. 1105¹⁷ (c. B.C. 10) ὁ δὲ διαβαλλόμενος Ἀσκληπιάδης ἐπε[ὶ] ἐνέαιγε διὰ τῆς συμβίωσης [ἀ]πὸ μηδενὸς καταχρησάμενος τοῖς προκειμένοις κακοχῶας (*sic*) με καὶ καθυβρίζει καὶ τὰς χεῖρας ἐπιφέρων χρήται ὡς οὐδὲ ἀργυρονήτωι, *ib.* 1133¹⁰ (B.C. 18) αὐτο(ὺς) δὲ τῷ παντ(ῶ) [εἰς τ]ὸ ἴδιο(ν) κατακεχρησθαι.

On the other hand the verb is practically = the *simplex* in P Petr III. 39^{11,15} τοῦ προσηγγ[ένου] κατ[α]κεχρημένου [θ]ρύου with reference to rushes used in irrigation works, *ib.* 46(3)³ πλίνθου καταχρησθείσης εἰς τοὺς οἰκοδομηθέντας τοίχους, P Oxy III. 494²⁰ (A.D. 156), a will in which the testator leaves to his wife certain monies—καταχράσθαι εἰς τὸ ἴδιον, "to use for her personal requirements," and Preisigke 4630¹⁵ (ii/A.D.) ἐκ τῶν παρασκευασθέντων ἡμῖν πρὸς τὸ δ[ε]ῖπνον κατ[α]χρησαι. From the inscr. we may

cite *Syll* 653⁶² (B.C. 91) μηδὲ γραψάτω μηθεὶς δόγμα, ὅτι δεῖ ταῦτα τὰ διάφορα εἰς ἄλλο τι καταχρησασθαι, *OGIS* 669¹⁹ (i/A.D.) οἱ τῆι πρωτοπραξίᾳ πρὸς ἂ μῆ<ι> δεῖ καταχρῶμενοι.

κατανόω

is peculiar in the NT to Luke (16²⁴): cf. Hobart, p. 32. Jos. *BJ* i. 66 τὴν ὄρμην οὐ κατέψυξαν, "they did not suffer their zeal to cool."

κατείδωλος,

found only in Ac 17¹⁶, is regularly formed on the analogy of such words as καταβελής, κατάγελος etc., with the meaning *simulacris referata* [*urbs*] (cf. Vigerus *de Idiōtismis* (ed. Hermann) p. 638): cf. Liv. xlv. 27 *Athenas* . . . *habentes* . . . *simulacra deorum hominumque omni genere et materiae et artium insignia*.

κατέναντι.

The usage of κατέναντι (for form see *Proleg.* p. 99) c. gen. = "opposite," "over against," as in Mk 12⁴¹, 13³ al., 1 Macc 2⁴¹, is not so unknown to "profane" Greek, as Grimm-Thayer (*s.v.*) would lead us to suppose. Thus Rouffiac (*Recherches*, p. 34) quotes from *Priene* 37¹⁷⁰ (ii/B.C.) with reference to a treaty made—κατέναντι τοῦ ὄρεως, and in P Par 50¹¹ (B.C. 160) we read of a woman seated on the sand with a child—κατέναντι αὐτῆς: cf. also P Flor III. 370⁷ (A.D. 132) κ[άταν]τα Σαραπίου. According to Wackernagel *Hellenistica*, p. 3 ff. (as quoted *s.v.* ἀπέναντι) the usage is due to Doric influence, and passed into the Κοινή about B.C. 300. The word survives in MGr.

κατενώπιον,

like κατέναντι, is to be removed from the category of Hebraistic constructions: see further *s.v.* ἐνώπιον. With its usage in Eph 1⁴, Col 1²², Jude 2⁴ (cf. 2 Cor 2¹⁷ A, 12¹⁹ A) we may compare the sixth century Christian amulet BGU III. 954⁶ (= *Selections*, p. 133) κλίνω τὴν κεφαλὴν [μο]υ κα<τ> ἐνώπιόν σου.

κατεξουσιάζω.

For the subst. κατεξουσία cf. *IG* XIV. 1047⁶ τὴν κατεξουσίαν καὶ τὸ βασίλειον τῶν νετέρων θεῶν.

κατεργάζομαι.

This perfective compound, which lays stress on the result, as distinguished from the process, of the action (cf. 2 Cor 7^{10f}, Phil 2¹²), is very common with reference to the "cultivation" of allotments, e.g. P Tebt I. 10² (B.C. 119) ἐφ' ὧν κατεργάται τοῖς ἰδοῖς ἀνηλώμασιν . . . γῆς (ἀρούρας) δέκα, "on condition that he shall cultivate at his own expense 10 arourae of land," PSI I. 32¹⁰ (A.D. 208) ἐπὶ τῷ σε τοῦτο κατεργάσασθ[αι] πάσ[ῃ] ἐργασ[ί]α καὶ ἐπιμελεία: cf. also BGU IV. 1121¹⁶ (B.C. 5) μὴ ἐξόντο[ς] αὐτοῖς δίδονα τοῖς κατεργαζόμενοις τὴν μίσθωσιν [ἐργάτ]αις [π]λεῖον τῶν [δ]ιδο[μένων] ἐν τῷ Κόλπωι [κατ]ἐργῶν. In *Syll* 342 (c. B.C. 48) it is used with reference to public services—²⁶ τὰ βέλτιστα κατεργάζεται τῇ πατρίδι, ²¹ κινδύνους ἐπι[ιδ]εχόμενος [ἀ]όκτως πρὸς τὸ πάντως τι κατεργάσσει[θαι] τ]ῇ πατρίδι συμφέρον: in *ib.* 504⁵ (iii/A.D.) we find the soloeism πάντας

τοὺς κατεργαζομένους τὴν πόλιν (*sc. publicanos*) for ἐργαζομένους κατὰ τὴν πόλιν (see the editor's note). Cf. also Aristeas 225 ἡσκηκῶς πρὸς πάντας ἀνθρώπους εὖνοιαν καὶ κατεργασάμενος φιλίας λόγον οὐθενὸς ἄν' ἔχεις, "if thou hast studiously practised goodwill towards all men and formed friendships, thou needest fear no man" (Thackeray). For κατεργασία see P Ryl II. 171¹⁵ (A.D. 56-7) εἰς κατεργασίαν, "for the purpose of tillage," and for κάτεργον in the sense of "work," "service," as twice in the LXX (Exod 30¹⁶, 35²¹) we may perhaps cite P Petr II. 4 (2)⁸ (B.C. 255-4) ἔγραψά σοι ὃ δεῖ δοθῆναι εἰς ἕκαστον ἀργού καὶ τὸ κάτεργον, where Mahaffy translates, "I have written to you what should be given to each of idle and the working (time?)," but the meaning is far from clear: see also the editor's note on Rev L xvi. 2, and cf. BGU 1121 *ut s.*

κατέροχομαι.

This favourite Lukan word (cf. Hobart, p. 212) hardly needs illustration, but we may cite P Ryl II. 119³² (A.D. 54-67) κατελθεῖν εἰ[s] τὸν διαλογισμόν, "to go down to the assize," P Fay 123⁸ (*c.* A.D. 100) οὐκ ἠδυνήθη κατελθεῖν, "I was unable to come down," *ib.* 131¹⁰ (iii/iv A.D.) ἐ[δ]ῆν τὸ ὕδωρ κατέλθη πάση προθυμίᾳ χρῆσαι ἕστ' ἂν τὸ ὕδροστάσιον γεμισθῆ, "if the water comes down, make every exertion until the basin is filled" (Edd.). In P Flor II. 236⁸ (A.D. 267) ἔπονται δὲ καὶ τούτοις ἄλλοι καὶ ἀπὸ νυκτὸς κατέρχονται, the verb means little more than "arrive."

κατεσθίω.

The perfective force of this verb (cf. *Proleg.* pp. 111, 115) is well seen in P Ryl II. 152¹³ (A.D. 42), a complaint of damage to pasturage by sheep which κατενέμησαν καὶ κατέφαγαν καὶ τοῖς ὄλοις ἠφάνισαν, "overran, cropped, and utterly destroyed it" (Edd.): cf. P Flor II. 150⁶ (A.D. 267) of crops ἀπὸ τῶν μῶν κατεσθίμενα, and P Oxy I. 58^{6,10} (A.D. 288) with reference to the multitude of officials who were "swallowing up" the estates of the treasury along with its surplus—βουλόμενοι τὰς ταμιακὰς οὐσίας κατεσθίειν (*l. κατεσθίειν*) . . . τὰ δὲ περιγεγόμενα κατεστέουσιν (*l. κατεσθίουσιν*). For the fut. καταφάγομαι, as in Jn 2¹⁷ from the LXX, cf. P Iand 26²³ (A.D. 98) ἐφ' ᾧ καταφάγονται (*sc. τὰ πρόβατα*), and with the shorter form of the part. κατεσθοντες in Mk 12⁴⁰ cf. the magic P Lond 46²⁶⁸ (iv/A.D.) (= I. p. 73) ὑπὸ τῶν ἰχθύων σου ἡ κοιλία κατέσθεται.

κατευθύνω.

For the metaphorical usage of this verb in its NT occurrences, we may add to the usual citations from the LXX Aristeas 18 κατευθύνει τὰς πράξεις καὶ τὰς ἐπιβολὰς ὁ κυριεῶν ἀπάντων θεός.

κατέχω.

(1) In enumerating the varied meanings of this interesting verb, it may be well to begin with it as the perfective of ἔχω = "possess," as in I Cor 7³⁰, 2 Cor 6¹⁰ ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. To this last passage a good parallel is afforded by *Magn* 105⁵¹ (ii/B.C.) ἵνα ἔχωσιν κατέχωσιν τε καρπ[ί]ωνταί τε, with reference to the right of possessing certain territory. The citation also prepares us for some of the more technical uses of the verb, as in P Tebt I. 5⁴⁷ (a

royal ordinance—B.C. 118) κρατεῖν ὧν κατεσχέκασιν κλή-
(ρων), "shall have the legal ownership of the lands which they have possessed" (Edd.), P Oxy II. 237^{viii.22} (A.D. 186) διαζητοῦντί μοι μαθεῖν ἐκ τίνος ὑποθέσεως ἐτελείτο τὰς Αἰγυπτιακὰς γυναικὰς κατὰ ἐγχώριον νόμιμα (*l. νόμισμα*) κατέχειν τὰ ὑπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν κτλ., "when I wished to know on what pretext it came about that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts" etc. (Edd.). Cf. also P Oxy IV. 713¹⁵ (A.D. 97) where the parents κατέσχον τῇ ἐξ ἄλλήλων γενεᾷ τὰ ἑαυτῶν πάντα, "settled upon their joint issue the whole of their property" (Edd.). (2) From this it is an easy transition to the meaning "lay hold of," "take possession of," as in Lk 14⁹: see e.g. P Amh II. 30²⁸ (ii/B.C.) where in an official report regarding the ownership of a house, proofs were adduced to establish that a certain Marres κατεσχηκέναι τὴν οἰκίαν, "had become owner of the house," P Oxy I. 118 *verso*¹¹ (late iii/A.D.) ἐπέμφαμέν σοι ἐπιστάλμα ἵνα . . . [κα]τάσχῃς ἃ δεῖ, "we accordingly send you this message, in order that you may procure what is necessary" (Edd.), and for the subst. κατοχή = *donorium possessio*, BGU I. 140²⁴ (time of Hadrian) διὰς κατ[ο]χῆ[ν] ὑ[πα]ρχόντων ἐξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος. In the same way the κάτοχοι of the Serapeum are often regarded as those "possessed" by the spirit of the god, see especially Preuschen *Mönchtum und Serapiskult*² (Giessen, 1903), and cf. in support of this view *Priene* 195²⁹ (*c.* B.C. 200) ἀπὸ δὲ τῶν τραπέζων ὧν ἂν δῆμ[ος] κοσμήῃ, δεδόσθω τ[ο]ῖς κατεχομένοις ὑπὸ τοῦ θεοῦ (cited by Wilcken *Archiv* iv. p. 207). If, on the other hand, they are to be thought of as a species of monks living for the time being ἐν κατοχῇ within the temple-precincts (cf. P Lond 42²⁷ (B.C. 168) (= I. p. 31, *Selections*, p. 11) ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς), this prepares us for a further modification in the meaning of κατέχω viz. "arrest," "seize." (3) Of this meaning (cf. Gen 39²⁰) a good ex. is afforded by P Flor I. 61⁶⁰ (A.D. 85) (= *Chrest.* II. p. 89) ἄξιός μ[ε]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἄνθρωπον εὐσχήμονα καὶ γυν[α]ϊκαν. Similarly in BGU II. 372^{i.16} (A.D. 154) we read of a man κατεχόμενον "arrested," as a tramp, and in the fragmentary P Lond 422 (*c.* A.D. 350) (= II. p. 318) of directions to arrest another and "put him in irons" (σιδηρῶσαι αὐτόν) for selling stolen camels: it is added that his wife is already arrested—³ κατέχεται ἡ γυνή. Cf. the use of the subst. in P Amh II. 80⁹ (A.D. 232-3) ἵν[α] . . . [ἐ]γγλύσωσιν με [τῆς κα]τοχῆς. The verb is common in this connexion in respect of arrest for non-payment of debts, as in the late P Amh II. 144⁴ (v/A.D.) where a man writes to his wife that a creditor finding him at Alexandria—κατέσχευε με καὶ οὐδὲν εὔρον δοῦναι αὐτῷ, and suggests that she might raise money to help him by a mortgage on a young slave. For the closely related meaning "seize" cf. the important rescript regarding the Third Syrian War, in which Ptolemy III. relates how certain ships sailed along the coast of Cilicia to Soli, and took on board τὰ ἐκεί[?]σε κατασκευθέντ[α] χρήματα, "the money that had been seized there" (P Petr II. 45^{iii.4}, cf. III. p. 335 f.), and P Oxy XII. 1483¹⁸ (ii/iii A.D.) ἐὰν μὴ διὰ τάχους πᾶν τελεῖς . . . τὸν ἐγγυητὴν σου κατέχω, "unless you pay all quickly, I shall seize your security" (Edd.). Hence too the metaphorical usage that appears in such passages as P Amh II.

97¹⁷ (A.D. 180-192) οὐ κατασχε[θ]ήσομαι τῇ [ύ]ποσχέσει, "I will not be bound by my promise" (Edd.), P Oxy II. 532²³ (ii/A.D.) ὑπὸ κακοῦ συνειδήτος κατεχόμενος, "being oppressed by an evil conscience" (Edd.), P Ryl II. 117¹³ (A.D. 269) μὴ κατέχεσθαι τοῖς ἐκείνων ὀφει[λι]μασιν, "not be held responsible for their debts" (Edd.), and PSI IV. 299³ (iii/A.D.) κατεσχέθην νόσφ, "I was held fast by disease" (cf. [Jn] 5⁴). In *Michel* 1325¹ (iv-ii/B.C.) the verb is used of binding by a curse—Μανὴν καταδῶ καὶ κατέχω. (4) The verb is also = "lay hands on," "impress" for some public duty, as in P Giss I. 11⁹ (A.D. 118) κατεσχέτ(=θ)ην ὑπὸ τοῦ ἐπιτρόπου ὥστε εἰραστεύειν τοῦ χειρισμοῦ τῶν κυβερνητῶν, and P Lond 342⁷ (A.D. 185) (= II. p. 174) where a charge is laid against one Sempronius of attempting to lay hands on the relatives of the petitioner as boat-overscers—προφάσι τοῦ κατέχειν ἐπιπλοῦς τοὺς συγγενεῖς μου. (5) There still remains the common NT meaning "hold back," "detain," "restrain," as e.g. in Lk 4⁴³, Rom 1¹⁸, 2 Thess 2^{6f}, Philem 1³. The following may serve as illustrations—PSI V. 525⁹ (iii/B.C.) where a man complains that having been "detained" (κατασχεθεῖς) in town, he has spent his money, BGU IV. 1205²⁷ (B.C. 28) μὴ κατάσχησ Ἐρχελλέα ἀλλὰ δὸς αὐτῶι τὰ δύο πλοῖα διὰ τὸ πορεύεσθαι εἰς Ἐρμού πόλιν, *ib.* I. 37⁶ (A.D. 50) (as amended p. 353) ὄρα οὐκ μὴ αὐτὸν κατάσχησ ὀδὸς γὰρ πᾶς αὐτοῦ ἐκάστης ὥρας χρεῖζωι, P Fay 109¹¹ (early i/A.D.) μὴ κατάσχησ Κλέωνα καὶ συμπροσ[υ]γενοῦ Κ[λέ]ωνι, "don't keep Cleon waiting, but go and meet him" (Edd.), P Giss I. 70³ (ii/A.D.) ἡ ἀναγραφὴ Τετραγώνου κατέσχεν ἡμ[ᾶς] μέχρι ὥρας ἑκτῆς, P Oxy III. 527⁷ (ii/iii A.D.) where a man writes to his brother telling him to send and fetch a certain fuller if he requires his services—ὄρα μὴ ἀμελήσης, ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω, "do not neglect this, as I am keeping him" (Edd.), and P Leid Wxviii.10 (ii/iii A.D.) κατάσχησ τὰ ὄμματα τῶν ἀντιδικούντων ἐμοὶ πάντων. Reference may also be made, in view of its intrinsic interest, to the heathen (*Archiv* ii, p. 173) charm which Cram prints in his *Coptic Ostraca* p. 4, No. 522: it begins—Κρόνος ὁ κατέχω τὸν θυμὸν ὅλον τῶν ἀνθρώπων, κάτεχε τὸν θυμὸν Ὀρι κτλ. In some of the southern islands of Greece κατέχω is still used, as in Plato, = καταλαμβάνω, in the sense of "know."

κατηγορέω.

For this verb, which has generally a judicial connotation in the NT, cf. P Lond 41¹⁰ (B.C. 161) (= I. p. 28) ὁ δὲ βουκόλος ἐλθὼν κ[α]τηγόρησεν αὐτὰς λέγων κτλ., *ib.* 893¹² (A.D. 40) (as published in P Ryl II. p. 381) Ζηνοδό[ο]τρο[ς] [π]ολλὰ κατηγόρησεν ἐπὶ Φόλω, "Zenodotus made many charges before Pholus," P Oxy II. 237^{viii.21} (A.D. 186) εἰ δὲ μὴ, πάντες ἐροῦσιν ὅτι κατηγορῶ, "otherwise every one will say that I am your accuser" (Edd.), and from the inscr. *OGIS* 218⁹⁵ (iii/B.C.) ἐὰν δὲ χρήματα ἐ[κ]τίεσθι, διπλάσια ἀποτινε[ι]τῶ ὁ κατηγορήσ[ας], *Syll* 356³ (c. B.C. 6) τὸ ψήφισμα ἀποδόντες κατηγόρησαν Εὐβούλου . . . τεθνεώτας ἤδη. For the verbal ἀκατηγόρητος see the sepulchral inscr. *Preisigke* 343 Ἀντωνεῖνε συνεξόσισε . . . ἀκατηγόρητε ὀλόκαλε φιλάνθρωπε κτλ.

κατηγορία.

P Oxy II. 237^{viii.7} (A.D. 186) τότ' ἐὰν θαρρῆ τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μέζονα ἀγῶνα ἐ[ι]σελεύσεται, "if

he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.), *Michel* 458²¹ (c. B.C. 165) πολλὰς καὶ ψευδεῖς κατηγορίας πο[ι]ησαμένων τινῶν.

κατήγορος.

P Tor I. i^{viii.12} (B.C. 116) ἐμφανιστοῦ καὶ κατηγόρου, "delatore ac accusatore" (Ed.), P Lond 359⁹ (i/ii A.D.) (= II. p. 150) ἐν μὲν οὖν τῷ κατηγόρῳ, "one word to the prosecutor," P Oxy III. 472³² (c. A.D. 130) φάμιν τοῦτο [πᾶ]ν μηδὲν εἶναι πρὸς τὸν κατήγορον, "we assert that all this has nothing to do with the plaintiff" (Edd.), P Flor I. 6⁸ (A.D. 210) δημοσίου κατηγόρου, *Syll* 316¹⁷ (ii/B.C.) πα[ρ]ασχομένων τῶν κατηγόρων ἀληθινὰς ἀποδείξεις, *OGIS* 669³⁰ (i/A.D.) μηκέτι ἐξείναι τούτωι εἰσαγγέλλειν κατηγόρωι μηδὲ εἰς κρίσιν ἀγεσθαι.

κατήγορος,

which in the NT is confined to Rev 12¹⁰, occurs in the magical papyrus P Lond 124²⁵ (iv/v A.D.) (= I. p. 122) a charm effective against all ills—ποιεῖ γὰρ πρὸς ἐχθροὺς καὶ κατήγορας καὶ ληστῶν καὶ φόβους καὶ φαντασμοὺς ὄνειρων, "for it works against enemies and accusers and robbers and terrors and dream-spectres": see Deissmann *LAE* p. 90f., where it is argued that the word is not a Heb. adaptation of κατήγορος (so W Schm *Gr.* p. 85), but a Greek "vulgarism," formed in the same way as ῥήτωρ. Cf. also Thumb *Hellen.* p. 126, Radermacher *Gr.* p. 15, Moulton *Gr.* ii. § 54.

κατήφεια.

In P Oxy III. 471⁹² (ii/A.D.) τί οὖν ὁ κατηφῆς σὺ καὶ ὑπερα[σ]τηρος οὐκ ἐκώλυες; the context suggests that κατηφῆς = "with eyes cast down for shame," and the same reference to the *outward* expression of the countenance underlies the only occurrence of the subst. in the NT, Jas 4⁹, where it should be rendered "gloominess" rather than "heaviness" (AV, RV). See also the citations in Field *Notes*, p. 238, e.g. Charit. Aphrod. vi. 8: πρὸς δὲ τὴν φήμην κατήφεια πᾶσαν ἔσχε Βαβυλώνα (these tidings cast a gloom over the whole city).

κατηχέω

is used of legal "instruction" in P Strass I. 41³⁷ (A.D. 250) εἰμὲ οὐδέποτε κατήχησεν ("mich hat sie in keiner Weise überzeugt" Ed.)—an advocate speaks. Cf. the use of περιχέω in P Oxy VIII. 1119⁷ (A.D. 254) αὐτοῖ τε εὐθέως περιχηθέντες, "and we immediately on receiving information of it" (Ed.). With reference to the application of κατηχημένος to Apollon in Ac 18²⁵, Blass (*Philology of the Gospels*, p. 31) argues that this does not necessarily imply that Apollon was wholly dependent upon oral instruction. Even as early as A.D. 50 he may have been in possession in Egypt of a written Gospel, not improbably that of Mark—"let κατηχέσθαι be employed of hearing even in the passage of the Acts: the book will still be there."

κατισχύω.

This verb, which is very common in the LXX and occurs *ter* in the NT (Mt 16¹⁸, Lk 21²⁶, 23²²), is construed with the acc. in P Leid Wxviii.3 (ii, iii A.D.) οὐ κατισχύσει με ἅπας

δράξ κινουμένη. "non valebit adversus me omnis pugillus motus" (Ed.), much in the same sense as with the gen. in Mt *l.c.*: cf. also Aristaeas 21 τοῦ θεοῦ κατοσχόντος αὐτόν, 230. See Anz *Subsidia*, p. 295 f., and Durham *Menander*, p. 70. The verb survives in MGr in the sense "prevail," "gain the mastery over."

κατοικέω,

in the general sense of "dwell in," "inhabit," is found in such passages as P Fay 98¹⁴ (A.D. 123) τὰ ἐνοίκια . . . ἧς κατοικί αὐτῶν κοινωνικῆς ο[κίας] ἐν κώμῃ Εὐήμερεια, "the rent of the house at Euhemeria jointly owned by them at which she lives" (Edd.), P Oxy VIII. 1102¹² (c. A.D. 146) ὁ τοῦ νομίου στρατηγὸς ἀκρειβέστερον ἐξετάσει ἢ κατοικί, "the strategus of the nome shall hold a more exact inquiry in the place where he lives" (Ed.). More technically used, the verb refers to the permanent "residents" of a town or village, as distinguished from those "dwelling as strangers" or "sojourners" (παροικοῦντες): cf. Gen 37¹. See further Hohlwein *L'Égypte Romaine*, p. 351 f., Jouguet *Vie municipale*, p. 57 f.

κατοικία.

For this NT ἀπ. ἐρ. (Ac 17²⁰) it is sufficient to cite P Tor I. I. 1²³ (B.C. 116) οἱ ἐγκαλούμενοι τὴν κατοικίαν ἔχοντες ἐν τοῖς Μερμονοῖσι, "citati domicilium habentes in Memnoniis" (Ed.), P Fay 12²⁷ (c. B.C. 103) δέομαι ἀποστειλά μου τὴν ἐντευξιν ἐπὶ τοὺς ἀποτεταγμένους τῆ κατοικία χρηματιστάς, "I entreat you to send my petition to the assize-judges appointed for the settlement" (Edd.), P Ryl II. 165¹⁷ (A.D. 266) the sale of four arourae of catocic land (γῆς κατοικικῆς)—τῷ τῆς κατοικίας δικαίῳ σχοινίῳ, "measured by the just measure of the settlement" (Edd.), and from the inscr. *Cagnat* IV. 834⁴ (Hierapolis) εἰ δὲ ἕτι ἕτερος κηδεύσει, δώσει τῇ κατοικίᾳ τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων προστεῖμον δηναρία . . . This last inscr. is discussed by Ramsay in *Exp* VI. v. p. 96 f., where it is shown that the technical term κατοικία points to a "settlement" of Jews in the city with definite rights and a legalized position, so that there was little distinction between them and the old population.

κατοικίζω.

This verb, which is read in the best MSS. of Jas 4⁵, is properly transitive, as in Aristaeas 13 κατόκισεν ἐν τοῖς φρουρίοις, "settled them in the fortresses": see further Mayor *ad* Jas *l.c.* for the transitive rendering there, which renders unnecessary Souter's suggestion (*Lex. s.v.*) that κατόκισεν is an itacistic error for κατόκισεν. In BGU IV. 1116¹⁸ (B.C. 13) we find ἐνοικίζω and ἐξοικίζω contrasted: cf. also P Tebt II. 372¹² (A.D. 141) ἐνοικίαν καὶ ἐξοικίαν . . . ἐν τῇ προκε[ι]μένη οἰκίᾳ, "to have the right of domicile in the aforesaid house."

κατοπιρρίζω.

Syll 802⁶⁴ (iii/B.C.) ἀπονίψασθαι τὸ πρόσωπον ἀπὸ τὰς κρᾶνας κα[ὶ] ἐγκατοπιρρίζασθαι εἰς τὸ ὕδωρ means of course "to look at his reflection in the water." It would perhaps be too fanciful to apply this prevailing sense of the middle in 2 Cor 3¹⁸, making the glory of the Lord the mirror which reveals our own darkness and then floods that darkness with

light, but for this thought we may compare the opening words of the thirteenth Ode of Solomon: "Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face" (Harris). The pass. is found in the new metrological fragment (Eudorus?) P Oxy XIII. 1609¹⁹ (ii/A.D.) ἀπορροῶς . . . ἀπὸ ἐκάστου τῶν κ[α]τοπιρριζομένων, "emanations from each of the objects shown in the mirror" (Edd.). For the subst. see *ib.* 10, BGU III. 717¹² (A.D. 149) κάτοπτ[ρ]ον δίπτυχον, and Aristaeas 76 where the smoothness of certain silver bowls is described as such that anything brought close to them was reflected more clearly than in mirrors—ἢ ἐν τοῖς κατόπτροις.

κατόρθωμα.

With the TR of Ac 24² cf. CP Herm I. 125ⁱⁱ 4 (A.D. 260–8) where a certain Aurelius Ploution is praised—τὰ μέγιστα κ[α]τορθώματα κ[α]τωρθώσας τῇ πατρι[δ]ῃ, and cf. *Syll* 324²³ (i/B.C.) εὐεργέτην ὄντα καὶ πλείεστα τ[ῆ] πόλει κατορθωσάμενον ἀγαθὰ. For the verb see further P Lond 130³¹ (i/ii A.D.) (= I. p. 134) κατορθοῦται, Aristaeas 251 κατορθοῦται γὰρ βίος, ὅταν ὁ κυβερνῶν εἰδῆ, πρὸς τίνα σκοπῶν δεῖ τὴν διέξοδον ποιῆσθαι, and Menander Ἐπιτρέπ. 339 π[δ]εῖ κατορθοῦν τοὺς λόγους οὓς ἂν λέγω. On the medical usage, see Hobart, p. 261 f.

κάτω

used of place "down," "downwards," is found 8 times in the NT, and may be illustrated by P Hal I. 11¹¹ (B.C. 238) οὐλῆ τ[ρ]αχήλη κάτω (for form, see Mayser *Gr.* p. 136), P Magd 11¹⁴ (B.C. 221) τῆς κάτω μερίδος, and P Tebt II. 414²⁰ (ii/A.D.) τὸ σφυριδίον μετὰ τῶν ἐνότων κάτω, "the little basket with its contents at the bottom" (Edd.). An ostracoon receipt of iii/A.D. published by GH in *Egypt. Archaeol. Report* 1904–05 p. 16, No. 12, runs—λί(τρας) δ (ἡμισυ) ὄκτασοῦφα καὶ τρισσοῦφα ἄνω καὶ κάτω δικόντυλα (ἰ.—δουλα) δωδεκάκυκλα.

κατώτερος

is found as an astrological term contrasted with ἀνώτερος in Vett. Val. p. 34²¹. Cf. *JG* XIV. 2476 (Arles) ἐνάδε κίτη Ἰωσῆς ἀπὸ κώ(μης) Ἐπικίου(?) ἀνοτέρου κατωτέρου with the editor's note: "extrema non intellego; Ἐπιοκίον ἀνώτερον κατώτερον vici nomen fuisse putat Mommsenus."

Καῦδα.

In *Exp* T. xxi. p. 17 ff. Dr. Rendel Harris has shown good cause for believing that Καῦδα should be read in the original text of Ac 27¹⁶ with N^o B as against Κλαῦδα in SA, but see *WSchm Gr.* p. 65. MGr Γαυδονησι.

καῦμα.

P Lond 1166⁶ (A.D. 42) (= III. p. 104) τὰ αὐτάρκη καύματα—adequate heat for the baths attached to a gymnasium, PSI II. 184⁶ (A.D. 292) καύματος ἐνότος. See also *Kaibel* 649⁸ (Rome—iii/A.D.)—

οὐ χειμῶν λυπεῖ σ', οὐ καῦμα, οὐ νοῦσος ἐνοχλεῖ.

καῦσις.

P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρασχέσθαι τοὺς ὁμολοῦντας (ἰ. ὁμολογοῦντας) τὴν καῦσιν

καθὼς προκείται, *ib.* 1177⁷⁴ (A.D. 113) (= III. p. 183) κα[ύ]σιως λύχνων. Cf. from the inscr. *Chrest.* I. 70¹⁰ (B.C. 57-6) τὰς τε θυσίας καὶ σπονδάς καὶ καύσεις λύχνων . . . ἐπιτελοῦντες, *Magn* 179¹¹ (ii/A.D.) τὰ ἐξ ἔθους καὶ ὠρισμένα ὑπὲρ τῆς καύσεως τῆς βαίτης ("bath") δηνάρια χ. For καυσμός cf. Wilcken *Ostr.* 1014 (ii/iii A.D.) ἀχύρου καυσμοῦ γόμο(ν) ἔκτον, and for the adj. καύσιμος cf. P Fay p. 325 *Ostr.* 21³ (A.D. 306) ἀχύρου καυσμοῦ σάκ(κον) ἄ, "a sack of chaff for fuel."

καυστηριάζω.

Wilcken suggests as a possible restoration of BGU III. 952⁴ (ii/iii A.D.) καυστηριάζουσι τὴν γύψον. The subst. καύστης is found in *ib.*⁵.

καύσων.

This late word means "burning heat" in Mt 20¹², Lk 12⁵⁵, and probably Jas 1¹¹; cf. Gen 31⁴⁰ and Athenaeus iii. p. 73^a μελιλίτωνι στέφανοι πάνυ εὐώδεις καὶ καύσωνος ὄρα ψυκτικώτατοι. In the LXX it is more frequent of a "scorching wind," or "sirocco," and Hort prefers this meaning in Jas *Lc.* In Dioscor. i. 21. 149 it is used as a medical term, "heat in the stomach," and survives in MGr = "heat" (see Kennedy *Sources*, p. 154).

καυχάομαι.

The 2nd sing. pres. midd. καυχᾶσαι, as in Rom 2^{17,23}, 1 Cor 4⁷ (cf. Sir 6⁷ κτᾶσαι, and see Thackeray *Gr.* i. p. 218) which has been formed afresh in the Κοινή with the help of the—σαι that answers to 3rd sing.—ται in the perf., is paralleled by χαριεῖσαι = χαριεῖ in P Grenf II. 14 (c)⁷ (B.C. 264 or 227); cf. P Oxy II. 292⁹ (c. A.D. 25) χαριεῖσαι δέ μου τὰ μέγιστα, "you will confer upon me a very great favour," and see *Proleg.* p. 53 f., Maysen *Gr.* p. 328, Radermacher *Gr.* p. 73, and Wackernagel *ThLZ* xxxiii. (1908) p. 639. For the verb cf. P Oxy VIII. 1160^{7 ff.} (iii/iv A.D.) ἔγραψάς μοι . . . ὅτι καυχώμενος ἔχ (l. ἔχω) ὄνομα Διοδώρου ὅτι ἔπεμψά σοι ἀργύρια· ἐγὼ γὰρ οὐ καύχομαι (l. καυχῶμαι) ἐμαυτὸν <ἀ> ἔπεμψά σοι, "you wrote me that my boastfulness earns me the name of 'Gift of Zeus' because I sent you money; but I do not boast about what I sent you" (Ed.), PSI I. 26¹⁸ (v/A.D.) καυχᾶσθαι γὰρ [εἰς] ἐ[λ]πίδας μ[α]ταίας. For Harnack's defence of the reading καυχῆσθαι in 1 Cor 13³ see *Berliner Sitzungsberichte*, 1911, p. 139 ff. (E. Tr. *Exr.* VIII. iii. p. 395 ff.), and for the constructions of καυχάομαι in the NT see Deissmann *In Christo*, p. 64 f.

Καφαρισαοῦ.

On this form of the proper name, which is found in all the critical editions, see F. C. Burkitt *Syriac Forms*, p. 27 f.

κέδρω.

We appear to have the gen. plur. of this word in the generally accepted reading of Jn 18¹ πέραν τοῦ χειμάρρου τῶν Κέδρων, but it is probable that this is due to a popular misunderstanding of the real reading τοῦ Κεδρών, where Κεδρών is the indeclinable Hellenized form of a Semitic word קדר, "dark," and indicates that the stream was

so called from the turbid character of its waters: see especially Lightfoot *Biblical Essays*, p. 172 ff., Moulton *Gr.* ii. § 60 (12).

κείμαι

is used with reference to a dead body (as in Mt 28⁶) in P Ryl II. 114¹⁷ (c. A.D. 280), the petition of a woman against a certain Syrian who had endeavoured—ἀφαρτᾶζειν τὰ τῶν [νηπίων μου τε]κνῶν . . . παρὰ [αὐτῆς τῆς κοίτης τοῦ ἀνδρός μου καὶ τοῦ σώματος κειμένου, "to tear the property of my young children from the very bed of my husband where his body was lying" (Edd.). Cf. the i/A.D. sepulchral inscr. from Alexandria, *Preisigke* 1397 Ξηνοφίλος κείμαι πατρός Ξηνοφίλου. Hence, more generally, of things "lying" or "set" in a place (cf. 1 Cor 3¹³), e.g. PSI IV. 365²⁰ (B.C. 251-0) ὁ γὰρ σείτος ἐπὶ τῆς ἄλλω κείμενος οὐθέν ὠφέλει ἡμᾶς (cf. Lk 12¹⁹), P Oxy XII. 1479⁴ (late i/B.C.) διὸ τὰ βιβλία οὐπὼ εἰληφ(α), ἀλλὰ κείται ἀντιβεβλημένα, "I have not yet obtained the documents, but they are lying collated" (Edd.), *ib.* 1458¹⁸ (ii/A.D.) ἡ ἐν τῷ αἰθέρῳ κειμένη μεγάλη θύα, "the large mortar placed in the portico" (Edd.). So of vessels in pledge or pawn, as in PSI V. 525⁵ (iii/B.C.) ἂ ποτε σκεύη εἶχον ἐνέχυρα κείται, P Oxy I. 114³ (ii/iii A.D.) κείται πρὸς βί μνάς, "it is pledged for two minae," and of persons "living" in a district, as in P Tebt I. 27^{1,7} (B.C. 113) ἐν π[ερ]ιστάσει κειμένων: cf. 1 Jn 5¹⁹, and in further illustration of this passage Menander *Fragm.* p. 176 τὴν ἐν ἐτέρῳ γὰρ κειμένην ἁμαρτίαν, where the phrase seems to mean "depends upon." The common metaphorical usage "laid down," "established," as in 1 Tim 1⁹, may be illustrated from BGU III. 1002¹⁴ (B.C. 55) πᾶσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαί, and P Tebt II. 334⁷ (A.D. 200-1) κατ' ἅ τὴν κει[ε]νην ἡμῖν συγγραφὴν, with reference to a marriage-contract. See also P Far 63¹⁷⁶ and P Tebt I. 33⁴ cited *s.v.* ἐν (denoting *condition, state*), and *Magn* 115¹⁵ cited *s.v.* ἀπόκειμαι. P Oxy II. 293² (A.D. 27) ἐτι καὶ νῦν κείται μετρί οὐ ἀποστελῆς μοι φάσιν of clothes "laid past," "they are still waiting until you send me word." In *Michel* 542¹⁶ (beg. ii/B.C.) καὶ μετὰ τὸ δικασαί ἐπικρινάσης [τῆς βουλῆς τὰς κειμένας δίκας καὶ ὀφειλούσας τελεσθῆναι ἐπὶ τοῦ μετὰ ταῦτα δικαστηρίου, can the reference be to cases which were "held over"?

κειρία.

This vernacular word (cf. Kennedy *Sources*, p. 40) is found in the NT only in Jn 11⁴⁴. The form κηρία, which is read in this passage by AXΔA *al.*, occurs several times in the fragments of a medical papyrus, P Lond 155 (i/ii A.D.) (= II. p. xiv.), edited by Kahlfleisch *ad Scholas* (Rostock, 1892), p. 5^{ii-24^{at.}}. Field (*Notes*, p. 96) quotes Moschopolus' definition: κειρία ὁ τῶν νηπίων δεσμός, ἡ γούνη ἢ κοινῶς φασκία (fascia), καὶ ἡ δεσμοῦσι τοὺς νεκρούς.

κείρω

is used of shearing sheep in PSI IV. 368⁴⁵ (B.C. 250-49) ἐκάρη πρόβατα ρίε, cf. ⁶¹ ἔκειρε ζ. For the derived meaning "ravage" (cf. Lat. *tondeo* and our "fleece") see *OGIS* 765¹⁰ (iii/B.C.) κείρω[ν]τες τ[ῆ] τεμένη, and the corresponding use of the subst. = "plunder," "theft," in P Lond 403¹² (A.D. 346) = (II. p. 276) τῆ[ν] τῶν προβάτων κορράν καὶ

ἀπελασάν. A new literary citation is supplied by Herondas iii. 40 τὴν μάρμην . . . κείρει, "he fleeces his grandmother."

κέλευσμα.

The form κέλευσμα for the more ancient κέλευμα (cf. Crönert *Mem. Herc.* p. 227 n.⁵) is found in 1 Th 4¹⁶, the only occurrence of the word in the NT (in LXX only Prov 24⁶²(30²⁷)): see further for the usage of the word Milligan *Thess. ad L.*, where reference is made to a passage cited by Reitzenstein (*Poimandres* p. 5 n.³) from the *Descensus Mariae* in which the Archangel Michael is described as τὸ κέλευσμα τοῦ ἁγίου πνεύματος. The nouns κέλευσις and ἐκκέλευσις are common, e.g. BGU I. 286⁹ (A.D. 306) κατὰ κέλευσιν τῆς ἡγεμονίας, P Tebt II. 338¹¹ (A.D. 194-6) ἔξι ἐν[κε]λεύσεως τοῦ κρα[τίστο]υ ἐπιστρατήγου: for κέλευσθής, see P Lond 977³⁶ (A.D. 330) (= III. p. 232).

κελεύω.

PSI IV. 420⁹ (iii/B.C.) ἐκέλευσαν (for form cf. Maysr *Gr.* p. 322 f.) δέ με καταβαίνοντα συγχωνεύειν, P Par 44⁴ (B.C. 153) τί κελεύεις ὑπὲρ τούτων; P Meyer 3¹⁵ (A.D. 148) ἴν' οὖν τὸ κελουσθ(έν) εἰδήσῃ, P Tebt II. 327²¹ (late ii/A.D.) κε[κ]ελευσμένου οὖν, κύριε, γ[υ]ναῖκας ἀφείσθαι τῶν τ[οιο]ύτων χρεῶν, "wherefore, my lord, since it has been decreed that women should be exempt from such burdens" (Edd.). For the gen. abs. without noun or pronoun in agreement in this last instance cf. Mt 17¹⁴, Ac 21³¹ (*Proleg.* p. 74), and with the constr. in Ac 25²³ cf. *Michel* 594⁵³ (B.C. 279) τούτοις ἐδώκαμεν, ἀρχιτέκτονος καὶ ἐπιμελητῶν κελουόντων, τῆμ πρώτῃν δόσιν δραχμάς κτλ. The somewhat rare constr. of κελεύω with a dat., as in the "received" text of Mt 15³⁵, is seen in Menander *Περικειρ.* 224 τί δ' ἔστιν ὃ κελεύεις ἐμοί; Note also that in a school-book of iii/A.D., published by Kenyon in *JHS* xxix. (1909), p. 34¹²⁹, we find—κελεύω τούτῳ.

κενοδοξία.

To the usual late Greek citations for this word (Phil 2³) we may add Vett. Val. p. 358²¹ ἀλλὰ τινες σφαλόντες καὶ θρληθέντες ἐδυστύχησαν, ματαίαν τὴν ἐγχειρισθεῖσαν κτησάμενοι κενοδοξίαν. The Latins adopted this word.

κενόδοξος.

Like the subst., κενόδοξος is an ἄπ. εἶρ. in the NT (Gal 5²⁶). It is found once in Epictetus with the same meaning "vainglorious," iii. 24. 43 ὁ προσποιούμενος τὰ μηδὲν πρὸς αὐτὸν ἔστω ἀλαζών, ἔστω κενόδοξος. Cf. also Vett. Val. p. 271² αἰρούνται . . . τῆς κενοδόξου κληρονομίας ἀπαλλαγῆναι.

κενός

is found in the literal sense "empty" in P Magd 11¹⁵ (B.C. 221) μηδὲ κενὸν τὸ π[λοῖ]ον . . . [κατα]κομισθῆνα[ι] πρὸς τὴν πόλιν, P Ryl II. 125²⁶ (A.D. 28-9) ἐκκενώσας τὰ προκείμενα ἔριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "having rifled the contents aforesaid he threw the box empty into my house" (Edd.). In *OGIS* 629¹⁶⁸ (A.D. 137) a distinction is drawn between κεναί ("unladen") and ἔργομοι ("laden") camels. With the metaph. usage in Eph 5⁶ cf. P Par 15⁶⁸ (B.C. 120) φάσει κενή: see also *Didache* ii. 5. For the rare

use of κενός applied to men as in Jas 2²⁰, in the sense of "pretentious," "hollow," Hort (*ad L.*) compares Epict. ii. 19. 8 ἄλλ' ἂν ὦ κενός, μάλιστα ἐπὶ συμπρωσίῳ, καταπλήσσομαι τοὺς παρόντας ἐξαριθμούμενος τοὺς γεγραφότας, "but if I am κενός, especially at a banquet, I astonish the visitors by enumerating the writers (on a particular subject)," and *ib.* iv. 4. 35 κενόν, ἐφ' οἷς οὐ δεῖ ἐπαυρόμενον. For the phrase εἰς κενόν, which in the NT is used only by Paul, cf. P Petr II. 37 ἰὸ recto¹² (iii/B.C.) ἵνα μὴ τοῦ ὕδατος ἀφείθεντος διὰ τοῦ σωλήνος ("pipe") εἰς κενὸν φέριται, of water running to waste, *Kaibel* 646¹⁰ (iii/iv A.D.) ἰς κενὸν ἢ δαπάνῃ: for διὰ κενῆς cf. P Hib I. 66² (B.C. 228) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσῃ ἡμῖν, "so that you shall not oblige me to no purpose" (Edd.), and, as one word, PSI IV. 434⁹ (B.C. 261-0) οὐκ ἂν νῦν διακενῆς ἐφλυάροι: and for κατὰ κενόν cf. P Tor I. 1^{iv.30} (B.C. 116) προηγέγκατο τὸν Ἐρμίαν κατὰ κενὸν περισπακέαναι.

κενοφωνία.

A good parallel to the use of this subst. (for form see Moulton *Gr.* ii. p. 69) in 1 Tim 6³⁰ is afforded by Epict. ii. 17. 8 ἢ κενῶς τὰς γραφὰς ταύτας ἀπηχοῦμεν;

κενόω.

A new literary example of this word from ii/A.D. occurs in the *Meliambi* of Cercidas, P Oxy VIII. 1082 Fr. 1^{ii.5f.} ῥεῖα γάρ ἐστι θεῶ πάν ἐκτελέσαι χρεῖμ' ὅκκ' ἐπὶ νοῦν ἦ, ἢ τὸν ῥυποκιβδοτικῶνα καὶ θεβνακοχαλκίδαν ἢ τ[δ]ν παλιν-εκχυμέν[τα]ν τῶν κτεάνων ὀλεθρον τοῦτον κενῶσαι τὰς συσπλουτοσύνας, "for it is easy for a god to accomplish everything whenever it comes into his mind, and to empty of his swinish wealth the dirty usurer and hoarder or this outpourer and ruin of his substance" (Ed.). So far as it goes this would seem to support the RV rendering "emptied Himself" in Phil 2⁷. [For a note on this passage see *JTS* xii. p. 461 ff.] Cf. further the use of the compound ἐκκενώω in BGU I. 27⁷ (ii/iii A.D.) where a man in the corn service writes to say—ἐξε[κ]ένωσα μὲν τῷ 17 τοῦ αὐτοῦ μηνός, "I finished unloading on the 18th of the same month," P Ryl II. 125²⁴ (A.D. 28-9), cited *s.v.* κενός, and *Preisigke* 4368 *Δατομίας τὸ πρῶτον ἀνευρετο, αὐτὰρ ἔπειτα τάσδ' ὁ Μενιπείδης ἐξεκένωσε πέτρας*—a building inscription. On the other hand, the simplex appears to have the meaning "make void" in Vett. Val. p. 90⁷ ὃ τῆς περιποιήσεως κύριος ἐναντιούμενος τῷ περιποιήματι κενοὶ τὰς ὑπάρξεις. In *ib.* p. 190³⁰ we have the phrase κένωνιν βλου, and in BGU III. 904¹³ (A.D. 161-2) ἐκ τῆς κενώσεως is found in a broken context. An epigram from Smyrna of iii/B.C. speaks of—οἱ κενῶμα τάφου ποθέοντες, and κενῶματα, "empty jars," is found in P Oxy X. 1292⁴ (c. A.D. 30) *al.*

κέντρον

is used metaphorically = "desire" in a sepulchral inser. from Byzantium of iii/iv A.D. *Kaibel* 534⁹—

σῆς γλυκερῆς ψυχῆς κέντρον ἀπαστον ἔχων.

κεντυρίων.

This Markan Latinism (15^{30, 44f.}: cf. also Ev. Petr. 8 ff.) for the familiar ἑκατόνταρχος may be illustrated from *OGIS*

196 (B.C. 32) where a Roman official records his visit to the temple of Isis at Phylae σὺν κεντορώσι Ἰροῦφωι, Δημητρίωι κτλ. The soldier Apion writing to his father from Italy to announce his safe arrival signs himself as enrolled in the Κεντροί(α) Ἀθηνονίκη (BGU II. 423²⁴ (ii/A.D.) = *Selections*, p. 92).

κενώσ.

P Lond 908²⁸ (A.D. 139) (= III. p. 133) κενῶς καὶ [ἀ]νωφελῶς.

κεραία.

See *s.v.* κερία.

κεραμείως

is found *passim* in the papyri, e.g. P Tebt I. 120¹ (accounts—B.C. 97 or 64) τῶι κεραμί εἰς τι(μὴν) πίσεως (“pitch”) ἀργυ(ρίου) (δραχμαὶ) ἰβ̄, *ib.* II. 414 *verso* (ii/A.D.) ἀπό[δο]ς Θεναπύχι τῇ γυναικὶ τοῦ κεραμείως, and P Oxy XII. 1497⁹ (c. A.D. 279) ὑπὸ Θέωνος κεραμείως. In P Lond 113. 8(b)³ (vii/A.D.) (= I. p. 220) we hear of κεραμουργοί.

κεραμικός.

P Lond 121⁸⁶⁷ (iii/A.D.) (= I. p. 112) ἀπὸ τρόχου [κε]ραμικοῦ.

κεράμιον.

Ostr 757³ (B.C. 106–5) ἀπέχω παρὰ σοῦ οἴνου κεράμια δέκα ξξ, P Oxy IX. 1211⁵ (ii/A.D.) οἴνου εὐώδη κεράμ(ια) β̄, *ib.* 1220¹⁷ (iii/A.D.) γλυοῦ (“gum”) κεράμιον ἄ. According to Wilcken *Ostr.* i. p. 758 ff. the κεράμιον contained a fixed quantity of fluid, but in their note on P Petr III. 70 (a), the editors show that the amount was variable, as the papyrus refers to κεράμια of 5, 6, 7 and 8 χόες: cf. also *Archiv* iii. p. 435. For κεραμῆς in the same sense see P Lond 1177¹⁵⁸ (A.D. 113) (= III. p. 185) an account for κεραμείδων, the number required each month proving, as the editor points out, that “jars” for water and not “tiles” must be meant, and further explaining the countless number of ostraca found in Egypt. On the other hand in P Iand 12³ (iii/iv A.D.) γινώσκιν σε θέλω περὶ τῶν κεραμίδων ὧν ἔγραψές μοι, the reference appears to be to “tiles.”

κεράμιος

is found = “jar” in P Hib I. 54²⁶ (c. B.C. 245) where amongst various articles wanted reference is made to κεράμιον κα[υ]τόν. For the collective meaning “tiling,” as in Lk 5¹⁹, see the accounts dealing with the building of a temple at Delos, *Michel* 594⁵² (B.C. 279) ἔξλων καὶ κεράμου, ⁷³ κεράμου Ξεύγη: cf. *ib.* 1387¹²³ (iii/B.C.) κ[ε]ραμον τὸν ἐπόντα καὶ θύρας τὰς ἐπούσας.

κεράννυμι.

For the commoner form κεκραμένος as distinguished from the κεκρασμένος of Rev 14¹⁰, we may cite *Syll* 616³⁰ (iii/B.C.) κύλικα οἴνου κεκραμένου, and P Oxy VIII. 1088⁵⁵, a medical receipt of early i/A.D., to which the instruction is appended—μετὰ γλυκέως καὶ μελιτος καὶ στροβίλων κ[ρ]αμένων (*l.* κεκραμένων) δὸς πείν, “give to drink with raisin

wine and honey and pine-cones mixed” (Ed.). An interesting ex. of the subst. is found in the famous inscr. of Abercius, in which a παρθένος ἀγνή (the Virgin Mary or the Church) is described as—¹⁸ οἴνον χρηστὸν ἔχουσα, κέρασμα διδοῦσα μετ’ ἄρτου, “having good wine and giving the mixed cup with bread”: see Lightfoot *Apost. Fathers* Part II. i. p. 496 f., Ramsay *C. and B.* ii. p. 722 ff. MGr κερνώ, “pour in,” “treat,” “regale.”

κέρας.

For κέρας (MGr κέρατο) in its literal sense cf. P Giss I. 93⁵ κέρα[s] ὀπποῦ δέλφακος, *OGIS* 764²⁸ ii/B.C.) κρινὸν ὡς κάλλιπτον κεχρυσω[μένον] τὰ κέρατα. It is used of the “horn” of an altar, as in Rev 9¹³, in P Leid V¹.²⁹ (iii/iv A.D.) ποίησον κέρατα δ̄, and of a “sail-yard” in P Lond 1164 (h)⁷ (A.D. 212) (= III. p. 164) and similarly in the famous tariff-stele of Koptos, *OGIS* 674²⁹ (A.D. 90). For the adj. κεράτινος, see BGU I. 40².

κεράτιον.

In P Lond 131^{*7} (A.D. 78) (= I. p. 189) κεράτ(ια) is used of the fruit of the carob, as in Lk 15¹⁶: cf. P Leid X^{xiii}.³³ (medical prescription—iii/iv A.D.) (= p. 237) ἀκάνθης κεράτια. From v/A.D. onwards the word is used in Egypt, like the Latin *siliqua*, of a money measure, the “carat”: see e.g. P Oxy I. 154 *verso* (vii/A.D.) with the editor’s notes, and *Chrest.* I. i. p. lxxvii.

κερδαίνω

is used absolutely, as in Jas 4¹³, in P Oxy XII. 1477¹⁰ (question to an oracle—iii/iv A.D.) εἰ κερδαίνω ἀπὸ τοῦ πράγματ[ος]; “am I to profit by the transaction?” (Edd.). Cf. Aristaeus 270 ἐπανάγουσι πάντα πρὸς τὸ κερδαίνειν. For the translation “and so have been spared this injury and loss” in Ac 27²¹ κερδήσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν, see *Field Notes*, p. 145.

κερδοσ.

An interesting ex. of this word, which in the plur. usually has reference to money, is afforded by P Giss I. 54¹³ (iv/v A.D.) (= *Chrest.* I. p. 498) σπούδαςσον οὖν μετὰ τῶν ἐ[τ]έρων σου καταλαβεῖν, ἵνα μὴ οἱ ἀπὸ διαδοτῶν λάβωιντο <τὸ> κέρδος ὑμῶν, where the editor (p. 89) suggests that the meaning may be “bakshish,” “a bribe.”

κερέα.

For κερία (for form cf. Moulton *Gr.* ii. p. 81) = “extremity,” see P Leid Wⁱⁱ.⁴ (ii/iii A.D.) ἔστιν γὰρ ἡ πρώτη κερία τοῦ (ὀνόματος) ὁ ποππισμός, δεύτερον συριγγμός, where the editor (II. p. 168) remarks: “Nomen sacrum dei constat septem vocalibus, et duobus sonis, poppismo et sibilo expressis, quorum hic in fine, poppismus in initio ponitur quique hic κεραία nominis, *extremitates*, vocantur”: cf. also *ib.*^{xiii}.¹⁰ ἐκλήθη δὲ τῶν θ̄ θεῶν ἀποσπάσας σὺν τῇ δυνάμει, καὶ τὰς κερίας τῶν (ὀνομάτων) ἀποσπάσας, Βοο-βραδι. For a similar use see *Ovac. Sib.* v. 21, *al.* In P Magd 11⁴ (B.C. 221) τὴν κεραίαν = “sail-yard,” and similarly in *Syll* 197¹⁴ (B.C. 284–3) ὑπὲρ κεραίας καὶ ἰστοῦ: cf. *s.v.* κέρας.

κέρμα

is frequently used of "small money," "change," as in Jn 21⁶, e.g. PSI V. 512¹³ (B.C. 253-2) ἐμοί δὲ οὐπω παράκται κ[ε]ίρημα ἀπὸ τοῦ οἴνου, P Ryl II. 127⁸² (A.D. 29) ζώνη ἐν ἣ κέρμα(ος) (δραχμαί) δ, "a belt in which were 4 drachmae in copper" (Edd.), P Oxy I. 114¹⁴ (ii/iii A.D.) εἰς μὴ ἀρκεσθῆναι τὸ κέρμα . . . πώλησον τὰ ψέλια εἰς συμπρωπλήρωσιν (i. συμπλήρωσιν) τοῦ κέρματος, "if the cash is insufficient, sell the bracelets to make up the money" (Edd.), *ib.* IX. 1220⁷ (iii/A.D.) πέμψε μοι κέρμα, P Meyer 23⁶ (not before end of iv/A.D.) ποίησον τὸν ἀδελφόν μου ἐτοιμάσαι τὸ κέρμα αὐτοῦ ἕως ἔλθω. In P Gen I. 77⁶ (ii/iii A.D.) a distinction is drawn between "silver" and "copper" money—ἀργυρίου δραχμαί διακόσιαι τεσσαράκοντα τέσσαρες, κέρματος δραχμαί πενήτηκοντα δύο. For the dim. κερμάτιον see P Hib I. 45⁸ (B.C. 257) εἴ τι κερμάτιον λελογεύκατε φέρετε εὐθέως, "if you have collected any money bring it at once" (Edd.), P Oxy III. 533¹⁶ (ii/iii A.D.) εἴπατε καὶ τοῖς διδύμοις ὅτι προνοήσατε τοῦ κερμάτιου, "tell the twins also to be careful about the small change" (Edd.).

κερματιστής

appears to be practically confined to the NT and the literature dependent upon it. The verb is found in the pass. in P Ryl II. 224(a)⁵ (ii/A.D.) ἐκερματίσθη; and in P Oxy XII. 1411¹² (A.D. 60) we find the compd. κατακ[ε]ρματίτζεν = "exchange" money.

κεφάλαιον.

With Ac 22²⁸ cf. BGU IV. 1200¹⁷ (B.C. 1) οὐ μικρὰ κεφάλαια, and for the plur. see P Ryl II. 133¹⁵ (A.D. 33) οἰκοδομημένον μετὰ δαπάνης οὐκ ὀλίγων κεφαλαίων ἀργυρικῶν, "built at the expense of no small sums of money" (Edd.). Other exx. of the word with the same meaning are P Oxy II. 268⁷ (A.D. 58) δ καὶ ἐπέ[ισθη]σαν κεφάλαιον, "the sum which they severally consented to accept" (Edd.), *ib.* X. 1281⁷ (A.D. 21) τὰς τοῦ ἀργυρίου (δραχμάς) τ κεφαλαίου, "the capital sum of 300 drachmae of silver," *ib.* 1273¹⁹ (A.D. 260) πάντα κεφαλαί[ο]ν, "a sum total," and P Tebt II. 339⁶ (a revenue return—A.D. 224) μηνιαῖος (sc. λόγος) ἐν κεφαλαίω τοῦ [Θ]ῶθ, "monthly summary for the month Thoth," as distinguished from individual (κατ' ἄνδρα) returns (cf. Wilcken *Ostr.* i. p. 662 f.). In *OGIS* 509¹⁸ (ii/A.D.) the added interest (τόκος) produces a total amount (κεφάλαιον) of so much. For κεφάλαιον = "the chief or main point," as in Heb 8¹, cf. P Oxy I. 67¹⁸ (A.D. 338) ἐπὶ δυσὶ κεφαλαίοις τὴν ἕρναναν ποιούμενον, "let his inquiry concern two points" (Edd.), and the more technical usage in such late passages as P Lond 1008¹⁰ (A.D. 561) (= III. p. 265) ἐγγυωμένον καὶ ἀγαδεχομένο(ν) τὸ [π]ρόσωπ[ο]ν αὐτῆς σὺν πᾶσι τοῖς ἐμφερομένοις αὐτῇ κεφαλαίοις τε καὶ ὁμολογήμασι, and the subscription to Bishop Abraham's will *ib.* 77⁷⁸ (end of vi/A.D.) (= I. p. 235, *Christ.* II. 319) ἐφ' οἷς πᾶσι περιέχει (i.e. διαθηκημαῖον γράμμα) κεφαλαίοις τε καὶ ὁμολογήμασι. To the literary exx. of κεφάλαιον in this sense (cf. *Field Notes*, p. 227 f.) we may add *Menandrea* p. 74¹⁷³ καὶ τὸ κεφάλαιον οὐδέπω λογίζομαι, "and of the most important point I have not thought yet," *ib.* p. 106⁷⁵ κ[ε]φάλαιον ἐστὶ τοῦτο τοῦ παντὸς λόγου. According to Quintil. *Inst.* iii. 11. 27 Menander used κεφάλαιον = *caput*

rei. Cf. also Eus. *H.E.* iii. 23(114) ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης, καὶ τὸ κεφάλαιον, ληστής, "he has turned out a villain and a desperado, and worst of all, a brigand."

κεφαλαῖον.

The natural meaning of ἐκεφαλαῖσαν which is read in TR of Mk 12⁴, and is retained by von Soden, would be "summed up," "stated summarily" (see *s.v.* κεφάλαιον and cf. κεφαλαιωτής, "collector," in P Oxy X. 1253¹⁹ (iv/A.D.) with the editor's note), but the context clearly requires some such rendering as "smote on the head." The explanation may be either that Mk "adopted a known word in an unknown sense in preference to ἐκεφάλωσαν, of which both sound and sense were unknown" (*Field Notes*, p. 35 f.), or that "something in the Aramaic original suggested it" (Allen *Mark, ad l.*, cf. *JTS* ii. p. 298 ff.). The reading of NBL ἐκεφαλῶσαν, from an otherwise unknown κεφαλῶω (cf. *Lob. Phryg.* p. 95), may be, according to Burkitt (*AJT*, 1911, p. 173 ff.), a palaeographical blunder for ἐκολάφισαν.

κεφαλή.

For the literal sense of κεφαλή it is sufficient to quote PSI V. 455¹² (A.D. 178) ἐφίδον τοῦτον . . . ἔχοντα ἐπὶ τῆς κεφαλῆς τραύματα τρία, and P Lond 47⁸ (ii/A.D.) (= I. p. 81) κεφαλὴν κομώσαν ἐθείρας. Cf. also P Par 574¹²²⁸ (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, "an invocation to be uttered over the head (of the possessed one)," and the Christian amulet BGU III. 954⁶ (vi/A.D.) (= *Selections*, p. 133) κλινω τὴν κεφαλὴν [μο]υ κα <τ> ἐνώπιόν σου. With Ac 18⁶ we may compare BGU IV. 1024^{iv.17} (end of iv/A.D.) ἐκδέξι το[ι]ν[υ]ν τὴν (i. τὴν) ἕως κεφ[αλῆ]ς τ[ε] μωρίαν, and to McNeile's rendering of Mt 21⁴² κεφαλὴν γωνίας, "the furthest extremity (not 'the top') of the corner," a certain support is given by P Flor I. 50⁸³ (A.D. 268) ἐπ' ἀπηλιωτικῆς κεφαλῆς πρώτης μερίδος, apparently = "at the eastern extremity of the first division." In P Oxy II. 273¹⁸ (A.D. 95) κεφαλή is used of the "whole amount" of land that was being ceded; in *Michel* 588¹⁸ (2nd half ii/B.C.) of "the total expenditure"; and in *Vett. Val.* pp. 74⁷, 292^{11,13}, κεφαλή μεγάλη = πρόσωπον. The late P Lond 1075⁹ (vii/A.D.) (= III. p. 82) gives us ἀνεκκέφαλος used figuratively like our "brainless," and an imprecatory tablet from Palestine (Bliss and Macalister *Excavations in Palestine*, 1902, p. 174, No. 34⁸) shows a man calling down punishment on another—διὰ τὸ κεφαλαγῆναι με, "because I am suffering from headache."

κεφαλιώ.

See *s.v.* κεφαλιώω.

κεφαλίς.

From meaning the "little head" or "capital" of a column (cf. P Lond 755 cited *s.v.* βάσις) it is said that κεφαλίς came to be used of the "knob" (*cornu*) at the end of the stick round which a papyrus roll was wound, but no instance of this sense has been found. For the usage in Heb 10⁷ (from Ps 39(40)⁸, in addition to the LXX passages (Ezek 2⁹, 3^{1ff.}, 2 Esdr 6²), we may appeal to Ephrem 2 (Migne 65. 168): ἔχοντα ἐπὶ χείρας κεφαλίδα, τούτεστι τόμον γεγραμμένον ἕσωθεν καὶ ἔξωθεν, where Birt (*Rhein. Mus. N.F.*

lxii. (1907), p. 488) understands κεφαλῖς as = "roll": cf Gardthausen *Griech. Palaeographie*² i. p. 141.

κῆνος.

An early example of this Latinism = "capitation-tax" (Mk 12¹⁴ *al.*) occurs in what is probably a i/b.c. inscr. from Bizye—β[ασιλεία Κό[τυ]ν) βασιλέως Ἐρησκουπόρεως υἱ[όν] Ῥωμαῖοι οἱ πρῶ[τ]ως κατακληθέντες εἰς κῆνον εἰσῶν θεόν (*Annuaire of Brit. School of Athens* xii. p. 178). For the meaning "census," see BGU III. 917⁶ (A.D. 348) ἐκ τοῦ ἱερ[οῦ] κήνου ἐπὶ Σαβίνῳ κηνσ[τορι], P Amh II. 83² (iii/iv A.D.) ἐν τῷ κήνω τῷ [γενομένῳ ὑπὸ] Σαβείνου τοῦ κην[σ]τορος.

κῆπος.

This homely word, substituted by Lk (13¹⁹) for ἀγρός in Mt (13³¹) and γῆ in Mk (4³¹), is well attested in the vernacular, e.g. P Petr III. 26⁷ (Ptol.) ἢ παράδεισον ἢ κῆπον, where Grenfell (*Rev. Laws*, p. 95) thinks that the παράδεισος may have contained palms and fruit trees and the κῆπος vegetables and flowers, and *ib.* 39¹⁴ f. (Ptol.), an account for a χῶμα between the κῆποι of two men. See also PSI V. 488¹² (B.C. 258-7) πρὸς λίβα τοῦ βασιλικοῦ κήπου (in Memphis), BGU IV. 1141²⁶ (B.C. 14) οἶαν γὰρ ὕβριν μοι πεπόηκεν ἐν τῷ κήπῳ, P Flor I. 16⁸ (A.D. 239) βούλομαι μισθῶσασθαι κήπου λαχανουμένου (ἀρουραν) α, and from the inscr. *Syll* 590⁵ (iii/B.C.) ἀνέθηκε[ι] καὶ τὴν οἰκίαν καὶ τὸν κῆπον. The dim. κῆπιον may be illustrated from a receipt for a rope—εἰς τὴν μηχ(ανήν) τοῦ κηπίου τῆς ἀγί(ας) Μαρίας ἐπὶ τῷ ἀντλήσῃ ὕδωρ εἰς τὴν ἀγί(αν) κολυμβήθραν, "for the machine in the garden of the Holy Mary for raising water to fill the holy font" (P Oxy I. 147—A.D. 556). Κηποτάφιον = "a tomb in the garden" (cf. Jn 19⁴¹) occurs in BGU IV. 1120⁷ (B.C. 5).

κηπουρός.

A ἄπ. εἶρ. in the NT (Jn 20¹⁵), but common elsewhere—PSI IV. 336⁶, 13 (B.C. 257-6), P Petr III. 59(a)⁵ (Ptol.), P RyI II. 152³ (A.D. 42), P Oxy XII. 1483⁷ (ii/iii A.D.), *al.* In P Tebt II. 401⁹, 15 (early i/A.D.) the word is spelt κηπορός for κηπωρός.

κηρίον

disappears from the true text of Lk 24⁴², but for the word itself see PSI V. 535¹⁹ (iii/B.C.) κηρίον α. Cf. also P Lond 1171 verso^(a), 8 (A.D. 42) (= III. p. 106) where we read of an ἐγλήμπτωρ μέλιτος καὶ κηροῦ, and P Leid W^{vii}, 46 (ii/iii A.D.) ποῖσον (i. ποίησον) ἵπποπόταμον (i. —ον) ἐκ κηροῦ πυρροῦ.

κῆρυγμα.

P Petr III. 125³ (Ptol.) ἔχθεμα [ἐ]χθεῖναι . . . καὶ κῆρυγμα ποιήσασθαι, of a public announcement: similarly, *Michel* 390³⁸ (c. B.C. 200). In an Egyptian sepulchral inscr., reproduced in *Archiv* v. p. 169, a certain Seratus, who has been laid between his mother and brother, announces—καὶ ἀδελφοῦ εἰμὶ κῆρυγμα μέγιστον, ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται.

κῆρουξ

is common as the designation of a subordinate official in connexion with public and other gatherings, as when at the games at Oxyrhynchus, P Oxy III. 519¹⁵ (ii/A.D.), eight drachmae were paid κῆρυκι: cf. *ib.* VII. 1050⁸ (ii/iii A.D.). In P Hib I. 29²¹ (c. B.C. 265), the farming of a tax upon slaves, we read—κῆρυκας δὲ καὶ ὑπη[ρ]έτα[ς] καθίστω ὁ τε[λ]ῶ[ν]ης, and in BGU III. 992¹¹⁻⁴ (ii/B.C.) διὰ κῆρυκος Ἀρχελάου τῶ[ν] σ[τ]ρατοκηρύκων, the reference is again apparently financial. In *Syll* 226¹³² (Olbia—iii/B.C.) ἀπεδύτω πάντα τὰ ἔργα ὑπὸ κῆρυκα, the word points to a public sale. Cf. also *OGIS* 505¹ (A.D. 156) ἡ ἐξ Ἀρείου πάγου βουλῆ καὶ ὁ κῆρυξ αὐτῆς καὶ ἀγωνοθέτης τῶν τῆς Σεβαστῆς ἀγώνων . . . δήμωι χαίρειν, and for the κῆρυξ in connexion with the mystery cult associations see Poland *Vereinswesen*, p. 395. Amongst the seats set apart for the priests in the temple of Dionysus at Athens we hear of seats Στρατηγοῦ—Κῆρυκος—Ἰερομνήμονος κτλ. (*Michel* 860⁹, ii/B.C.—ii/A.D.). The dedicatory inscr. of a certain choragus Eutyche, *Kaibel* *603¹ (ii/iii A.D.), begins—κῆρυξ καὶ τάφος εἰμὶ βροτοῦ πάρος ἀρχεχόρου Εὐτύχου, and *ib.* 772¹ is a dedication—κῆρυκι ἀθανάτων Ἐρμη. In an Eleusinian inscr., *Syll* 382¹ (mid. iii/A.D.), Nicagoras is described as—ὁ τῶν ἱερῶν κῆρυξ καὶ ἐπὶ τῆς καθέδρας σοφιστῆς: Dittenberger cites Philostratus *Vit. Soph.* II. 33, 4 p. 628—καὶ περὶ Νικαγόρου τοῦ Ἀθηναίου, ὅς καὶ τοῦ Ἐλευσινίου ἱεροῦ κῆρυξ ἐστέφθη. These last exx. prepare us for the "strange dignity and world-wide importance" which, as Hicks has pointed out (*CR* i. p. 44), the Gospel gave to the old title and office: cf. 1 Tim 2⁷, 2 Tim 1¹¹, 2 Pet 2⁵, and Dibelius' note in *HZNT* ad 1 Tim 1 c.

κηρούσσω.

In BGU IV. 1024, a curious papyrus codex of the end of iv/A.D. made up of various widely differing documents, we find in the account of a legal process iii. 8 κηρύττετε δὲ ἡ γυναῖκί, which apparently stands for κηρύττετε ἢ κηρύττετε δὲ τῇ γυναῖκί. On the form κηρύττω see Thumb *Hellen.* p. 79, and on the use of the verb in 1 Cor 9²⁷ see Field *Notes*, p. 174, where any allusion to the office of the κῆρυξ in the public games is set aside in favour of a direct reference to the preaching of the Gospel. A new compound ἐνεκηρύξαμεν in the sense of "we applied for tenders" is found in P Petr III. 41 verso² (Ptol.).

Κηφᾶς.

See F. C. Burkitt *Syriac Forms*, p. 5.

κιβωτός.

In P Tebt II. 279¹ (B.C. 231) we find the phrase πέπτωκεν εἰς κιβωτόν, which is confined to iii/B.C. papyri, with reference to the depositing of documents, here a nursing contract, in the "official" chest: see the editors' introd. and cf. *Archiv* v. p. 230 f. Other instances of the word are P Fay 121⁸ (c. A.D. 100) ἐν τῇ (for gender, Mayser *Gr.* p. 261) κιβωτῶι τῶν ἀσκῶν ἢ ἔχεις παρὰ σοί, P Oxy X. 1269⁸¹ (early ii/A.D.) κιβωτὸς κειμένων παρακλειδίου, "a coffer supplied with a false key" (Edd.), and BGU III. 717¹³ (A.D. 149) together with κόφινος. The word is apparently of Semitic origin (cf. Lewy *Fremdwörter*, p. 99 f.). It may be

noted that Jos. *c. Apion*. i. 130 improves it into λάρναξ. For κιβωτός and κιβώτιον = "book-chest," see Birt *Buchrolle*, p. 248. MGr ἐν κιβώτιον, "a box."

κιθαρίζω.

In a law of Teos regulating the employment of a sum of money devoted to the instruction of children, provision is made that boys, before they are enrolled among the ephēbi, shall learn τὰ μουσικά καὶ κιθαρίζειν ἢ ψάλλειν (*Michel* 498¹⁸—iii/B.C. = *Syll* 523¹⁸).

κιθαροδός.

With this word, as in Rev 14², 18²², cf. *Priene* 113⁸⁰ (i/B.C.), where a κιθαροδός is mentioned among the musicians hired to amuse the crowd: cf. also *OGIS* 51⁴¹ (iii/B.C.), 352⁶⁷ (ii/B.C.).

Κιλικία.

Two reff. which have a certain relation to this district may be recorded here. The first introduces us to a Cilician physician who, on visiting the tombs of the Kings at Thebes, records his impression in the words—Θεόκριτος Κιλικεῖς ἰατρὸς ἰδὼν [εὐθαύμαστα] (*Preisigke* 1911). The second mentions in a boat's equipment κιλίκιον, evidently an article of the "coarse cloth" or *cilicium*, woven from the hair of Cilician goats (P Lond 1164 (*h*)¹⁰ (A.D. 212) (= III. p. 164)). The ingeniously minded, in search of links of connexion with the NT, may be reminded by the former that Luke, even if an Antiochene by birth, may have acquired some of his medical knowledge at Tarsus, while the second points to the trade of tent-making from this very material, which Paul may first have learned in his native city (cf. Ac 18³).

κινδυνεύω.

In BGU II. 423⁷ (ii/A.D.) (= *Selections*, p. 90) the soldier Apion after a stormy passage to Italy writes to his father—εὐχαριστῶ τῷ κυρῷ Σεράπιδι, ὅτι μου κινδυνεύσαντος εἰς θάλασσαν ἔσωσε. The verb is common with an instrum. dat. in the sense of endangering one's life, e.g. P Lond 44⁵ (B.C. 161) (= I. p. 34) τῷ ἰδῶν πλεονάκις κινδυνευκῶς, P Tebt II. 283¹⁵ (B.C. 93 or 60) κινδυνῶ (l.-εὐεί) τῷ ζῆν, *ib.* 304¹³ (A.D. 167-8), and P Ryl II. 68¹⁹ cited *s.v.* κατάκειμαι *ad init.* For the constr. with the inf., as in Ac 19^{27, 40}, cf. P Par 15¹⁰ (B.C. 120) κινδυνεύων τῶν ἰδῶν στερηθῆναι, BGU II. 530¹² (= *Selections*, p. 61) κινδυνεύω ἐκστῆναι οὐ ἔχω [κλη]ροῦ, "I run the risk of losing the lot (of land) which I possess," *ib.*³⁰ ἐπὶ κινδυνεύει τὰ φυτὰ διαφωνῆσαι, "since there is a risk that the plants perish," and P Oxy I. 44⁹ (late i/A.D.) κινδυνεύοντων μεταναστῆναι, "in danger of absconding."

κίνδυνος.

In P Petri II. 13 (19)¹⁰ (B.C. 258-3) Kleon writes to his father begging him to come and visit him at the time of the falling of the river, καθ' ὃν χρόνον οὐθείς ἐστίν κίνδυνος. Another pleasing family illustration is afforded by the letter of Dionysius to his brother Hephaestion, P Vat A (B.C. 168) (= Witkowski², p. 64 ff.), congratulating him on the news that he had been saved ἔγ' ἐμὲγάλων κινδύνων, and reminding him (Hephaestion was ἐν κατοχῇ at the time in the

Serapeum) that every one when he has been so saved—17^f. ὀπρὸν κ' ἂν ἐκ κινδύνων διασωθῆι, endeavours to come quickly and greet his wife and children and friends. We may contrast the menacing letter to a creditor, P Tebt II. 424 (late iii/A.D.), which ends—7^{ff}. ὡς ἐὰ (l. ἐὰν) μὴ ἀποκαταστῆσας [δ]ὴ πέμψης [ο]ἰδίας σου τὸ [ν] κίνδυνον, "so unless you now send discharges you know your danger" (Edd.). For the phrase ἰδίῳ κινδύνῳ, "at one's own risk," see P Lond 356⁴ (i/A.D.) (= II. p. 252, *Selections*, p. 59), P Oxy VII. 1024¹⁸ (A.D. 129), and P Ryl II. 90³² (early iii/A.D.) τῶν ἡμῶν κινδύνων (l. τῶ ἡμῶν κινδύνῳ), where the superfluous ν ἐφέλκυστικόν should be noted (*Moulton Gr.* ii. p. 113). And see P Tebt I. 105¹⁵ (B.C. 103), P Hamb I. 5¹⁸ (A.D. 89) for ἀκίνδυνος παντὸς κινδύνου, "warranted against all risks," a good example of the gen. of definition (*Proleg.* pp. 74, 235). MGr κίντυνος, κίνυνος.

κινέω

is used in the sense of moving away from a place in PSI V. 534⁸ (iii/B.C.) οὐ δύναμαι οὖν ἐντεῦθεν κινήθηναι ἕως ἂν τ[οῦ]ς λοιποῦς ἀποστειλω (for form cf. Maysen *Gr.* p. 134 f.), and similarly of articles in P Oxy VIII. 1121¹⁸ (A.D. 295) ἐπιστάντες τοῖς καταλιφθείσι ὑπ' αὐτῆς κεινόμενοις τε πλείστοις, "possessing themselves of the extensive movables left by her" (Ed.). Two lines earlier in this last papyrus the verb is used metaphorically—τίνι λόγῳ ἢ πόθεν κινήθεντες, "on what ground or with what impulse" (Ed.): cf. the very illiterate *ib.* III. 528¹³ (ii/A.D.) οὕτως ὑ λόγῳ συκακινήκαν με, "so much have your words moved me," also BGU I. 8¹¹⁻⁸ (A.D. 247) ἔγ' [τε] κεινητοῖς καὶ ἀκνητοῖς, and P Gen I. 54⁷² (iv/A.D.) οὐκ ἠθελήσαμεν τὸ πρᾶγμα κινήσαι. This last ex. leads to the stronger sense of "stir," "excite," as in the account of a Jewish revolt at Alexandria, P Par 68A⁶. (Rom.) θορυβ[ο]ς ἐκινήθη (cf. Ac 24⁵), and in P Oxy II. 237^{vii.26} (A.D. 186) where an advocate states that his client had had good reason for being provoked—μὴ χωρὶς λόγου . . . κεκινήσθαι. With the usage in Ac 17²⁸ Sharp (p. 76) compares Epict. ii. 20. 18 πῶς γὰρ δύναται ἄμπελος μὴ ἄμπελικῶς κινεῖσθαι, ἀλλ' ἐλαϊκῶς;

κίνησις

occurs with reference to the Jewish sedition in Syria (A.D. 132-5) in *OGIS* 543¹⁵ διὰ τὴν κίνησιν τῆν Ἰουδαϊκῆν. Cf. also Wünsch *AF* 4²⁸ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν χαρισάμενον τοῖς ἀνθρώποις τὴν διὰ τῶν ἄρθρων κίνησιν, and see the late P Mon I. 6⁴⁴ (A.D. 583).

κιννάμωμον.

With the spelling κιννάμωμον adopted by WH in Rev 18¹³, cf. *OGIS* 214⁹ (mid. iii/B.C.) κιννάμωμον μναί δύο, and P Leid W^{ix}. 15 (ii/iii A.D.) φόρει δὲ κιννάμωμον. According to Herodotus (iii. 111) the word is of Phoenician origin: see further Swete on Rev Lc.

κίχηρημι or χράω.

For this verb, which in the NT is confined to Lk 11⁵, c. PSI V. 516³ (B.C. 251-0) χρήσαι μοι, P Par 44³ (B.C. 153) (= Witkowski², p. 82) τοὺς χαλκοῦς, οὐς κέχηρηκας Περοσίριος, P Oxy II. 299⁵ (late i/A.D.) Διονυσίῳ . . . κέχηρηκα (l. κέχ-) (δραχμάς) ἦ, P Tebt II. 414²³ (ii/A.D.) δώσι Κότος

τὴν κίστην Τεφερσάιτι ἦν κέχρηκα αὐτῷ, BGU III. 814²⁷ (iii/A.D.) κέχρημαι χαλκὸν π[α]ρὰ συστρατιῶτου.

κλάδος.

P Oxy IX. 1155³ (A.D. 13) ἀπὸ περσέας ζωφυτο(ύσης) κλάδον ἕνα, *ib.* I. 121¹⁷ (iii/A.D.) τοὺς κλάδους ἐνίκον (l. ἐνεγκον) εἰς τὴν ὁδόν. In the sepulchral epitaph *Kaibel* 368⁷ a girl is described as "a branch of olive"—

Θεοδώρα, κλάδος ἐλέας, τάχῃ πῶς ἐμαράνηθης;

MGr κλαδί (κλαρί).

κλαίω.

P Oxy I. 1153^{ff} (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ("blessed one") ὡς ἐπὶ Διδυμάτου ἔκλαυσα. In P Oxy III. 525⁶ (ii/A.D.) a husband writes to his wife, who had left him, urging her return—γινώσκεις σε θέλω ἀφ' ὧς ἐκέηλθες (l. ἐξ-) ἀπ' ἐμοῦ πένθος ἡγούμην νυκτὸς κλέ(=αί)ων ἡμέρας δὲ πενθῶ (l. -θῶν), "I assure you that ever since you left me I have been in mourning, weeping by night and lamenting by day" (Edd.). For the form κλάω (cf. ἔκλαεν 3 Kings 18⁴⁶) see P Par 34⁷ (ii/B.C.) γυναῖκας κλαούσας, and for κλάγω see *ib.* 51¹⁵ (B.C. 160) (= *Selections*, p. 20) κλάγω ἔμπροσθεν αὐτῶν: see further Maysen *Gr.* p. 104 f., Moulton *Gr.* ii. p. 81. MGr κλαί(γ)ω.

κλάσμα.

This late Greek word occurs frequently in two temple inventories found at Delos—*Michel* 833 (B.C. 279) and *Syll* 588 (c. B.C. 180). Thus in the latter we read of 192 στεφάνων κισσίνων κλάσματα, 186 κλάσματα παντοδοπά, *al.* See also Vett. Val. p. 110^{31,34}. In *Didache* ix. 3 f. κλάσμα is used of the broken bread of the Agape and Eucharist.

Κλαῦδα.

See *s.v.* Καῦδα.

Κλαυδία.

Notwithstanding the inscriptional evidence that is sometimes appealed to, Lightfoot (*Apost. Fathers* I. i. p. 76 ff.) has shown conclusively that there is no valid ground for the romances which have woven themselves round the names of Claudia and (her supposed husband) Pudens in 2 Tim 4²¹. It may be of interest, however, to some to recall a Lat. inscr., which he cites, mentioning a married couple bearing the same combination of names, *CIL* VI. 15066: TI. CL. TI. LIB. PVDENS ET . CL . QVINTILLA FILIO DVLCISSIMO. See also Bernard *CGT ad l.*

κλαυθμός.

The reduction of *au* to *a*, which can be freely illustrated from the less educated papyri after i/B.C. (cf. Maysen *Gr.* p. 114 f.), is seen in the form κλαυθμός, read six times in the *Washington Manuscript* according to Sanders (p. 21 n.: see Moulton *Gr.* ii. p. 87). The MGr κλάματα (pl.) shows the same phonetic change from the classical form κλαύματα. MGr also κλάψα (cf. the MGr aor. ἔκλαψα).

κλάω.

P Lips I. 39¹² (A.D. 390) τύψας με [ἀν]ελεώς κλά[σα]ς καὶ χεῖράν μου ὡς καὶ τὰ ὑπόπια (cf. I Cor 9²⁷) ἔχω ἀφ' ὧν

τῶν ὠ[. . .]. See also the bitter epigram on a son, *Kaibel* 538^{8f}. (ii/A.D.)—

ματέρη πένθος ἔφυς, λύπα πατρί· [οἴ]α δὲ δένδρου
κλών [νῦν] ἐκλάσθης ἐ[κ]τομος εἰς Ἄιδαν.

The verbal κλαστός, "curly-haired," is common in personal descriptions, e.g. P Petr I. 19⁷ (B.C. 225) (cf. *ib.* 23 κλαστόθριξ), P Tebt I. 32²³ (B.C. 145), P Leid N^{ii.6} (B.C. 103) (= I. p. 69) (as against *auribus fractis* Reuvenius), and P Lond 1209² (B.C. 89) (= III. p. 20). See also the exx. of ὑπόκλαστος, "slightly curly-haired," cited by Maysen *Gr.* p. 482.

κλείς.

P Petr II. 39 (d)¹⁶ (accounts—iii/B.C.) κλειδοποιῶ τιμὴν κλειδῶν. For acc. sing. κλείδα, as in Lk 11⁵², cf. P Oxy I. 113³ (ii/A.D.) ἔπεμψά σοι διὰ Ὁρ[ι]ων[ο]ς τὴν κλείδα (cf. *ib.* 19 μὴ δόξης με ἡμέληκότα τῆς κλειδός), and for acc. plur. κλείδας, as in Mt 16¹⁹, cf. CP Herm I. 8^{ii.5} λαβόντες τὰς κλείδας τῶν θησ[α]υρῶν, BGU I. 253¹³ (iii/A.D.) κλείδας ἐπιστήσομαι. On the other hand, for κλείν, as in Rev 3⁷, 20¹, cf. P Oxy VIII. 1127²⁵ (A.D. 183) κλείν μίαν, and for κλείς, as in Rev 1⁶, cf. *ib.* IV. 729²³ (A.D. 137) ἄς ἂν παραλάβωσι θύρας καὶ κλείς, "any doors and keys they may have received," a common phrase in leases: cf. P Lond 216²⁹ (A.D. 94) (= II. p. 187) παραδόσθαι τὸν θ[η]σαυρὸν . . . σὺν ταῖς ἐφεστῶσαι[ς] θυραῖσι καὶ κ[ε]ί[ε]σι. See further Maysen *Gr.* p. 272, Reinhold, p. 51. We can supply no good parallel to the figurative use of κλείς in the NT, but the κλειδὸς πομπῆς ἢ ἀγωγῆς in honour of the goddess Hecate is perhaps worth recalling, when a priestess, known as the κλειδοφόρος, carried a golden key, the symbol of Hecate, in the solemn procession at Stratonicea: see *Syll* 420¹⁴ with the editor's note, and *BCH* xi. (1887) p. 36 f. A curious verbal correspondence to our phrase "having the power of the keys" may be seen in *OGIS* 229⁸⁶ (iii/B.C.) καὶ ἀρχοντα δὲ ἐν ἀν ἀποστέλλημι ὁ δῆμος κυριεύοντά τε τῶν κλειδῶν καὶ ἐσόμενον ἐπὶ τῆς φυλακῆς τῆς πόλεως, with reference to the protection of the city of Smyrna. With Lk 11⁵² cf. the new fragment of a lost gospel, P Oxy IV. 655^{41ff}. τὴν κλείδα τῆς [γνώσεως ἐ]κρύψ[ατε]· αὐτοὶ οὐκ εἰσήλ[θατε], καὶ τοῖς εἰσερχομένοις οὐκ ἀνέψατε . . . For the Ionic form κληῖς see *Michel* 594^{91a1} (Delos—B.C. 279), and for the dim. κλειδίον see BGU III 775^{5a1} (ii/A.D.). The adj. κλειδοποιός occurs in P Oxy XII. 1515²¹ (ii/A.D.). MGr κλειδί, "key."

κλείω.

P Lond 44¹⁶ (B.C. 161) (= I. p. 34) τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλεισαντος, P Par 51⁶ (B.C. 160) (= *Selections*, p. 19) ὡσπερ κεκλειμ[ένοι] μου ἦσαν οἱ ὀφθαλμοί μου, BGU IV. 1116¹⁵ (B.C. 13) τὴν οὐκ ἀν τεθρωμένην καὶ τεθρυιδωμένην καὶ κλεισμένην, P Flor II. 334⁸ (ii/A.D.) καὶ πάλι τῆι σφραγιδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυρούς, *Syll* 324³³ (i/B.C.) κλεισθῆναι [δὲ] τὰ ἐν τῆι πόλει ἔργαστήρια. For κλειστός see BGU II. 597²⁶ (A.D. 75) μὴ ἀφῆψαν τὴν θύραν, ἡνίκα κλιστῆ ἦν, and for κλειδώ (MGr κλειδῶν) see *Syll* 583¹⁹ (not before i/A.D.) ναὺς . . . τεθρυιδωμένης καὶ κλειδωμένης. An abstract verbal subst. κλεισμός, as in P Oxy XII. 1578⁷ (iii/A.D.), survives in

MGr κλεισμο (for form cf. Thumb *Handbook* § 104), "locking."

κλέμμα

of "the object stolen" is found in *Syll* 653⁷⁸ ff. (Mystery inscr. from Andania—B.C. 91), where an interesting distinction is made between the fate of the "free man" and the "slave"—*ἀν δέ τις . . . ἄλω εἶτε κεκλεβώς εἶτε ἄλλο τι ἀδίκημα πεποικώς, ἀγέσθω ἐπὶ τοὺς ἱερούς, καὶ ὁ μὲν ἐλεύθερος ἂν κατακριθεὶ ἀποτινέτω διπλοῦν, ὁ δὲ δοῦλος μαστιγούσθω καὶ ἀποτεισάτω διπλοῦν τὸ κλέμμα.* For κλειψμαῖος (Tob 2¹³) see P Lond 422³ (c. A.D. 350) (= II. p. 318) *πολήσας καμήλια κλειψμαε (λ-αία)*, "having sold stolen camels."

Κλεόπας.

On the possibility of identifying Κλεόπας (for Κλεόπατρος) and Κλωπᾶς, see Moulton *Gr.* ii. p. 88. The name Κλεοπᾶς occurs *ter* in Wilcken's *Ostraka*—1438, 1442, and 1448—(all ii/A.D.).

κλέος.

For the derived sense of "glory," "fame," which this word has in its only NT occurrence (1 Pet 2²⁰: cf. Job 28²²), see PSI IV. 341³ (B.C. 256-5) *ἀκούοντες γὰρ τὸ κλέος τῆς πόλεως*, P Oxy I. 33 *verso*¹² (late ii/A.D.) *κλέος σοὶ ἐστὶν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσας.*

κλέπτης.

PSI IV. 393¹⁸ (B.C. 242-1) *νυκτὸς παραγενόμενοι κλέπται* recalls 1 Thess 5². In P Lond 461⁷² ff. (iv/A.D.) (= I. p. 70) we have a charm—¹⁷² *κλέπτην πιάσαι*, "to catch a thief," in which there occurs an invocation to Hermes—¹⁸⁸ *κλεπτῶν εἰρήνην*. With Paul's list of vices in 1 Cor 6⁹ f. Deissmann (*LAE* p. 320 f.) compares the popular names of vices in Latin on the backs of *tesserae* or counters, which were used in an ancient game resembling draughts: thus corresponding to κλέπται we have *fur*, and to ἄρπαγες *arfax*. With the use of κλέπται for "false teachers" in Jn 10⁸ we may perhaps compare the mention of φῶρες in a census-paper containing a list of professions, P Petr III. 59 (a)^{ii.9} (Ptol.). These, as the editors point out, can hardly be "thieves" in the ordinary sense of the word: they were more likely "searchers for stolen property" on the principle "set a thief to catch a thief."

The Klefts of modern Greece have made the MGr form κλέφτης familiar to every one: to propitiate the brigands a capital letter is generally used.

κλέπτω.

P Ryl II. 134¹⁸ (A.D. 34) *ἐκλέπη μο(υ) ἐν τῇ κώμῃ ὅς* illustrates a late form of the aor. pass.: cf. *ib.* 137¹¹ (A.D. 34), 140¹¹ (A.D. 36). P Oxy III. 472¹⁴ ff. (c. A.D. 130) is worth recording, as showing three different parts of the verb—*εἰάν λέγωσιν δοῦλον Σμάραγδον ἀνεύρετον γε[γ]ονέναι αὐτὸν αἰτίαν ἔχοντα τοῦ τὴν πίστιν κεκλοφέναι, φη[σ]ίγ δ οὖν καὶ πίστιν γεγονέναι ἵνα κλεπῆ, οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δύνατον εἶναι*, "if they say that the slave Smaragdus has disappeared being himself accused of having stolen the mortgage—he only

asserts that a mortgage was made in order that it might be stolen; for it is impossible for that to have been stolen which neither ever existed at all, nor could exist" (Edd.). In BGU I. 322²⁷ (A.D. 216) (= *Chrest.* II. p. 140) we have a petition that certain petitioners should be brought to justice—*πρὸς τὸ . . . δυνθῆναι με ἀντὶ πλειόνων τῶν κλεπέντων τὰ[ς] σ]ταθείσ[as] μου πυροῦ ἀρτάβας ἑπτὰ ἀπολαβ[ε]ιν*. With the perf. act. κέκλεβα, as in *Syll* 653⁷⁵ (cited *s.v.* κλέμμα), cf. MGr κέβω, found alongside κέφω and κέφτω.

κλήμα.

In P Flor II. 148⁹ (A.D. 266-7) in connexion with the operations in a vineyard we have—*συλλέξατε δὲ κλήματα Θηβαϊκὰ καὶ λευκά*.

Κλήμης.

This Lat. name *Clemens* appears in the nom. (not in NT) as Κλήμης with a gen. Κλήμεντος (Phil 4⁸): cf. P Oxy II. 241¹ (c. A.D. 98) *Καικίλλης (λ-ιος) Κλήμης τῷ ἀγρανόμῳ (λ. ἀγορ-) χ(αί)ρειν* with reference to the registration of a mortgage, also *ib.* 340 (A.D. 98-9), and *Preisighe* 4613 *τὸ προσκύνημα Ἀντ[ω]νίου Κλήμεντος*.

κληρονομίω.

For this verb in the original sense of "inherit" we may cite BGU I. 19^{ii.1} (a petition—A.D. 135) *τὰ μαμῶα* (not in LS) *κληρονομῆν*, "to inherit her grandmother's belongings," P Ryl II. 117¹³ (A.D. 269) *τοὺς μηδὲν [τ]ῶν κατοικομένων κεκληρονομηκότας μὴ κατέχεσθαι τοῖς ἐκείνων ὀφέ[ι]λημασ-σιν ἢ καὶ ζητήμασιν σαφῶς τοῖς θεοῖς νόμοις διώρισται*, "it is clearly stated in the Imperial laws that those who have inherited nothing from deceased persons cannot be held responsible for their debts or the claims made against them" (Edd.), BGU IV. 1024^{viii.16} (end of iv/A.D.) *κληρονομήσι (λ-σει) δέκατον μέρος τῶν ὑπαρχόντων Διοδήμῳ*. In all these cases the verb is construed with the acc. of the thing as generally in later writers and in the NT (cf. Schmidt *Jos.* p. 374 f.). For the acc. of a person (cf. LXX Prov 13²²) see P Oxy VII. 1067⁸ (iii/A.D.) *μάθε οὖν ὅτι ἄλλοτριαν γυναῖκα (λ. ἄλλοτρία γυνή) ἐκληρονόμησεν αὐτόν*, "know then that another man's wife is made his heir," P Ryl I. 28^{22b} (iv/A.D.) *δοῦλος δὲ αὐ[τὸν] κληρονομήσει*, "a slave will be his heir," and for the absolute use, as in Gal 4³⁰, see *Syll* 386⁸ (A.D. 120) where certain persons are described as—*οὐσίας τῶν δεδαν(ε)ισ[μ]ῶν[ω]ν κ]ατέχοντας, οὐ φάσκοντας δὲ κληρονομῆν*. The special Biblical use of the word and its cognates, in which "heirship" passes over into the sense of "sanctioned and settled possession" (Hort *ad* 1 Pet 1⁴), is fully illustrated by Westcott *Heb.* p. 167 ff.: cf. also SII p. 203 f., Dalman *Words*, p. 125 ff.

κληρονομία.

A registration of property of the year A.D. 110-111, P Ryl II. 108⁹, runs—*ἀπογραφόμεθα ἐπὶ τοῦ παρόντος εἰς τὸ ἐνεσπὸς ἰδ' (έτος) Τραιανοῦ Καίσαρος τοῦ κυρίου ἀπὸ κληρον[ο]μίας τῆς μετηλλαχίης ἡμῶν μη(τρός) Εὐδαίμων-ἰδ(ος) . . . κατοικικὰς ἀρούρας δύο*, "we register now for the current 14th year of Trajanus Caesar the lord two arurae of catoec land forming part of the inheritance of

our deceased mother Eudaemonis" (Edd.): cf. P Oxy I. 76 (A.D. 179), where a certain Apia writes to the strategus with reference to property that would come to her from her father who was dangerously ill—^{21 ff.} οὐκ οὔσα δὲ προαιρέσως προέρχεται τῇ τούτου κληρονομίᾳ ἀναγκάως ἐντεῦθεν δηλωσοὶ ὅπως κελεύσῃ τὸ ἀκόλουθον γενέσθαι, πρὸς τὸ μετὰ τελευτὴν αὐτοῦ ἀνεύθυνόν με εἶναι, "as I have no intention of entering on his inheritance, I am obliged to send you notice, that you may give instructions about the next step to be taken, in order to free me from responsibility after his death" (Edd.), and P Tebt II. 319 (A.D. 248) which, after describing how the property jointly held by two men is to be divided, proceeds—^{28 ff.} μένοντος δὲ αὐτοῖς λόγου περὶ ὧν ἂν ἑτέρων εὐρίσκωσιν τῆς κληρονομίας ὑπαρχόντων, "and further settlement shall be made by them about whatever other property they find to appertain to the estate" (Edd.). See also from the inscr. Michel 546¹⁹ (i/B.C.) περιποίησεν τῷι δῆμῳι κατὰ ἀπόφασιν τὴν κληρονομίαν.

κληρονόμος.

For κληρονόμος in its ordinary sense of "heir," which is found in the NT in such passages as Mt 21³⁸, Gal 4¹, we may cite P Oxy I. 105³ (A.D. 117-137) ἐὰν δὲ ἐπὶ ταύτῃ τελευτήσω τῇ διαθήκῃ, κληρονόμον ἀπολείπω τὴν θυγατέρα (corrected to -έρα) μου Ἀμμωνοῦν . . . "if I die with this will unchanged, I leave my daughter Ammonous heir . . .," P Meyer 6²² (A.D. 125) μετηλλαχότος δὲ τοῦ Φιλίππου ἐπὶ κληρονόμῳ υἱῷ Ἀφροδισίῳ, "Philip has died and his son Aphrodisias is heir," and *ib.* 8⁵ (A.D. 151) ἡ ἀμφοτέρων μήτηρ Διδυμάριον ἐτελεύτησεν . . . ἐπὶ κληρονόμοις ἡμῖν. The word as involving the responsibilities of heirship is illustrated from the Macedonian inscr. by Ferguson *Legal Terms*, p. 56 ff., e.g. No. 180—

Εἰ δὲ ὁ κληρονόμος ὁ ἐμὸς
 παραπέμψῃ τι, δώσει
 τῷ ταμιεῖω δηνάρια ψν.

"But if my heir neglect anything he shall pay to the treasurer a fine of 750 denarii." Attention is also drawn to the "conditions" attaching to heirship as an element common to the inscr. and to the NT. "In the latter every man might become an heir by complying with the conditions of the promise given to Abraham. In the inscriptions the one thing most often emphasized is the obligation of the κληρονόμος to fulfil certain conditions devolving upon him as heir. When Paul insists that only those who fulfil the conditions of heirship are truly heirs, he is making use of a well-known principle" (p. 58).

κλήρωσις

in its primary sense of "a lot" (cf. Mt 27³⁵, Ac 1²⁶) is found in P Fay 125³ (ii/A.D.) καλῶς [ποιή]σεις, ἀδελφε, μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ, "you will do well, brother, not to neglect the ballot for the strategus" (Edd.—see their note *ad l.*): see also P Lond 1220 (A.D. 202-7) (= III. p. 114 f.), a document endorsed κλήρος πράκτωρ (oros), which contains the names of two persons suitable for the post of πράκτωρ ἀργυρικών, to be submitted to the Prefect in order that one of them may be selected by lot—^{11 ff.} πεμφθησομένου εἰς κλήρον τῷ λαμπρωτάτῳ ἡγεμόνι, and P Oxy III. 533²¹ (ii/iii A.D.) ἐπισκέψασθε . . . ἐπιστολήν) . . .

γραφείσαν περὶ τοῦ ὀνόματα πεμφθῆναι ἀντ' ἐμοῦ εἰς κλήρον τῆς πρακτορείας, "look out a letter written about the substitution of other names for mine in drawing lots for the post of collector" (Edd.). From this the transition is easy to an "office" or "post" assigned by lot (cf. Ac 1¹⁷), as when an incoming official, who has been elected to the office of local registrar, certifies that he has received a copy of a census-return in the words—Αὐρήλιος Ὀριγῆνης ἐν κλήρῳ ἔσχον ἕσπον. Cf. Wilcken *Ostr.* i. p. 603 f. The word is very common with reference to the "allotments" or "parcels of land" assigned to the κάτοικοι (see s.v.), which were usually called after the names of their first occupiers, as in P Oxy I. 45¹⁰ (A.D. 95) ἐκ τοῦ Μενοίτου κλήρου κατοικικῆς γῆς σειτοφόρου σπορίμου ἐξ ὀρθογωνίου, "a square piece of allotment corn land ready for sowing, forming part of the lot of Menoetius," *ib.* 46¹⁹ (A.D. 100) ἐκ τοῦ Ἀνδρονέου κλήρου. In P Tebt II. 376²⁷ (A.D. 162) the word is used with reference to βασιλικὴ γῆ. One or two miscellaneous exx. may be added—P Lille I. 14⁵ (B.C. 243-2) ἀνάλαβε ("confiscate") δ' [οὔν] αὐτοῦ τὸν κλήρον εἰς τὸ βασιλικόν, P Magd I⁷ (B.C. 221) a complaint against a man who, having a right only to half an allotment, ὄλον τὸν κλήρον κατέσπειρεν, and P Petr III. 26⁶ (Ptol.), where provision is made that if an ox, or any other animal, ἐμβῆν . . . εἰς ἀλλότριον κλήρον, "trespass on another man's allotment," the owner shall be responsible for any damage done. In P Par 63¹⁰⁵ (B.C. 164) (= P Petr III. p. 26) reference is made to the μάχιμοι or native troops who are unable to work even their own farms—οὐδὲ τοὺς ἰδίους (i. ἰδίους) κλήρους αὐτοῦργεῖν δυναμένους—and consequently in the winter time borrow money on their rents—κατὰ τὸν χειμῶνα δανε[ίζο]μένου εἰς τοῖς ἐκφοροῖς, in P Ry I. 243¹⁰ (ii/A.D.) two women write to their steward—ὅσα ποτὲ οὖν ἐὰν ἀναλώσης (i. ἀναλώσης) ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμεῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and in P Meyer 3²⁰ (A.D. 148) an official order is witnessed in the words—Ἀρρε[ί]οις . . . ἐν κλήρῳ ὑπηρέτ(ης) μεταξέδοκ(α). The difficult κλήρων of I Pet 5³ is probably best understood of the "portions" or "congregations" ("parishes," Tind. Cranmer) of God's people assigned or allotted to the presbyters (cf. Deut 9²⁹), while an ex. of the later ecclesiastical use of the term may be found in a Macedonian inscr., not earlier than ii/A.D.—

ὀρκίζω οὖν
 τὴν εὐλογημένην τῆς Ἀμφιπολιτῶν
 ἀγίας ἐκκλησίας ἐπισκοπὴν
 καὶ τὸν ταύτης θεοφιλεῖ κλήρον,

where Ferguson (*Legal Terms*, p. 60) thinks that κλήρον is best understood of "the clergy," considered collectively, Κλήρος is apparently = "will" (see the editor's note) in the late P Lond V. 1733³⁵ (A.D. 594). In BGU IV. 1209⁵ (B.C. 23) a man who has died is described as ὁ εὐκλήρος, "the fortunate one."

κλήρωσω

is common in the pass. = "am assigned" or "chosen," e.g. P Iand 27⁴ (A.D. 100-1) ἐκληρ[ώ]θημεν εἰς [γέ]ωργίαν, BGU II. 625⁵ (ii/iii A.D.) γείωσκα, ἀδελφε, ἐκληρώθη εἰς τὰ βουκόλια: cf. Eph 1¹¹ ἐν ᾧ καὶ ἐκληρώθημεν, "in whom

also we were made a heritage" (RV). The AV rendering "in whom also we have obtained an inheritance" seems at first sight to gain support from such passages as P Tebt II. 391¹⁰ (agreement concerning tax-collecting—A.D. 99) τὸν μὲν Ἀθηνόδ(ωρον) καὶ Ἡρακλῆν κεκληρώσθαι τοὺς ἐν τῇ κώμῃ καταγυνομένους καὶ ἐπικαθημένους ἄνδρες, "that Athenodorus and Heracles have been allotted the inhabitants of and settlers in the village" (Edd.) and BGU II. 405⁸ (A.D. 348) ἐπιδὴ λθον σιτοκόπτῃν καὶ σιταλετικὴν μηχανήν, πατρῶα ἡμῶν ὄντα, ἐκλήρωθην κτλ., but, as Armitage Robinson (*ad* Eph *l.c.*) points out, this meaning "am assigned a thing" seems to be justified only when the acc. of the object assigned is expressed.

κλήσις.

A section of the long legal P Hal I. 1 (mid. iii/B.C.) is headed—²²² Εἰς μαρτυρίαν κλήσις, "a call to witness": then follows a description of the process. The word is used in the same restricted sense in Epict. i. 29. 49 ταῦτα μέλλεις μαρτυρεῖν καὶ κατασιχνύνει τὴν κλήσιν ἣν κέκληκεν [ὁ θεός]; cf. *ib. l.c.* 46 ὡς μαρτύς ὑπὸ τοῦ θεοῦ κέκλημένος, and see further Bonhöffer *Epict.* pp. 37 ff., 207 f. The meaning is raised to a higher power in such passages as Eph 4¹, where, as always in the NT, κλήσις is the divine call to salvation. In the sepulchral epitaph of a young child, *Kaibel* 571⁴ (i/ii A.D.), the word is used = "name" —

Φιλησίη τὴν κλήσιν, Αἰσονίς γένος.

And in the magical P Leid V ^{ix.30} (iii/iv A.D.) (= II. p. 33) τελοῦντος δέ σου, καθ' ἐκάστην κλήσιν ἐπισπενδε τὰ προκείμενα, the editor (p. 68) understands by καθ' ἐκ. κλ. "ad singulas invocationes, i.e. quotiescumque haec invocatio pronuntiabitur."

κλήτος

is found in P Amh II. 79⁵ (c. A.D. 186), but unfortunately in a much mutilated context. The way is prepared for the NT usage (see Lightfoot on Col 3¹²) by the mention of the "guests" (οἱ κλητοί) of Adonijah in 1 Kings 1^{41,42}. Slaten (*Qualitative Nouns*, p. 57) throws out the conjecture that κλητός was a cult term adopted by the Christians from the terminology of the Greek mysteries, but he offers no evidence. As bringing out that οἱ κλητοί, as distinguished from οἱ κεκλημένοι, denotes that the call has been obeyed, we may cite Cl. Alex. *Strom.* I. 89. 3 (p. 57, ed. Stählin) πάντων τολνν ἀνθρώπων κεκλημένων οἱ ὑπακούσαι βουλευθέντες 'κλητοί' ὀνομάσθησαν.

κλιβανος.

This Ionic form, which is found in Mt 6³⁰, Lk 12²⁸ (and always in the LXX) for the Attic κριβανος, is supported by P Petr III. 140 (a)³ (Ptol.) ξύλα κλιβάνωι, of a furnace fed with logs of wood, the word κλιβάνωι being inserted above the line, P Grenf I. 21¹⁴ (B.C. 126) εἰς κλιβάνου τόπον, and BGU IV. 1117¹⁰ (B.C. 13) κτήσεως σὺν τοῖς ἐν αὐτῷ κλιβάν[οις] δυσ[ί]ν τε καὶ κλιβανικοῖς σκεύεσσιν. This last document also shows ^{8,24} κλιβάνων, and an adj. κλιβανικός. See also Crönert *Mem. Herc.* p. 77 n⁴. The word is probably of Semitic origin (Lewy *Fremdwörter*, p. 105 f.).

κλίμα.

For κλίμα, "region," as in Rom 15²³ *al.*, cf. *OGIS* 519¹⁸ (c. A.D. 245) οἱ πεμφθέντες εἰς τὸ Ἀππιανῶν κλίμα, and the magic P Lond 121⁴⁸¹ (iii/A.D.) (= I. p. 99) ἐξορκίζω σε κατὰ τῶν τεσσάρων κλιμάτων τοῦ κόσμου. Cf. Ramsay *Galatians*, p. 278 ff. For κλίμα, "slope," cf. Aristaeus 59 τὸ . . . ἐκτὸς κλίμα, "the side which sloped outwards (of a table)" See also *Archiv* i. p. 422, and cf. *Kaibel* 579² (ii/A.D.) ἐπταετε[ι] κλίματι, where the reference is to death occasioned by a "fall" at seven years of age.

κλινάριον.

With this rare word (Ac 5¹⁵) we may compare the adj. κλινήρης, "hed-ridden," in P Oxy VI. 896³⁸ (A.D. 316) ὀρώμε[ν αὐτὸ]ν το[ῦ]τον κλι[νῆ]ρη[ν] ὄντα πυραιτίους . . . συνεχ[όμενον], "we saw the man himself lying on a bed seized with a slight fever" (Edd.). The same phrase occurs in the corresponding passage of *ib.* 983: cf. BGU I. 45¹⁴ (A.D. 203) πληγαῖς πλείεσταις αὐτὸν ἤκιζον καὶ ἐκ τούτου κλινῆρη γεγονέαι.

κλίνη.

An interesting parallel to 1 Cor 8¹⁰, 10²¹, is afforded by P Oxy I. 110² (ii/A.D.) ἐρωτᾷ σε Χαιρήμων δειπνήσαι εἰς κλινῆν τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπίω αὔριον, ἥτις ἐστὶν ἱε, ἀπὸ ὥρας θ, where the nature of the invitation points to a ceremonial rather than to a private feast: cf. *ib.* XII. 1484 (ii/iii A.D.), and see Wilcken *Archiv* iv. p. 211, Otto *Priester* ii. p. 16. See also the temple-account P Oxy VIII. 1144⁶ (i/ii A.D.) δαπάνης ἱερᾶς κλει[νης] ἔως ἑξ (δραχμαί) ἰδ, where the editors note that ἱερ. κλ. = *lectisternii*. In *ib.* III. 523 (ii/A.D.) (= *Selections*, p. 97) the meal takes place not in a temple, but in the house of Claudius Serapion—ἐν τοῖς (cf. Lk 2¹⁰) Κλαυδ(ίου) Σαραπί(ωνος), where the difficulty of avoiding the εἰδωλόθουτον must have been specially great if the Christian was not to shun all social intercourse with heathen neighbours. In *Syll* 877²¹ (c. B.C. 420) the word occurs (*ex suppl.*) meaning "bier," as in Thucydides and Plato. Had we later authority, it would be tempting to apply this in Rev 2²². [Charles (*Studies in the Apocalypse*, p. 98 ff.) understands κλίνη here = "bed of illness or suffering" in accordance with Heb. idiom: cf. Judith 8³.]

In a will of B.C. 123 preserved in the Gizeh-Museum (Inv. Nr. 10388), and published by GH in *Archiv* i. p. 63 ff., the testator leaves practically the whole of his property to his wife, while his two sons receive nothing but a bed apiece (or perhaps a mattress and bed jointly)—⁵ πλὴν στρώματος ἐνός καὶ κλείνης τορνευτής ἄ. The inequality of the disposition leads the editors to remark that "the bequest of a bed may well have been the Egyptian method of cutting off with a shilling."

κλινίδιον.

Like κλινάριον (Ac 5¹⁵) κλινίδιον (Lk 5^{19,24}) is peculiar to Luke in the NT, and Hobart, in support of his thesis of common authorship based on the medical language of the Gospel and Acts, has collected instances of its use to denote "a litter for carrying the sick" (p. 116); but see further *Cadbury Diction*, p. 56 n³².

κλίνω.

To illustrate the varied uses of this verb, we may cite P Hib I. 38⁸ (B.C. 252-1) *συνεβη κλείναι τὸν δεξιὸν τοῖχον τοῦ πλοίου καὶ καταδύναι τὸ πλοῖον διὰ [τ]οῦτο*, "it came about that the right side of the ship listed and the ship thereby sank" (Edd.), P Fay 20¹⁴ (Imperial edict—iii/iv A.D.) *ἀεὶ [ἐ]πέι Καίσαρ εἰμι καὶ περιεκέκμηκα τὸ κλίνον ἀναλήμψεσθαι*, "ever since I became Caesar, I have earnestly striven to restore vigour to what was in decline" (Edd.), BGU IV. 1024^{iv}.¹² (end of iv/A.D.) *ποίας δὲ ἔσχαν ἐνθυμήσεις τὸν ἦδη κληθέντα (ἴ. κλιθέντα, sc. νεκρόν) καὶ τῆς ἔσχάτης ἐλπίδας (ἴ.-ος) ἀποστρέψῃσαι*; and *ib.* III. 954⁵ (Christian amulet—vi/A.D.) (= *Selections*, p. 133) *εὐχαριστῶ ἐγὼ Σιλβανὸς υἱὸς Σαραπίωνος καὶ κλίνω τὴν κεφαλὴν [μο]ν κα-τ-ἐνώπιόν σου κτλ.*, "I Silvanus, the son of Sarapion, pray and bow my head before Thee" etc. See also the love-spell *Preisigke* 4947⁴ (iii/A.D.) *ἀγριανθήτω ἡ ψυχὴ αὐτῆς, εἰς τὸ παραλλαγῆναι τὴν ψυχὴν αὐτῆς καὶ κλιθῆναι εἰς τὴν ἐμὴν ψυχὴν, ἵνα με φιλή.*

κλισία.

Syll 737⁷⁴ (c. A.D. 175) *ἐπ' ἄλλοτριαν κλισίαν ἐρχόμενος*. The same meaning of "couch" with reference to a banquet occurs *bis* in Aristeas 183. See also *Kaibel* 8107^f.

Βάκχου γὰρ κλισίαις με συνέστιον ἐστεφάνωσεν,
εἰς ἐμὲ τὸν κυλικῶν ὄνκον ἐφέλομένην.

"*Bacchi sedibus me vicinam posuit coque effecit, ut iam potatores gravia pocula mihi offerant et propinent*" (Ed.). For the plur. = "companies," as in Lk 9¹⁴, cf. 3 Macc 6²¹.

κλοπή.

BGU I. 242²³ (time of Commodus) *ἐξ οὗ φαίνεται ἡ κλοπή, ἴβ. 321¹²* (A.D. 216) *ἡ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερφόν ὄντος ἐκ τοῦ ποδώματος διατηρήματος τὴν κακουργίαν γεγονέναι*. Cf. *Syll* 584⁵ (Smyrna—i/B.C.?) *ἐ]χθὺς ἱεροῦς μὴ ἀδικεῖ(ν) μηδὲ σκευὸς τῶν τῆς θεοῦ (sc. Atargatis) λυμαίνεσθαι, μηδὲ [ἐ]κφέρειν ἐκ τοῦ ἱεροῦ ἐπ[ι] κλοπῆ*. The adj. *κλόπιμος* is found in P Hib I. 597 (c. B.C. 245) (= *Chrest.* I. p. 362) *τὸ κλέ(= ὄ)πιμον ἔλαιον*, "the contraband oil": cf. P Rev L^v.²⁰ (B.C. 259-8) (= *Chrest.* I. p. 358).

κλύδων.

Hort (on Jas 1⁶) has pointed out that the proper sense of *κλύδων* is always "rough water" rather than "wave": cf. Lk 8²⁴, 1 Macc 6¹¹, and to the passages from profane sources cited by Armitage Robinson on Eph 4¹⁴ add M. Anton. xii. 14. The plur. = "waves" is found in Vett. Val. p. 344¹⁵ with reference to a ship exposed *τοῖς . . . μυρίοις κλύδωσιν*.

κλύδωνίζομαι.

Vett. Val. p. 354²⁶ *τὸν κυβερνήτην κλύδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα*. The verb *κλύω*, "syringe," occurs in the medical prescriptions P Oxy II. 234ⁱⁱ.^{39, 48} (ii/iii A.D.): cf. the subst. *ἴβ. 301* *κλυσμοὶ ὠτὸς [πρὸς] πόνους*, "clysters for the ear against earache" (Edd.).

Κλωπᾶς.

See Deissmann *BS*, p. 315, and cf. *s.v.* Κλέπας.

κνήθω.

The use of this rare Hellenistic verb in 2 Tim 4³ is well illustrated by Clem. Al. *Strom.* I. iii. 22. 5 (p. 15, ed. Stählin) *κνήθοντες καὶ γαργαλλίζοντες οὐκ ἀνδρικῶς, ἐμὸν δοκεῖν, τὰς ἀκοὰς τῶν κνήσασθαι γλιχομένων*, "scratching and tickling, in what I consider an unmanly way, the ears of those who wish to be tickled," with reference to the "jargon" of the Sophists. For a new literary reference see Herodas iv. 51 *ἔσσειτ' ἡμέρη κείνη, | ἐν ἣ τὸ βρέγμα τοῦτο τῶσυνρές κνήση*, "the day will come when you will scratch your dirty poll": cf. for the Attic *κνάω ἴβ. viii. 8* *τὸν]βρυξε καὶ κνώ*, "grumble and scratch your head."

κοδράντης,

a Hellenized form of *quadrans* (Mt 5²⁶), for which Luke (12⁵⁹) with his characteristic avoidance of Aramaic and Latin words (see Thumb *Hellen.* p. 184) substitutes *λεπτόν*, which was $\frac{1}{2}$ *quadrans* (cf. Mk 12⁴²).

κοιλία.

For *κοιλία* (MGr *κοιλιά*) "belly," "abdomen," it is sufficient to cite P Magd 33⁴ (B.C. 221) *κατέκαυσεν τὴν τε κοιλίαν καὶ τὸν ἀριστέρον μηρόν*, P Leid Uⁱⁱ.¹⁶ (ii/B.C.) (= I. p. 124) *πεσόντα ἐπὶ κοιλίαν*, P Par 18 *bis*¹³ (Rom.) *ἐπιγεγραμμένον ἐπὶ τῆς κοιλίας τὸ ὄνομα αὐτῆς*—of a dead body, P Ryl II. 63⁸ (astrological—iii/A.D.) *Λέοντος κοιλία*, and from the inscr. *Syll* 803³⁸ (iii/B.C.) *ἀνὴρ ἐ]ντὸς τὰς κοιλίας ἔλκος ἔχων*. For the usage in Phil 3¹⁹ it is customary to quote Eupolis *Κόλακ.* Fr. 172 (Kock I.) *κοιλοδαίμων*, "a devotee of the belly," and for the deeper, inner sense, which the word has in Jn 7³⁸, see the passages from the LXX cited in Grimm-Thayer. An interesting ex. of *κοίλωμα* = "hollow," as in the LXX, occurs in P Petr II. 13 (18a)² (B.C. 258-3) where preparations are made—*ἕξα ἀναχωσθῆι καὶ ὀμαλισθῆι τὰ κοιλώμα[τα] πρὸ [τοῦ] τὸν βασιλέα παραγενέσθαι*, "that the excavation may be filled up and levelled before the king arrives" (Ed.): cf. Lk 3⁶.

κοιμάομαι.

Κοιμάομαι, "sleep," is common, e.g. P Ryl II. 127³ (A.D. 29) *κοιμωμένου μου ἐπὶ τῆς θύρας*, "as I was sleeping at the door," P Oxy VI. 933²⁵ (late ii/A.D.) *ἐποίησα δὲ καὶ τὸν νυκτοστράτηγον φύ]λακα κοιμάσθαι πρὸς τῆ οἰκία*, "I made the night-strategus sleep on guard at the house" (Edd.). In P Giss I. 19² (ii/A.D.) a wife writes to an absent husband that she had gone to bed without food—*ἀ]γ]ευστος ἐκοιμῶμην*—so great was her anxiety regarding him. We may also cite the curious ostrakon-letter, *Ostr* 1157 (Thebes—ii/iii A.D.), in which certain taxgatherers give permission to an *hetæra*—*τῆ ὑπογεγραμμέν(η) ἡμέρα μεθ' οὐ ἐάν θέλῃς ἐνθάδε κοιμάσθαι* (cf. *Archiv* vi. p. 220 n. 1). A purely middle use of *κοιμηθῆναι* is found in P Goodsp Cairo 3¹⁰ (iii/B.C.) *ἡνίκα ἡμελλον κοιμηθῆναι ἔγραψα ἐπιστόλια β*: on the other hand P Fay 110¹³ (A.D. 94) *ἔ]να τὰ πρόβατα ἐκεῖ κοιμηθῆι* ("may be folded") is a clear instance of the passive, as possibly in 1 Th 4¹⁴, 1 Cor 15¹⁸. In *Mé. Nicole* p. 181 Goodspeed gives a wooden tablet "probably for school use," in which this distich is repeated several times—

ᾗ μὴ δέδωκεν ἡ τύχη κοιμωμένῳ
μάτην δραμεῖται κἂν ὑπὲρ Λάδαν δράμη.

The thought is parallel with that of Ps 127³, when read as in RV marg., "so he giveth unto his beloved *in sleep*." See also *OGIS* 383⁴³ (mid. i/B.C.) ἱεροθεσίου τοῦδε . . . ἐν ᾧ . . . σῶμα μορφῆς ἐμῆς . . . εἰς τὸν ἀπειρον αἰῶνα κοιμηθήσεται, and such Christian inscrs. as *IGSI* 549¹ σὺν θεῷ . . . ἐκοιμήθη] ἡ δουλὴ τοῦ [θεοῦ] Σαβεΐνα, *ib.* 68¹ ἐκοιμήθη ἡ θεοκοιμητος Αἰγεία, and the striking inscr. of v/vi A.D. found on the Mount of Olives (*Revue archéologique* iv. 3 (1904), p. 141—cited by Radermacher *Gr.* p. 88)—

ἐνθάδε κείται ἡ δούλη καὶ νύμφη τοῦ Χριστοῦ
Σοφία ἡ διάκονος ἡ δευτέρα Φοίβη, κοιμηθεῖσα
ἐν εἰρήνῃ τῇ καὶ τοῦ Μαρτίου μηνός κτλ.

In contrast to this, for the general hopelessness of the pagan world in the presence of death, see such an inscr. as *IGSI* 929¹⁹ κοιμάται τὸν αἰῶνιον ὕπνον, *ib.* 1879¹¹ εὐψυχῶ . . . ὅστις οὐκ ἤμην καὶ ἐγενόμην, οὐκ εἶμι καὶ οὐ λυπούμαι, and the other citations in *Thess.* p. 56. The active is found in the illiterate BGU III. 775⁸ (ii/A.D.) πρὸς δύο ἡμέρας ἐκύ- (= οἴ)μησα ἐκεῖ: cf. Gen 24¹¹, and for the form κοιμῶ, "cause to rest," which is read here in *N*, and which survives in MGr, cf. a fragment of an Anthology, P Tebt I. 113^f (c. B.C. 100)—

ἔρωτος ψυχῇ καὶ λαμπάδιον ὑπ' ἀνέμου
ποτὲ μὲν ἀνήφθη ποτὲ δὲ πάλι κοιμίζεται.

"A lover's spirit, as a torch fanned by the wind, is now ablaze, and now again dies away" (Edd.).

κοίμησις.

This NT ἄπ. εἶρ. (Jn 11¹³) is used of "rest in death" in Wünsch *AF* 4⁸⁰ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κοίμησιν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δ[ε]σμῶν τοῦ βίου. See also the inscr. to a Roman Jew, cited by Schlifer *Geschichte* ii. p. 441, ἐν εἰρήνῃ ἡ κοίμησις σου, and *Pelagia-Legenden* p. 15¹⁶ τὴν κοίμησιν τοῦ ἀγίου Πελαγίου. For κοιμητήριον, "sleeping-place," we may cite the early *Syll* 589⁴³ (1st half iv/B.C.) ἐν δὲ τοῖς κοιμητηρίοις καθεύδειν χωρὶς μὲν τοὺς ἄνδρας. . . . The word in the sense of "grave" is often thought to be exclusively Christian, but Roberts-Gardner (p. 513) quote two Attic inscrs. where the accompanying figures of a seven-branched candelabrum seem to indicate Jewish origin. The first of these, *CIG* IV. 9313 (= *IG* III. 2, 3545) runs—Κοιμητήριον Εὐτυχίας τῆς μητρὸς Ἀθηνέου κὲ Θεοκρίστου. The Christian formula of dedicating τὸ κοιμητήριον ἕως ἀναστάσεως is seen at Thessalonica in *ib.* 9439, which Ramsay (*C. and B.* ii. p. 495) dates about mid. iv/A.D.

κοινός.

We may begin by citing a few miscellaneous exx. showing the varied uses of this adj.—P Petr. I. 21¹⁷ (B.C. 237) αὐτῇ κοινή, P Eleph 1⁵ (B.C. 311–0) (= *Selections*, p. 2) κοινή βουλή, "in consultation together," BGU IV. 1137¹² (B.C. 6) ἔδοξε κοινή γνώμη κτλ., P Oxy II. 282¹⁰ (A.D. 30–35) τῆς κοινῆς συμβιώσεως, of husband and wife, P Lond 932⁴ (A.D. 211) (= III. p. 148) ὁ κοινὸς αὐτῶν πατὴρ Ἑρμαῖος, P Tebt II. 319⁹⁴ (A.D. 248) κοινὰς τὰς ὑπάρχουσας (ἀρούρας), and BGU IV. 1080⁴ (iii/A.D. ?) κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς. Similarly from the inscr.—*Syll* 213³³

(iii/B.C.) διετέλεσεν ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας, *ib.* 226¹² (iii/B.C.) τῶν δὲ κοινῶν ἐξηπορημένων, "the resources being exhausted," and *ib.* 347⁸ (B.C. 48) an Ephesian decree in honour of Julius Caesar—τὸν ἀπὸ Ἄρεως καὶ Ἀφροδι[της] θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρωπίνου βίου σωτήρα. In *Brit. Mus. Inscr.* III. 413⁴ (Priene) κοινή ἐπο[ι]ήσαν[το] τὴν ἀρχήν, κ. = "impartial." Τὰ κοινὰ is frequently used in the sense of "the customary formula" in such phrases as μετὰ τὰ κοινὰ (P Leid M¹²—B.C. 135) (= I. p. 59) and τὰ δ' ἄλλα τῶν κοινῶν (P Oxy II. 236 (b)³—B.C. 64: see note). This last is a common periphrasis to avoid the trouble of writing the long lists of priesthoods at Alexandria which generally occur in protocols of ii/B.C. (see the editors' note *ad l.*, and for a further list of exx. the note on P Giss I. 36⁹). For τὰ πάντα κοινὰ = "the world," "the universe," cf. P Leid B¹¹ (B.C. 164) (= I. p. 10). The technical τὸ κοινόν, "society," "guild," may be illustrated by the references to τὸ κοινὸν τῶν τεκτόνων in P Oxy I. 53² and τὸ κοινὸν τῶν σιδηροχαλκίων ("ironworkers") in *ib.* 84¹³, both of A.D. 316: cf. *ib.* 54¹² (A.D. 201) γνώμη τοῦ κοινου τῶν ἀρχόντων, "in accordance with the decision of the council of magistrates," and P Thead 17² (A.D. 332) παρὰ τοῦ κοινου τῶν ἀπὸ κόμης Φιλαδελφίας. See also Jouguet *Vie municipale*, p. 309f., San Nicolò *Aeg. Vereinswesen*, i. p. 204ff. In P Lond 1178⁸⁷ (A.D. 194) (= III. p. 218) κοινὰ τῆς Ἀσίας are the great games of Asia. Κοινός, "profane," as in Ac 10¹⁴ *al.*, appears to be a specifically Jewish usage, but as leading up to this meaning Lietzmann (*ad Rom* 14¹⁴ in *HZNT*) cites Plutarch *Eroticus* 4 p. 751^b καλὸν γὰρ ἡ φίλα καὶ ἄστειον, ἡ δὲ ἡδονὴ κοινὸν καὶ ἀνελεύθερον. For the adv. κοινῶς see P Kyl II. 108¹⁴ (A.D. 110–111) κοινῶς ἐξ ἴσου, "jointly in equal shares," and for κοινή see P Magd 29² (B.C. 218) *al.* Marcus Antoninus (i. 16) coins the expressive compound κοινοσημοσύνη to denote "public spirit."

κοινῶ.

The classical use of this verb may be illustrated by Aristes 290 ἦθος χρηστὸν καὶ παιδείας κεκοινωνηκὸς δυνατὸν ἄρχειν ἐστὶ, "a good disposition which has had the advantage of culture is fitted to bear rule" (Thackeray).

κοινωνῶ.

Ellicott's contention (*ad* 1 Cor 10¹⁷) that the difference sometimes drawn between κοινωνῶ (partake with others in one undivided thing) and μετέχω (share with those who also have their shares) in 1 Cor 10^{16ff.} "cannot be substantiated" is borne out by the evidence of the inscrs. where the words are practically synonymous: cf. *Magd* 33²³ (iii/B.C.) τοὺς κοινωνήσοντας τῆς θυσίας with *ib.* 44^{17ff.} (end iii/B.C.) μετέχειν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, καὶ ἀποστέλλειν θιαροῦς, . . . τοὺς κοινωνησοῦντας τὰς τε θυσίας καὶ τῶν λοιπῶν τιμῶν παρ' αὐτοῖς (cf. Thieme, p. 29f.). See also the proclamation by a Prefect, P Oxy XII. 1408^{25f.} (A.D. 210–14), where reference is made to the different methods of sheltering robbers—οἱ μὲν γὰρ κοινωνοῦντες τῶν ἀδικημάτων ὑποδέχονται, οἱ δὲ οὐ μετέχοντες μὲν κα[. . . , "some do so because they are partners in their misdeeds, others without sharing in these yet . . ." (Edd.). This

last ex. bears out Ellicott's further remark that of the two verbs κοινωνιῶ "implies more distinctly the idea of a community with others": cf. Brooke *ad* I Jn 1³: "κοινωνεῖν is always used of active participation, where the result depends on the co-operation of the receiver as well as on the action of the giver." The editors of the Commagenian Inscriptions (in Humann and Puchstein's *Reisen in Kleinasien und Nordsyrien*, Textband p. 371) note the resemblance to a religious inscr. of King Antiochus I. (mid. i/b.c.) πᾶσιν ὄσοι φύσεως κοινωνοῦντες ἀνθρωπ[ι]νης and 2 Pet 1⁴ ἴνα . . . γένησθε θείας κοινωνοὶ φύσεως: see Deissmann *BS*, p. 368 n². Cf. also the phrase τ[ο]ι τῶν ἱερῶν κοινωνοῦντες with reference to the hereditary priesthood of Heracles in Cos (*Syll* 734^{7a1}): Dittenberger's Index (*Syll* III. p. 347) gives several exx. of the verb with temples, rites, or mysteries as the object. For the constr. with dat. of person, as in Phil 4¹⁶, cf. BGU III. 969¹⁻¹³ (A.D. 142?) ἀπ[η]λλάγησαν μὲν οὖν οἱ ἀντίδικοι τῆς κτηροτροφία[ς] ἧς ἐκοινωνοῦν τῷ τελευτηκότῃ, P Flor I. 36⁸ (iv/A.D.) ἐτέρα γυναικὶ κοινωνήσαν[το]ς, and the touching inscr. which a doctor puts up to his wife (who had herself studied medicine), *Cagnat* IV. 507⁸¹ ὦ[ς] ζῶ[ς] μου[α]χῆ[ς] σοι ἐκοινωνήσα, "as with you alone I shared my life."

κοινωνία.

It is worth noting that the subst. like the verb (*s.v.* κοινωνιῶ *ad fin.*) is used specially of the closest of all human relationships, e.g. BGU IV. 1051⁹ (marriage contract of time of Augustus) συνηνω[σ]οῦσι Δύ[ο] καινα καὶ Ἰέραξ συνελλυθέναι ἀλλ[ή]λοις πρὸς βίον κοινωνίαν, the coeval 1052⁷, and P Oxy XII. 1473³³ (A.D. 201) συνήλθ[ο]ν τῷ . . . Ὑρέωνι πρὸς γάμον κοινωνία (L-*lan*). We have the phrase κατὰ κοινωνίαν with gen., "belonging in common to," in P Flor I. 41⁵ (A.D. 140), *al.* For κοινωνία = "partnership" see P Ryl II. 117¹⁶ (A.D. 269) ὁ ὄμ[ο]πατήριός μου ἀδελφός . . . πρὸς ὄν οὐδεμία[ν] κοι[ν]ωνίαν ἔχ[ω], "my brother on my father's side, with whom I have no partnership," and the commercial association of *Syll* 300⁵⁴ (B.C. 170) (where see the editor's note). Cf. the active relationship underlying the word in such passages as Ac 2¹², 2 Cor 13¹³, Phil 2¹, and the full discussion of the NT usage by Armitage Robinson in Hastings' *DB* i. p. 460 ff. With 1 Jn 1⁶ Sharp (p. 111) compares the use of the term in Epict. ii. 19. 27 περὶ τῆς πρὸς τὸν Δία κοινωνίας βουλευόμενον, "aiming to have fellowship with Zeus."

κοινωνιζός

is used in the more primary sense of "common" in BGU IV. 1037¹⁴ (A.D. 47) ἴσοδος καὶ ἔξοδος τοῦ κοινωνικοῦ ἐλαι[ῶ]νος, the vineyard being "common" to two properties: cf. also P Giss I. 307^{12, 14} (A.D. 140-161). For evidence in support of the derived meaning "willing to communicate" (RV) rather than "ready to sympathise" (RV marg.) in 1 Tim 6¹⁹, see Field *Notes*, p. 213 f.

κοινωνός,

as in Lk 5¹⁰, is illustrated by the fisher-compact in P Amh II. 100⁴ (A.D. 198-211), where Hermes takes Cornelius as his "partner" to the extent of a sixth share in the yearly rent of a lake—προσελάβετο τὸν Κορινθίον

κοινωνὸν τῆς αὐτῆς λίμνης κατὰ τὸ ἔκτον μέρος ἐπὶ φόρῳ: cf. BGU IV. 1123⁴ (a lease—time of Augustus) ὁμολογοῦμεν εἶναι τοὺς τρεῖς με[τ]όχους καὶ κοινωνοὺς καὶ κυρίους ἕκαστον κατὰ τὸ τρίτον μέρος, *ib.* II. 530¹⁴ (i/A.D.) (= *Selections*, p. 61), where in connexion with the care of an allotment a father writes to his son—ὁ κοινωνὸς ἡμῶν οὐ συνηργάσατο, "our partner has taken no share in the work," P Amh II. 92¹⁸ (A.D. 162-163) οὐχ ἔξω δὲ κ[ο]ινωνῶν οὐδὲ μίσθιον γερ[ε]μενον τῆς ὠνῆς ὑποτελή, "I will have no partner or servant who is liable on account of the contract" (Edd.), PSI IV. 306³ (contract—ii/iii A.D.) προσεληφέναι T[. . .]οην κοινωνῶν ἐξ ἴσου, and P Oxy XIV. 1626² (A.D. 325) οἱ κοινωνοί, "their associates" (Edd.). With 1 Cor 10¹⁸ we may compare BGU I. 287¹⁸ (A.D. 250) (= *Selections*, p. 116), a certificate of pagan sacrifice, where the presiding magistrate certifies a certain Diogenes as "participating" in the sacrifice—Ἀυρή[λ]α[ι]ος Σύρος Δι[ο]γενῆ θύοντα ἅμα ἡμῖν? κοινωνὸς σεσ[η]μεῖται: it should be noted, however, that the reading is doubtful, see *Chrest.* I. p. 152. *Archiv* v. p. 277 f. Sharp (p. 22) compares Epict. i. 22. 10 γονεῖς, ἀδελφοί, τέκνα, πατρίς, ἀπλῶς οἱ κοινωνοί with 2 Cor 8²³.

κοίτη

in the sense of "bed" occurs in the Serapeum dream P Par 51¹¹ (B.C. 160) (= *Selections*, p. 19) μεταβέβληκα τὴν κοίτην μου, "I have changed my bed": cf. also the Christian letter written by a sick woman, P Oxy VIII. 1161¹⁰ (iv/A.D.) —πάνυ μὴ δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου, "quite unable to rise from my bed." The word seems to have the general meaning of "resting-place" in P Lips I. 118¹⁵ (A.D. 160-1), where ground is set aside εἰς βρῶσιν προβάτων καὶ κοίτην. In this way κοίτη is frequently used of a "parcel" of land (cf. σφραγίς) as in P Ryl II. 168⁸ (A.D. 120) κοίτην ἢν ἐγεώργει Φιβίων, "a parcel cultivated by Phibion," P Amh II. 88⁸ (A.D. 128) ἐν δυσὶ κοίταις ἀρούρας ἐπτὰ, "seven arourae in two parcels," etc. The derived meaning "box," "chest," is seen in P Petr II. 4 (6)¹⁰ (B.C. 255-4) διὰ τὸ μὴ εἶναι ἄρτους ἐν τῇ κοίτῃ. P Tebt I. 180 (B.C. 92 or 59) εἰσὶν οἱ δεδωκ[ό]τες χαλκὸν εἰς τὴν κοίτην Εὐρήμονος. For the verb κοιτάζω, which is found in the LXX, cf. P Oxy XII. 1465⁹ (i/b.c.) τοὺς ἄλλους τοὺς ἐκεῖ κοιτάζο[μ]ενοι, "the others who sleep there" (Edd.), for the subst. κοιτασμός cf. P Tebt II. 423¹⁹ (early iii/A.D.) ἐάν οὖν μὴ ἦς λαβῶν τὰ πρόβατα πρὸς κοιτασμός (L-*ón*), "so if you have not received the sheep for folding" (Edd.), for ἀπόκοιτος cf. *ib.* 384⁶ (A.D. 10) οὐ γενόμενος (L-*ón*) ἀπόκοιτον οὐδ' ἀφ[ή]μερον ἀπ[ὸ] τῆς Πασώνιος οἰκίας, "he shall not sleep away or absent himself by day from Pasonis' house" (Edd.), and for ἐκοιτείε see P Tebt II. 332⁹ (*s.v.* καιρός). With the use of κοίτη for "sexual intercourse" in Rom 13¹³ we may compare the verb ἀνδροκοιτέω in BGU IV. 1106⁹ (B.C. 13), P Cairo Preis 31²⁴ (A.D. 139-140).

κοιτών.

This late word = "bed-chamber," which is condemned by Phrynichus (ed. Lobeck. p. 252), may be illustrated from P Tebt I. 120¹⁴ (B.C. 97 or 64) ἐν τῷ κοιτῶνι, P Oxy I. 762⁰ (A.D. 179) συμπόσιον καὶ κοιτῶνα, *ib.* III. 471⁷³ (ii/A.D.) ἐκ τ[οῦ] κοιτῶνος ἐξίοντα τὸν παῖδα. This last papyrus shows also (84) κοιτωνεῖτης, "chamberlain": κοιτοικὴ μία,

"a bed-cover" or "mattress," is mentioned on an ostracoon containing an inventory of clothing and furniture, *Mét. Nicole* p. 184, No. 10² (prob. Ptol.). In the inscr. we frequently meet with ὁ ἐπὶ τοῦ κοιτῶνος = "cubicularius," e.g. *OGIS* 256⁵ (c. B.C. 130) ἐπὶ τοῦ κοιτῶνος τῆς βασιλείσης (other exx. in Magie, p. 73) : cf. Ac 12²⁰.

κόκκινος.

To the quotations for this adj. from Plutarch and Epictetus given by Grimm-Thayer, Deissmann (*LAE* p. 77) adds a reference to Herodas vi. 19 τὸν κόκκινον βαυβῶνα. From a later date we have such occurrences in the papyri as P Hamb I. 10²¹ (ii/A.D.) κοκκίνην, P Tebt II. 405⁵ (iii/A.D.) φορφυροῦ[ν] καὶ κόκκινον, "purple and scarlet" (cf. Rev 17⁴), and P Lond 193 verso²² (ii/A.D.) (= II. p. 246), the accounts of a pawnshop, which show that a "scarlet shirt" —κίτων κόκκινος—realized an advance of 20 drachmae as against 11 drachmae for a "new white shirt" (χιτῶν ἀγναφός λευκός). On Heb 9¹⁶ we may refer to Abt (*Die Apologie des Apul.*, p. 148), who quotes Theoc. ii. 2 φοινικέω οἶδος ἄωψ, and P Lond 468⁸⁸ (iv/A.D.) (= I. p. 77) ἄματι φοινικίνω, pointing out "der lustrative Charakter des Purpur." MGr κόκκινος, "red" : κοκκινίζω, "blush."

κόκκος.

Ostr 1218⁴ (Rom.) κόκκον μάτας δ, P Lond 121⁶³⁸ (iii/A.D.) (= I. p. 104) θύσον λιβ(άνου) κόκκους γ, *Syll* 807¹³ (after A.D. 138) κόκκους στροβίλου, "pine-cones." The verb κοκκολογέω is found in P Oxy VII. 1031¹⁶ (A.D. 228) ἄσπερ κοκκολογήσας ἀπὸ κριθῆς καὶ αἰρης καταθήσω εἰς τὴν γῆν ὑγιῶς, "which (arourae) I will clear of barley and darnel and plant upon the land honestly" (Ed.): see also P Hamb I. 19¹⁶ (A.D. 225) with the editor's note.

κολάζω.

In P Fay 120⁶ (c. A.D. 100) εὐ πηήσις π[έ]μ[ισ] [ις] μν θρ[ε]νακες δύοι καὶ λικμητριδες δύοι καὶ πτύν (l. πτύον) ἔν, ἐπὶ κ[ο]λάζωμαι (l.-ομαι) αὐτῶν, the editors translate "please send me two forks and two shovels and a winnowing-fan, as I am feeling the want of them," and so in *ib.* 115¹⁹ (A.D. 101), a letter by the same illiterate writer, where the object is not expressed. The word occurs with the same meaning in BGU I. 249⁴ (ii/A.D.) ἔγραψά σοι, ἵνα δύο ἀρτάβαι σει[τα]ρίου] ἰδισθῶσί μοι (l. ἰδισθῶσί μοι) ἐπεὶ λέλαν ἐκόλασθημεν, which gives us independent authority. The meaning "cut short," which the presumable connexion with κόλος and κολούω would suggest, seems to be the original sense of the word. In the Paris *Thesaurus* we find quotations for the meaning "prune" (κόλασις τῶν δένδρων), and a number of late passages where the verb denotes "correcting," "cutting down" a superfluity. Thus Galen *ad Gl.* 1 τὰ γὰρ ἐναντία τῶν ἐναντίων ἰάματά ἐστι, κολάζοντα μὲν τὸ ὑπερβάλλον. Of course this may be a derived sense, like that of *castigo* and of our "correct," but in any case it is clearly a familiar sense during the NT period, and we cannot leave it out of consideration when we examine this very important word. For the meaning "punish," as in Ac 4²¹, 2 Pet 2⁸, 3 Macc 7³, we may cite a Prefect's decree of A.D. 133-7, PSI V. 446¹⁴, in which he threatens to punish sharply soldiers making illegal requisitions—ὡς [ἐ]μοῦ κο[λ]άσοντος ἐρω-

μένως ἐάν τις ἀλφῶ κτλ. : cf. BGU I. 341¹⁴ (ii/A.D.) παρεστάθησαν καὶ ἐκόλασθησ[αν], P Ryl II. 62⁹ (iii/A.D.), the translation of an unknown Latin work, ἀγρηννέται καὶ κολάζεται [καὶ τι]μωρεῖται καὶ παρηγορεῖται, and from the inscr. *OGIS* 90²⁸ (Rosetta stone—B.C. 196) πάντας ἐκόλασεν καθήκοντως. See also Aristeas 208 ὅθεν οὔτε εὐκόπως δεῖ κολάζειν οὔτε αἰκίας περιβάλλειν, "thou must not therefore on slight provocation punish or subject men to injuries" (Thackeray).

κολακία.

For the form of this NT ἀπ.ερ. (1 Th 2⁶), see WH *Notes*³, p. 160. The word carries with it the idea of the tortuous methods by which one man seeks to gain influence over another, generally for his own ends, and when we keep in view the selfish conduct of too many of the heathen rhetoricians of the day (see e.g. Dion Cass. *Hist. Rom.* lxxi. 35, Dion Chrys. *Orat.* xxxii. p. 403) we can easily understand how such a charge might come to be laid against the Apostles. For a new work περὶ κολακείας by Philodemus the Epicurean (B.C. 50) see *Rhein. Mus.* NF lvi. p. 623.

κόλασις.

For κόλασις = "punishment," cf. *Syll* 680¹³ (Rom.) καὶ πρὸς τὴν κόλασιν ἀγέτωσαι τοὺς αἰτίους οἱ [ἀρχ]οντες. In I Jn 4¹⁸ the idea of "deprivation," a kind of *poena damni* (see above *s.v.* κολάζω), is decidedly helpful: fear checks development, and is the antithesis of τελείωσις which love works. For κόλασις, with reference to the next world as in Mt 25⁴⁶, cf. the fragment of an uncanonical gospel P Oxy V. 840⁶ οὐ γὰρ ἐν τοῖς ζωοῖς μόνοις ἀπολαμβάνουσιν οἱ κακοῦργοι τῶν ἀνθρώπων ἀλλὰ [καὶ] κόλασιν ὑπομένουσιν καὶ πολ[λ]ήν βάσανον, "for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment" (Edd.). In the Apoc. of Peter τόπος κολάσεως = "hell," and in MGr κόλασις is used alone in the same sense.

κολλάω.

P Fay 112⁸ (A.D. 99) καὶ μὴ τῦς (l. τοῖς) κει[λ.]ασ; ἀριθμὸν ταυρικὸν (l.-ῶν) κόλλα, "and do not unite a number of bulls . . ." The lacuna prevents our defining κολλάω exactly, and the same difficulty recurs in connexion with its four-fold occurrence in a return of temple property, P Oxy XI. 1449^{16, 20, 23, 24} (A.D. 213-17). The verb is also found in its literal sense in P Lond 464⁵⁷ (iv/A.D.) (= I. p. 80) οὐτ(ε) κολλήσας τὸν λίθον τῷ ἀριστερῷ σου ὀπίω : cf. *Michel* 594¹⁰² (B.C. 279), a payment to a certain Aristarchus who had "stuck on"—κολλήσαντι—the handle of a cup. The figurative use in the NT is clearly traceable to the influence of the LXX, where the verb is nearly always = ρῥῥ. For the frequency of the verb and its derivatives in medical language see Hobart p. 128, where it is pointed out that Luke uses κολλάσθαι seven times as against four other occurrences in the rest of the NT. MGr κολλῶ, "glue," "fasten to," "adhere."

For κολλημα as the technical term for a "sheet" formed of two layers of papyrus fastened or glued together, see P Leid W^{vi. 41} (ii/iii A.D.) ἰς ἱερατικὸν κόλλημα γράψας τὸ

(ὄνομα), for κόλλησις, "soldering," see P Oxy VI. 915¹ (A.D. 572) εἰς κόλλησιν τῶν σωλήνων ("pipes") τοῦ λουτροῦ), and for κολλητής, see *Preisigke* 805 (iii/A.D.).

κολλούριον

is common in medical receipts, e.g. P Oxy VIII. 1088¹ (early i/A.D.) τὸ μήλινον κολλούριον πρὸς ῥέυμα καὶ ἑλκώματα καὶ πληγὰς καὶ αἰμάλωπας, "the yellow salve for discharges, wounds, bruises, and weals" (Ed.), *ib.*⁴² καὶ χωρὶς ἕκαστον ἀναπλάσας μεθ' ὕδατος κολλούρια ποίει ἡλικὸν Αἰγύπτιον) κύαμον, "work them up separately with water and make pastilles of the size of an Egyptian bean" (Ed.), P Flor II. 177²⁰ (A.D. 257) χρήξουσιν γὰρ αὐτοῦ οἱ ἰατροὶ καὶ εἰς κολλούρια καὶ εἰς ἑτέρας ἰατρικὰς χρείας (sc. λαγωδίων). The word is used with reference to eye-salve (cf. Rev 3¹⁶) in *Syll* 807¹⁶ (after A.D. 138) where a receipt for anointing the eyes of a blind soldier is made up μετὰ μελιτος καὶ κολλυρίου. In Rev *l.c.* there may be an allusion to the "Phrygian powder" used by oculists of the famous medical school at Laodicea: see *C. and B.* i. p. 52 (cited by Moffatt *EGT ad l.*). Cf. also Epict. ii. 21. 20 τὰ γὰρ κολλούρια οὐκ ἄχρηστα τοῖς ὄτε δεῖ καὶ ὡς δεῖ ἐγχοριμένοις, *ib.* iii. 21. 21. In P Ryl I. 29 (a)¹⁸ (ii/A.D.) either κ[ολ]λούριον or κ[ο]λλύριον could be read. On the form of the word see Moulton *Gr.* ii. p. 78 f., Dieterich *Untersuch.* p. 23.

κολλυβιστής.

This late word (Mt 21¹², Mk 11¹⁵, Jn 2¹⁵), which is condemned by the Atticists (cf. Rutherford *NP* p. 499) occurs in the census-paper P Petr III. 59 (a)¹⁷ (Ptol.), where mention is made of κολλυβισταὶ ἄ. Its meaning "money-changer" is determined by κόλλυβος, which from denoting "a small coin" had come to be applied to the "rate or premium of exchange": cf. the long papyrus roll of accounts P Goodsp Cairo 30^{v.12} (A.D. 191-2), the payment of a tax—κο[λ]ούβου, "on exchange," P Fay 41^{i.16.ii.14} (A.D. 186), 56⁷ (A.D. 106), and P Lond 372⁷ (ii/A.D.) as published in P Tebt II. p. 339 (with the editors' note): see also Wilcken *Ostr.* i. p. 381. The subst. κολλυβιστήριον is found in the fragmentary P Tebt II. 485 (ii/B.C.) and the adj. κολλυβιστικός in BGU IV. 1118²³ (B.C. 22) διὰ τῆς Κάστορος κολλυβιστικῆς τραπέζης, *al.* (see further *Preisigke Girawesen*, p. 32). The word is of Semitic origin (Lewy *Fremdwörter*, p. 119 f.).

κολοβώω,

properly = "amputate" (Swete on Mk 13²⁰: cf. 2 Kings 4¹²). For a form κολοβίζω (not in LS) of this late verb, cf. *IMA* iii. 323 (Thera i/B.C. or i/A.D.) τὰ πλείω κεκολοβισμέν[ων] καὶ ἀφιεμένων. The subst. κολόβιον, an under-vest with shortened sleeves, occurs in an inventory of property, P Tebt II. 406¹⁷ (c. A.D. 266) κολόβιον λινόν δι[ε]σημον καινόν, "a new linen shirt with two stripes" (Edd.) *al.*, and the adj. κολοβός, "maimed," "mutilated," in the description of an ass—μυόχρουν κολοβόν—in P Gen I. 23⁵ (A.D. 70) *al.*: cf. P Petr III. 19 (g)² (Ptol.), P Oxy I. 43 verso^{v.9} (iii/A.D.). The epithet ὁ κολοβοδάκτυλος, "the stump-fingered," applied to Mark in iii/A.D. (Hippolytus *Philos.* vii. 30), has been traced to a desire on the part of the philosophers to ridicule the shortness of his Gospel, but is

PART IV.

more probably due to some natural defect of the evangelist himself: see a curious note by Nestle, *ZNTW* iv. p. 347.

κόλπος.

With the figurative use of κόλπος in the NT (Lk 16²² *l. al.*) we may compare its occurrence in sepulchral epitaphs, e.g. *Preisigke* 2034¹¹ ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσάκ καὶ Ἰακώβ, and *Kaibel* 292¹ Τύμβος μὲν κρύπτει με τὸν ἐν κόλποισι] τραφέντα, where the editor draws attention to the "frigidum acumen" with which τύμβος and κόλποι are contrasted. On the other hand κόλπος is used of a sepulchre in *ib.* 1135², and in *ib.* 237³ (ii/B.C.) we have—Ἄιδεω νυχίοιο μέλας κόλπος: cf. *ib.* 56¹ Σῶμα σὸν ἐν κόλποις, Καλλιστοῖ. γαῖα καλύπτει, with reference to the "bosom" of mother Earth. See also Herondas vi. 101 f. οὐ γὰρ ἀλλὰ πορθεῦ[σι] ὠρν[ι]θο[κ]λέ[π]ται, κῆν τρέφῃ τις ἐν κόλπω, "for the bird-stealers will plunder out of one's very lap" (Nairn). For the meaning "bay," "gulf," as in Ac 27³⁹, cf. *OGIS* 441²¹⁸ (B.C. 81) Σελεύκεια [ἡ] πρὸς τῷ Ἰσσικῶ[ι] κ[ό]λπωι.

κολυμβάω.

For this verb which properly means "dive," but is used = "swim" in Ac 27⁴³, Hobart (p. 283) refers to the medical writer Galen, by whom it is used of invalids taking exercise in a swimming-bath (κολυμβήθρα). With ἐκολυμβάω in Ac 27⁴² we may compare *Syll* 803²⁰ (iii/B.C.) οὗτος [ἀ]ποκολυμβάσ[α]ς εἰς τὰν θ[ά]λασσαν ἔπειτα δενδρῶν ("lurking in the wood") εἰς τόπον ἀφίκετο ξηρόν. The subst. κολυμβητής is found in *Preisigke* 3747 (i/B.C.). MGr κολυμπῶ, "dive," "swim."

κολυμβήθρα.

For the later ecclesiastical usage of κ., "font," see P Oxy I. 147² (A.D. 556), cited *s.v.* κήπος *sub fin.*

κολωνία.

This designation is given to a settlement of veteran soldiers, established by Severus and Caracalla in the neighbourhood of the village Kerkesoucha in the Fayûm, *Chrest.* I. 461 (beginning of iii/A.D.): cf. also P Oxy III. 653 (A.D. 160-2) (κολωνία *bis*) and *ib.* XII. 1508 (ii/A.D.), which throws light on the manner in which the land was obtained. On the whole position of these *coloniae*, see Wilcken *Archiv* v. p. 433 f., and the introd. to P Giss I. 60, p. 29. A fourth century inscr. from Eaccaeia, *Kaibel* 908⁸, ends—εὐτυχ(τω) ἡ κολωνία.

κομάω.

An interesting illustration of this verb, which in Bibl. Greek is confined to 1 Cor 11¹⁴ *l.*, is afforded by BGU I. 16¹¹ (A.D. 159-160) (= *Selections*, p. 84), where a charge is brought against a priest of "letting his hair grow too long and of wearing woollen garments"—ὡς κομώντος [κ]αὶ χρω[μ]ίνου ἐρεαῖς ἐσθήσεσι: cf. Herod. ii. 36 f.

κόμη.

With 1 Cor 11¹⁵ we may compare *Cagnat* IV. 1019⁸ κοματροφῆσαν[τος] τοῦ ὑοῦ μου Αὐρ. with the editor's note—"comam pascere, ut deo postea consecraretur, crebrior

religio fuit": see also *Syll* 420 n². For κ. = "foliage," see P Petr III. 43(2) verso¹⁰ (B.C. 246) π[αρ]αφρυγανίσαι τὸ χῶμα τ[ῆ] μυρκίνη κῶμη.

κομίζω

in the sense of "bring," "carry," as in Lk 7³⁷, may be illustrated from P Petr III. 53(κ)⁵ (iii/B.C.) κομοῦμεν γάρ σοι ταύτην τε καὶ τῆμ πρὸς Παγκράτην ἐπιστολήν, P Tebt I. 55⁴ (late ii/B.C.) κεκόμικε δέ μοι ὁ παρὰ σοῦ ἄμιος (ἀρτάβην) ἄ, "your agent has brought me one artaba of ami" (Edd.). P Oxy II. 296³ (i/A.D.) δὸς τῷ κομίζοντί σου τὴν ἐπιστολήν τὴν λαογραφίαν Μνησιθέου, "give the bearer of this letter the poll-tax of Mnesitheus," and BGU III. 417³² (ii/iii A.D.) τὰ δεξιά μοι κόμισον. The middle is very common with the meaning "receive," e.g. BGU IV. 1206⁴ (B.C. 28) κεκόμισμαι ἂ ἐγεγράφισ (on pluperf. see *Proleg.* p. 148), P Fay 114³ (A.D. 100) κομισάμενός μου τὴν ἐπιστολήν, "on receipt of my letter," P Oxy VIII. 1153³ (i/A.D.) ἐκομισάμην διὰ Ἡρακλάτος τὰς κίστας [σύν] τοῖς βιβλίοις, "I have received through Heraclatus the boxes with the books," *ib.* III. 530¹⁰ (ii/A.D.) κόμισ[αι] παρὰ Χ[αίρ]-ήμονος τ[ο]ῦ κομίζοντός σοι τὸ [ἐπι]στόλιον ἀργυρίου δραχμὰς ἑκατὸν δέκ[α] δύο, "receive from Chaeremon the bearer of this letter 112 drachmae of silver," *ib.* VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα, μήτηρ, ἐπὶ τῇ σπουδῇ τοῦ καθεδραρίου ("stool"), ἐκομισάμην γὰρ αὐτό, and *ib.* XII. 1493⁷ (Christian—iii/iv A.D.) ἐκομισάμην σου τὸν υἱὸν εὐρυστοῦντα καὶ ὀλοκληροῦντα διὰ παντός, "I received your son safe and sound in every respect" (Edd.). For the further meaning "receive back," "recover," which the middle apparently has in all its NT occurrences (cf. Hort on 1 Pet 1⁹), we can cite such passages as P Hib I. 54⁹ (c. B.C. 245) (= *Chrest.* I. p. 563) ἔάν τι δέη ἀνηλώσαι δός, παρὰ δὲ ἡμῶν κομίζε, "if any expense is necessary, pay it, and you shall recover it from us" (Edd.), and P Tebt I. 45³³ (B.C. 113) διὸ ἐπιδίδωμι σοι . . . ἵνα τῶν ἐγκαλουμένων κατασταθέντων ἐγὼ μὲν κομισώμαι τὰ ἑαυτοῦ, "I therefore present this complaint to you in order that the accused having been produced I may recover my property" (Edd.). Hence the use of the verb in connexion with recovering a debt, getting it paid—P Pamb I. 27⁵ (B.C. 250) τὴν δὲ τιμὴν οὐπω ἐκεκόμιστο, P Eleph 13⁵ (B.C. 223-2) περὶ δὲ τῶν εἰκοσι δραχμῶν οὐπω ἐκεκόμιστο Φίλων, Πιστοκλῆς (L-κλέα) [γ]ὰρ οὐχ εὐρήκειμεν, P Oxy I. 101²³ (A.D. 142) ἕως τὰ κατ' ἔτος ὀφειλόμενα κομισήται, "until the yearly rent is paid."

κομψῶς.

With the adverbial phrase Jn 4⁵² κομψότερον ἔσχεν, "got better" (rather than "began to amend" AV, RV), cf. P Par 18³ κομψὸς ἔχω, P Tebt II. 414¹⁰ (ii/A.D.) ἐὰν κομψὸς σχῶ πέμψω [τ]ῆ θυγατρὶ σου κοτύλην ἴρις ("a cotyle of orris-root"), and P Oxy VI. 935⁵ (iii/A.D.) θεῶν συναμβανόντων ἢ ἀδελφῆ ἐπὶ τ[ὸ] κομψότερον ἐτράπη, "with the assistance of heaven our sister has taken a turn for the better" (Edd.). See also Epict. iii. 10. 13 ὅταν ὁ ἀπὸρὸς ἐσέρχηται, μὴ φοβείσθαι τί εἴπη, μηδ' ἂν εἴπη 'κομψὸς ἔχεις', ὑπερχαίρειν: *ib.* ii. 18. 14 γίνωσκε ὅτι κομψὸς σὸς ἐστι. Κομψή is found as a woman's name in *Preisigke* 4119.

κοιῶω,

"whitewash," is found in a series of temple accounts, *Michel* 594³ (Delos—B.C. 279) τὴν θυμέλην τοῦ βωμοῦ τοῦ ἐν τῇ νήσῳ κοιῶσαντι Φύλοκράτει. The pass., as in Mt 23²⁷, occurs in *CIG* I. 1625¹⁶. For κοιῶ, "plaster," and κοιῶτής, "plasterer," see P Oxy XII. 1450^{4,6} (A.D. 249-50), and for κοιῶσις, "plastering," P Flor III. 384⁷² (v/A.D.) τὴν τῶν δωματίων κοιῶσιν, and for κοιῶμα PSI V. 547¹⁹ (iii/B.C.) τὴν κρύπτην ὁμοίαν τῷ κοιῶματι. In the private account P Oxy IV. 739⁷ (c. A.D. 1) κοιῶν εἰς πρ[ο]σφαγίου (ὀβολός), the meaning may be "powder (?) for a relish 1 ob." (Edd.).

κοιοροτός.

Chrest. I. 198¹⁶ (B.C. 240) κ[.] . . .]ματα ἀπὸ τῆς ἄλω σὺν τῷ κοιοροτῷ ἀ(ρτάβαι) ἱε— a declaration for purposes of taxation. For κόνις, "dust," see *Kaibel* 622⁸ φθίμενος τῆνδ' ἐπίκειμαι κόνιν, "in death I have this dust laid upon me."

κοπάζω.

On the Ionic origin of this word = "cease," "sink to rest," which survives in MGr, see Thumb *Hellen.* pp. 209, 211, 214. Cf. Pseychius κόπασον· ἡσύχασον.

κοπετός.

For this familiar LXX word, which in the NT is confined to Ac 8², we may compare *Kaibel* 345^{3 f.}—

μήτηρ ἐμῆ, θρήν[ων ἀ]ποπαύσο, λ[ῆ]ξον ὀδυρμῶν
κ[α]λ[ὶ] κοπετῶν· Ἀΐδης οἶκ[τ]ου ἀποστ[ρέφ]εται.

κοπή

is common in the papyri = "cutting," e.g. P Oxy II. 280¹⁷ (A.D. 88-9) τὸ μὲν ἡμισὶ εἰς ἄρῳσιν τὸ δὲ ἕτερον ἡμισὶ εἰς κοπήν, "the half for ploughing, the other half for cutting," *ib.* III. 499¹⁵ (A.D. 121) χόρτον εἰς κοπήν καὶ ἐπινομήν, "grass for cutting and grazing." In P Rev Lxiv. 5 (B.C. 259) οἱ κοπεῖς are the men who cut the crop in an oil-factory—a new sense of the word. See also *s.v.* θρῆξ, and for the impost called κοπή τριχός cf. P Tebt II. p. 96. In a curious medical questionnaire, certainly later than ii/A.D., we find—τί ἐστιν κ[οπή]; [ῆ τῶν] σωματίων τομῆ (see *Archiv* ii. p. 1 ff.).

κοπιάω.

The special Biblical sense of this verb, "work hard," "toil," may perhaps be seen in Vett. Val. p. 266⁸ ἰλαροῦς περὶ τὰς πράξεις καὶ μεθ' ἡδονῆς κοπιῶντας. Lightfoot on Ignat. *ad Polyc.* vi. thinks that the notion of "toilsome training" for an athletic contest underlies the word, and cites Phil 2¹⁶, Col 1²⁹, 1 Tim 4¹⁰, in illustration; but it should be noted that the word can also be used without any such metaphorical reference, as in LXX 2 Kings (Sam) 17², Isai 49⁴, Sir 51²⁷; see also *Field Notes*, p. 7. An uncommon usage is found in P Leid XV. 27 (iii/iv A.D.), where in a recipe for making silver the direction occurs—καὶ ἔμβαλε τὴν πίσσαν τὴν ξηράν, ἕως κοπιάση, "et incito picem siccam, donec saturatum sit" (Ed.). For the form κεκοπιάκης in Rev 2³ see W Schm *Gr.* p. 113, n¹⁶.

κόπος.

For the phrase κόπους παρέχειν τινί, which occurs four times in the NT (also once with sing. κόπου) = "to give trouble to one," see P Tebt I. 21¹⁰ (B.C. 115) ἄν δέ σοι κόπους παρέχει συνανάβαινε αὐτῷ, "if he gives you trouble, go up with him" (Edd.), BGU III. 844¹² (A.D. 83) κόπους γάρ μοι[ι] παρέχει ἀσθενοῦντε. For the word, which survives in MGr, see also P Amh II. 133¹¹ (early ii/A.D.) μετὰ πολλῶν κόπων ἀνγκάσαμεν αὐτῶν ἀντασχέσθαι (i. ἡναγκάσαμεν αὐτοὺς ἀντισχέσθαι) τῆς τούτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορίου (i. -ω), "with great difficulty I made them set to work at the former rent" (Edd.), P Oxy XII. 1482⁶ (ii/A.D.) οὐ οὕτως αὐτὴν λελικμήκαμεν μετὰ κόπου "we never had so much trouble in winnowing it (sc. barley)" (Edd.).

κοπρία.

This NT ἄπ. εἶρ. (Lk 14²⁵) may be illustrated from P Oxy I. 37¹⁻⁶ (A.D. 49) (= *Selections*, p. 49) Πεσοῦρις . . . ἀνείλεν ἀπὸ κοπρίας ἀρρενικὸν σωματίον ὄνομα Ἑρακλᾶν, "Pesouris picked up from the dung-heap a male foundling named Heraclias," P Ryl II. 162¹⁷ (A.D. 159) βορρᾶ κοπρία, "on the north a dung-heap." On this word as common to the NT and the comic poets, see Kennedy *Sources*, p. 72 ff.: it survives in MGr. The wider usage of κοπρία to denote the spot where all kinds of rubbish are gathered together is discussed by Wilcken *Archiv* ii. p. 311 f.

κόπριον.

For this diminutive = "dung," "manure," which in the NT occurs only in Lk 13⁸ in the plural, it is sufficient to refer to P Fay 110⁶ (A.D. 94) ἀναγκάσας ἐκχωσθῆναι τὸ ἐν αὐτῷ κόπριον, "have the manure there banked up" (Edd.), *ib.* 10 χῶριον τὸ κόπριον εἰς τὴν κοπρηγίαν, "take away the manure to the manure heap," P Oxy III. 502³² (A.D. 164) premises καθαρὰ ἀπὸ κοπρίων, "free from filth," and *OGIS* 483⁸¹ (ii/B.C.) ἔάν τινες μὴ ἀποδιδῶσιν τῶν κοινῆ ἀνακαθαρθέ(ν)των ἀμφόδων τὸ γεινόμενον μέρος τῆς ἐκδόσεως τῶν κοπρίων ἢ τῶν ἐπιτίμων, λαμβανέτωσαν αὐτῶν οἱ ἀμφοδάρχαι κτλ. Ἡ κόπρος (cf. Exod 29¹⁴) occurs in P Oxy IV. 729¹⁰ (A.D. 137) τὴν δὲ αὐτάρκίαν κόπρον περιστερῶν πρὸς κοπρισμὸν τοῦ κτή[ματος], "the necessary amount of pigeon's dung for manuring the vineyard," *ib.* VI. 934¹⁰ (iii/A.D.) μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον, "do not fail therefore to throw the manure on the land," *Michel* 594⁴³ (B.C. 279) τᾶμ περιστερῶν τῆς κόπρου, *al.* See also P Fay 119³³ (c. A.D. 100) πέμσις τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον τῆς Ψινάχως καὶ τὰ κοπρηγά, "send the animals to carry manure at the vegetable-ground at Psinachis and the manure-carts" (Edd.).

κόπτω

in its original sense of "cut" may be illustrated by PSI II. 171³⁹ (ii/B.C.) κόψας τοὺς ἐν αὐτῷ φ[οι]νίκας, P Tebt I. 5²⁰⁶ (B.C. 118) τοὺς κεκοφῶτας τῶν ἰδίων ξύλα, "those who have cut down wood on their own property" (Edd.), P Ryl II. 228¹² (i/A.D.) ὄργανον τροχ(οῦ) τὸ εἰς κόπτειν, "machinery of the wheel for cutting" (Edd.), *ib.* 236²⁴ (A.D. 256) ποίησον δὲ ἑξαυτῆς ὤμους δύο ἐλαιουργικοὺς κοπήναι, "have two beams (?) cut at once for oil-presses"

(Edd.), P Oxy XII. 1421⁴ (iii/A.D.) τὸ ξ[ύ]λον τὸ ἀκάνθινον τὸ κεκομμένον ἐν τῇ Εἰόνθει, "the acacia-wood which has been cut at Ionthis." For the simplex κόπτω as an equivalent of the immediately preceding compd. ἐκκόπτω, see P Fay 114^{14ff} (A.D. 100) θέλι ἐξ αὐτῶν ἐκκόψαι φυτὰ, εἴνα ἐνπύρος κοπή τὰ μέλλοντα ἐκκόπτεσθαι, "he wishes to cut down some trees, so that those which are to be cut down may be cut skilfully" (Edd.): cf. *Proleg.* p. 115 for exx. or the survival in NT Greek of this classical idiom. A new noun κόπτρον is found in P Lond 1171⁸² (B.C. 8) (= III. p. 179) κόπτρα ἀράκου: for κοπτός, "a cake," see P Oxy I. 113³¹ (ii/A.D.). MGr κόβ[γ]ω, κόφτω.

κόραξ.

P Magd 21⁸ (B.C. 221) ὕστερον δὲ αὐτὴν εὐρομεν ὑπὸ τῶν [κυνῶν καὶ τῶν] κοράκω[ν] διαβεβρωμένην, "but afterwards we found it (sc. a sheep) devoured by the dogs and the ravens." MGr κόρακας.

κοράσιον.

P Strass I. 79² (a deed of sale—B.C. 16–15) κοράσιον δουλικόν, BGU III. 887⁹ (A.D. 151) πέπρ[ακα τὸ] κ[ο]ρ[α]-[ἀ]στ[υ]ιον δηναρίων τριακοσίων πεντήκοντα, *ib.* 913⁷ (A.D. 206) δουλικὸν[ν] αὐτῆς κοράσιον—a female slave, and P Lond 331⁶ (A.D. 165) (= II. p. 154), where a certain Cosmas is hired σὺν ἐπιστή(μοσι) . . . τρισὶ καὶ κορασίους τέσσαρασι (i. τέσσαρσι), "with three . . . and four girls" (not "lads" as Ed.) to assist at a village-festival (see Wilcken *Archiv* i. p. 153, iii. p. 241). The word, which survives in MGr, is late and colloquial (cf. *Sturz Dialect.* p. 42 f.), and the idea of disparagement which old grammarians noticed (cf. *Lob. Phryn.* p. 73 ff., Rutherford *NP*, p. 148) reappears to some extent in the above papyri, though it is wanting in LXX and NT ("cum nulla eūtelismoū significatione"): see Kennedy *Sources*, p. 154.

κορέννυμι.

Kaibel 314^{21f} (iii/A.D.)—

οὐδ' οὕτως μου γένεσις δεινή πλησθεῖσ' ἐκορέσθη,
ἀλλ' ἑτέραν πάλι μοι νόσον ἤγαγε γαστρὸς μοῖρα.

κόρος.

This Hellenized Semitic word denoting a measure, *cor* or *homer* = 10 *ephahs*, is fairly common in the LXX, but in the NT is confined to Lk 16⁷. See Lewy *Fremdwörter*, p. 116.

κοσμέω.

In P Oxy XII. 1467⁵ (A.D. 263) reference is made to certain laws which entitle women "who are honoured with the right of three children"—ταῖς γυναιξίν ταῖς τῶν τριῶν τέκνων δικαίῳ κεκοσμημένα[ι]ς—to act without a guardian. The metaphorical use of the verb, as in Tit 2¹⁰, is seen in *Cagnat* IV. 288⁹ (ii/B.C.) κ[ε]κ[ο]σμηκε τὸν αὐτοῦ [β]ίον τῆ καλλίστη παρρησίαι, and in the important *Prisene* 105³⁶ (B.C. 9), where Augustus is described as "having made war to cease, and established order everywhere"—τὸν παύσαντα μὲν πόλεμον, κοσμήσοντα [δὲ] πάντα. *Epict.* iii. 1. 26 τὸ λογικὸν ἔχει ἐξαιρετον· τοῦτο κόσμει καὶ καλλῶπιζε τὴν κόμην δ' ἄφες τῷ πλάσαντι ὡς αὐτὸς ἠθέλησεν, "your

reasoning faculty is the distinctive one: this you must adorn and make beautiful. Leave your hair to Him that formed it in accordance with His will" (Matheson), may be cited in illustration of 1 Pet 3⁴.

κόσμος,

"orderly," "virtuous," which in the NT is confined to 1 Tim 2⁹, 3², is common as an epithet of honour in the inscr., e.g., Magn 165⁶ διὰ τὴν τοῦ ἡθους κόσμιον (for form see Blass *Gr.*, p. 33) ἀναστροφῆν, *ib.* 179⁴ (ii/A.D.) διὰ . . . τὴν ἰς τὴν πόλιν αὐτοῦ κόσμιον ἀναστροφῆν, and *OGIS* 485⁸ (Roman) ἄνδρα . . . ἦθει καὶ ἀγωγῇ κόσμιον. Sharp (p. 52) quotes Epict. *Ench.* 40 κόσμιοι . . . καὶ αἰδήμονες of women, as in 1 Tim 2⁹: cf. also the late PSI I. 97¹ (vi/A.D.) τὴν ἐμὴν κοσμίαν [γυναῖκα. For the subst. κοσμιότης, see *Syll* 371¹¹ (time of Nero), where a physician is praised ἐπὶ . . . τῇ κοσμιότητι τῶν ἡθῶν, and an honorific inscr. *BCH* xi. (1887), p. 348 διὰ τε τὴν ἰδίαν αὐτοῦ κοσμιότητα καὶ διὰ τὰς τῶν προγόνων εὐεργεσία[s].

κοσμίως.

This adverb, which is read in 1 Tim 2⁹ Σ^cD₂*G (WII marg.), occurs, like the adj. κόσμιος (*q.v.*), as a descriptive epithet in the inscr., e.g., *Cagnat* IV. 255⁹ ἄνδρα . . . ἐξηκότα τε καλῶς καὶ κοσμίως, πάσης ἀρετῆς ἕνεκεν, *ib.* 785¹⁴ (early iii/A.D.) (= *C. and B.* ii. p. 466) ἄνδρα . . . στρατηγῆσαντα ᾗ ἀγῶν, ἀγωνοθετήσαντα φιλοτέμως, εἰρηναρχῆσαντα κοσμίως, and *Magn* 162⁸ ζήσαντα σωφρόνως καὶ κοσμίως (cf. 1 Tim 3²). See also *Vett. Val.* p. 355³⁰ διὰ τῆς ἰδίας ἐγκρατείας ἀκρυόκτως καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποίσει.

κοσμοκράτωρ.

The Emperor Caracalla receives this title in an Egyptian inscr. *Archiv* ii. p. 449, No. 83.

κόσμος.

Interesting exx. of ὁ κόσμος, "the world," are afforded by *OGIS* 458³⁰ (c. B.C. 9) (= *Priene* 105), where the birthday of the divine Augustus is referred to as the beginning of good news to the world—ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ῶν ἢ γενέθλιος] τοῦ θεοῦ, and *Syll* 376³¹ where, on the occasion of the proclamation of the freedom of all the Greeks at the Isthmian games in A.D. 67, the Emperor Nero is described as ὁ τοῦ παντὸς κόσμου κύριος Νέρων. With the hyperbolic usage in *Rom* 1⁸ we may compare a sepulchral inscr. from Egypt, in which a certain Seratus states that he lies between mother and brother—ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται (*Archiv* v. p. 169, No. 24⁸): see also *P Lond* 981¹⁰ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) ἡ γὰρ εὐφημία σου, πάτερ, περιεκύκλωσεν τὸν κ[όσ]μον ὅλον ὡς ἀγαθὸν πατέρα—a letter to a bishop. Other exx. of the word are *OGIS* 56¹⁸ (iii/B.C.) μετελθεῖν εἰς τὸν ἀέραν κόσμον, and *PSI* III. 157⁸⁹ (an astrological song—iii/A.D. ?) where κόσμος = οὐρανός (cf. *Gen* 2¹, *Deut* 4¹⁹). For the plur. = "magistrates," see *OGIS* 270¹⁰ (mid. ii/B.C.) ἐπιμ[ε]λῆς γενέσθω τοῖς κόμοις, ὅπως καρυχθῆ, and for the collective sing. in the same sense see the exx. collected by Dittenberger *Syll* 427 n.1: cf. also the use of the compd. εὐκόσμος in *ib.* 737⁸¹ (c. A.D. 175) of "magistratus collegii

constitutus ad ordinem et decorem in conventibus sodalium conservandum" (Dittenberger).

For the word = "adornment," as in 1 Pet 3³, see *P Eleph* 1⁴ (B.C. 311-10) (= *Selections*, p. 2) εἰματισμὸν καὶ κόσμον (δραχμάς) α, with reference to a bride's trousseau, *PSI* III. 240¹² (ii/A.D.) γυνα[ε]κίον κόσμον, *OGIS* 531¹³ (A.D. 215) κατασκευάσας τὸν ναὸν μετὰ παντὸς τοῦ κόσμου, and the good parallel to the Petrine passage in Menander *Γνώμαι* 92 γυναῖκι κόσμος ὁ τρόπος, οὐ τὰ χρύσια. Add, as arising from this usage, such instances as *P Tebt* I. 45²⁰ (B.C. 113) a complaint against certain persons who—οὐδενὶ κόσμῳ χρησάμενοι συντρίψαντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door," similarly *ib.* 47¹² (B.C. 113), *P Oxy* VI. 909²⁹ (A.D. 225) τὴν [κ]όσμον τῶν τόπων, of setting a vineyard in order, and *ib.* 1467¹¹ (A.D. 263) καὶ αὐτὴ τοῖνον τῷ μὲν κόσμῳ τῆς ἐπαίδειας εὐτυχήσασα, "accordingly I too, fortunately possessing the honour of being blessed with children" (*Edd.*)—a petition from a woman claiming the right to act without a guardian in virtue of her possession of three children and ability to write. See also the compd. κοσμοποίησις in *P Oxy* III. 498³⁰ (a contract with stone-cutters—ii/A.D.) οὐδεμίας πρὸς ἡμ[ᾶς] οὔσης κ[ο]σμοπ[ο]ιήσεως, "no ornamentation being required of us." On the "evil" sense of κόσμος, which must be Jewish in origin, see Hort's notes on *Jas* 1²⁷, 3⁶: in the latter passage, it should be noted, Carr (*Exh* VII. viii. p. 318 ff.) prefers to understand by ὁ κόσμος, "the ornament" or "the embellishment" of unrighteousness. For the curious phrase πρὸ (or ἀπὸ) καταβολῆς κόσμου, which is employed by six writers in the NT, Hort (*ad* 1 Pet 1²⁰) can find no nearer parallel from profane sources than Plutarch *Moralia* ii. 956 A τὸ ἐξ ἀρχῆς καὶ ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων.

κουστωδία.

P Oxy II. 294²⁰ (A.D. 22) (= *Selections*, p. 35) ἐν κοσ[τ]ωδ[ε]ί[α] εἰσ[ί]ς is, so far as we know, the earliest ex. of this borrowed word. For the spelling κουστωδία, as in *Mt* 27⁶⁵ f., 28¹¹, cf. *P Ryl* II. 189² (A.D. 128) δημοσί(ου) ἰματισμῶν κουστωδιῶν, "public clothing for the guards": see also Hatzidakis *Gr.* p. 109. In a fragmentary report referring to the Jewish War of Trajan, *P Par* 68A⁸, we find κωστωδία—ταῦτα ἐγένετο ὅτι τινὰς ἐπὶ κωστωδιῶν ἤρπασαν καὶ [τοὺς ἄρπασθέντ]ας ἔτραματίσαν: the word is similarly restored in *BGU* I. 341³ (ii/A.D.).

κουφίζω.

This verb, which in the NT is confined to *Ac* 27²⁸, is found in the general sense of "lighten" in *P Giss* I. 7¹² (time of Hadrian) ἐκούφισεν τῶν ἐνχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος: cf. further with reference to taxation *BGU* II. 619⁶ (A.D. 155) τὴν παραγ[ρ]αφείσαν [πρ]όσ-οδον ὀφείλειν κουφισθῆναι το(ῦ) συναγομ(ένου) ἄχρι ἂν ἐξετασθῆ, *PSI* I. 103²¹ (end of ii/A.D.) τὸ συναγόμενον αὐτῶν ἐκούφισαν ἐπὶ τῷ τοῦς ἐπ' αὐτῶν ἀναγρ[α]φομέ[ν]ους ἄνδρας, *OGIS* 90¹² (B.C. 196) ἀπὸ τῶν ὑπαρχουσῶν ἐν Αἰγύπτῳ προσόδων καὶ φορολογίων τινὰς μὲν εἰς τέλος ἀφήκειν, ἄλλας δὲ κεκοῦφικεν, and see *P Petr* II. 13(18b)⁹ (B.C. 258-253) where the words κουφίζω τὸν βασιλέα, "lightening the king's burden," are written over the line in

connexion with a notice inviting tenders at a lower rate for some public work. For *κουφίζω*, “*levo*,” “*absolvo*,” see P Iand 62¹ note. In BGU I. 321¹¹ (A.D. 216) ἐφευρέθη τὰ σειντάρια κεκουφισμένα, the reference is to a robbery, and in PSI IV. 299⁵ (iii/A.D.) ὡς δ’ ἐκουφίσθη μοι ἡ νόσος, to illness (cf. Hobart; p. 281). In the curious mantic P Ryl I. 281³³ (iv/A.D.) we have apparently an instance of the verb used intransitively—τὰ ἐν δουλίᾳ κουφίσιν (i. -ειν) ἐκ τῆς δουλίας, “for a slave in servitude it means an alleviation of his servitude” (Edd.—see their note). For a similar metaphorical use of the subst. see *Kaibel* 406⁶ πένθους [κ]ουφί[σ]-μὸς ἐγένετο, and for the adj. see P Oxy XIV. 1627¹¹ (A.D. 342) ἠξιώσαμεν δέ σαι εἰσαγγεῖλαι ἡμᾶς εἰς κουφοτάτην χριαν, “we requested you to assign to us a very light duty” (Edd.). The wish is frequent on grave-stones—ἀλλὰ κόνιν σοὶ . . . κουφήν καὶ δολὴν ψυχρὸν “Οσειρος ὕδωρ (see Schubart *Einführung*, p. 370). Κοῦφα is often used in the papyri substantively, e.g. P Strass I. 1¹⁰ (A.D. 510) σοῦ παρέχοντος τὰ κοῦφα: see further GII on P Oxy XIV. 1631¹⁶ (A.D. 280).

κόφινος.

In an interesting note in *JTS* x. p. 567 ff. Dr. Hort has shown that the distinction between κόφινος and σπυρίς is one of material rather than of size, for either basket might be of different sizes, to judge by the uses mentioned in classical and patristic writers. This conclusion can now be confirmed from the Κοινή, as when in certain military accounts, P Oxy I. 43 (A.D. 295) we hear of κόφιννοι holding 40 λίτραι—iii. 27 ἔσχον παρὰ σοῦ κοφίνους δέκα δύο ἐκ λίτρων τεσσαράκοντα, and a little later iv. 16 of—κοφίνους ἀνώννας, which contained only 20 λίτραι. For the contrast between the two words in Mk 8^{19f}. we may quote an ostrakon-letter from the middle of iii/B.C.—Φλωιν Νίκωνος κόφιννοι β Πτολεμαίω Ἀσκληπιάδου σφυρίδιον (*Archiv* vi. p. 220, No. 84^f). Other exx. of κόφινος are—P Petr II. 39^(h) 6, 14 (taxing accounts) εἰς κοφίνους, where the editor thinks the reference is to a box or basket set on wheels to form a cart, PSI IV. 428⁵² (iii/B.C.) ἐν κοφίνωι μεγάλωι, P Oxy IV. 739⁸ (c. A.D. I) κοφίνων ᾗ, P Tebt II. 405⁹ (iii/A.D.) κόβ(=φ)ινος καινός, BGU II. 417¹² (ii/iii A.D.) περὶ τοῦ κοφίνου τῆς σταφυλῆς, and P Flor II. 269¹⁰ (A.D. 257) ἐντολὰς λαβέτωσαν οἱ ὄνηλάται κομίσαι σοι τοὺς κοφίνους. The word, which is of Semitic origin (cf. Lewy *Fremdwörter*, p. 115), was used specially by Jews (cf. Juvenal iii. 14, vi. 542), and Hort (*l.c.*) thinks that it was equivalent to the κάρταλ(λ)ος in which Jews carried first-fruits to Jerusalem. See further *s.vv.* σαργάνη and σπυρίς. For a form κόφος, which Dr. Hunt suggests may be equivalent to κόφινος, see the *verso* of a i/A.D. Hawara papyrus reproduced in *Archiv* v. p. 381, No. 42, and for the dim. κοφίνιον see P Petr III. 53^(m) 6 (B.C. 224). The widespread use of κόφινος in the Κοινή is fully illustrated by Maidhof p. 308 ff. The word still survives in MGr along with such forms as *κόφα, *κοφούιν.

κράββατος,

the poor man's bed or mattress, and therefore better suited to the narrative in Mk 2⁴ than κλίνη which Mt (9²) and Lk (5¹⁶) substitute. In Ac 5¹⁵ κράββατος is distinguished

from κλινάριον: cf. 9³³ where Lk may have kept the original word of his informant. The word is late (Lob. *Phryg.* p. 62 σκιμπος λέγε, ἀλλὰ μὴ κράββατος), and is probably rightly traced to Macedonian origin (Sturzius *Dial. Mac.* p. 175 f.). With Mk 2¹² Norden (*Ant. Kunstprosa* ii. p. 532 n.¹) contrasts Lucian *Philops.* 16 ἀράμενος τὸν σκιμποδα, ἐφ’ οὗ ἐκεκόμιστο, ᾤχετο ἐς τὸν ἀργρὸν ἀπιών. The spelling varies, but the form given above is found in the best NT MSS. (WSchm p. 56), though N on 10 out of 11 occurrences prefers κράββατος, for which we can now cite P Tebt II. 406¹⁹ (inventory of property—c. A.D. 266) κράββατος ξύλινος τέλειος, “a wooden bedstead in good order,” P Gen I. 68¹⁰ (A.D. 382) ἐρματικῶν χράββατων (i. ἐρματικὸν κράββακτον): see also the late P Grenf II. 111²² (v/vi A.D.) (= *Chrest.* I. 135) κράββακ(τιον), where the editors note that κράββατος is used of a bier by Cedrenus, *Justinian.* an. 31 τοὺς κ. τῶν ἐκκλησιῶν (Migne, *P.G.* cxxi. 736 c), and compare κραβατταρία in the same sense in *Chron. Paschal.* an. 605 (*ib.* xcii. 976 a), *al.* Κράββατος is found in an inventory of Trajan's reign, P Lond 191¹⁶ (A.D. 103–117) (= II. p. 265): cf. Epict. i. 24. 14 and κραββάτιον in *ib.* iii. 22. 74. In an ostrakon, probably Ptolemaic, published in *Mél. Nicole* p. 184 we find κράβατος as in Mk 2⁴ B*: cf. Lat. *grabattus*, showing that in the West the form with one β prevailed. WSchm p. 56 cites κραβάτριος from *CIG* II. 2114^{d1} in the sense of ἀρχικουτω[ε]ίτης (*ib.* add. 2132^{d6}: cf. Ac 12²⁰). In the German edition of his *Prolegomena* (*Einleitung*, p. 60) Moulton has a note on the significance of the orthographical peculiarities of the NT uncials in connexion with such a word as κράββατος in helping to fix the *provenance* of the MSS.: the note is reproduced in Lake's Introduction to his edition of the *Cod. Sinaiticus*, p. xi. Add that Codex Washington (W) regularly spells the word κράβαττον. According to Thumb (*Indog. Forsch.* ii. p. 85) κρεββάτι is the normal form in MGr.

κράζω

occurs *quater* in the general sense of “cry out” in a late i/B.C. petition, P Oxy IV. 717, e.g. ¹ ἐκβῶντος δέ μου καὶ κράζοντος τὰ τοσαῦτα: cf. P Fay 119³³ (c. A.D. 100) ἐπὶ κράζει Πάσις εἶνα μὴ εἰς ψωμῖν (for ψωμίον) γένηται διὰ τὸ ὕδωρ, “for Pasis is crying out that we must not allow it (*sc.* manure) to be dissolved by the water” (Edd.), BGU III. 816¹⁵ (iii/A.D.) ἐπὶ κράσι (i. ἐπέλ κράζει) Ἀπᾶς Εὐαγγέλιος (i. -ου) περὶ τοῦ χαλκοῦ. For κέκραγα as a perfect with present force in Jn 1¹⁵ see *Proleg.* p. 147, and to the LXX exx. there adduced add *Menandrea* p. 44¹¹ τὸ παιδίον κεκραγός, “the baby screaming,” and so *ib.* 45²⁴. The verb, which survives in MGr, is discussed by Abbott *Joh. Gr.* p. 348.

κραπάλη.

Lat. *crapula*, “surfeiting” (AV, RV). On the form κρεπάλη, which is read by WII in Lk 21³⁴, the only place where the word occurs in the NT, see Moulton *Gr.* ii. p. 81, and for the medical usage = “drunken nausea,” see Hobart p. 167.

κρανίον

is found *dis* in the magic P Lond 125 *verso* (v/A.D.) (= I. pp. 123, 125)—² ἱβιος κρανίον, ³⁷ τὸ κρανίον τοῦ ὄνου. P

Ryl II. 152¹⁷ (A.D. 42) ἔκρανοκόπησαν πλίστα φυτά, "they cut the heads off very many young trees" (Edd.), shows a new equivalent of καταμύω.

κράσπεδον,

the "fringe" or "tassel," which the Law required every Jew to attach to the corners of his outer garment (Numb 15³⁸ L., Deut 22¹²). The word is found in the magic P Lond 121³⁷¹ (iii/A.D.) (= I. p. 96) ἐξάψας κράσπετον (i. -δον) τοῦ ἱματίου σου.

κραταιός.

That this "poetic" word also formed part of the common stock of the Κοινή is shown by its occurrence not only in the LXX and NT, but in the magic papyri, e.g. P Lond 121⁴⁸² (iii/A.D.) (= I. p. 98) θεοὶ κραταιοί, *ib.* 663 (= p. 102) ἐν φωτὶ κραταιῷ καὶ ἀφάρτῳ, *ib.* 789 (= p. 109) ἐπέυχομαι τῆ δεισποίνῃ τοῦ παντὸς κόσμου, ἐπάκουσόν μου ἢ μόνη (= ἡ) -μος ἢ κρατει (= αἰ)ά.

κρατέω.

For κρατέω in its primary sense of "become master of," "rule," "conquer," we may cite P Oxy I. 33 *verso* v. 13 (late ii/A.D.) πρῶτον μὲν Καίσαρ ἔσωσε Κλεοπάτρ[αν] ἐκράτησεν βασι[λείας], "in the first place Caesar saved Cleopatra's life when he conquered her kingdom" (Edd.). The gen. construction, which is here supplied, is comparatively rare in the NT (cf. *Proleg.* pp. 65, 235), but may be further illustrated by P Par 26⁵² (B.C. 163-2) (= *Selections*, p. 18) ὕμιν δὲ γίνονται κρατεῖν πάσης ἧς ἂν αἰρήσθε χώρας, and by the magic P Lond 121⁶⁸⁹ (iii/A.D.) (= I. p. 106) ἄρκτη . . . κρατούσα [τοῦ] ὄλου συστήματος—an invocation to the constellation of the Bear. [See also the interesting parallels to Ac 27¹³ in *Field Notes*, p. 144.] Another magic papyrus *ib.* 46⁶¹ (iv/A.D.) (= I. p. 80) κράτει τῆ ἀριστερᾶ σου τὸν δακτύλ(ιον) shows the more common accusative; see also the curious theological fragment P Oxy XI. 1384²⁵ (v/A.D.) where certain angels are represented as having gone up to heaven to seek a remedy for their eyes—σφόγγον κρατούντες, "holding a sponge," cf. Rev 2¹. For the meaning "continue to hold," "retain," as in Ac 2²⁶, see P Tebt I. 61 (β)²²⁹ (a land survey—B.C. 118-7) γραφῆ-τω λαβε[ῖν] ἐνδ[ὲ]ς ἐνιαυ[τὸ] ἐκφόριον, ἔαν κ[ρ]ατεῖν, "let it be noted that one year's rent shall be exacted from them, and they shall be allowed to keep the land" (Edd.): cf. also P Fay 109² (early i/A.D.) ὅταν πρὸς ἀνάγκαιν (i. ἀνάγκην) θέλῃς παρ' ἐμοῦ χρήσασθαι τι, εὐθύς σε οὐ κρατῶ, "when ever you from necessity want to borrow anything from me, I at once give in to you" (Edd.). In P Oxy II. 237^{viii} 34 (A.D. 186) παρατιθέωσαν δὲ καὶ αἱ γυναῖκες ταῖς ὑποστάσει τῶν ἀνδρῶν ἕξ κατὰ τινα ἐπιχώριον νόμον κρατεῖται τὰ ὑπάρχοντα, "wives shall also insert copies in the property-statements of their husbands, if in accordance with any native Egyptian law they have a claim over their husbands' property" (Edd.), κρατεῖσθαι is used as equivalent to κατέχειν in *ib.* 22 (see further Mitteis in *Archiv* i. p. 188): cf. *ib.* 38 ἢ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, "but the right of ownership after their death has been settled upon the children" (Edd.), and P Amh II. 51²⁶ (B.C. 88), a contract for the sale of a house—

ἧς κρ[α]τεῖ Τοτοῆς, "over which Totoes has rights," and the similar use of the compound ἐπικρατέω of rights acquired or exercised over the property of others in P Tebt II. 343¹⁴ (ii/A.D.), where see the editors' note. As further bringing out this strong sense of κρατέω, we may notice that it is joined with κυριεύω in BGU I. 71¹⁰ (A.D. 179), *ib.* 282³³ (after A.D. 175), and with δεσπόζω in P Tebt II. 383³⁶ (A.D. 46). At Delos a dedicatory inscr. has been found—Διὶ τῷ πάντων κρατοῦντι καὶ Μητρὶ Μεγάλῃ τῆι πάντων κρατούσῃ (*BCH* vi. (1882), p. 502 No. 25): cf. the use of παντοκράτωρ in the LXX, and see Cumont *Relig. Orient.* p. 267. In the vi/A.D. P Lond V. 1663⁸ the Emperor is described as ἡ κρατούσα τυχή.

κράτιστος

(*egregius*) is very common as an honorific title in addressing persons of exalted rank, much as we use "Your Excellency," e.g. P Fay 117⁵ (A.D. 108)—a prefect, P Tebt II. 411⁶ (ii/A.D.)—an epistrategus, P Oxy X. 1274¹⁰ (iii/A.D.)—a procurator, *al.* [By the end of the third century the title was applied to persons of less importance, e.g. a *ducenarius* in P Oxy XIV. 1711⁴: see the editors' note on *ib.* 1643².] This corresponds with the usage in Ac 23²⁹, 24³, 26²⁵, and possibly Lk 1³, though in this last case the word may be simply a form of courteous address. If, however, it is regarded here also as official, it is very unlikely that Theophilus was at the time a Christian, "since," as Zahn (*Introd.* iii. p. 42) has pointed out, "there is no instance in the Christian literature of the first two centuries where a Christian uses a secular title in addressing another Christian, to say nothing of a title of this character." On the title as applied to the βουλή of Antinoë in BGU IV. 1022¹ (A.D. 196) see Wilcken in *Archiv* iii. p. 301, and cf. the introd. to P Strass I. 43. The adj. is never found as a true superlative in the NT, but is so found in literary books of the LXX (cf. Thackeray *Gr.* i. p. 185): cf. BGU IV. 1118¹¹ (B.C. 22) τῶν ὄντων ἐν τῷ κήπῳ τὰ κράτιστα καὶ βέλτιστα.

κράτος.

An interesting ex. of this word is found in P Leid G¹⁴ (B.C. 181-145) (= I. p. 42), a petition to Ptolemy Philometer and Berenice, in which the petitioner states that he is offering prayers and sacrifices to the gods, in order that they may give the Sovereigns—ὑγίαιαν, [ν]ίκην, κράτος, σθένος, κυριεῖαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρω[ν]: cf. the invocation to Isis, *ib.* Uⁱⁱ. 17 (2nd half ii/B.C.) ἔλθέ μοι θεὰ θεῶν, κράτος ἔχουσα μέγιστον. From the time of Augustus comes a dedication—εἰς κράτος Ῥώμης καὶ διαμονῆν μυστηρίων (*Syll* 757⁶), with which may be compared the acclamation at a popular demonstration at Oxyrhynchus on the occasion of a visit from the Prefect, P Oxy I. 411² (iii/iv A.D.) εἰς [ἐ]ῶνα τὸ κράτος τ[ῶ]ν [Ρ]ωμαίων, "the Roman power for ever!" (Edd.). This and similar usages find a parallel in the language of Christian worship, as in the prayer P Oxy III. 407⁶ (iii/iv A.D.) which is offered—διὰ . . . Ἰησοῦ Χριστοῦ, δι' οὗ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰωνῶ[ν]: cf. especially the doxology in I Pet 4¹¹. See also the magic PSI I. 29²¹ (iv/A.D. ?) τὸ κράτος τοῦ Ἄδωναί καὶ τὸν στέφανον τοῦ Ἄδωναί δότε, and the late BGU I. 314¹³ (A.D. 630) ἔργῳ δυνάμει κράτ(ει) (cf. *Archiv* iv. p. 214). For

the phrase κατὰ κράτος, as in Ac 19²⁰, cf. P Tebt I. 27⁸² (B.C. 113) ἡ δ' εἰσπραξις τῶν προεθροσμένων παρὰ σοῦ κατὰ κράτος ἔσται, "any losses will be rigorously exacted from you" (Edd.). In MGr κράτο(s) is used = "kingdom, kingdom of Greece."

The late form κράτησις = "dominion," as in Wisd 6³, is found in P Fay 89² (A.D. 9) ἔτους ὀγδόου καὶ τριακοστοῦ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ, "the 38th year of the dominion of Caesar, son of the god": see also *Hermes* xxx. (1895), p. 151 ff. For the meaning "possession," see P Tor I. 1^{iii.32} (B.C. 116) τῆς κρατήσεως τῆς οἰκίας, *ib.* v. 36 μηδεμίας κρατήσεως μηδὲ κυριείας τινος ἐγγαίου περιγενομένης αὐτῶι, where the editor (p. 117) distinguishes κράτησις, "possessio facti," from κυριεία, "dominium, ius, quod a possessione disiunctum esse potest": cf. P Tebt II. 294¹⁹ (A.D. 146) μενεῖν (L. μενεῖ) δέ μοι καὶ ἐγγόνους καὶ τοῖς παρ' ἐμοῦ μεταληψομένοις ἢ τούτων κυρεῖ[α] καὶ κράτησις [εἰς ἐπὶ τ]ὸν ἀεὶ χρόνον, "and I and my descendants and assigns shall have the permanent ownership and possession of the office for ever" (Edd.).

κραυγή.

In P Petr II. 45^{iii.25} (B.C. 246) (cf. III. p. 334) Ptolemy III. describes his triumphal reception—καὶ οἱ μὲν ἐδεξιού[ν]το, οἱ δὲ [. . .] μετὰ κρότου καὶ κραυγῆς [. . .], where the word has the "joyful" association that we find in Lk 1⁴². On the other hand, in P Tebt I. 15^{i.3} (B.C. 114) τῆι ἄ τούτου ὑποκειμένου μηνὸς ὡσεὶ περὶ ὥραν ἰᾱ [[κραυγῆς]] θορύβου γενομένου ἐν τῆι κώ[μ]ηι, "on the first of the current month at about the eleventh hour a disturbance occurred in the village" (Edd.), we are reminded of the usage in Ac 23⁹. The plur. is found in the interesting literary text, P Oxy X. 124^{2iii.54} (early iii/A.D.), describing an audience between the Emperor Trajan and certain rival Greek and Jewish emissaries from Alexandria, where it is stated that sweat broke out on the image of Sarapis carried by the Alexandrians—θεασάμενος δὲ Τραιανὸς ἀπεθαύμασ[εν], καὶ μεθ' ὀλίγον συνδρομαὶ ἐγένοντο εἰς [τῆ]ν Ῥώμην κραυγαὶ τε πανπληθεῖς ἐξεβόωντ[ο] κ[α]ὶ ἀπά[ν]τες ἔφευγαν εἰς τὰ ὑψηλὰ μέρη τῶν λό[φ]ων, "and Trajan seeing it marvelled; and presently there were tumults in Rome and many shouts were raised, and all fled to the high parts of the hills" (Edd.): cf. Vett. Val. p. 2³⁵ πολέμου, ἀρπαγῆς, κραυγῆς, ὕβρις. For the word see also P Lond 44¹⁷ cited *s.v.* ἀναλύω.

κρέας.

In P Petr III. 58(a)³ (iii/B.C.) a mother gives security of 20 dr. on behalf of her son who had undertaken to supply the village of Philoteris with salt meat and cheese—κρέων ταλ(= ρ)ιχρῶν καὶ τυροῦ. Cf. P Oxy XIV. 1674² (iii/A.D.) ἐπειδὴ οὐχ εὐρ[ο]ν κρέας σοι πέμψαι, ἔπεμψα ὡς ἔκ καὶ λάχανα—a father to his son, *ib.* VII. 1056² (A.D. 360) ὑπὲρ τιμῆς κρέως λιτρῶν πεντακοσίων, "for the price of 500 pounds of meat." Frequent mention is made of κρέας χοίρειον, "swine-flesh," which was evidently a staple article of diet, see e.g. P Giss I. 49¹⁵ (iii/A.D.) with the editor's note. The different forms the word takes are fully illustrated by Mayer *Gr.* p. 276. According to Meisterhans *Gr.* p. 143 the gen. sing. κρέατος is found once in an Attic inscr. of B.C. 338, but Thumb (*Hellen.* p. 96) thinks that the

declension κρέας κρέατος must have prevailed in the Κοινή in view of the MGr κρέατο, κριάτο.

For the diminutive κρεάδιον see the soldier's begging letter, BGU III. 814⁸⁵ (iii/A.D.), in which the writer complains that his mother had sent him nothing, while a friend's mother had sent her son κεραμεῖον ἐλαίου κ[α]ὶ σφυρίδαν κρεάδιον (L. κρεαδίων).

κρεῖσσων, κρεῖττων,

is always strictly comparative in the NT, cf. P Oxy XIV. 1676¹⁵ (iii/A.D.) ἀλλὰ πάντως κρεῖττονα εἶχες διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Ed.). It is found with a superlative force in such a passage as P Oxy VII. 1062⁵ (ii/A.D.) προσθεῖς ὅτι τὰ θέριά ἐστιν τὰ κρεῖσσονα, "adding that the summer ones were the best" (Ed.)—a letter referring to the purchase of some fleeces. On the relative proportion of the two forms in the LXX, see Thackeray *Gr.* i. p. 122.

κρεμάννυμι.

Syll 803³ (dialect inscr. from Epidaurus—iii/B.C.) τὸ σῶμα κραμάσαι κάτω τὸν τράχαλον ἔχον, *Michel* 833¹⁰⁷ (B.C. 279) τῶν κρεμαμένων στεφάνων. For the shortened pass. κρέμαμαι cf. *Syll* 588³⁴ (c. B.C. 180) στέφανος χρυσοῦς καὶ στρεπτόν, κρεμάμενα πρὸς τῶι τοίχῳ, ²⁰¹ ἐκ τῆς σεί[ρας] κρεμαμένων. A new compd. εἰσκρεμάννυμι is found in P Lond 964¹⁸ (ii/iii A.D.) (= III. p. 212) ἄλλα μέτρια ἰσκρέμασε ἐς τὸν νυμφῶνα. In P Tebt II. 527 (A.D. 101) mention is made of a κρεμαστὴ ποτιστρία used for irrigation: for the subst. κρεμαστήρ see P Lips I. 42¹⁸ (end of iv/A.D.). MGr κρεμ(ν)ῶ, κρεμάζω (trans.), κρέμομαι (intrans.). See also Radermacher *Gr.* pp. 35 n.³, 81.

κρημνός.

This word, which in the NT is confined to Mk 5¹³ and parallels, is found in an account of rushes used in irrigation works, P Petr III. 39^{ii.8}, where mention is made of those employed—εἰς τοὺς κρημνούς, for the steep banks or edges of the trench. See also the epitaph on one who had hurled himself from the cliffs, *L'Abel*, 225¹ f.—

Ὅστιά μὲν καὶ σάρκας ἐμὰς σπιλάδες διέχευαν
ἐξείαι, κρημνῶν ἄλλα ὑποδεξάμεναι.

κριθί.

For this common word, which in the NT is found only once and in the plur. (Rev 6⁹), it is sufficient to cite P Hib I. 47²² (B.C. 256) καὶ ὄλυραν δὲ κ[α]ὶ κρηθίνην ἐτοίμαζε, "prepare both olyra and barley," P Petr II. 23(1)² (Ptol.) ἡ ζεῆ (= ζεῖα) ἡ δὲ κρηθὶ ἐπλήγη, "the rye and the barley had been smitten" with hail (?) (Ed.), P Giss I. 69⁷ (A.D. 118-9) νῦν δὲ πρὸς παράληψιν κρηθῆς ἔπεμψα αὐτόν, P Oxy I. 69⁸ (A.D. 190) κρηθῆς ἀρτόβας δέκα.

κριθίνος.

P Eleph 5²⁵ (B.C. 284-3) καὶ τοῦ σίτου τοῦ κριθίνου καὶ πυρίνου ἀπέχω τοὺς λόγους, BGU IV. 1092²⁸ (A.D. 372) παραδῶσω δὲ σοὶ κριθίνου ἀχύρου γύργαθα ("wicker-baskets") δύο.

κρίμα.

Κρίμα (on the accent, see *Proleg.* p. 46) = "legal decision" is found in P Petr II. 26² (iii/B.C.) τοῖς τοπάρχ[ουσ] κρίματα καθήκει εἰς τοὺς φόρους, "it is (not) the duty of the Toparchs to give decisions regarding the taxes" (Edd.), *ib.* 36 (a) verso²⁰ (iii/B.C.) δέξει σιντελεῖσθαι τὰ κατὰ τὸ [κρίμα] ἂν δέη κρίμα, "(the dioiketes) shall require the legal decision to be carried out, if such a decision be necessary" (Edd.). Cf. also the restoration in *OGIS* 335¹⁰⁰ (ii/i B.C.), where αὐτοῖς ἐπιδεξάμενοι τὴν κρίσιν π[] is followed after an hiatus by ἐφέ[ν]α[ι τὰ κρί]ματα ἑαυτοῖς. From denoting "judgment," "sentence," the word came to denote the "offence" for which one is sentenced, and hence in MGr is frequently used = "sin," as in the song entitled "The Confessor," where the penitent asks—Ἔσομ-λόγα με, τὰ κρίματά μου ῥώτα με, "confess me; ask me about my sins," and receives the answer—τὰ κρίματά σου ἔσονται πολλά, καὶ ἀγάπη νὰ μὴ κάνης πλεία, "thy sins are many; thou must make love no more" (Abbott *Songs*, p. 122, cf. p. 272). Cf. τί κρίμα, "what a pity!"

κρίνον

is used in the plur. of an architectural device in *Michel* 594²² (B.C. 279). The adj. κρίνιος, "made of lilies," is applied to myrrh in P Lond 46²¹² (iv/A.D.) (= I. p. 72) μύρον κρίνιον, and to oil in *ib.* 121⁴³¹ (iii/A.D.) (= I. p. 104) κρίνιον ἔλαιον: in P Leid W¹³.¹³ (ii/iii A.D.) κρίνιον is one of the seven flowers of the seven stars. A i/A.D. sepulchral epitaph, *Kaibel* 547, begins—Ἐἰς ἕα σου . . . [κ]αὶ [εἰ]ς κρίνα βλα[σ]τέσειεν ὄσπτεα, "may thy bones burgeon into violets and lilies." MGr κρίνο, κρίσιος.

κρίνω.

For κρίνω c. inf., "decide to . . ." as in Ac 20¹⁸, 1 Cor 2², Tit 3¹², see P Par 26³⁷ (B.C. 163-2) (= *Selections*, p. 17) οὐκ ἔκριναν καταχωρίσαι (cf. I Chron 27²⁴), "we have decided not to record," and cf. P Tebt I. 55⁴ (late ii/B.C.) ἔκρινα γράψαι, P Lond 897¹¹ (A.D. 84) = III. p. 207) κέκρικα ("I have decided once and for all": cf. Jn 19²² γέγραφα) γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν, P Oxy XII. 1492⁸ (iii/iv A.D.) εἰ οὖν ἔκρινας κατὰ τὸ παλ[αίν] ἔθος δοῦναι τὴν ἄρ[σ]οῦνραν τῷ τόπῳ, "if then you have decided in accordance with ancient custom to give the arura to the place" (Edd.). [LS quote Menander Φιλ. 5 ζῆν μεθ' ὧν κρίνη τις (sc. ζῆν), but this is rather for ζῆν μεθ' ἑκέλευν οὐς κρίνη τις (κρίνω c. acc. "choose" or "prefer," a classical use).] The verb is also used as a kind of *term. techn.* for the response of an oracle, e.g. P Fay 138¹ (i/ii A.D.) Κύριοι Διόσκουροι, ἡ κρινέται αὐτὸν ἀπελθεῖν ἰς πόλιν; "O lords Dioscuri, is it fated for him to depart to the city?" Cf. the use of the compound in P Tebt II. 284² (i/B.C.) ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me (by the local oracle) that I should not go down till the 25th" (Edd.). The *forensic* sense is very common, e.g. P Petr III. 26⁴ (iii/B.C.) ἂν δέ τις παρὰ ταῦτα κρίνη ἢ κριθῆ ἄκυρα ἔστω, "and if any one judge or be judged contrary to these regulations, the decisions shall be invalid," *ib.* I. 16 (2)¹¹ (B.C. 230) κριθήσομαι ἐπ' Ἀσκληπιάδου, "I shall submit to the judgement of A." P Oxy I. 37^{11.6} (A.D. 49) (= *Selections*, p. 51) κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κρινέντα, "in accordance

with the judgement of our lord the Prefect," *ib.* 38¹⁶ (A.D. 49-50) (= *Selections*, p. 53) ἐνμείναι τοῖς κεκρμένοις, "to comply with the judgement" (Edd.).—a legal formula, P Ryl II. 119² (A.D. 54-67) τυγχάνωι κεκρμένος ὑπὸ τοῦ κρατίστου ἡγεμόνος, "I happen to have had a case decided by his highness the Prefect," and *ib.* 75⁸ (judicial proceedings—late ii/A.D.) ἤδη μένοι τύπος ἐστίν καθ' ὃν ἔκριναι πολλάκις καὶ τοῦτο δίκαιον εἶναι μοι φαίνεται, "only there is a principle according to which I have often judged and which seems to me fair" (Edd.). Deissmann (*LAE* p. 118) has shown that help is given to the difficult phrase κρίνω τὸ δίκαιον in Lk 12⁵⁷ by a prayer for vengeance addressed to Demeter on a leaden tablet found at Amorgos, *BCH* xxv. (1901) p. 416 ἐπάκουσον, θεά, καὶ κρίναι τὸ δίκαιον, "pronounce la juste sentence" (Ed.). A good parallel to 1 Cor 6² occurs in *Syll* 850³ (B.C. 173-2) κρινέντω ἐν ἀνδρῶσι τριῶσι οὐς συνελ-λοντο. On the weakened use of κρίνω in Ac 15¹⁹ (cf. 13¹⁶, 16¹⁶, 26⁸), where it is practically = νομίζω, see Hort *Christian Ecclesia*, p. 80.

κρίσις

in the sense of "judging," "trial," is found in such passages as PSI II. 173¹⁷ (ii/B.C.) κα[τὰ προ]ε]ριστώσαν . . . ἐπὶ σοῦ κρίσιν, P Oxy IX. 1203²⁹ (late i/A.D.) where certain petitioners ask that no step be taken against them μέχρι κρίσεως, "before the trial of the case," the curious mantic P Ryl I. 28¹⁸⁵ (iv/A.D.) σφυρὸν εὐώνυμον ἂν ἀληται ἐν κρίσει βαρη[θ]εῖς ἔσται καὶ ἐκφεύξεται, "if the left ankle quiver, he will be burdened with a trial, and will be acquitted" (Edd.), and *OGIS* 669³⁹ (i/A.D.) εἰς κρίσιν ἀγισθαί. From this it is an easy transition to the result of the judging, "judgement," "decision," e.g. P Petr III. 26⁹ (iii/B.C.) ἐκ κρίσεως, "in accordance with a legal decision," P Oxy I. 683³ (A.D. 131) οὐσαν δ' ἐμοὶ τὴν πρὸς αὐτὸν κρίσιν, "judgement against him being entered in my favour" (Edd.), P Ryl II. 75³³ (A.D. 157) περὶ ἀπολογισμοῦ κρίσεων, "concerning the report of judgements," P Oxy XII. 1464⁶ (*libellus*—A.D. 250) κατὰ τὰ κελευσθέντα ὑπὸ τῆς θείας κρίσεως, "in accordance with the orders of the divine decree," and such legal phrases as ἀνε κρίσεως καὶ πάσης ἀντιλογίας (BGU IV. 1146¹⁶—B.C. 18) and ἀνε δίκης καὶ κρίσεως καὶ πάσης εὐρησιλογίας (P Tebt II. 444—i/A.D.).

An approach to the moral and ethical sense which, following the general usage of the LXX, κρίσις has in such passages as Mt 23²³ Lk 11⁴², may be traced in *Michel* 542⁶ (ii/B.C. *ad init.*) πίστιν ἔχοντα καὶ κρίσιν ἰγῆ, *OGIS* 383²⁰⁷ (mid. i/B.C.) ἦν ἀθάνατος κρίσις ἐκύρωσεν—with reference to a certain ordinance, and *ib.* 502⁸ (ii/A.D.) μείζας τῷ φιλανθρώπῳ τὸ δίκαιον ἀκολούθως τῆ περὶ τὰς κρίσεις ἐπιμελεία. For κρίσις, "accusation," in Jude⁹, see Field *Notes*, p. 244. For an adj. κρίσιμος with reference to the day of judgement, see a Christian inser. from Eumeneia in *C. and B.* ii. p. 514—ὁς δὲ ἂν ἐπιτηδεύσει, ἔσται αὐτῷ πρὸς τὸν ζῶντα θεὸν καὶ νῦν καὶ ἐν τῇ κρισίμῳ ἡμέρᾳ. Ramsay (p. 518) remarks that "the term κρίσιμος ἡμέρα seems to be used elsewhere only in the medical sense, 'the critical day determining the issue of the disease': cf. also Durham *Menander*, p. 72. MGr κρίσι, "judgement"; ἔρχομαι στῆ κρίσι, "appear before court of judgement" (Thumb, *Handbook*, p. 337).

Κρίσπος

is mentioned Ac 18⁸, 1 Cor 1¹⁴. For other instances of a Jew bearing this Roman cognomen (= "curly"), see Lightfoot's citations from the Talmudists (*Hor. Hebr. ad 1 Cor l.c.*).

κριτήριον

in the sense of "tribunal," "court of justice," as in 1 Cor 6^{2,4} (RV marg.), Jas 2⁶ (cf. Judg 5¹⁰ *al.*), is frequent in the papyri, e.g. P Hib I. 29 Fr. (a) *recto*⁵ (c. B.C. 265) (= *Chrest.* I. p. 306) *ἐάν δὲ ἀν[τι]λέγηι, κριθῆτωσα[ν] ἐ[π]τ[λ] του ἀ[πο]δε[ι]γεμένου κ[ρι]τήριον*, "if he dispute the decision, they shall be tried before the appointed tribunal" (Edd.), P Grenf I. 15⁷ (B.C. 146 or 135) *ὅπως μὴ περισπώμεθα ἐπὶ τὰ [.]-τα κριτήρια*, BGU IV. 1054¹ (time of Augustus) Π[ρω]τάρχωι τῶι ἐπὶ τοῦ κριτηρίου παρὰ Ἀπολλωνίου, P Oxy X. 1270¹⁶ (A.D. 159) *πρὸς τῇ ἐπιμελείᾳ τ[ῶν] χρηματιστῶν* καὶ τῶν ἄλλων κριτηρίων, and similarly P Tebt II. 319² (A.D. 248). See also *s.v.*, ἀγοραῖος and ἄλκυος, and cf. *Archiv* iv. p. 8f., v. pp. 40, 59f. In *Syll* 371⁸ (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θείοις κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς ἰατρικῆς, the word has its original sense of "standard," "test."

κριτής

is used of one designated by the Prefect to the office of "judge," as in P Oxy IX. 1195¹ (A.D. 135) Ἀπολλωνίω κριτῆι δοθέντι ὑπὸ Περωνίου Μαμερτείνου τοῦ κρατίστου ἡγεμόνος: it is also applied to this same Prefect himself in *ib.* IV. 726²⁰ (A.D. 135). Cf. also *ib.* I. 97⁵ (A.D. 115-6) *ἐπὶ τε πάσης ἐξουσίας καὶ παντὸς κριτοῦ*. For the "technical-political" sense of the word, as frequently in the LXX, Wackernagel (*Hellenistica*, p. 11) cites *OGIS* 467¹⁰ *ἐπιλεκτον κριτῆν ἐκ τῶν ἐν Ῥώμῃ δεκουριῶν*, compared with *ib.* 499² *τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν*, both ii/A.D. inserr. from Asia Minor.

κρούω.

For this verb of "knocking" at the door, as in Lk 13²⁵, Ac 12¹³, where the Purists would have preferred *κόπτω* (cf. Lob. *Phryg.* p. 177f.), see P Par 50⁷ (B.C. 160) *εἶδον Πτολεμαῖον . . . κρούοντα* θύραν. Other exx. of this usage in late Greek are given in *Field Notes*, p. 120. In the magic P Lond 467⁹ (iv/A.D.) (= I. p. 67) we have—*κρούε εἰς τὸ οὐς λέγων κτλ.* For the subst. *κρούμα* see BGU IV. 1125^{4,31} (B.C. 13), and for the compd. *ἐκκρούω* in the sense of "put off," "evade," cf. P Fay 109⁹ (early i/A.D.) Σέλευκος γάρ μου αὐτοὺς ὧδε ἐκκ[έκ]ρουκε λέγων *ὅτι συνίστακας ἐάντῳ*, "Selencus has evaded paying the money by saying that you have made an arrangement with him (to pay instead)" (Edd.).

κρούπη (κρουπί)

in the sense of "vault," "cellar," as in Lk 11³³ (RV), occurs in PSI V. 547¹⁸ (iii/B.C.), where in a list of parts of a building (doors, windows etc.) we read of *τῆν κρούπτην ὁμοίαν τῶι κονιάματι*, "the cellar similarly plastered": cf. γρούτης, perhaps a vulgar Egyptian form of κρούπτης, in *ib.* 546³ (iii/B.C.), where see the editor's note.

PART IV.

κρυπτός.

P Leid W^{xvii}.16 (ii/iii A.D.) ὁ παντοκράτωρ, ὁ ἐνφύσησας πνεῦμα ἀνθρώποις εἰς ζωὴν οὐ ἔστιν τὸ κρυπτόν (δύομα) καὶ ἄρρητον ἐν ἀνθρώποις (l. -οις). In BGU I. 316²³ (A.D. 359) the seller assumes responsibility with reference to any κρυπτόν πάθος ("latens vitium") in the case of a slave whom he has sold: cf. Modica *Introduzione*, p. 145.

κρούπτω.

P Tor I. 1^{vi}.14 (B.C. 116) διὰ κεκρυμμένης σκευωρίας, "by means of hidden endeavour." In an elaborate accusation, P Oxy VI. 903 (iv/A.D.), a young wife mentions among other insults that had been heaped upon her, that though her husband had sworn in the presence of the bishops and of his own brothers—*18* ἀπεντεύθεν οὐ μὴ κρύψω αὐτῇ (l. -τῆν) πάσας μου τὰς κλείς, "henceforward I will not hide all my keys from her," nevertheless—*18* ἔκρυψεν πάλιν ἐμὲ τὰς κλείς εἰς ἐμέ, "he again hid the keys from me." With the formally pass. ἐκρύβη in Jn 8⁵⁹ (cf. Gen 3¹⁰) Moulton (*Proleg.* p. 161) compares BGU IV. 1055³¹ (B.C. 13) τὸ ἐν ὀφιλῆ θησόμενον, "the amount that shall be charged as due," a middle in a pass. sense. The familiar saying of Mt 5¹⁴ is expanded in the New Logion 7, P Oxy I. 1 *recto* 15^{ff.}, into—λέγει Ἰησοῦς, πόλις οἰκοδομημένη ἐπ' ἄκρον [δ]ρους ὑψηλοῦς καὶ ἐστηριγμένη οὔτε πε[σ]εῖν δύναται οὔτε κρυ[β]θῆναι.

κρούσταλλος.

P Lond 130¹⁵⁰ (horoscope—i/ii A.D.) (= I. p. 137) ὁμοία κρυστάλλω, P Leid X^{viii}.29 (iii/iv A.D.) κρυστάλλου ῥεινήματος (l. ῥινήματος, "filings") στατήρες δ. With Wisd 19²¹ κρυσταλλοειδὲς γένος ἀμβροσίας τροφῆς, cf. Usener *Erz.* p. 45, 2 πῆξιν . . . κρυσταλλοειδῆ. In MGr κρυσταλλένιος, "of crystal," is used as an endearing address to a girl.

κρυφῆ

or κρυφή (Moulton *Gr.* ii. p. 84) "secretly," as in Eph 5¹², is found in a iii/B.C. ostrakon-letter published in *Archiv* vi. p. 220, No. 8³ ἀπόστειλον τοῖς ὑπογεγραμμένοις τὰς πεταλίας κρυφῆι καὶ μηθεὶς αἰσθανέσθω. The form κρυβῆ (cf. 2 Kings 12¹²) occurs in a declaration by an egg-seller that he will sell only in the open market—P Oxy I. 83¹⁴ (A.D. 327) ὁμολογῶ . . . μὴ ἐξίναί μοι εἰς τὸ ὑπὸν κρυβῆ ἢ καὶ ἐν τῇ ἡμετέρᾳ οἰκίᾳ πωλῖν, "I acknowledge that it shall not be lawful for me in the future to sell secretly or in my house" (Edd.). MGr κρυφά, "secretly," κρυφά ἀπό, "without the knowledge of."

κτάομαι.

Occurrences of pres. and aor. may help some difficult NT passages—P Petr II. 8(3)⁷ (B.C. 246) *ἐάν* δέ τις [κ]τήσωνται, "but if any shall acquire them," P Tebt II. 281¹¹ (B.C. 125) *παρὰ τῶν κτωμένων οἰκίας ἢ τόπους*, "from acquirers of houses or spaces," *ib.* I. 5²¹² (B.C. 118) *μηδ' ἄλλους κτάσθαι μηδὲ χρῆσθαι τοῖς τε λιυφαντικοῖς κα' βυσσοργικοῖς ἐργαλείοις*, "nor shall any other persons take possession of or use the tools required for cloth-weaving or

byssus-manufacture" (Edd.), P Oxy II. 259⁶ (A.D. 23) δύνω . . . εἰ μὴν κτήσῃσθαι ἡμ[έ]ρας τριάκοντα ἐν αἰ (l. αἰς) ἀ[πο]καταστήσω δὲ ἐνγεγύμμαι παρὰ σοῦ ἐκ [τῆ]ς πολιτικῆς φυλα[κ]ῆς, "I swear that I have thirty days in which to restore to you the man whom I bailed out of the public prison" (Edd.), where we seem to have the rather common confusion of aor. and fut. inf., cf. *ib.* 18 μὴ ἔχοντός μου ἐξ (= ἐξ)ουσίαν χρόνον ἕτερον [κ]τή[σ]ῃσθαι, "and I have no power to obtain a further period of time" (Edd.), *ib.* 237^{vii. 42} (A.D. 186) ὦν ἐὰν καὶ ἴδια κτήσωνται μεθέτερα, "of whatever they may acquire themselves besides" (Edd.). A good illustration for Lk 21¹⁹ "you shall win your own selves," as opposed to "forfeiting self" in 9²⁴, may be found in P Par 63¹²⁷ (B.C. 164) (= P Petr II. p. 28) τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθ(ο)ρᾶ[s] ἀρτ[ε]ως ἀνακτωμένους, "the population recovering from so great a distress" (Mahaffy). So we say of a sick man, "He isn't himself yet." This same meaning of "acquire," "gradually obtain the complete mastery of the body," is probably to be preferred in 1 Th 4¹ (as against *Thess.* p. 49). For the perf. κέκτημαι (not found in the NT) with its present force "possess" (cf. *Proleg.* p. 147) we may cite P Tebt I. 5⁹⁷ (B.C. 118) οἱ [τὴν] σ[π]οδ[ί]μμον κεκτημένοι, P Oxy IV. 705⁷⁰ (A.D. 200-2) χωρία κεκτήμεθα, "own estates," *ib.* VI. 903³⁴ (iv/A.D.) ὅσα κέκτηται, "how much she has possessed herself of," and from the inscr. *Syll* 178¹⁴ (end of iv/B.C.) ἔδωκεν . . . καὶ αὐτοῖς καὶ ἐγγόνοις, κυρίους οὖσι κεκτήσθαι καὶ ἀλλάσσεισθαι καὶ ἀποδόσθαι. See also P Eleph 14²³ (Ptol.) κυριεύουσιν δι καθ' ἃ καὶ οἱ πρῶτων κύριοι ἐκέκτηντο, and the contracted ἐκτώτω in BGU III. 992^{ii. 6} (B.C. 167). Other ref. to the inscriptional evidence will be found in *Mayser Gr.* p. 340.

κτῆμα

may mean "a piece of landed property" of any kind, "a field," as in Ac 5¹ (cf. ³ χωρίον). Thus BGU II. 530²¹ (iv/A.D.) (= *Selections*, p. 61) τὸ κτῆμα ἀγεώργητόν ἐστίν refers to an allotment that was lying neglected and untilled, while the word is frequently applied to a "vineyard," e.g. P Giss I. 79^{iii. 11} (c. A.D. 117) οὐ χ[ά]ρι[ν] οὐδ[εῖ]ς ἀθυμῆ πωλεῖν κτῆμα, P Oxy IV. 707²⁵ (c. A.D. 136) τὰς τοῦ κτήματος καὶ πωμαρίου πλάτας, "the walls (?) of the vineyard and orchard" (Edd.), and with the adj. P Ryl II. 157⁴ (A.D. 135) οὐσιακ[δ]ῶν ἀμπελικῶν κτῆμα, "the domain-land vineyard" (Edd.). For the plur., as in Mk 10³², see *ib.* 76¹¹ (late ii/A.D.) a deposition regarding the division of certain property—τὴν διαίρεσιν τῶν κτημάτων—"according to households and not individuals" (κατ' οἶκον καὶ μὴ κατὰ πρόσωπον), and *ib.* I. 281⁸² (iv/A.D.) δεσπότις ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "he will be master of many blessings and possessions." The dim. κτημάτιον may be illustrated from P Tebt II. 616 (ii/A.D.) ἐπιμέλεισθαι [τ]οῦ κτηματίου τῶν καθηκόντων ἔργων, and the collective κτήσις from P Ryl II. 145⁷ (A.D. 38) ζυτοποῖδς τῆς κτήσεως, "a brewer on the estate." For the adj. κτηματικός cf. P Oxy I. 136¹⁸ (A.D. 583) γεωργῶν κτηματικῶν τε καὶ κωμητικῶν καὶ ἑξωτικῶν, "labourers both on the estate and in the villages and adjacent property" (Edd.), and for the word κτηματώνης, "the purchaser of an article," which is confined to the inscr., see *Deissmann BS* p. 147.

κτῆνος,

mostly in plur. "flocks and herds," is common, e.g. P Tebt I. 56⁸ (late ii/B.C.) οὐκ ἔχουμεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for our cattle" (Edd.), P Ryl II. 126¹⁵ (A.D. 28-9) τὰ ἑατοῦ πρόβατα καὶ βοικὰ κτήνη. For the more specialized sense "beast of burden," (as in Lk 10³⁴, Ac 23²⁴) cf. BGU III. 912²¹ (A.D. 33) τὰ ὄνικα κτήνη, P Fay 111⁶ (A.D. 95-6) (= *Selections*, p. 66) ἐργατικά κτήνη δέκα, P Oxy XIV. 1756¹⁰ (c. i/A.D.) ἐὰν τὰ κτήνη ἐξέρχηται ἐπὶ γράστιν ("green fodder") πέμψω σοι ἑλαλαν: cf. also M. Anton. v. 11 where κτήνος, "a domestic animal," is contrasted with θηρίον, "a wild beast." The adj. κτηνοτρόφος occurs several times in the Fayûm papyri and ostraca, e.g. 18(δ)² (i/B.C.): cf. LXX Numb 32⁴ where it is applied to land.

κτῆτωρ.

For this word = "possessor," "owner," as in Ac 4³¹, cf. P Oxy II. 237^{viii. 31} (A.D. 186) κελεύω οὖν πάντας τοὺς κτήτορας ἐντὸς μηνῶν ἕξ ἀπογράψασθαι τὴν ἰδίαν κτήσιν εἰς τὴν τῶν ἐκκτῆσεων βιβλιοθήκην, "I command all owners to register their property at the property record-office within six months" (Edd.), P Tebt II. 378²¹ (a lease of land—A.D. 265) τ[ῶν] δ[η]μοσίων πάντων δυντων πρὸς ὑμ[ᾶ]ς τοῦς κτήτορας, "all the State dues being paid by you the landlords" (Edd.). See also *Archiv* v. p. 374 f. For the later sense of "founder" Preuschen (*HZNT* ad Ac I. c.) refers to Krumbacher *Indogerm. Forsch.* xxv. p. 393 ff. The adj. κτητορικὸς occurs in the fragmentary P Giss I. 124⁷ (vi/A.D.).

κτίσω

in the sense of "found" a city or colony, as in 1 Esdr 4⁵³, may be illustrated from an inscr., probably to be assigned to B.C. 69-8, which is reproduced in P Fayr. 48¹ κτ[ε]σθέντος τοῦ σημαινομένου ἱεροῦ: cf. also the Alexandrian erotic fragment P Grenf I. 1⁴ (ii/B.C.) ὁ τὴν φιλιαν ἐκτικῶς ελαβέ με ἔρωσ, "love the stabilisher of friendship overcame me." The usage in this last passage approximates more nearly to the distinctive Biblical usage of the word, "create," "form," which occurs again in the imprecatory tablet Wunsch *AF* 4¹ (iii/A.D.) ἐξορκίζω σε δστ[ε] ποτ' εἰ, νεκδαῖμον, τὸν θεὸν τὸν κτίσαντα γῆν κ[α]λὴ οὐρανὸν Ἰωνα.

κτίσις.

Syll 608⁴ (i/B.C.) τοὺς γεγ[ε]νημένους ἀπὸ τῆς κτίσεως κατὰ γένος ἱερείς τοῦ Πο[σειδ]ῶνος, *ib.* 391² (A.D. 133) ἔτους γ' τῆς καθιερώσεως τοῦδε τοῦ Ὀλυμπίου καὶ τῆς κτίσεως τοῦ Πανελληνίου. In connexion with the NT usage for the Creation (Mk 10⁸ *al.*), Hicks (*CR* i. p. 7) draws attention to κτίσις as the regular term for the founding of a city, e.g. Polyb. ix. 1. 4.

κτίσμα.

In the NT (1 Tim 4⁴ *al.*, cf. Wisd 9²) κτίσμα seems to be always used in a concrete sense = "created thing," "creature," but for the meaning "foundation" we may cite P Lond 121¹⁸³ (iii/A.D.) (= I. p. 99) ἐπάνω τῶν τεσσάρων κτισμάτων τοῦ κόσμου, BGU I. 31⁹ (A.D. 605) τὰ ἀναλωθέντα παρὰ σοῦ εἰς τὸ κτίσμα τῆς ἐκείσε ἐπαύλειως.

κτίσις.

This NT ἄπ. εἶρ. (1 Pet 4¹⁹—of God) is applied *quinties* to the prytanis of Oxyrhynchus as κτίστης τῆς πόλεως in the account of a popular demonstration made in his honour—P Oxy I. 41^{6a}. (iii/iv A.D.). The same title is given to Domitian in *Prène* 229⁴, and similarly to Trajan (*CIG* II. 2572 τῷ τῆς οἰκουμένης κτίστη): cf. *Magie* p. 68, and see *CR* i. p. 7. Other exx. of the word, which is not found in Attic writers, are the magic P Lond 46²³⁷ (iv/A.D.) (= I. p. 72) where the invoker assumes the name of the god Thoth—ἐγὼ εἰμι θωὺθ φαρμάκων καὶ γραμμάτων εὐρέτης καὶ κτίστης, and *ib.* 121⁸⁶³ (iii/A.D.) (= I. p. 114) δευρό μοι ὁ ἐν τῷ στερεῷ πνεύματι ἀόρατος παντοκράτωρ κτίστης τῶν θεῶν. A subst. (or verbal adj.) κτιστόν is found in one of the Gemellus letters, P Fay 117²³ (A.D. 108) ὦ ἔγραφος μου (*l. ὁ ἔγραφός μοι*) μὴ ἧσυχάσαι τῷ κτιστῷ περιτόν (*l.—ιπτόν*) γέγραπτα, “what you write to me about not neglecting the building you have said more than enough” (Edd.). On a κοινὸν τῶν κτιστῶν (“soldiers”), see *Archiv* i. p. 208.

κυβεία.

The corresponding verb is used in its literal sense of playing with dice or gaming in the magic P Lond 121⁴²⁴ (iii/A.D.) (= I. p. 98) ποιήσόν μοι κυβεύοντα νικήσαι. For the derived meaning “cheat” see *Epict.* ii. 19. 28, iii. 21. 22. The subst. κυβευτής is found in *Vett. Val.* p. 202⁸ πλαστογράφου ἄρπαγες θυρεπανοῖκται κυβευταί.

κυβερνήσις.

The verb, which is used of Divine “guiding” in *Wisd* 14⁶, is applied to the management of a household in the inscr. quoted *s.v.* ἀνέγκλητος *ad fin.*: cf. 1 Cor 12²⁸. The compd. διακυβερνάω is used of a woman “piloting” herself and her child out of a time of crisis—ἐκ τοῦ το[ιού]του καιροῦ ἔμαυτή[ν] τε καὶ τὸ παιδί[ον] σ[ο]υ διακυβερνηκυία (P Lond 42¹⁶ (B.C. 168) (= I. p. 30, *Selections*, p. 10)). For a new literary citation for κυβερνάω see *Herodas* ii. 99 *f.* ταῦτα σκοπεύντες πάντα τὴν δίκην ὀρθῇ | γνώμῃ κυβερνάτε.

κυβερνήτης

in the sense of “steersman,” “pilot,” is common, e.g. P Oxy II. 276⁸ (A.D. 77) κυβερνήται π[λ]οῖο[υ] ναυλωσίμου, *ib.* III. 522¹⁹ (ii/A.D.) ναυτικ(οῦ) Ὁρίωνος κυβερνήτου, P Tebt II. 370³ (ii/iii A.D.) κυβερνήτου πλοίου. In *OGIS* 676³ (A.D. 106–7) (= *Archiv* ii. p. 439, No. 43) we hear of an official described as—κυβερνήτου Νείλου. In *Ac* 27¹¹ τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ is rendered by Ramsay (*Paul*, p. 322) “the sailing-master and the captain.”

Isis is described as κυβερνήτις in the literary papyrus P Oxy XI. 1380⁶⁹ (early iv/A.D.).

κυκλεύω

is used in connexion with working the water-wheel in P Lond 131 *recto* 508 (A.D. 78–9) (I. p. 185) κυκλευτή κυκλεύοντι τὸ ὄργ(ανον) (cf. *Archiv* i. p. 131), and in a lease of land P Grenf I. 58⁷ (c. A.D. 561) ἐτοίμως ἔχω κυκλεύσαι τὸ αὐτὸ γεώργιον. For κυκλευτής see P Ryl II. 157¹⁵ (A.D. 135), and for κυκλευτήριον (not in LS) P Lond 1012³³ (A.D. 633) (= III. p. 266), P Giss I. 56⁸ (vi/A.D.).

κυκλόθεν.

Kaibel 546⁷⁴. (Imperial)—a sepulchral epitaph—

ἀλλὰ με πᾶν δένδρος χαρίεν περι ῥίσκον ἀνέρπει,
κυκλόθεν εὐκάρποις κλωσίν ἀγαλλόμενον.

Cf. also *BGU* IV. 1117²⁵ (B.C. 13), and the late P Lond V. 1686¹⁶ (A.D. 565) κύκλωθεν (see *Lob. Phryg.* p. 9).

κύκλος.

For the dat. κύκλω used adverbially “round about,” as in *Rev* 4⁸, see *CPR* I. 42¹⁰ κύκλω τοῦ χωρίου: cf. P Fay 110⁷ (A.D. 94) τὰ κύκλωι τοῦ ἐλαιουργίου ἔξωθεν σκάψον ἐπὶ βαθός, “dig a deep trench round the oil-press outside” (Edd.), P Tebt II. 342²⁶ (late ii/A.D.) τοῦ κεραμ(είου) ἐν κύκλω αἰτ(οῦ) ψ[ι]λοῦ τόπου, “the vacant space surrounding the pottery” (Edd.), and from the inscr. *OGIS* 455¹² (i/B.C.) κύκλω τε ἐκείνου τοῦ ἱεροῦ . . . [αὐτος ὁ] τόπος ἄσυλος ἔστω. The adj. κύκλιος is found in *ib.* 213³⁸ (iv/iii B.C.) ἐν] τοῖς κυκλίοις ἀγῶσιν.

κυλισμός.

The form κυλισμός, “rolling,” which is read in the best texts of 2 Pet 2²², is found in *Prov* 2¹⁶ (Theod.). For κύλισμα, as in the TR, cf. *Ezek* 10¹³ (Symm.), where, however, the word has its proper meaning, “something rolled round,” rather than a “rolling-place” as in the Petrine passage. In P Hib I. 110 (iii/B.C.) certain documents are described as κυλιστοί, “rolls.” According to the editors the difference from ἐπιστολαί, which are also mentioned, was “perhaps one of size rather than of contents”: cf. also *Preisigke* 1¹⁷ (iii/A.D.) κυλιστοῦς ἱματίων δέκα.

κυλίω.

For this form which replaces the older pres. in -ίνω, see the citations *s.v.* βόρβορος.

κυλλός.

In P Lond 776¹⁰ (A.D. 552) (= III. p. 278) we read of a κυλλῆ κυκλάς (“crooked wheel”?) used for purposes of irrigation: the exact character of the machine is unknown. In *Herodas Prooem.* 4 (ed. Nairn p. 101) τ]ὰ κυλλὰ ἀείδειν refers to the “limping” verse, the “choliambic”: cf. the use of χωλός in *ib.* i. 71 χωλήν δ' ἀείδειν χωλ' ἂν ἐξεπαίδευσσα, “I'd have taught her for her lame (vicious) advice to go limping away” (Ed.), and the juxtaposition of the two adjectives in *Mt* 15³⁰.

κύμα.

P Lond 46²⁰⁸ (iv/A.D.) (= I. p. 73) ὑπὸ τῶν τῆς θαλάσσης κυμάτων: cf. *ib.* 24 (= I. p. 66) κυματούμ(ενον), “rolled like a wave” (Ed.).

κύμβαλον.

With 1 Cor 13¹ cf. P Hib I. 54¹³ (c. B.C. 245) (= *Witkowski*², p. 34), where in preparation for a domestic festival Demophon sends for a certain Zenobius—ἐχοντα τύμπαον καὶ κύμβαλα καὶ κρόταλα, “with tabret, and cymbals, and rattles”: cf. *Deissmann LAE* φ. 150 ff. The word is frequent in the LXX, e.g. 1 Kings 18⁸: for the verb κυμβαλίω see *Neh* 12²⁷.

κύνιον,

"cummin," a word of Phoenician origin (Heb. קָמְמִין—Isai 28^{25,27}). Cf. P Tebt I. 112¹³ (an account—B.C. 112) λόγος . . . κυνίου ε, ἐλ(αλου) νε, *ib.* II. 314¹⁹ (ii/A.D.) κυμ[ί]νον μέτρον α, P Fay 101¹⁻⁹ (c. B.C. 18) *et saepe*.

κυνάριον.

This dim. of κύων, which occurs *quater* in the NT, is used at least once by Epictetus—iv. 1. 111 εἶθ' οὕτως . . . πρόσ-ελθε ἐπὶ κυνάριον, ἐπὶ ἵππάριον, ἐπὶ ἀγρίδιον, "then proceed thus . . . to a dog, a horse, an estate" (Sharp, p. 23). For the more classical κυνίδιον (Lob. *Thryn.* p. 180) see M. Antoninus vii. 13 κυνίδιαις ὀστάριον ἔρριμένον, "a bone thrown to lap-dogs."

κύπτω.

See *s.vv.* ἀνακύπτω, κατακύπτω, παρακύπτω. Ἐκκύπτω is found several times in the LXX, e.g. Ps 101 (102)¹⁹ ἔξεκυσεν ἐξ ὕψους ἀγίου αὐτοῦ.

Κυρηναῖος

is found in P Petr I. 16 (1)³ (B.C. 237) the will of a certain Menippus—Κ[υρ]ηναῖος τῆς ἐπιγονῆς, "a Cyrenean by descent": cf. *ib.* 22(1)³ (B.C. 249) Θεαρίστιος Κυρηναῖος τῶν περὶ Δυσίμαχον, and *Michel* 89⁷ (i/B.C. *ad init.*).

Κυρήνη.

For the presence of a Jewish population in Cyrenaica see the decree set up at Berenice by the Jewish community in honour of the Roman governor, M. Tittius—*CIG* III. 5361 ἔδοξε τοῖς ἀρχουσι τῷ πολιτεύματι τῶν ἐν Βερενίκη Ἰουδαίων κτλ.

Κυρήνιος.

Upon the different forms of this proper name in the MSS. of Lk 2², see Robertson *Gr.* p. 192, and for the bearing of certain recently discovered inscr. on Quirinius' Governorship of Syria, and the date of the Nativity (now to be placed in all probability in B.C. 8), see W. M. Ramsay *Recent Discoveries*, pp. 222–300, *Journal of Roman Studies* vii. p. 273 ff. There is also a convenient summary of the new evidence by W. M. Calder in *Discovery* i. (1920), p. 100 ff.

κυρία.

The use of κυρία as a courteous, and even affectionate, form of address in the ordinary correspondence of the time, may be said to have settled what Westcott (*Epp. of S. John*, p. 214) regarded as the "insoluble" problem of 2 Jn^{1,5} by showing that κυρία there must be understood not of a church, nor of any dignified "lady," but of a "dear" friend of the writer. Thus in P Oxy IV. 744² (B.C. 1) we find a man writing—Βερούτι τῇ κυρία μου, "to my dear Berous," and similarly in an invitation to a festival, *ib.* I. 112^{1,3,7} (iii/iv. A.D.), the appellative occurs thrice (cf. the repetition in 2 Jn) in the same sense—χαίροις, κυρία μου Σερηνία . . . π(αρά) Πετοσείριος. πᾶν ποίησον, κυρία, ἐξελεῖν τῇ κ̄ τοῖς γενεθλῖαις τοῦ θεοῦ . . . ὄρα [μὴ] ἀμελήσης, κυρία, "greeting, dear Serenia, from Petosiris. Be sure, dear, to come up on the 20th for the birthday festival of the god. See that you do not forget, dear." Cf. *Exp* VI. iii., p. 194 ff., where

Rendel Harris with his accustomed ingenuity further discovers that John's "dear" friend was a Gentile proselyte of the tribe of Ruth, and like Ruth a widow! The word is also used with more formality by a slave addressing her "mistress" in P Tebt II. 413^{1,6,20} (ii/iii A.D.) Ἄφ (= Ἄφρ)οδίτῃ Ἀρσινόῃτῃ τῇ κυρία πολλά χαίρειν . . . μὴ δόξης με, κυρί[α], ἡμεληκείαι σου τῶν ἐντολῶν . . . ἀπόδος παρ' Ἀπ(= Ἄφρ)οδίτης κυρία, and in the Christian P Oxy VI. 939^{5,9} (iv/A.D.) (= *Selections*, p. 128), where a servant writes to his master that the favour of the Lord God had been shown—ὥστε τὴν] κυρίαν ἀνασφῆλαι ἐκ τῆς καταλαβούσης [αὐτὴν νόσου], "by the recovery of my mistress from the sickness which overtook her" (Edd.), and by saving her life in answer to her prayers—ταῖς εὐχαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν. See also *s.v.* κύριος.

κυριακός,

which occurs in 1 Cor 11²⁰, Rev 1¹⁰, is described by Grimm-Thayer as "a bibl. and eccles. word," but exx. of it from the inscr. = "Imperial" are given by LS, and the same usage is amply supported by our documents. The following instances may suffice—P Lond 328¹⁰ (A.D. 163) (= II. p. 75) a camel is provided εἰς κυριακὰς χρεῖας τῶν ἀπὸ Βερενίκης γενομένων ποριῶν (i. πορευῶν), "for Imperial service on the caravans that travel from Berenice," P Oxy III. 474¹¹ (A.D. 184?) τοῦ κυριακοῦ χρήματος. "the Imperial revenue," P Giss I. 48⁸ (A.D. 202–3) κατὰ κυριακῆς γῆς (see the editor's note), P Oxy XII. 1461¹⁰ (A.D. 222) ἐν κτήσει κυριακῆ, "in Imperial ownership," BGU I. 1¹⁶ (iii/A.D.) εἰς τὸν κυριακὸν λόγον, "into the Imperial treasury," and *ib.* 266¹⁸ (A.D. 216–7) εἰς τὰς ἐν Συρίᾳ κυρι[α]κὰς ὑπηρεσίας, "for the Imperial service in Syria." The earliest known ex. of this official use of the word is apparently *OGIS* 669¹⁸ (A.D. 68) εἰδὼς τοῦτο συμφέρειν καὶ ταῖς κυριακὰς ψήφοις ("the Imperial finances"),¹⁸ ἔξω<ι> τῶν ὀφειλόντων εἰς τὸν κυριακὸν λόγον ("the Imperial treasury"): see Deissmann *LAE* p. 362 ff., where attention is also drawn to the significant use of Σεβαστή, as denoting "Emperor's Day" in this same inscr., and the conjecture is thrown out "that the distinctive title 'Lord's Day' may have been connected with conscious feelings of protest against the cult of the Emperor with its 'Emperor's Day'" (p. 364); cf. also *Encycl. Brit.* 2813 ff., and Wilcken *Ostr.* i., p. 812. The word κυριακός had been previously discussed by Deissmann in *BS* p. 217 ff., and to his citations from the inscr. we may add *PAS* ii. 14 (Makuf, ancient Hieraclea, in Caria) ἀποτίσει τῷ κυριακῷ [φ]ίσκῳ, *ib.* 21 (same place) ἀπο[τ]ίσει [τ]ῷ κυριακῷ φίσκῳ (cited by Hatch *JBL* xxvii. 2, p. 138 f.). The word is used of a church-building in the iv/A.D. P Oxy VI. 903¹⁹ ἀπελθοῦσα [εἰς] τὸ κυριακὸν ἐν Σαμβαθῷ, "when I had gone out to the church at Sambatho" (Edd.), cf. 21. A Syracusan inscr., *Kaibel* 737—no date, runs—

Ἡμέρα κυριακῆ δεσμευθεῖσα ἀλύτοις καμάτοις ἐπὶ κοίτης, ἡς καὶ τοῦνομα Κυριακῆ, ἡμέρα κυριακῆ παντός βίου λύσειν ἔσχε.

MGr κυριακῆ, "Sunday."

κυριεύω

is construed with gen. of obj., as in Lk 22²⁸ etc., in such passages as P Par 15¹³ (B.C. 120) οἰκῶν, ὧν καὶ τῶν προγό-

νων μου κεκυριευκότων ἐφ' ὅσον περιήσαν χρόνον, or P Tebt I. 104¹⁵ (B.C. 92), a marriage contract in which provision is made that the wife is to own their property in common with her husband—κυριεύουσιν (*l.* κυριεύουσιν—but cf. Mayer p. 147) μετ' αὐτοῦ κοινή τῶν ὑπαρχόντων αὐτοῖς: cf. also *Michel* 976¹¹ (B.C. 300) ὧν τε αὐτὸς ἐκυριεύσει, "those things for which he was personally responsible." P Lond 154¹⁴ (A.D. 68) (= II. p. 179) μηδὲ τοὺς παρ' αὐτοῦ κυριεύοντα[ς αὐτῶν] . . . κ(α) κατασπώντες shows part. acc. plur. in -ας followed by one in -ες (Thackeray *Gr.* i. p. 149). In the magic P Lond 121^{83b} (iii/A.D.) (= I. p. 111) the verb is followed by the acc.—τοῦ κυριεύοντος τῆ(ν) ὄλην οἰκουμένην, and in P Eleph 14¹⁴ (Ptol.) the usual constr. with the gen.—τῆς δὲ γῆς κυριεύσει καὶ τῶν καρπῶν—is accompanied by an absol. constr.—²² κυριεύσουσιν δὲ καθ' ἃ καὶ οἱ πρότων κύριοι ἐκέκτηντο. For the same two constructions we may compare the verb with the gen. in Rom 69,14 *al.* and its absol. occurrence in 2 Cor 3¹⁷ οὐ δὲ τὸ πνεῦμα κυριεύει, ἐλευθερία according to Bishop Chase's happy conjectural reading: see *JTS* xvii. p. 60 ff. On ὁ κυριεύων as the colloquial name for the "master" argument, see Epict. ii. 19. 1. The subst. κυρία is found in P Tor I. 1^v. 37 (B.C. 116) μηδεμιάς κρατῆσως μηδὲ κυρίας τυνὸς ἐγγαίου περιγενομένης αὐτῶι, where the editor (p. 152) distinguishes between κράτῆσις, *occupatio, possessio, or ius in re*, and κυρία, *dominium, or ius ad rem*: for the form κυρία, as in Dan 4¹⁹ (Theod.) *al.*, cf. P Amh II. 95¹⁶ (A.D. 109) τὴν τρίτων κυρ[ε]ίαν καὶ κράτῆσιν, P Tebt II. 294¹⁹ (A.D. 146). See also Mayer *Gr.* pp. 92, 417.

κύριος.

(1) κύριος is used in the wide sense of "possessor," "owner," as in Mk 13²⁵, in P Tebt I. 5¹⁴⁷ (B.C. 118) τοὺς κυρίους πᾶν . . . οἰκιῶν, "the owners of the houses," and hence the meaning "master," as in P Amh II. 135¹² (early ii/A.D.) ὁ κύριος τῆ ᾧ προέγραψεν ἡμᾶς, "the master wrote us on the 3rd"—with reference to certain instructions which the writer of the letter had received.

(2) From this the transition is easy to κύριος either as a title of honour addressed by subordinates to their superiors, or as a courteous appellative in the case of persons nearly related. (A) As *ex.* of the first class we may cite P Fay 106¹⁶ (c. A.D. 140) ἐξησθένησα . . . κύριε, "I became very weak, my lord"—a petition to a Prefect, and, more generally, *ib.* 129¹ (iii/A.D.) χαίρε, κύριε τ[ι]μῶντατ[ε], *ib.* 134² (early iv/A.D.) παρακληθεὶς κύριε σκύλον σεαυτὸν πρὸς ἡμᾶς, "I entreat you, sir, to hasten to me" (Edd.), P Lond 417⁶ (c. A.D. 346) (II. p. 299, *Selections*, p. 124) γινώσκιν σε θέλω, κύριε, π[ερ]ί Παύλω τοῦ στρατιότη περὶ τῆς φυγῆς—the village priest of Hermopolis to a military official with reference to a deserter named Paulus, and the Christian P Heid 6⁸ (iv/A.D.) (= *Selections*, p. 125) κύριέ μου ἀγαπῆτε—a certain Justinus to a Christian "brother" Papnuthius. See also *s.v.* κυρία, and cf. *Preistigke* 1114^{5f.} (A.D. 147-8) ἐκόσμημεν τοὺς μεγάλους λίθους . . . εἰς τὴν πύλην τοῦ κυρίου Ἀπόλλων[ος καὶ] τῆς κυρίας [. . .]. (b) The designation is applied to near relatives, e.g. a father—BGU II. 423² (ii/A.D.) (= *Selections*, p. 90) Ἀπίων Ἐπιμάχῳ τῷ πατρὶ καὶ κυρῷ πλείστα χαίρειν, a mother—P Lips I. 110¹ (iii/iv A.D.) Σαραπίων γ. τῆ κ[υ]ρίᾳ μου μητρὶ . . . , a brother—

BGU III. 949¹ (c. A.D. 300) κυρῷ μου ἀδελφῷ Ἡρᾶ, a sister (and probably wife)—P Oxy IV. 744¹ (B.C. 1) (= *Selections*, p. 32) Ἰαριῶνα (*l.*—ῶν) Ἄλιτι τῆ ἀδελφῆ πλείστα χαίρειν, and even a son—*ib.* I. 123¹ (iii/iv A.D.) κυρῷ μου υἱῷ Διονυσοθέωνι.

(3) It is, however, with the religious use of κύριος that we are specially concerned, and in keeping with the conception of "lordship," which was so characteristic of Oriental religions, we may begin by noticing its common use in connexion with the cult of the Egyptian God Sarapis. Letters frequently begin with some such formula as—πρὸ μὲν πάντων εὐχόμεθα σε ὑαίνειν (*l.* ὑγ—) καὶ τὸ προσκύνημά σου ποιῶ παρ' τῷ κυρῷ Σαράπιδι, "before all else I pray for your health, and I supplicate the lord Sarapis on your behalf" (P Fay 127⁶—ii/iii A.D.), and we may add, owing to the striking resemblance of phraseology to 1 Cor 10²¹ such invitations to a ceremonial feast in the Serapeum as P Oxy I. 110² (ii/A.D.) ἐρωτᾷ σε Χαϊρήμων δευπνήσαι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπέῳ αὔριον, ἥτις ἐστὶν ἰε, ἀπὸ ὥρας θ, "Chaeremon requests your company at dinner at the table of the lord Sarapis in the Serapeum to-morrow, the 15th, at 9 o'clock" (Edd.), cf. *ib.* III. 523 (ii/A.D.) (= *Selections*, p. 97).

(4) From this it is easy to see how the title came to be applied to sovereigns or rulers in the East. Thus, to confine ourselves to the period immediately preceding the Christian era, Deissmann (*LAE* p. 356) cites the description of Ptolemy XIII. as τοῦ κυρίου βασιλ[έ]τος θεοῦ, "the lord king god," from an inscr. of 12th May B.C. 62 (*OGIS* 186⁸), and another inscr. from Alexandria of B.C. 52 where Ptolemy XIV. and Cleopatra are called οἱ κύριοι θεοὶ μέγιστοι, "the lords, the most great gods" (cf. *Berl. Sitzungsberichte*, 1902, p. 1096). Similarly, as the same writer points out (*LAE*, p. 357), κύριος is applied to Herod the Great (B.C. 37-34) in *OGIS* 415¹ Βασιλεῦ Ἡρώδει κυρῷ, and to Herod Agrippa I. (A.D. 37-44) in *ib.* 418¹ ὑπὲρ σωτηρίας κυρίου βασιλέως Ἀγρίππα, *al.*

There is no evidence that the title was applied to the Roman Emperors in the West before the time of Domitian. Indeed it was specially disclaimed by Augustus and Tiberius as contrary to the Roman conception of the "Principate" (see Ovid *Fast.* ii. 142, Suet. *Aug.* 53, Tac. *Ann.* ii. 87, Suet. *Tib.* 27, cited by Hatch *JBL* xvii. 2, p. 139). In the East, on the other hand, it was bestowed on Claudius, and becomes very common in the time of Nero. For Claudius we may cite the official report of certain events which had taken place—ξ (ἔτους) Τιβερίου Κλαυδίου Καίσαρος τοῦ κυρίου (P Oxy I. 37¹⁻⁶—A.D. 49 (= *Selections*, p. 49)), and *Ostr* 1038⁶ (A.D. 54) ἰδ (ἔτους) (Τιβερίου) Κλαυδίου . . . τοῦ κυρίου. Numerous other ostraca in Wilcken's collection show the designation as applied to Nero e.g. 16⁴ (A.D. 60) (ἔτους) ξ Νέρωνος τοῦ κυρίου Χολαχ ξ, 17⁴, *al.*: cf. also for the absence of the art., as in Lk 2¹¹, Col 3¹⁷, Meyer *Ostr* 39⁴ (A.D. 62) ἔτος η Νέρωνος κυρῶν Παῦνι η. From the papyri it is sufficient to quote P Oxy II. 246³⁰ (A.D. 66) in which a registration of cattle is certified as having taken place—(ἔτους) ἰβ Νέρωνος τοῦ κυρου (*l.* κυρίου), and from the inscr. *Syll* 376³¹ (Boeotia—A.D. 67), where Nero is hailed as ὁ τοῦ παντὸς κόσμου κύριος Νέρων: cf. 65. To later dates belong such passages as Meyer *Ostr* 17³ (A.D. 74-5) Οὔεσπασιανοῦ τοῦ κυρίου, *Magn* 192⁸ (time of

Antoninus) *τεμνηθέντα* ὑπὸ τῶν κυρίων Ἀν[τωνε]ίου καὶ Κομόδου καὶ Δουκίου Οὐήρου, and *Privileg* 230^b (A.D. 196–212), where a proconsul is described as ὁ τῶν κυρίων ἐπίτροπος, the κύριοι being Septimius Severus and Caracalla or Caracalla and Geta. See further the material collected by Roscher *Ausf. Lex. d. griech. u. röm. Mythologie* ii. 1, p. 1755 ff., Kattenbusch *Das apostolische Symbol* ii. p. 605 ff., Lietzmann *HZNT* iii. 1, p. 53 ff., and especially the full investigation in W. Bousset's *Kyrios Christos*, Göttingen, 1913.

(5) It lies outside our immediate purpose to examine the Pauline usage of κύριος in detail (cf. *Thess.* p. 136 ff.) beyond remarking that while that usage was doubtless primarily influenced by the LXX, which employed κύριος to render the tetragrammaton, there is good reason for finding in the Apostle's insistence upon "the name (of κύριος) which is above every name" (Phil 2⁹ a protest against the worship of "the gods many and lords many (θεοὶ πολλοὶ καὶ κύριοι πολλοί)" (1 Cor 8⁵), with which Christianity found itself confronted. See especially Deissmann's illuminating discussion in *LAE* p. 353 ff., which has been freely drawn upon here, and for the Pauline idea of κύριος the art. by Böhlig in *ZNTW* xiv. (1913), p. 23 ff.

(6) One or two miscellaneous exx. of the title may be added. Thus, in view of Lightfoot's statement (*Phil.* 2 p. 312 n.³) that κύριος is not used in prayer to God before apostolic times, we may quote P Tebt II. 284^b (i/B.C.) καὶ ὡς θέλει ὁ Σκεβετύ(νις) ὁ κύριος θεὸς καταβήσομαι ἐλευθέρως—the writer had received an oracular response: cf. *Preisigke* 1068 παρὰ τῷ κυρίῳ θεῷ Βησαῖ. In *OGIS* 655³, an inscr. from Socnopaei Nesus in the Fayûm of date March 17 B.C. 24, mention is made of a building dedicated—τῷ θεῷ καὶ κυρίῳ (cf. Jn 20²⁸) Σοκνοπαίω. And for the Septuagint formula "lord of the spirits" (cf. Numb 16²², 27¹⁶) cf. the Jewish prayer for vengeance *Syll* 816 (ii/i B.C.—see *LAE* p. 423 ff.), which commences—ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ὑψίστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός, and the magic P Lond 46⁴⁶⁷ (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν κτίσαντα γῆν καὶ ὀστᾶ καὶ πᾶσαν σάρκα καὶ πᾶν πνεῦμα . . . θεὸς θε[ε]ῶν ὁ κύριος τῶν πνευμάτων.

(7) There are two other usages of κύριος, which are not found in the NT, but which are so common in our documents that they may be mentioned here for the sake of completeness. (a) The first is the application of ὁ κύριος to the legal "guardian" of a woman, which occurs as early as B.C. 139 in P Grenf II. 15^{i.13} μετὰ κυρίον τοῦ αὐτῆς ἀνδρὸς Ἐρμίον: cf. from Roman times P Oxy II. 255⁴ (A.D. 48) (= *Selections*, p. 46), a census-return παρὰ Θερ[μου]θαρίου τῆς Θεωάνιος μετὰ κυρίου Ἀπολλωνίου τοῦ Σωτάδου, BGU I. 22⁵ (A.D. 114) (= *Selections*, p. 74), a petition from a woman who states that at the moment she has no guardian—τὸ παρὸν μὴ ἔχοντα κύριον, P Fay 32⁸ (A.D. 131), a property return by Sambous μετὰ κυρίου τοῦ ὀμοπατρίου καὶ ὀμομητρίου ἀδελφοῦ Ἀλλόθβωτος, "under the wardship of her full brother on both the father's and mother's side, Allothon (?)" (Edd.), and the late P Lond V. 1724⁷⁰ (A.D. 578–82). See further Wenger *Stellvertretung*, p. 173 ff., *Archiv* iv. p. 78 ff., v. p. 471 ff. (b) The second is its usage as an adj. = "valid," e.g. P Eleph 1¹⁴ (B.C. 311–310) (= *Selections*, p. 4) ἡ δὲ συγγραφή ἦδε κυρία ἔστω

πάντη πάντως, "and let this contract be valid under all circumstances," P Tebt I. 104⁴¹ (B.C. 92) Διονύσιος ἔχω κυρίαν, "I, Dionysius, have received the contract, which is valid," P Oxy II. 275⁸³ (A.D. 66) (= *Selections*, p. 57) κυρία ἡ διδασκαλική, "the contract of apprenticeship is valid," *at.*

κυρώω,

"ratify," "confirm," as in Gal 3¹⁵, is common in legal documents, as when with reference to the sale of property the purchaser undertakes if the sale is confirmed to pay a certain sum into the government bank—P Amh II. 97¹⁴ (A.D. 180–192) ἐφ' ᾧ κυρωθεῖσα διαγράψω ἐπὶ τὴν δημ[ο]σίαν τράπεζαν, adding that he will remain in undisturbed possession and ownership for ever—¹⁷ ἐὰν φαιν[η]ται κυρωθεῖσαι, "if you consent to confirm the sale"; but that if he is not so confirmed, he will not be bound by his promise—¹⁷ ἐὰν δὲ μὴ κυρωθῶ οὐ κατασχε[θ]ήσομαι τῇ [ὑ]ποσχέσει: cf. P Tebt II. 294¹⁶ (A.D. 146) ἄς κ[α]λ[ῶ] διαγράψω κυρωθεῖς ἐπὶ τὴν ἐπὶ τόπων δημ[ο]σίαν τράπεζαν ταῖς συνήθεσι προθεσμίαις, "which sum I will, as soon as my appointment is ratified, pay into the local public bank at the accustomed dates" (Edd.), *Michel* 478⁶ (ii/B.C.) δεδόχθαι οὖν τῷ [κ]οινῶνι, κυρωθέντος τοῦδε τοῦ ψηφίσματος, and the interesting Commagene rescript *OGIS* 383¹²² (mid. i/B.C.) νόμον δὲ τοῦτον φωνῆ μὲν ἐξήγγειλεν ἐμῇ, νοῦς δὲ θεῶν ἐκύρωσεν, ²⁰⁷ διατάξωσ ταύτης δύναμιν ἱερὰν ἢ τιμὴν ἡρωϊκὴν, ἣν ἀθάνατος κρίσις ἐκύρωσεν. For κύρωσις cf. *ib.* 455¹⁷ (i/B.C.) κατ' οὖσαν μετὰ ταῦτα ἐν ἑαυτοῖς κύρωσιν, P Tebt II. 297¹⁶ (c. A.D. 123) ἀντ[ί]γραφον ὁ στρατηγὸς . . . τὴν ἐπι[νε]χθεῖσαν ὑπὸ τοῦ Μαρσισο[ύ]χου κύρωσιν ἐπὶ τῶν τόπων μὴ εἶναι, "the strategus replied . . . that the certificate of appointment produced by Marsisuchus was not to be found on the spot" (Edd.).

κύνων.

The metaph. usage of κύων as a term of reproach (cf. Mt 7⁸, Phil 3², Rev 22¹⁵) may be illustrated from the letter of a soldier, who writes to his mother complaining that she has abandoned him "as a dog"—BGU III. 814¹⁹ (iii/A.D.) ἀφήκεις [μοι οὐ]τρω[ς] ὡς κύων (l. κύνα).

κωλύω.

P Eleph 10⁶ (B.C. 223–2) ἀπόστειλ[ο]ν . . . ὅπως μὴ διὰ ταῦτα κωλυώμεθα . . . τοὺς [λ]όγους εἰς τὴν πόλιν [κα]ταπέμψαι, P Magd 2⁵ (B.C. 221) ἐμοῦ δὲ βουλομένης ἐπισυντελέσαι τὸν τοῖχον, . . . Πόρωρις κεκάλυκεν οἰκοδομεῖν, P Petr II. 11(1)⁹ (iii/B.C.) (= *Selections*, p. 7) μηθέν σε τῶν ἔργων κωλύει, P Oxy III. 471⁹¹ (ii/A.D.) τί οὖν ὁ κατηφῆς σὺ καὶ ὑπεραύστ[ι]τρος οὐκ ἐκάλυες; "why then did not you with your modesty and extreme austerity stop him?" (Edd.), *ib.* VIII. 1101¹² (A.D. 367–70) ὅτι δὲ κεκάλυται παρὰ τοῖς νόμοις τοῦτο, δηλον, "that this is forbidden by the law is clear" (Edd.). A good ex. of the conative participle is afforded by *Preisigke* 4284⁹ (A.D. 207) Ὅρσεύς τις ἀνὴρ βίαιος καὶ αὐθάδης τυ[ρχάν]ων ἐπήλθεν ἡμῖν . . . κ[ω]λύων τὴν κατεργασίαν: cf. *Chrest.* I. 354²³. For κώλυμα see P Hib I. 90²⁰ (B.C. 222) ἐὰμ ἡ [τ]ι βασιλικὸν κώλυμα γ[έ]νηται, "if there be no hindrance on the part of the State" (Edd.): for κώλυσις see P Tebt II. 393²² (A.D. 150) ἡ καὶ κώλυσιν ἢ κακοτεχνίαν, "or hindrance or fraud"

(Edd.), and for κωλυτής see *OGIS* 57 (B.C. 311) εἰ μὴ κωλυ-
ταί τι[νες ἐγέ]νοντο, τότε ἂν συνετελέσθη ταῦτα.

κώμη.

This common word hardly needs illustration, but we may note that by the phrase οἱ ἀπὸ τῆς κώμης we are to understand the population of the village in general, and not its functionaries or official representatives, see e.g. the joint responsibility of the πρεσβύτεροι and the other members of the community with respect to certain dues in P Ryl II. 219³ (ii/A.D.) διὰ τῶν τοῦ ἔτους πρεσβυτέρων [καὶ τῶν λοιπῶν] ἀπὸ τῆς κώμης, P Flor I. 224 (A.D. 265) κινδύνῳ ἡμῶν κ[αὶ τῶν] ἀπὸ τῆς [κώ]μης καὶ καταγειν[ομένων] πάντων, BGU IV. 1035³ (v/A.D.) οἱ ἀπὸ κώμης Κερκήσις ἦλθαν ε[ἶ]ς τὸν αἰγιαλὸν τῶν ἀπὸ Ὁξυρύγχων καὶ ἐδίοξαν τοὺς ἀλιεῖς Ὁξυρύγχων, and cf. *Chrest.* I. i. p. 43. See also P Par 63¹⁰¹ (B.C. 165) (= P Petr III. p. 26) τοὺς πλείστους δὲ τῶν ἐν ταῖς κώμαις κατοικούντων λαῶν, P Tebt I. 40⁸ (B.C. 117) σαφέστερον μετεληφῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης. "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.). For κωμήτης see P Ryl II. 219³ (ii/A.D.). The difficult κωμε- (=η)γέτης of *OGIS* 97¹⁰ (end of ii/B.C.) is discussed by Dittenberger *ad l.* and by *Preisigke Ostr.* p. 35f.

κῶμος,

"revel," revelling." We are unable to illustrate this word, but reference may be made to the κωμασία, or sacred

procession of the images of the gods in Egypt, as in P Tor I. 1viii.21 (B.C. 116) προάγοντας τῆς κωμασίας, BGU I. 149⁸ (ii/iii A.D.) ταῖς κωμασίαις τῶν θεῶν, P Par 69^{iv.14} (A.D. 232) (= *Chrest.* I. 41) παρέτυχεν κωμασία ἐξ ἔθ[ους ἀγομέ]νη Ἰσιδος θεᾶς μεγίστης, and *OGIS* 194²⁵ (B.C. 42) μετήλλαξε διηνεκῶς πο]ηθῆναι τὰς τῶν κυρίων θεῶν κωμασίας. See further Sturzins *Dial. Mac.* p. 103 ff., and the classic passage in Clem. Al. *Strom.* V. vii. p. 354 f. (ed. Stählin). For κωμαστής cf. P Oxy X. 1265⁹ (A.D. 336) κωμαστοῦ θίων προτομῶν καὶ νίκης αὐτῶν προαγούσης, "celebrant of the divine images and their advancing victory" (Edd.), with the accompanying note, and for κωμάζω see Deissmann *BS* p. 237.

Κῶς.

For the history of Cos and of its inscriptions it is sufficient to refer to the important monograph by W. R. Paton and E. L. Hicks *The Inscriptions of Cos*, Oxford, 1891. On the acc. Κῶ in Ac 21¹ see Moulton *Gr.* ii. § 53 C (c).

κωφός

is used as a descriptive name in P Tebt II. 283⁸ (B.C. 93 or 60) Πατῦνιν (/-ις) ὁ ἐπικαλούμενον (/-ος) κωφόν (/-ός): cf. BGU IV. 1196^{49,63} (c. B.C. 10). The adj. occurs in several sepulchral epitaphs attached to τάφοι, δάκρυα, and χάρις (*Kaibel* 20S²⁶ (ii/A.D.), 252⁶ (i/A.D.), 29S²). For the adv. κωφῶς = Lat. *obscure*, see Vett. Val. pp. 251²⁵, 301²⁸.

Λ

λαγχάνω—λαλιά

λαγχάνω,

"obtain by lot," c. acc., may be illustrated by such passages as P Tebt II. 382^b (B.C. 30—A.D. 1) *λελονχέναι με εἰς τὸ ἐπιβάλλον μοι μέρος . . . ἀρού(ρας) ἰβ*, "that I have obtained by lot as the share falling to me 12 arourae," and similarly *ib.* 383¹⁴ (A.D. 46). Cf. also P Ryl II. 157¹⁷ (A.D. 135) *παρέξει δὲ ἡ λαχοῦσα τὴν ν[ο]τίνην μερίδα τῆ λαχοῦση [τὴν βορρίνην] . . . εἶσ[ο]δον καὶ ἔξοδον*, "the recipient of the southern portion shall permit the recipient of the northern portion entrance and exit" (Edd.), P Oxy III. 503²⁰ (A.D. 118) *κυριεύει ὧν λελονχεν εἰς τὸν αἰὲ χρόνον*, *ib.* IX. 1186^b (iv/A.D.) cited *s.v.* *ἰμάς*, and from the insert. *Syll* 186¹⁰ (end of iv/B.C.) *ἔλαχε φυλὴν Ἐφεσεύς, χιλιαστὸν Ἀργαδεύς, Michel 978²⁹* (B.C. 281—0) *ιερεὺς λαχῶν*—chosen priest by lot. On the improper use of *λαγχάνω*, "cast lots," in Jn 19²¹, to which no parallel has been produced, see Field *Notes*, p. 106, and for the phrase *λαχμὸν βάλλω* in the same connexion, see Ev. Petr. 4 with Swete's note. MGr *λαχάλνω*. Thumb (*Handbook*, p. 338) cites a folksong *μὴ λάχη καὶ πέρσση*, "let him not by chance pass by," and (p. 198) the phrase *μὴ τύχη (λάχη) καὶ . . .* "lest perhaps."

Λάζαρος

is a contracted form of Ἑλεάζαρος: see *s.v.* Ἑλεάζαρ, and cf. Wetstein *ad* Lk 16²⁰. The name survives in MGr: Thumb (*Handbook*, pp. 239—41) gives a Popular Tale of a cobbler called Lazarus—ὁ κύριος Λάζαρος κ' οἱ δράκοι.

λάθρα,

which Moulton (*Gr.* ii. p. 84) prefers to write instead of λάθρα, occurs in P Par 22²⁸ (B.C. 165) *τοῦτον (sc. λίνον) λάθρα κομισάμενος*: cf. BGU IV. 1141⁴⁸ (B.C. 14). See also Boisacq (p. 549) who treats the form as an instrumental singular.

λαῖλαψ.

This "poetic" word (Thumb *Hellen.* p. 218) is found in a strange form as a proper name in *Preisigke* 168 *Λαιλαψ*. Cf. P Leid W^{viii}. 21 (ii/iii A.D.) *αὐτὸς γὰρ ἐστὶν ὁ λαιλαφῆτης* (for *λαλαπαφῆτης*), "ipse enim est in turbine volans" (Ed.). Boisacq (p. 551) compares the intensive reduplication of this noun with *παιφάσσω* and *μαμάω*.

λακέω.

Ἐλάκησεν, "burst asunder," in Ac 1¹⁸ is best referred to *λακέω* (not *λάσκω*): see Blass *ad* L., who compares *διαλάκησησα* = *διαρραγείσα* in Aristoph. *Λύβ.* 410 and Act. Thom. 33 ὁ δὲ δράκων φουσηθεὶς ἐλάκησε καὶ ἀπέθανε, καὶ ἐξεχύθη ὁ ἰὸς αὐτοῦ καὶ ἡ χολή.

λακτίζω.

With the use of this verb in Ac 26¹⁴ cf. BGU III. 1007⁷ (iii/B.C.) *τὴν θύραν μου ἐλάκτιζον τοῖς ποσίν*. See also Herodas vii. 118 *βοῦς ὁ λακτίσας ὑμᾶς*, "it was an ox that kicked you," with reference to a kick from a clumsy, ill-fitting shoe. The subst. is found in P Amh II. 141¹⁰ (A.D. 350) *γρόνθους τε καὶ λακτί[σ]μασιν*, "with their fists and heels" (Edd.): cf. P Gen I. 56²⁷ (A.D. 346) *τὴν πλευρὰν πάσχω λάκτιμα λαβῶν*.

λαλέω.

In P Amh II. 131⁶ (early ii/A.D.) a brother writes to his sister with reference to the management of certain family property, stating that he will remain where he is until he learns that all is safely settled, and adding—*ἐλπίζω δὲ θεῶν θελότων ἐκ τῶν λαλουμένων διαφεύξεσθαι καὶ μετὰ τὴν πεντεκαίδεκάτην ἀναπλεύσειν*, "but I hope, if the gods will, to escape from the talking and after the fifteenth to return home." See also P Oxy I. 119⁵ (ii/iii A.D.) (= *Selections*, p. 103) where the naughty boy writes to his father—*ἢ οὐ θέλις ἀπενέκκειν μετ' ἐσοῦ εἰς Ἀλεξανδρίαν, οὐ μὴ γράψω σε ἐπιστολήν, οὔτε λαλῶ σε, οὔτε νιγένω σε εἶτα*, "if you refuse to take me along with you to Alexandria, I won't write you a letter, or speak to you, or wish you health henceforth," P Fay 126⁴ (ii/iii A.D.) *ἤκουσα φίλου τοῦ πατρός μου λαλοῦντος περὶ σοῦ ὅτι πεμψεν (sc. ἐπεμψεν) ἐπὶ τὴν πενθερά (sc. -ράν) σου χάριν τοῦ κτήματος*, "I heard a friend of my father's saying about you that he had sent a message to your mother-in-law about the farm" (Edd.), BGU III. 822¹⁸ (iii/A.D.) *ἵνα εὐρωμεν καὶ ἡμῖς εὐλογοῦν λαλήσαι αὐτῇ, γράψον Κουπανηροῦτι ἐπιστολήν*, and the magic P Lond 121¹⁷⁴ (iii/A.D.) (= I. p. 89) a recipe against old women's garrulity—*γραῦν μὴ τὰ πολλὰ λα[λ]εῖν*. This last papyrus shows also the subst. *λάλημα* (LXX), ⁶⁶¹ (= I. p. 105) *φίλτρον ἐπὶ λαλήματος κατὰ φίλων*. The above exx. all bear out the usual distinction that, while *λέγω* calls attention to the substance of what is said, the onomatopoeic *λαλέω* points rather to the outward utterance: cf. McLellan *Gospels*, p. 383 ff. and Milligan's note on 1 Thess 1⁸. With *λαλέω*, "I make known by speaking" with the further idea of *extolling*, as in Mt 26¹³ *al.*, cf. the inscr. with reference to a mother and brother—*ὧν καὶ ἡ σφωροσύνη κατὰ τὸν κόσμον λελάληται* (*Archiv* v. p. 169, No. 24⁸). MGr *λαλῶ* (-έω), "speak."

λαλιά.

From its classical sense "talkativeness," "chatter," *λαλιά* comes to be used in the NT simply for "speech," "talk": cf. Joseph. *B.J.* ii. 8. 5 *οὐδὲ κραυγῇ ποτε τὸν οἶκον, οὔτε θόρυβος μολύνει, τὰς δὲ λαλιὰς ἐν τάξει παρα-*

χωροῦσιν ἀλλήλοις. As showing however the danger accompanying much "talking" we may cite the early Christian letter, P 11eid 6¹⁸ (iv/A.D.) (= *Selections*, p. 126) ἕνα οὖν μὴ πολλὰ γράφω καὶ φλυαρῶ (l. φλυαρῶσω), ἐν γὰρ [πο]λλή λαλιᾷ (cf. Sir 20⁵) οὐκ ἐκφεύζονται (τ)ῆ(ν) ἁμαρτίη (cf. Prov 10¹⁸), παρακαλῶ [ο]ῦν, δέσποτα, ἕνα μνημον[ε]ῖς μοι εἰς τὰς ἀγίας σου εὐχάς, "in order that I may not by much writing prove myself an idle babbler, for 'in the multitude of words they shall not escape sin,' I beseech you, master, to remember me in your holy prayers." For a new literary reference for the adj. λάλος, see the fragment of an anthology, P Tebt I. 1⁹ (c. B.C. 100) φιλέρημος δὲ νάπαισιν λάλος ἀνταμβετ' ἀχώ, "chattering Echo, lover of solitude, answers in the dells" (Edd.).

λαμά.

It may be noted that the Heb. form λαμά in Mk 15³⁴ is corrected by Mt (27⁴⁶) into the Aram. *λεμά*. On the variety of spelling in the codd. see WH *Notes*², p. 21, and the apparatus in Souter's *Nov. Test. Gr.*

λαμβάνω

in its ordinary sense of "receive," "get," as in Mt 7⁸, Jn 3⁷, is naturally very common, e.g. P Giss I. 67⁹ (ii/A.D.) ἔλαβόν σου ἐπιστολήν, P Ryl II. 122¹⁶ (A.D. 127) λαβὼν τὸ πητάκιον τὸ ἀκόλουθον ποίει, "on receipt of this document, act in accordance with it" (Edd.), P Fay 127¹⁴ (ii/iii A.D.) ἐὰ (= εἶν) λάβητε φαγὸν πέμψαι ἐμοὶ διὰ Κατοῖτου, "if you get any lentils send them to me by Katoitus" (Edd.), and *ib.* 135¹³ (iv/A.D.) τὰ ἀργύρια ἃ ἔλαβες, "money which you received." Similarly in connexion with money receipts, as *ib.* 109⁸ (early i/A.D.) ἀποχὴν θέλω λαβεῖν, "I wish to get a receipt," *ib.* 21¹³ (A.D. 134) ἀλλήλ[οις] ἀποχὰς τοὺς τε δίδοντας καὶ τοὺς λαμβάν[ο]ντας, "that payer and payee shall mutually give receipts" (Edd.). Wilcken *Ostr.* i. p. 109 has pointed out that in the case of all ostraca receipts known to him the writers were Romans, but see *Theb Ostr.* 105³ (A.D. 148) ἐλάβαμεν παρὰ σοῦ ἀχύρου δημοσίου γόμου ἐνὸς ἡμῶσους, "we have received from you one and a half loads of chaff for public use," where the name of the writer, Paeris, is clearly Egyptian (see the editor's note). For the meaning "take," as in Mt 13^{31,33}, cf. P Fay 114⁹ (A.D. 100) ἐρώτησέ με Ἐρμόναξ εἶνα αὐτὸν λάβῃς Κερκεσοῦχα, "Hermonax has asked me to let him take him (a certain Pindarus) to Kerkesucha," and for the additional thought "catch," "take captive," cf. the temple-inscr. *OGIS* 598⁷ (i/A.D.) ὅς δ' ἂν ληφθῆ, εἰαυτῶι αἰτίως ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον, cf. 2 Cor 11²⁰ RV, but see Field *Notes*, p. 184f. The verb is construed with the inf., like the compound παραλαμβάνω in Mk 7⁴, in BGU IV. 1114⁴ (B.C. 8-7) ἐπέλ τυ[γ]χάνει ὁ Κόιντος εἰληφῆς παρὰ τοῦ πατρῶνος αἰαυτοῦ . . . ἀποκαταστήσει ἐναυθα τῶι Ἰμέρωι δῶρον κτλ. With the simplex in Mt 13²⁰ we may compare P Iand 13¹⁸ (iv/A.D.) ἕνα μετὰ χαρᾶς σε ἀπολάβωμεν, and for the dat. of the person, as in LXX 1 Kings 21⁹, see the late *ib.* 20⁶ (vi/vii A.D.) μὴ θελήσατε λαβεῖν σοὶ ἐκ τοῦ Ἄμολεῖτος . . . The use of the middle in Mk 8²³ D λαβόμενος τὴν χεῖρα τοῦ τυφλοῦ, which Blass-Debrunner § 170. 2 describes as "weder klassisch noch neutestamentlich," may be illustrated from P Flor I. 36⁷ (A.D. 312) λαβομένου μου τῆ[ν]

αὐτὴν παῖδα ἀπὸ τῆς τῆς μητρὸς τελευταῖης. In *OGIS* 8⁶⁸ (iv/v.c.) λαβέσθαι δ[ε] κ[α]ὶ συναγόροις τὰ[ν] πόλιν, λαβέσθαι is = "eligere" (*Attice* ἐλέσθαι). For the legal phrase λαμβάνειν τὸ δίκαιον, "to receive satisfaction," cf. P Tebt I. 5²¹³ (B.C. 118) ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, which the editors describe as "apparently another way of saying διδοῖναι καὶ δέχεσθαι δίκην, according as the verdict was against or for them," but see P Magd, p. 64. See also P Ryl II. 68⁸ (B.C. 89) εἰ ἂν δὲ περιγένημαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει, "and if I survive, I may obtain satisfaction from her as is right"—a woman complains to the epistates that she has been beaten by another woman and her life endangered, and *Michél* 394¹⁷ (mid. i/v.c.) λαβὼν πείραν, "having made actual proof."

We may add some miscellaneous exx. to illustrate the forms of the verb. For aor. ἔλαβα (as in MGr: see Thumb *Hellen.* p. 250) cf. BGU II. 423⁹ (ii/A.D.) (= *Selections*, p. 91) ἔλαβα βιάτικον παρὰ Καίσαρος, "I received my travelling money from Caesar," P Meyer 22¹⁰ (iii/iv A.D.) γράφα (= -ψον) μοι ὅτι ἔλαβας τὸ ἀβίκτωρι ("the handkerchief"?) ἀπὸ τῆς ἀδελφῆ (l. -φῆς) μου, *ib.* 21¹¹ (iii/iv A.D.) ἦδη γὰρ ἔλαβαν [.] καὶ δραχμὰς τετρακοσσίας. The form ἐλάβοσαν (Thumb, *Hellen.* p. 198f.) is seen in *Syll* 930¹⁸ (B.C. 112) and *Cagnat* IV. 193¹⁸ (i/v.c.) τὰ χρήματα ἀποδότωσαν ἃ ἐλάβοσαν ἐν τῷ καθήκοντι χρόνῳ: cf. 2 Thess 3⁸ N* AD* παρελάβοσαν. Δάβουτο can be quoted from an illiterate Christian letter of iv/v A.D., P Giss I. 54¹². For inf. λαβῆσαι, see P Oxy VI. 937¹⁸ (iii/A.D.) λαβ[η]σαι τὴν φιάλην, "to take the bowl" (see the editors' note). For the aor. perf. εἰληφα, as in Rev 5⁷, 8⁶, cf. the subscription to P Leid B (B.C. 164) (see p. 11 and cf. p. 19), and P Lond 33⁸ (B.C. 161) (= I. p. 19) ἡμῶν εἰληφῶτων, of women (note the breach of concord in gender), and for the pass. (see [Jn] 8⁴), cf. P Lond 121⁶¹³ (iii/A.D.) (= I. p. 104) εἰλημπαται. On Rev 11¹⁷ C εἰληφες see Moulton *Gr.* ii. p. 221. The fut. middle λήμψομαι (perhaps due to a confusion between Ionic λάμψομαι and λήψομαι, H. W. Smyth *Greek Dialects* i. *Ionic*, p. 136) is very common, e.g. P Rev L 11²⁰ (B.C. 259-8) λή[μ]ψονται, P Tor II. 3⁴⁸ (B.C. 127) (= P Par 14) λήμψομαι παρ' αὐτῶν δι' ἄλλης ἐντεύξεως τὸ δίκαιον, P Oxy XIV. 1664¹² (iii/A.D.) τὰς γὰρ ἐντολάς σου ἦδιστα ἔχων ὡς χάριτας λήμψομαι, "for I shall be most pleased to accept your commands as favours" (Edd.), also the Lycian inscr. *CIG* III. 4244⁶, 4247²⁰ (λήνψεται), 4253¹⁶ (λήνψεται): cf. Reinhold, p. 46f., and on the fut. middle in act. sense see *Proleg.* p. 154f. According to Sanders (p. 23) λήμψομαι is regularly used in the *Washington Manuscript*; "no exceptions were noted." Owing to literary influences the intruded μ (from the present stem) frequently disappears in late MSS., cf. also Mt 21²² C, Jn 5⁴³ CL *al.* MGr λαβαίνω, "receive," "acquire." Thumb (*Handbook*, p. 134) points out that παίρω is more common than λαβαίνω for the meanings "obtain," "get."

λαμπάς.

In a long list of persons charged with furnishing supplies in view of an official visit from the Prefect to Hermopolis in A.D. 145-47 mention is made of the following:—ἐπιξέ(ων) καὶ ἀνθράκων καὶ φανῶ(ν) καὶ λαμπάδ(ων) οἱ προόντες (P Lond 1159¹⁰ = III. p. 113, *Chrest.* I. p. 493). See also

BGU III. 717¹² (dowry—A.D. 149) *κάτοπτ[ρ]ον δίπτυχον, λαμπάδα*, P Oxy XII. 1449¹⁸ (return of temple property—A.D. 213–217) *λαμπάδ(ε)s ἀργ(υραί) καλαζί*. For the noun = “torch” in connexion with a torch-race cf. *OGIS* 764⁴³ *at.* (ii/B.C.), *Michel* 884⁶ (B.C. 164–3), 893¹⁷ (i/B.C.). MGr *λαμπάδα*, “lamp,” “candlestick.”

λαμπρός

is used with reference to shields in *Michel* 248¹⁴ (2nd half iii/B.C.) *ἐπιμελε[ί]σθαι . . . ὅπως λαμπρα[λ] εἰς τὸν ἀγῶνα παραφέρωνται αἱ ἀσπίδες*. An inscr. from Christian times, *Preisigke* 1190, commemorates the departure of a certain *Ταῖσαι* to the “shining” land—*Ταῖσαι ἐβίωσεν εἰκουσι ὀκτώ, γ(ίνονται) (ἔτη) κῆ. Εἰς τὴν λαμπρὰν ἀπήλθεν*. A different ellipsis is seen in the MGr *λαμπρά* (–ή), “Easter.” In *Preisigke* 4127⁹ the adj. is applied to miracles—*σημιά σου τινα λαμπρά θέαμενος*. With the usage in Lk 23¹¹, Ac 10³⁰, Jas 2^{2f}, we may compare Menander *Fragm.* 669—

ἔξωθεν εἰσιν οἱ δοκοῦντες εὐτυχεῖν
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι.

The superlative is very common as a title of rank or courtesy, e.g. P Fay 33¹¹ (A.D. 163) *τὰ κελυσθέντα ὑπὸ τ[ο]ῦ λαμπροτάτου ἡγεμόνος*, P Strass I. 43¹ (A.D. 331) *Ἀυρήλιᾶ Ῥουφίνα ἢ (λ. τῆ) λαμπροτάτη*, P Oxy I. 87¹³ (A.D. 342) *ἀ[παν]τήσαι ἐπὶ τῆ[ν] λαμπρο[άτην] Ἀλεξανδρίαν*. The positive is similarly used in *ib.* 158² (vi/vii A.D.) *παρακαλῶ τὴν ὑμετέραν λαμπρὰν γνησίαν ἀδελφότητα*, “I urge you, my true and illustrious brother” (Edd.). MGr *λαμπρός*, “brilliant,” “shining.”

λαμπρότης

Like the adj., *λαμπρότης* is used as a title of honour, e.g. P Grenf I. 59⁶ (v/vi A.D.) *τὸ κτῆμα τῆς σῆς λαμπρότητος*, BGU I. 306⁹ (A.D. 566) *ὀμολογῶ [μεισιθῶ]σθαι παρὰ τῆς λ[α]μπρότητος*. Cf. also *OGIS* 470⁶ (time of Augustus) where a certain Theophron is described as—*ἐν τῆ [Ἄ]σίᾳ καὶ πρὸς τὴν πατρίδα [λ]αμπρότητα*.

λαμπροῦς

In *C. ana B.* i. p. 182, No. 70, we hear of *ἀνδρὸς βουλευτοῦ καὶ πάσας ἀρχὰς κέ λειτουργίας λαμπρῶς κέ ἐπιφανῶς ἐκτετελεκότος*. For this epithet = “sumptuously” in connexion with feasting, as in Lk 16¹⁹, see the exx. from late Greek in *Field Notes*, p. 69f.

λάμπω

P Leid W^{xvii.23} (ii/iii A.D.) *ὀφθαλμοὶ εἰσιν ἀκάματοι, λάμποντες ἐν ταῖς κόραις τῶν ἀνθρώπων*—of a god's eyes.

Over the door of the Church of St. George at Zorava, erected on the site of a pagan temple, the following inscr. was engraved—*θεοῦ γέγονεν οἶκος τὸ τῶν δαιμόνων καταγωγίον, φῶς σωτήριον λαμπρὸν ὅπου σκότος ἐκάλυπτεν κτλ.* (*OGIS* 610^{1f}.—vi/A.D.): cf. 2 Cor 4⁶. The verb survives in MGr *λάμπω*, “shine,” “light.”

λανθάνω

The construction in Ac 26²⁶ may be illustrated by P Oxy I. 34 *verso* iii. 3 (A.D. 127) *οὐκ ἔλαθέ με*, “it did not escape my notice,” *ib.* III. 530⁵ (ii/A.D.) *ἐμὲ δὲ ἐλελήθει διαστρέλλ-*

[ε]ν τι, “but I had forgotten to make any order for payment” (Edd.), *ib.* X. 1253²² (iv/A.D.) *ἵνα μηδὲν σου λανθάνῃ τὴν λαμπρότητα μηνύομεν*, “we give this information in order that nothing may escape your highness” (Edd.). The verb is used without an obj. in P Strass I. 73⁵ (iii/A.D.) *ἔλαθην γε κεράμια ὄψαριον εἰς διάπρασιν*, “the jars for dainties are lacking for sale.” With the usage in Heb 13² cf. P Gen I. 17¹⁸ (iii/A.D.) *ὑφωροῦμε (= ὑφορώμαι) μὴ ἄρ[α] ἐνθρόωσκων [. . . ἐλ]αθεν ὑ[δα]τι*, “I suspect he may have jumped into the water unnoticed”: see also P Hamb I. 27⁹ (B.C. 250) *οὐκ ἔτι οὖν παρέλαβέμ με, ἀλλ' ἔλαθέμ με κομισάμενος*. MGr *λανθάνω* (ἐλαθα).

λαξευτός

The verb *λαξεύω* (LXX) is restored by the editors with great probability in a contract with stonecutters P Oxy III. 498²⁹ (ii/A.D.) *τὰ δὲ προκείμενα πάντα α[. . . λα]ξεύε[υ]σομεν*, “all the aforesaid stones we will cut”: cf. also P Thead 14²³ (iv/A.D.) *τ]ὸ ἐκτὸς ἐλάξευται* in a very mutilated context. *Δάξος* (not in LS), “a stone-mason,” is fairly common in the papyri, as e.g. in the early i/A.D. alphabet acrostic P Tebt II. 278¹¹ *κλειτοποῖς λάξος μυλοκόπος*, “locksmith, mason, millstone-maker,” and in the census-return P Oxy XII. 1547¹⁶ (A.D. 119) *λάξος οὐ(λῆ) ποδι ἀρισο(τερῶ)*: cf. also P Amh II. 128⁶⁰ (A.D. 128) with the editors' note. For the subst. *λαξία* (not in LS), see P Oxy III. 498⁶ (*nt s.*) *ἐπιδεχόμεθα λαξίαν τῶν οἰκοδομουμένων λιθων κύβων*, “we undertake to cut the squared building-stones” (Edd.), and for the adj. *λαξικός* (also unknown to LS), *ib.* 34 *ὑποργίας λαξικῆς*, “services in stone-cutting” (Edd.). In P Fay 44⁶ (B.C. 16?) *τὰ λαξικά* is the tax paid by a mason on his trade.

Λαοδικεύς

Michel 164⁴ (c. B.C. 140) *Ἀπολλώνιος Δημητρίου Λαοδικεύς*, *ib.* 543¹ (c. B.C. 200) *τὸ παρ]ὰ Λαοδικέων*, a decree from the Laodiceans.

λαός

In the papyri *λαοί* is the regular term for “natives,” “fellaheen.” Thus in P Petr II. 4(11)⁴ (B.C. 255–4) we hear of a salt-tax imposed *τοῖς ἐκ Κερκεήσιος λαοῖς*, where the editor remarks, “an ancient and poetical form for *people* found both in the LXX and in Papyri”: cf. P Lille I. 16⁶ (iii/B.C.) *ἐπειδὴ καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο εἰς ἄριστον*, “since the natives are working off (?) this small tax as well as they can,” P Par 63¹⁰¹ (B.C. 164) (= P Petr III. p. 26) *τοὺς πλείστους δὲ τῶν ἐν ταῖς κώμαις κατοικούντων λαῶν οἱ διὰ τὴν τῶν δεόντων σπάνιν ἐργατεύοντες πορίζονται τὰ πρὸς τὸ ζῆν*, “also most of the people inhabiting the villages, who, through lack of necessaries, supply themselves with the means of life by hard labour” (Mahaffy), *ib.* 13² *τῶν μὲν ταλαιπώρων λαῶν καὶ τῶν μαχίμων καὶ τῶν ἄλλων ἀδυνατούντων φείσεσθε*, “you must spare the miserable populace and the μάχιμοι and the others who are incapable” (*id.*), and *ib.* 16⁶ *προτρεψαμένοι τοὺς στρατηγούς καὶ τοὺς λαοὺς ἐ[πι]δέξασθαι τὰ τῆς ἀσχολίας*, “instigated the strategoi and the people to undertake the labour (of seed-sowing)” (*id.*). For a similar use in the inscr. cf. *OGIS* 90¹² (Rosetta stone—B.C. 196) *ὅπως ὅ τε λαὸς καὶ οἱ ἄλλοι*

πάντες ἐν εὐθηνία ὡσιν ἐπὶ τῆς ἑαυτοῦ βασιλείας, where the editor defines λαός as "volgus Aegyptiorum, praecipue opifices et agricolae, eidem fere qui v. 52 ἰδιώται appellatur ut distinguantur a sacerdotibus," and *ib.* 225^{8, 22, 24} (iii/B.C.), where it is applied to the native population of Syria. See also *Syll* 897 (Larisa) Θεοφίλα Σελεύκου γυνὴ τῷ λαῷ χαίρειν: Dittenberger says the word is often so used in epitaphs. The expression λαϊκά (σώματα) occurs *dis* in P Lille I. 10 (iii/B.C.), where it stands with τεθραμμένα between ἀρσενικά and θηλυκά in an enumeration, but the editors are unable to determine the exact meaning. The adj. is also found in BGU IV. 1053¹¹⁻¹⁰ (B.C. 13) μηδὲ ἐπ' ἄσυλον τόπον μηδὲ ἐπὶ λαϊκὴν βοήθησαν. For λαοκρίτης (not in LS), a native judge, cf. P Tebt I. 521⁹ (B.C. 118) τὰς δὲ τῶν Αἰγυ(πτίων) πρὸς τοὺς αὐτοὺς <Αἰ>γυ(πτίους) κρίσεις μὴ ἐπισπᾶσθαι τοὺς χρημα(τιστάς) ἀλλ' εἰδὼν κριν (om.) διεξάγεσθαι ἐπὶ τῶν λαοκριτῶν κατὰ τοὺς τῆς χώρας νόμους, "and that suits of Egyptians against Egyptians shall not be dragged by the chrematistae into their own courts, but they shall allow them to be decided before the native judges in accordance with the national laws" (Edd.), and P Tor I. 1^{iii. 3} (B.C. 116) εἰ καὶ ἐπὶ λαοκριτῶν διεκρίνοντο καθ' οὗς παρεκείτο νόμοις, "si apud Populares Indices lis instituta esset ad praescriptum legum ab ipso laudatarum" (Ed.): see further *Archiv* v. p. 1 ff. For λαογραφία (LXX) in its primary sense of a taxing-list of native Egyptians, cf. P Tebt I. 103 (B.C. 94 or 61) with the editors' introduction, and see *s.v.* ἀπογραφή. On the characteristic use of λαός in the LXX and NT with reference to first the Jews, then the Christians, see Hort on 1 Pet 2⁹, and cf. Hicks (*CR* i. p. 42), who, after remarking on the "noble associations" of the word in past Greek life and thought, points out that "it was reserved for Jewish lips to give the word a sacred significance and a world-wide currency." On its application to the "laity" as distinguished from the "clergy" in the Lycaonian inscr. from mid. iv/A.D., see Ramsay *Luke*, p. 387 ff. MGr λαϊκός, "layman."

Maysers thinks the word may originally have been a poetic word used primarily in the plur.: see *Gr.* p. 29, but cf. Thumb *Archiv* iv. p. 490, and Wackernagel *Hellenistica*, p. 10.

Λασεία.

For the spelling of this proper name cf. *WH Notes*² p. 167, Moulton *Gr.* ii. p. 81. Though not mentioned by any ancient writer, Lasea is now generally believed to have been situated about the middle of the S. coast of Crete: cf. J. Smith *The Voyage and Shipwreck of St. Paul*⁴, 1880, p. 268 f.

λάσκω.

See *s.v.* λακέω. As showing the weakening sense of λάσκω, it may be noted that Thumb (*Handbook*, p. 337) cites λάσκομαι from Pontus with the meaning "seek aimlessly."

λατομέω.

In a letter addressed by the quarrymen (οἱ λατόμοι) in Paston to the architect Kleon, P Petr II. 4 (9)³ (B.C. 255), they state that they have "quarried out the rocks," and are

now idle for want of slaves to clear the sand—λελατομήτ[α]ι ἤδη, νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σώμ[α]τα ὥστε ἀνακαθάραι τὴν ἄμμον: cf. *Syll* 803²⁵ (iii/B.C.) (ἀ)τομήσας τὰ[ν] πέτραν. For λατόμος see P Petr III. 47(a)² εἰς λατόμους, *OGIS* 660³ (A.D. 14-37) λατόμων πάντων τῆς Αἰγύπτου, and for λατομία see P Hib I. 71⁷ (B.C. 245) a letter περὶ τῶν ἀνακεχωρηκῶτων σωμάτων ἐκ τῆς ἐ[ν] Κεφαλαῖς λατομίας, "about the slaves who have gone on strike from the stone-quarry at Cephalae." Cf. also Wackernagel *Hellenistica*, p. 9 f., Anz *Subsidia*, p. 354 f. MGr λατομῶ.

λατρεία.

The form λατρία, which is not found in the NT, is well attested by the LXX uncials: see Thackeray *Gr.* i. p. 87. The word survives in MGr = "adoration," "worship."

λατρεύω.

In Biblical Greek always refers to the service or worship of the true God or of heathen divinities: see SH on Rom 1⁹, where the relation of the verb to λειτουργέω is discussed. For its relation to δουλεύω see Thackeray *Gr.* i. p. 8: cf. also Anz *Subsidia*, p. 296.

λάχανον.

P Hib I. 54²⁸ (c. B.C. 245) λάχανα π[αντ]ροδαπά, "vegetables of all kinds," BGU I. 22²² (A.D. 114) (= *Selections*, p. 75) ἀπὸ τιμῆς ὧν πέπρακον λαχάνων, "from the price of the vegetables I had sold," P Oxy III. 522¹⁸ (ii/A.D.) τιμ(ῆς) λαχ(άνων) τοῖς αὐ(τοῖς) . . . (τετρώβολον), "price of vegetables for the same, 4 obols." In P Fay 119³³ (c. A.D. 100) πέμισις τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον τῆς Ψινάχεως, the word is = "vegetable ground." For λαχανεία, as in Dent 11¹⁰, cf. BGU IV. 1119²⁵ (B.C. 5) ποτίζων τοῖς δέουσι ποτισμοῖς κατανευθ(ν) τῇ κατὰ καιρὸν λαχανεία, for λαχανοπώλης cf. BGU I. 22³ (*ut s.*), and for λαχανοσπερμός cf. *ib.* II. 454¹³ (A.D. 193) ἐβάσταξαν ἡμῶν θήκας λαχανοσπερμ[ο]ν εἰς ἔτερον ψυγμῶν (cf. Ezek 26^{5, 14}) οὐκ [ἐ]λαττον θηκῶν δέκα δύο. MGr λάχανα, "vegetables," or "herbs generally."

λεγιών.

The spelling λεγιών, which is always found in the NT occurrences of this Latin word (Mt 26⁵³, Mk 5^{9, 15}, Lk 8²⁹), is supported by numerous exx. in the papyri, e.g. P Lond 256 *recto* (a)³ (A.D. 15) (= II. p. 99) λεγιῶνος δευτέρας κικοστῆς (= καὶ εἰκοστῆς), BGU I. 140⁷ (time of Hadrian) λεγιών(ς) [β], *ib.* 156¹ (A.D. 201) Διογένης στρατιώτης λεγιῶνος β, P Oxy XIV. 1666⁹ (iii/A.D.) γεγραφηκῶς περὶ τοῦ μικροῦ Πανσανίου ὡς εἰς λεγιῶνα στρατευσάμενον, "having written you about the little Pausanias becoming a soldier" (Edd.), and BGU III. 899¹ (iv/A.D. ?) στρατιώτης λεγιών[ς] (l. λεγιώνος) πέμπτης Μακαίδωνικῆς (l. Μακεδονικῆς): cf. also *ib.* I. 113¹¹ (A.D. 143) λ[ε]γεῖων[ος]. The spelling λεγιών is also found—BGU IV. 1108³ (B.C. 5) λ[ε]γεών[ος], P Oxy II. 276⁹ (A.D. 77) λεγιῶνος δευτέρας, BGU I. 21^{iii. 13f.} (A.D. 340) ὑπὸ τοῦ πραιποσίτου τῆς λεγιῶνος τῷ στρατιώτῃ τῆς λεγιῶνος, etc. See further Moulton *Gr.* ii. p. 76.

λέγω.

(1). "I say, speak": see e.g. P Par 47 (= *Selections*, p. 21 ff.), c. B.C. 153, which is addressed on the *verso*—πρὸς τοὺς τὴν ἀλήθειαν λέγοντες (= -as), P Fay 123²³ (c. A.D. 100) γνῶσομαι γὰρ εἰ ἀληθῶς λέγει, "I will find out whether he is speaking the truth," P Ryl II. 76¹³ (late ii/A.D.) ἀ καὶ ἀναγνώσομαι λεγομένου τοῦ [π]ράγματος, "I will read them when the case is argued" (Edd.), P Flor II. 132⁷ (A.D. 257) ἐλέξην πεποιηκέναι ταῦτα ἀγνοῖα, "they said they had done this in ignorance," and the magical P Par 574¹²²⁸ (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, "invocation to be uttered over the head (of the possessed one)." For the phrase τὸ αὐτὸ λέγειν, cf. 1 Cor 1¹⁰, Weiss (Meyer ¹⁰ *ad l.*) cites a sepulchral inscr. of husband and wife from Rhodes, *LM Ae* 149 (ii/B.C.) ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἄϊδαν. (2). Closely associated is the meaning "I speak of, mean," as in P Fay 110⁶ (A.D. 94) δ λέγεις ταμε[ί]ον, "the store-place you speak of," P Oxy VI. 907¹⁶ (A.D. 276) λέγω δὴ τῇ Διδύμῃ, "I mean Didyme." (3). For the verb = "I tell, command," as in Mt 5^{34, 39}, Rom 2²², cf. P Fay 109³ (early i/A.D.) παρακληθεὶς τοὺς τρεῖς στατήρες οὓς ἐῤῥηκέ σοι Σέλευκος δῶναί μοι ἥδη δὸς Κλέωνι, "please give to Cleon the three staters which Seleucus told you to give me" (Edd.), *ib.* 111⁹ (A.D. 95-6) Ἡρακλῆδας ὁ [ὄ]νηλάτης τῷ αἰτώματι περιεπίτησε λέγον ὡτι (l. περιεποίησε λέγον ὅτι) σὺ ἐῤῥηχας πεζῶι [τὰ] χυρίδια ἐλάσαι, "Heraclidas the donkey-driver shifted the blame from himself, saying that you had told him to drive the pigs on foot" (Edd.). Noteworthy for Rev 2^{1, 8} *al.* is the use of λέγει or τάδε λέγει as a formal and solemn phrase to introduce the edicts of Emperors and magistrates, e.g. *Syll* 376¹ (A.D. 67) Αὐτοκράτωρ Καῖσαρ λέγει—Nero's speech at Corinth giving liberty to the Greeks, *OGIS* 584² (ii/A.D.) Τι(βέριος) Κλαυδῖος Ἰοῦνκος ἀνθύπατος λέγει, and the rescript of King Darius I. to a provincial governor in Asia Minor, *Magn* 115⁴ (writing of 1st half ii/A.D.) Βασιλεὺς [βα]σιλέων Δαρείος ὁ Ὑστάσπεω Γαδάται δοῦλοι τάδε λέγει[ι] πυνθάνομαι σε τῶν ἐμῶν ἐπιταγμάτων οὐ κατὰ πάντα πειθαρχεῖν κτλ.: see also *Exp* VIII. v. p. 286 f. and Lafoscade *De epistulis*, pp. 63, 77. (4). The active = "I call, name," as in Mk 10¹⁸, Phil 3¹⁸ (cf. Kennedy *EG I ad l.*), may be illustrated from P Par 44⁵ (B.C. 163) (= Witkowski ², p. 82) ἦ(= εἰ) ἕτερον θέλις λέγειν, λέγε, ἐγὼ γὰρ ἐνύπνια ὀρῶ πονηρά, and from the usage of the Greek islands, where μέ λέγει or λέγει με has the meaning "he names me" (see Hatzidakis *Einl.* p. 223). For the passive which is common in the NT in this sense (Mt 1¹⁶, Jn 1³⁸, *al.*) cf. BGU IV. 1117⁹ (B.C. 13) ἐν τῇ Εὐδαίμον[ο]ς [λε]γόμενῃ ῥύμη, P Ryl II. 133¹¹ (A.D. 33) ἐπιβαλὼν . . . εἰς τὸ λεγόμενον Ταορβελείους ἔμβλημ(α), "making an attack upon the dam (?) called that of Taorbelles" (Edd.), *ib.* 137¹⁰ (A.D. 34) πρὸς τῷ ἐποικίῳ Δηνοῦ λεγομένῳ, "near the farmstead called that of the Winepress" (Edd.), *al.*

For λέγων, λέγοντες, used without construction in the LXX, see Thackeray *Gr.* i. p. 23, and with Rev 2²⁴ ὡς λέγουσιν cf. MGr λένε, "they say" (Thumb *Handbook*, p. 180). As usual the intervocalic γ is commonly omitted in the MGr λέω, λέεις or λές, λέει κτλ.: see Thumb *ib.* p. 177. The impf. ἔλεγαν in Jn 9¹⁹ N⁸ *al.* may be illustrated from BGU II. 595⁹ (A.D. 70-80) ἔγραψέ μοι ἐπιστολὴν ὅτι

ἔλεγας κτλ., and for ἐλέγοσαν see *Syll* 928⁷⁶ (after B.C. 190) ὡς ἐλέγοσαν οἱ Πριη[νέων] ἔγδι[κοι].

λεῖμμα.

For this NT ἀπ. εἶρ. (Rom 11⁵, WH λῖμμα) see P Tebt I. 115²³ (B.C. 115-3) τὸ γεγονὼς (l. -ὄς) λῖμμα (l. λείμμα) (πυροῦ): cf. Mayser *Gr.* p. 84.

λεῖος.

BGU III. 781^{ii. 15} (i/A.D.) ἄλλα λεία ("unengraved") πυθμένα, *ib.* I. 162⁵ (ii/iii A.D.) ἄλλο (πλάτυμμα) ἄ ὁμοῖως χρυσοῦν μεικρὸν λείον χωρὶς θεοῦ, *Michel* 833²⁷ (B.C. 279) φιάλαι χρυσαὶ λείαι ἐπτὰ. Δείος <* λειφός shows kinship with the Lat. *levis*, which is similarly used of "unchased" silver, e.g. *Juv. Sat.* xiv. 62.

λείπω.

P Amh II. 36¹² (c. B.C. 135) λείπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), *Preisigke* 276 τάδ' ἔλιπον Ἄτταλάχοις Ἡρακλῆ. As showing that the distinction between the active and the middle of the verb was carefully preserved, it may be noted that "the invariable expression in Anatolian epigraphy, even of the humblest class expressed in the worst Greek, is λείπειν βίον, not λείπσθαι" (W. M. Ramsay *Exp* VII. vi. p. 548 f.). For the act. in the intrans. sense of "am lacking," as in Lk 18²², we may cite Epict. ii. 14. 19 τί σοι λείπει; and for the middle construed with ἐν, as in Jas 1⁴, cf. *Preisigke* 620⁶ (B.C. 97-96) where a temple that has received other honours is declared to be wanting in the right of asylum—λείπεσθαι δὲ ἐν τῷ μὴ εἶναι ἄσυλον. The verb is a *term. techn.* in accounts to denote a deficiency, e.g. P Par 59¹¹ (B.C. 160) (= Witkowski ², p. 76) λ(είπεται) (δραχμαί) ῥνῆ. Examples of λείπομαι with a gen. of the thing wanting, as in Jas 1⁵, 2¹⁵, are to be found only in very late writers, such as Libanius: cf. *Field Notes*, p. 235. The pass. c. dat. is seen in P Tor I. 1^{vii. 35} (B.C. 116) λελείφθαι τῇ κρίσει, "*causa cecidisse*" (Ed.), P Giss I. 69¹⁵ (A.D. 118-119) κρείθῃ λειπόμεθα. The Ionic form -λιμπάνω is found in Attic popular speech in the second half of iv/B.C. (Meisterhans *Gr.* p. 176): cf. P Petr I. 14⁹ (a will—B.C. 237) καταλιμπάνω τὰ ὑπ[άρ]χοντα, similarly *ib.* 15¹⁷, and the late P Grenf I. 60⁶⁶ (A.D. 581) κληρονόμοι καταλιμπάνειν. See also the Alexandrian Erotic Fragment *ib.* I. 1³ (ii/B.C.) με κατεφίλει ἐπιβούλως μέλλων με καταλιμπάνειν, and *OGIS* 519^{18, 20} (c. A.D. 245) παραλιμπάνοντες . . . καταλιμπάνοντες. The form occurs sporadically in composition in the LXX (Thackeray *Gr.* i. p. 227), but in the NT only in 1 Pet 2²¹, unless we add three occurrences in the "Western" text, Ac 8²⁴ D, 17¹² D, and 2 Cor 4⁹ FG. On the variations in MSS. between ἔλειπον and ἔλιπον, see Moulton *Gr.* ii. § 95. MGr λείπω, "fail," "am wanting," "am absent."

λειτουργέω.

The connotation of public services rendered to the State, which this verb has in classical writers, gives place in the Κοινή to personal services, more particularly in connexion with religious functions, as e.g. with regard to the Twins in the Sapeum, P Par 261² (B.C. 163-2) Θανάς καὶ Ταοὺς δίδυμαί, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπειῶ κτλ., *ib.* 27³ (B.C. 160), *et saepe*: cf. Ac 13², Heb 10¹¹,

and see Deissmann *BS* p. 140 f., *Anz Subsidia*, p. 346 f. In P Oxy IV. 731⁴ (A. D. 8-9) ἐφ' ᾧ λειτουργήσω ὑμῖν, "on condition that I give you my services," the reference is to a contract with an *artiste* for the festivals of Isis and Ipeia. Somewhat similar is the hire of two dancing-girls for an approaching festival in P Grenf II. 67⁹ (A. D. 237) (= *Selections*, p. 108) λ[ει]τουρ[γ]ήσιν ἡμῖν, and of a company of musicians in P Oxy X. 1275¹² (iii/A. D.) λειτουργήσοντας τοῖς ἀπὸ τῆς προκείμενης κώμης, "to perform for the inhabitants of the aforesaid village." For more miscellaneous uses of the verb cf. P Hib I. 78¹¹ (B. C. 244-3) of the release of two persons from some public service—διὰ τὸ μὴ ἐκπερ[ε]ῖν αὐτοῖς τὸ νῦν λειτουργήσαι, "because it is not at present their turn to serve" (Edd.), P Oxy VII. 1067¹⁰ (iii/A. D.) εἰπέ Πετεχῶντι . . . ὅτι εἰ μέλλεις ἐλθεῖν ἐλθέ, Διόσκορος γὰρ λειτουργεῖ ὑπὲρ σοῦ, "say to Petechon, 'Come if you are coming, for Dioscorus is labouring on your behalf'" (Edd.), and *ib.* I. 86¹¹ (A. D. 338), a complaint that a certain Eustochius τῆς νυλῆ λειτουργοῦσης φυλῆς, "of the tribe which is at present responsible for this duty," had failed to provide a sailor for a public boat. Exx. of the verb and subst. from Macedonian inscr. are given by Ferguson *Legal Terms*, p. 62 f.: add also Teles (ed. Hense), p. 61⁵ καὶ γὰρ ὑπουργῶν, ἅς αὐτὸς ἀλειτούργει ζῶντι τῷ τέκνῳ καὶ τῷ φίλῳ καὶ κακοπαθῶν καὶ δαπανῶν, Epict. *Frag. Diss.* 23 τῷ ὄντι θαυμαστόν ἐστι φιλεῖν πράγμα, ᾧ τοσαῦτα λειτουργοῦμεν καθ' ἑκάστην ἡμέραν, and Linde *Epict.* p. 53 where ἀλειτούργητος, *immunitis*, is cited. On the form of the verb see Mayser *Gr.* p. 127, Robertson *Gr.* p. 193, and Moulton *Gr.* ii. p. 76 f., and on the whole subject of the liturgical system in Egypt see F. Oertel *Die Liturgie*, Leipzig, 1917. MGr λειτουργῶ, "hold divine service," "serve."

λειτουργία.

The use of λειτουργία for sacerdotal ministration (as in the LXX and Heb 8⁵, 9²¹) meets us with reference to the Egyptian priesthood in Diod. Sic. i. 21 τὸ τρίτον μέρος τῆς χώρας αὐτοῖς δοῦναι πρὸς τὰς τῶν θεῶν θεραπείας τὴν καὶ λειτουργίας: cf. the complaint of the Serapeum Twins P Lond 22¹⁷ (B. C. 164-3) (= I. p. 7) οὐδὲν εἰλήφαμεν ποιούμεναι μεγάλας λειτουργίας τῷ θεῷ, and similarly P Par 33¹⁹ (B. C. 160). See also BGU IV. 1201⁷ (A. D. 2) πρὸς τὰς λειτουργίας καὶ θυσείας τῶν θεῶν (cf. Phil 2¹⁷ with Lightfoot's note), P Tebt II. 302²⁰ (A. D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας—of the priests of Soknebtunis. Other exx. of the word, showing its variety of application, are P Tor I. 1²⁰ (B. C. 116) τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, "publicis in re mortuaria muneribus fungentes" (Ed.), *ib.* viii. 16 μῆδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων λειτουργίαν, "neque eodem, ac illi, funguntur officio, sed differunt ntrorumque munera" (Ed.), P Strass I. 57¹¹ (ii/A. D.) οὐκ ἐξαρκῶ δὲ πρὸς τὰς δύο λειτουργίας—proving that two liturgies might be laid on a man if he were able for them, which was not so in this case, P Oxy I. 40⁸ (ii/iii A. D.), a claim for immunity from some form of public service (ἀλειτουρησία) on the ground that the petitioner was a doctor—ἱατρὸς ὑπάρχων τῇ[ν τε]χνην τούτους αὐτοὺς οἰτινὲς με εἰς λειτουρ[γ]ίαν δεδώκασι ἐθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a

public burden" (Edd.), BGU I. 180⁸ ff. (ii/iii A. D.) a similar complaint by a veteran that, instead of getting the rest to which he was entitled after his release (ἀπόλυσις), he had been continuously employed for two years in public service—ἀ[ν]εδόθη κατ' ἐτή[σιο]ν εἰς λειτουργίαν καὶ μέχρι τοῦ δευρε[λ] κα[τ]᾽ ἔτος ἐξή[σ] ἐν λειτουργίᾳ ἐμ[ε] ἀδιαλε[π]τως, P Oxy I. 82² (mid. iii/A. D.), a declaration by a strategist that he will distribute the public burdens equitably—ὥστε καὶ τὰς ἀναδόσεις τῶν λειτουργῶν (l. -γιῶν) ποιήσασθαι ἰγῶσις καὶ πιστῶσι, and from the inscr. the Commagene rescript of Antiochus I., *OGIS* 383⁷⁴ (mid. i/B. C.) κόσμον τε καὶ λειτουργίαν πᾶσαν ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέθηκα: cf. also Teles (ed. Hense) p. 42¹⁰ νῦν δέ, φησίν, ἀβίωτος ὁ βίος, στρατεία, λειτουργία, πολιτικά πράγματα, σχολάζει [αὐτῷ] οὐκ ἔστι. Reference may also be made to Erman and Krebs p. 148 ff., Wilcken *Chrest.* I. i. p. 339 ff., and Hohlwein *L'Égypte Romaine*, p. 312 ff. For λειτουργήματα see P Oxy XII. 1412¹⁴ (c. A. D. 284) with the editors' note, and for λειτουργησία *ib.* 1413¹⁷ (A. D. 270-5).

λειτουργικός

is found in a taxation-roll P Petr II. 39 (c) (1)³ (iii/B. C.) λειτουργικὸν ἔγ, where it is preceded by φυλακτικὸν (police-tax) and followed by ἱατρικὸν (medical-tax): cf. also P Tebt I. 5⁴⁹ (B. C. 118) ἀφει[λ]ᾶσθαι δὲ πᾶν[τ]ας καὶ τοῦ ὀφειλομένου λειτουργ[ι]κοῦ, "and they remit to every one the arrears of the work-tax" (Edd.), *ib.* 102³ (a receipt—B. C. 77?) διαγέγρα(α)φας τὸ λει(τουρ)γικὸν τοῦ δ (ἔτους), "you have paid the work-tax of the 4th year" (Edd.); the reference seems to be to a payment instead of personal service (cf. Wilcken *Ostr.* i. p. 382). The special sense of religious service, as in the LXX and NT (Heb 1¹⁴), is seen in *ib.* 88³ (B. C. 115-4) γραφῆν (l. γραφή) ἱερῶν καὶ προφητητῶν καὶ ἡμερῶν λειτουργικῶν, with reference to "days of service" rendered at the shrines at Kerkeosiris: see the editors' introd., and cf. Wilcken *Chrest.* I. p. 94, Otto *Priester* ii. pp. 33 n.², 39 n.².

λειτουργός

in the Ptolemaic period is often simply a "workman," as in Polybius, e.g. P Petr III. 46 (3)⁵ (iii/B. C.) οἰκοδόμοις καὶ λειτουργοῖς, accounts in connexion with the erection of buildings, but cf. P Hib I. 96¹⁴ (B. C. 259) where it is used of a military settler perhaps, as the editors suggest, because he had some special duties assigned to him. In P Oxy XII. 1412²⁰ (c. A. D. 284) we hear of a special meeting of the Senate of Oxyrhynchus—ψη[φ]ίσασθαι τε τὰς [τῶν] λ[ι]τουρ[γ]ῶν χειρο[τ]ο[γ]ί[α]ς, "to vote upon the election of those who are to serve," in connexion with the transport of corn for the troops: cf. the report of similar proceedings in *ib.* 1415¹⁰ f. (late iii/A. D.) οἱ βουλευταὶ εἶπ(ον)· Ἀριστί[ω]ν ὅταν ἔλθῃ ὀλοκληρήσει, λειτουργὸς ἦν ὀλοκληρῶν Ἀριστίων. ὁ πρύτανις <εἶπ(εν)>· δότε τοὺς [λειτουργοῦ]ς, ἵνα [μὴ] ἐμποδίζηται, "the senators said, 'Aristion, when he comes, will prosper; a prosperous public servant was Aristion.' The prytanis said, 'Appoint the persons to office, in order that there may be no delay'" (Edd.), and for the inscr. see *CIG* II. 2881¹³, 2882⁶, 2886¹. With this sense of a public servant cf. LXX Josh 1⁴ A. 3 Kings 10⁶, and for a religious sense see Neh 10³⁹, Isai 61⁶, Rom 13⁶ *al.*

λέντιον.

This Graecized form (Jn 13⁴⁴) the Lat. *linteum*, which in the second syllable shows the more open form of ι (for ε) before a vowel (cf. Moulton *Gr.* ii. p. 76), is found in *Ostr* 1611^{1a1}. (Rom.) λέν[τ(ια)] β, "two linen cloths," and P Oxy VI. 929¹⁰ (ii/iii A.D.) λίνον καὶ λέντιον τριβακόν, "a linen cloth and a worn towel." In *Magn* 116³⁴ (time of Hadrian) we have λειτουροῦ . . . ἐκγδόσεως λεντίων ἑκατοστῆ.

λεπίς.

This subst., which in the NT is confined to Ac 9¹⁸, occurs in *Michel* 833¹¹ (B.C. 279) θυματήριον ὑπόχαλκον, λεπίδα ἀργυρᾶν ἔχον: cf. BGU II. 544⁸ (time of Antoninus). For the verb λέπω, see P Par 12¹⁵ (B.C. 157) σπασάμενος λέπει με τῇ μαχαίρᾳ εἰς τὸ σκέλος, and for λεπίς (Tobit 3¹⁷, 11¹³, *al.*) see P Leid X^{xiii}. 37 (iii/A.D.) λαβὼν ἀνχουσαν (ἢ ἀγχουσαν), λεοντικὴν λέπισον, καὶ λαβὼν τὰ λεπίσματα (Gen 30³⁷) εἰς θύϊαν τρίβε.

λεπτόν.

For this coin, the smallest piece of money in circulation (cf. Lk 12⁶⁹), see *OGIS* 484⁹ (ii/A.D.) εἰς τὸν λεπτὸν . . . χαλκόν with Dittenberger's note: "distinguitur denarius argenteus, quae est moneta imperialis, ab asse ahenoe, i.e. moneta provinciali. Haec adiectivo λεπτός significatur." Cf. *ib.* 485¹² (Roman) κατασταθεὶς δὲ καὶ ἐπὶ τῆς χαράξεως τοῦ λεπτοῦ χαλκοῦ. We may add one or two miscellaneous exx. of the adj.—P Petr III. 42 II (S)^f 28 (mid. iii/B.C.) βράκος λεπτόν, P Lond 1177¹⁸¹ (A.D. 113) (= III. p. 185) σχοινίων λεπτῶν, P Giss I. 47⁷ (Hadrian) (= *Chrest.* I. 326) θώραξ . . . [τῆ]ν πλοκὴν λεπτότατος, PSI II. 177⁶ (ii/iii A.D.) λεπτὸν γέγον[εν], of a sick child, P Flor II. 127¹⁴ (A.D. 256) χοιρίδιον . . . λεπτόν, of a thin pig, P Oxy VII. 1066⁵ (iii/A.D.) τὴν ῥίνην . . . λεπτότεραν, of a too fine file. For λεπτόν or λεπτίον, "a jar," see P Oxy VIII. 1153⁴ (i/A.D.) with the editor's note.

λευκαίνω.

We have not noted any instance of this verb in our sources, but for the corresponding λευκῶς, "whiten," cf. *Syll* 587¹⁴⁰ (B.C. 329-8) τὸν βωμὸν τοῦ Πλούτωνος . . . λευκῶσαι, *ib.* 306⁸⁴ (Delphi—ii/B.C.) καὶ τὰ ἐνέχυρα αὐτῶν ἐμ πίνακας λελευκωμένους δύο ἀναγνόντω ἐν ταῖ ἐκκλησίαι. The subst. λεύκωμα, a white board used for public notices, is seen in such a passage as *Syll* 510⁵ (Ephesus—ii/B.C.) ἂ δ' ἂν οἱ δικασταὶ κρίνωσιν, ἀναγράφαντες εἰς λεύκωμα οἱ εἰσαγωγεῖς κτλ.

λευκός.

In a list of soldiers, P Amh II. 62^{8f}. (ii/B.C.) three persons called Apollonius are distinguished as μέλας, "the dark," λευκός, "the fair," and σκευοφ(όρος), "the baggage-carrier," respectively. For the more general meaning of λευκός, "white," cf. such passages as P RyI II. 146¹⁸ (A.D. 39) ἑρῖνον σταθμῖα δέκα λευκῶν, "10 measures of white wool," P Giss I. 21⁹ (time of Trajan) τὸ συνθεσείδιον τὸ λευκόν, "the white dress"—a loose wrap often worn at meals, P Oxy III. 531¹³ (ii/A.D.) τὰ ἱμάτια τὰ λευκά, and P Pamb I. 38²¹ (A.D. 182) λευκὸν ἐν ὀφθαλμῶ ἀριστερῶ. In P Oxy III. 471^{94f}. (ii/A.D.) the charge is brought against

a high official that if a poor man ἐν εὐτελεσίν ἱματίοις, "wearing cheap clothes" (cf. Jas 2²), asked a favour, his property was confiscated, and that the man—τὸν οὐκ ἐν λευκαῖς ἐσθήσιν [ἐ]ν θεάτρῳ καθίσαντα, "who took his seat at the theatre in other than white garments" was delivered to death. For the ceremonial use of "white clothing," as in Rev 3⁴, cf. *Priene* 205 εἰσῆναι εἰς [τὸ] ἱερόν ἀγνὸν ἐ[ν] ἐσθῆτι λευκῆ. Constant reference is made to the fact that decrees etc. were written on a pillar of "white stone," e.g. *Michel* 509¹⁷ (B.C. 241) τὰ δεδογμένα ἀναγράψαι εἰς στήλην λευκοῦ λίθου, *Syll* 529⁴¹ (i/B.C.) ἀναγράψαι δὲ [τῶ]ν ψηφίσματα κ[αὶ] τὰ ὀνόματα αὐτῶν [ἐ]ἰς τελαμῶνα λευκοῦ λίθου. The latter citation gives no help to the interpretation of the difficult Rev 2¹⁷, for which we must refer to the commentaries of Swete and Moffatt (in *EGT*) *ad l.*, where the various associations of "white stones" are fully discussed. See also *s.v.* λίθος.

λέων.

With the figurative use in 2 Tim 4¹⁷ we may compare the early i/A.D. acrostic P Tebt II. 278²⁵, where with reference to a lost garment it is stated—λέων ὁ ἄρας, μωρὸς <δ> ἀπολέσας, "a lion he was who took it, a fool who lost it" (Edd.). Cf. also the Silco inscr. *OGIS* 201¹⁵ (vi/A.D.) ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμί, καὶ εἰς ἄνω μέρη ἄρξ εἰμι: for the conjunction of animals Dittenberger compares 1 Kings 17^{34f}, Amos 5¹⁹. The word is found in the horoscope BGU III. 957⁴ (B.C. 10) ἐν λέοντι, and in the moral tale P Grenf II. 84⁷ (v/vi A.D.), where a patricide, fleeing into the desert, is pursued ὑπὸ λέωντος. MGr *λιοντάρι* has assumed the diminutive form; cf. *φίδι*, "snake."

λίθη.

With 2 Pet 1⁹ we may compare Vett. Val. p. 242⁴ ἡ δὲ διάνοια . . . ἄλλοτε ἀλλαχοῦ πηδῶσα τὴν πρώτην λήθην ἀναλαμβάνει. The word survives in MGr.

λή(μι)ψις.

To what is said regarding this word *s.v.* δόσις (*ad fin.*) add such exx. of its use as P Tebt I. 238 (B.C. 116-5) τῆ(ς) λή(ψεως) (πυροῦ), and P Oxy I. 71¹⁻¹⁸ (A.D. 303) μετ' ἐνεχύρων λήμψεως κατὰ τὰ ἐνγραφα αὐτοῦ γραμμάτια, "by seizure of the securities provided in his written bonds" (Edd.).

ληνός.

P Amh II. 48⁷ (B.C. 106) παρὰ ληνόν, "at the wine-press," P Oxy IV. 729¹⁹ (A.D. 137) ἀπ'οδότῳσαν τῷ μεμισθ[ω]κότῳ τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον, "they shall pay to the lessor the wine at the vat, new and unadulterated" (Edd.), *ib.* III. 502²⁶ (A.D. 164) τὰς οὐσας λινοὺς λιθίνους δύο ὕδριων καὶ ὄλμου, "the two existing stone presses with the water-pitchers and trough" (Edd.). The word is sometimes used to denote generally a receptacle for holding wine, see e.g. P Flor II. 139¹ (mid. iii/A.D.) τὴν δεκάτη[ν] ληνὸν ἀπόλυσον Μαξιμῶ, with the editor's note. In Wünsch *AF* 4¹⁹ (iii/A.D.) τοὺς ληνοὺς ὄλους (for gender cf. Gen 30³⁸. 41) = "the whole coffins."

λήροος.

This subst. is read by the editor in PSI V. 534¹⁶ (iii/B.C. οὔτε λήρων.

For the corresponding verb see P Fay 114³¹ (A.D. 100) μή ον (l. ούν) ληρήσης τὸν ἐκτιναγμὸν σου, "don't talk nonsense about your threshing" (Edd.), cf. P Giss I. 64⁸ (ii/A.D.) ληρεί: and for the adj. ληρώδης see BGU III. 1011^{ii.15} (ii/B.C.) πολ[λὰ] ληρώι[δη] καὶ ψευδῆ προσαγ[γ]έλ[λα]ται.

ληστής.

P Petr III. 2S (e) verso (a)¹ (iii/B.C.), memoranda relating to criminals, is headed—περὶ ἐπι[θέσ]ως ληιστῶν (for form, cf. Mayser *Gr.* p. 122): cf. P Par 46⁷ (B.C. 153) (= Witkowski², p. 86) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς ληιστῶν ἐπιχειμένων, P Lips I. 37²³ (A.D. 389) ἐτοιμότατα γὰρ ἔχω ἀπελέγξαι ἐν τῷ ἀχρ[ά]ντῳ αὐτοῦ δικαστηρίῳ τούτους ληιστὰς ὁμολό[γ]ους καὶ ἴωα ἀπελακώτας (l. ἀπεληλ—) πολλάκις, and the late P Oxy I. 139²⁸ (A.D. 612) ὑποδέξασθαι λιστάς, "to have harboured robbers." For ληστήριον, "a band of robbers," cf. P Petr III. 2S (e)⁸ (iii/B.C.) ἐπέθετο αὐτοῖς ληιστήρ[ιο]ν, P Ham I. 10⁷ (ii/A.D.) ἐπέβη μου ταῖς οἰκίαις . . . ληιστήριον, and for the meaning "robbers' lairs," cf. *Cagnat* IV. 219⁵ τὰ ἐν Ἑλλησπόντῳ ληιστήρια. The adj. ληιστ(ρ)ικός is common, e.g. P Tebt I. 53¹¹ (B.C. 110) ἐπιθέμενοι ληιστικῶι τρόπῳ, *ib.* II. 332⁵ (A.D. 176) ἐπήλθαν τινες ληιστρικῶ τρόπῳ οἰκίαν μου. Other derivatives from the same root are ληιστεία (BGU II. 372^{ii.13}—A.D. 154), ληιστοπιαστής (*ib.* I. 325²—c. iii/A.D., an officer detailed for special service in the search for certain criminals), and ληισταρχος, "arch-pirate" (P Oxy I. 33 verso *iv.*⁸—late ii/A.D., where the term is used metaphorically).

λίαν.

For the epistolary formula ἐχάρην λίαν in 2 Jn⁴, 3 Jn³, we may compare BGU II. 632¹⁰ (ii/A.D.) καὶ ἐπιγνοῦς σε ἔρωμένην λίαν ἐχάρην, "and when I knew that you were in sound health I rejoiced greatly," P Giss I. 21³ (time of Trajan) λίαν ἐχάρην ἀκούσασα ὅτι ἔρωσαι: see also P Par 42³ (B.C. 156) λίαν σοι χάριν μεγάλην ἐσχίκαμεν. Otherwise the adv. is common, e.g. P Tebt I. 12²⁴ (B.C. 118) ἀποδέχομαι δὲ τὰ παρὰ σοῦ λίαν, "I accept completely your views" (Edd.), P Oxy II. 29S²⁸ (i/A.D.) λίαν αὐτὸν βαρύνομαι, "I am too severe with him" (Edd.), *ib.* III. 525⁴ (early ii/A.D.) λείαν τῷ πράγματι καταξύομαι, "I am extremely worn out with the matter" (Edd.), *ib.* IX. 1216¹³ (ii/iii A.D.) λείαν γὰρ φιλω αὐτὸν, *ib.* XIV. 1676¹⁰ (iii/A.D.) λείαν ἐλυπήθην ὅτι οὐ παρεγένουν ἰς τὰ γενέσια τοῦ παιδίου μου. The use with an adj., as in Mt 4⁸ *al.*, may be illustrated by P Tebt II. 315¹⁸ (ii/A.D.) ὁ γὰρ ἄνθρωπος λείαν ἐστ[ι]ν αὐστηρός.

λίβανος.

In a list of articles for a sacrifice, P Oxy IX. 1211¹¹ (ii/A.D.), are included ἔλεον, μέλι, γάλα, πᾶν ἄρωμα χωρὶς λιβάνου, "oil, honey, milk, every spice except frankincense": cf. P Leid Wix.¹¹ (ii/iii A.D.) κασία, λίβανος, ἱμύρνα, the illiterate P Ryl II. 242^{4ff.} (iii/A.D.) ἦν ἥς ἀδυναατες πέμψε μοι ἀκάνθινεν χυλέν, πέμψεν μοι λάβανον, "if you are unable to send me acacia-juice, please send me incense" (Edd.), and the Pergamum inscr. *Cagnat* IV. 353b.¹⁶ πόπανον (a round sacrificial cake) καὶ λίβανον καὶ λύχνους τῶι Σεβαστῶι. The adj. λιβάνινος occurs in P Oxy I. 114⁵ (ii/iii A.D.) δερματικομαφόρτιν λιβάνινον, "a casket (?) of

incense-wood" (Edd.), and λιβανωτικός in *OGIS* 132¹⁰ (B.C. 130) τὰ λιβανωτικὰ φορτία. The word is of Semitic origin. MGr λιβάνι, "incense."

λίβανωτός

= "frankincense" may be illustrated from the ii/iii A.D. medical prescription P Oxy II. 234^{ii.38} λιβ[ανω]τὸν οἶνω [διε]ίς ἡδίστῳ κλύζε [τὸ ο]ῦς, "dilute frankincense with very sweet wine and syringe the ear" (Edd.): cf. *ib.* I. 118²⁰ (late iii/A.D.) λιβανωτὸν [τινα σ]υναγοράσας, "buy some incense," and *OGIS* 383¹⁴ (mid. i/B.C.) ἐπιθύσεις ἀφειδούς λιβανωτοῦ καὶ ἀρωμάτων. Grimm's note makes Rev 8^{3.5} confuse λ. = "frankincense" and λιβανωτίς = "censer," but *Syll* 588¹⁵⁶ (c. B.C. 180) λιβανωτίδος κλάσματα has the latter word in the former meaning, so that the confusion existed also "in prof. auth.," or at least in profane inscriptions.

Λιβερτίνος.

For a conjecture that in Ac 6⁹ we should read not Λιβερτίνων, but Λιβυστινῶν, with reference to Jews inhabiting Libya, see Blass *Philology*, p. 69 f.

λιθάζω.

On the *conative* usage of λιθάζετε in Jn 10⁸² see Moulton *Einteitung*, p. 210, and cf. *Proleg.* p. 12S f., Wilcken *Archiv* v. p. 269.

λίθινος.

PSI V. 496³ (B.C. 25S-7) λίθινα καὶ πλίνθινα, P Magd 42⁵ (B.C. 221) τό τε περιτραχηλίδιον ἐκ καθορμίων (LXX I Ios 2¹³) λιθίνων ἀφεϊλετό μ[ο]ι, "he snatched from me my small collar of stone necklets," BGU IV. 1067⁶ (A.D. 101-2) ὄλμοι λίθινοι, "stone troughs," P Oxy III. 502³⁷ (A.D. 164) τὰς οὐσας ληνούς λιθίνας δύο, "the two existing stone presses," *ib.* VI. 937¹⁸ (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." A form λιθικός is found in P Leid U^{iii.22} (ii/B.C.) (= I. p. 125) ἐν τοῖς λιθικοῖς ἔργοις, where, however, the editor proposes to read λιθίνους.

λιθοβολέω.

With this compound, which is rare outside Biblical Greek (cf. Anz *Subsidia*, p. 366), we may compare λιθοκοπέω (not found in LS), for which Mayser (*Gr.* p. 461) cites P Vat F²⁰ (Mai V. 356) (B.C. 157), *ib.* E²⁵ (Mai V. 354), although in both places Mai reads λιθοκοπετέω.

λίθος

is always masc. in the NT even when it means a gem (Rev 21¹¹ *al.*, LXX), whereas Attic after B.C. 385 preferred the fem. (Meisterhans *Gr.* p. 129). This is in keeping with the Κοινή usage, e.g. P Petr II. 13 (6)⁶ (B.C. 25S-253) τοὺς λίθους of stones for building, P Oxy III. 49S⁷ (ii/A.D.) τῶν οἰκοδομουμένων λίθων κύβων καμηλικῶν, "squared building-stones transportable by camel (?)" (Edd.), *ib.* 52S¹² (illit.—ii/A.D.) ἐπεμσάς μου ἐπιστολὰς δυναμένου λίθον σαλεύσει, "you sent me letters which would have shaken a stone" (Edd.), P Tebt II. 342¹⁷ (late ii/A.D.) κεραμείον . . . λίθους ἀρεστοῖς ἐξηρτισμ(ένον), "a pottery fitted with stones in good order" (Edd.), P Oxy X. 1273^{7f.} (A.D. 260) περιτραχηλίον . . . ἔχον λίθον ὀκτῆς χωρὶς τοῦ [λ]α[θ]ο[σ]ι[ου] τετάρτων

δεκατριῶν, "a necklace having a stone and weighing apart from the stone 13 quarters" (Edd.), *OGIS* 90⁸⁴ (Rosetta stone—B.C. 196) σ[τ]ερεού λίθου, *Preisigke* 1114³ (A.D. 147–8) ἐκόσμεν τοὺς μεγάλους λίθους. In connexion with the imprecatory inscri. on limestone found in Palestine, Wunsch remarks that limestone had probably a superstitious significance there, though of what kind we do not know, and compares the "white stone" (ψήφον λευκὴν) with a "new" spell given as an amulet in Rev 2¹⁷: see Bliss and Macalister *Excavations in Palestine*, 1902, p. 186. Reference should also be made to the striking new saying ascribed to Jesus, P Oxy I. I No. 5 ζεγει[ρ]ον τὸν λίθον κάκει εἰρήσεις με, σχίσον τὸ ἔθλον κάγώ ἐκεῖ εἰμί, though we cannot enter here upon its interpretation.

λιθόστρωτος.

For this NT ἄπ. εἰρ. (Jn 19¹³) cf. P Flor I. 50⁹⁷ (A.D. 268) ἐπὶ τοῦ λιθόστρωτου δρόμου "Ἐρμου. See also Aristaeus 88 τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε, "the whole floor (of the temple) is paved with stones" (Thackeray). Other exx. in Wetstein.

λικμῖα.

For λικμῖα in its original sense of "winnow" (as in LXX Ruth 3², Sir 5⁹) we may cite PSI V. 522² (B.C. 248–7) ὁ δ[ε] ὄροβος ἄρτι ἐλικμῖατο, BGU IV. 1040¹¹ (ii/A.D.) ἐ[πέλ]ημελλεν λικμῖαν, P Ryl II. 442³ (iii/A.D.) εἰάν λικμῖασι τὴν ἄλωνιαν, τὰ ἄχρηρα γεμισονται . . . Cf. λικμῖα in P Oxy XII. 1482³ (ii/A.D.) λελικμῖαμεν τὴν κριθήν. Many find the other LXX usage = "scatter" (Isai 17¹³ *al.*) in the two NT passages where the verb occurs (Mt 21⁴⁴, Lk 20¹⁸): see e.g. Kennedy *Sources*, p. 126 f. On the other hand, Deissmann (*BS*, p. 225 f.) defends the AV translation "crush," "grind to powder" (following the Vulgate *couterere, comminere*) on the evidence of BGU I. 146⁹ (ii/iii A.D.), a complaint against certain men who—ἐλικμῖσάν μου τὸ λάχανον, "had stamped, ruined, my λάχανον." Boll (*Offenbarung*, p. 130 n.4) supplies further profane evidence in the same direction from Lyd. p. 53, 13 λικμητὸν ἀνθρώπους ἀπειλεῖ, where λικμητὸς has the meaning of ἀπόλεια.

λιμήν.

P Tebt II. 45¹¹ 19 (B.C. 246) ὁ ἐν Σελευκε[ῖ]αι λιμήν. P Amh II. 116¹ (A.D. 178) τετέλ[ε]σται . . . λιμένος Μέμφε[ω]ς, "paid the tax for the harbour of Memphis."

λίμνη.

P Petr III. 37 (a)⁹ (B.C. 257) παρὰ τὴν λίμνην, "alongside the lake," P Amh II. 100³ (A.D. 198–211) an agreement concerning λίμνης [κα]λουμέν[η]ς Πάτρω[νο]ς, P Flor I. 50³² (A.D. 268) ἐπάνω λίμνης. In an ostrakon letter of A.D. 192, published by Deissmann *LAE* p. 186, instructions are given that certain quantities of wheat are to be delivered to two "husbandmen of the lake"—γεωργοῖς λίμνης, whose homes are in the village of Phmau (ἀπὸ Φμαῦ: cf. Heb 13²⁴ οἱ ἀπὸ τῆς Ἰταλίας, where Deissmann thinks the reference is to people in Italy). See for the same ostrakon Meyer *Ostr.* p. 176 f., where the editor identifies this λίμνη with Birket Ihabu near Thebes, and gives other instances of λίμνη as "Seeland" or "Seegau."

λιμός.

The wavering of gender which is found in the NT (ὁ Lk 4²⁵: ἡ Lk 15¹⁴, Ac 11²⁸) meets us again in the papyri—P Par 22²¹ (B.C. 165) τῷ λιμῷ διαλυθῆναι, but in a document of the same collection *ib.* 26¹ 9 (B.C. 163–2) ὑπὸ τῆς λιμοῦ διαλυόμενα. Cf. also *ib.* 28¹³ (B.C. 160) where, instead of the simple dat., we have διαλυόμενα ἐν τῷ λιμῷ. Other exx. are P Petr III. 36 (a) *verso* 20 (Ptol.) ἀξιῶ σε δεόμενος μὴ με ἀπολέσει τῷ λιμῷ ἐν τῇ φυλακῇ, "I entreat you with prayers not to let me perish of hunger in prison" (Edd.), and P Oxy VI. 902⁹ (c. A.D. 465) ἐκ τούτου συνέβη τὸ ὑπόλοιπον τῶν ἐμῶν ζώων τῇ λιμῷ τεθνᾶναι, "in consequence of which the remainder of my kine have died of hunger" (Edd.): see also Crönert, p. 177. The use of the fem. is generally traced to "Doric" influence: cf. Lob. *Phryn.* p. 188 τὴν λιμὸν Δωριεῖς, σὺ δὲ ἀρσενικῶς τὸν λιμὸν φάθι, Rutherford *NP*, p. 274, Thumb *Hellen.* p. 67. The older Attic masc. is usual in the LXX, cf. Thackeray *Gr.* i. p. 146.

For the conjunction λοιμοὶ καὶ λιμοὶ in Lk 21¹¹ Boll *Offenbarung*, p. 131, compares Catal. viii. 3, 186, 1 λιμός καὶ λοιμός καὶ σφαγαὶ κατὰ τόπους: see also *Test. xii. patr.* Jud. xxiii. 3, *Orac. Sib.* viii. 175. The two words are cognate, being connected with the Homeric λοιγός and the Lat. *letum*.

λίνον.

is used with reference to "linen" cloths or garments, as in Rev 15⁶ PQ (see *contra* WH *Notes* 2, p. 139), in such passages as P Oxy X. 1281⁹ (A.D. 21) τὴν τειμὴν τῶν ἑκατὸν λίνων Σινουραιτικῶν, "the price of the hundred cloths of Sinaru," P Tebt II. 314¹⁶ (ii/A.D.) καλῶς πο[ο]ιήσεις διαπεμψάμενός μοι τὰ λίνα, "you will oblige me by sending the cloths," *ib.* 406¹⁹ (c. A.D. 266) λίνα λευκὰ ἀριθμῷ ἑβ[ε], "white linen cloths twelve in number," P Leid W^{viii.3} (ii/iii A.D.) στώλισσον αὐτὸν λίνῳ καθαρῷ, xv.4 σὺ δ' ἐν λίνοις ἴσθι καθαρῶς ἐστημημένος, BGU II. 450¹⁷ (ii/iii A.D.) περὶ τῶν λίνων, ὧν χρεῖαν ἔλεγε ἔχειν, δήλωσον μοι, *al.*: cf. P Oxy IV. 736⁷⁵ (c. A.D. 1) λίνον καὶ ῥαφίδος (ὀβολός), "a needle and thread 1 ob." (Edd.). As illustrating Rev *Lc.* Moffatt (*EGT ad l.*) aptly cites Plutarch *de Iside*, 3, 4, where it is explained that the linen surplice was affected by Egyptian votaries of Isis on religious grounds, e.g. the bright smiling colour of flax etc. In Ev. Petr. 12 τὰ λίνα = "fishing-nets." For the adj. λινούς, as in Rev 15⁶ N, cf. P Oxy II. 285¹¹ (c. A.D. 50) ἐνδεδυμένο (L.—ος) χιτῶνα λεινοῦν, *ib.* VII. 1051¹⁸ (iii/A.D.) θελατικῆ λινᾶ ἄ, "1 linen Dalmatian vest," *ib.* X. 1277⁷ (A.D. 255) τρίκλιν[ο]ν στρωμάτων λινῶν ποικιλτῶν: in PSI V. 533⁵ (iii/B.C.) λινῆ αἰδαία, "a linen curtain," is contrasted with a "woollen" (ἱερέα) one. For λίνυφος, "linen-weaver," see P Oxy X. 1281⁴ (A.D. 21): cf. λινούφος in *ib.* 1393 (c. A.D. 336).

λιτανεία.

In view of the occurrence of this word in the LXX (2 Macc 3²⁰ *al.*) and its subsequent importance in connexion with Christian worship, we may cite an instance of it—the only instance of which we are aware—from the papyri, unfortunately in a broken context, but with reference to consulting the god Soknebtunis, P Tebt II. 284⁹ (i/B.C.) σὺ δὲ ἱκανῆ

μου σὺν τοῖς παιδίος (l. -οῖς) περὶ τῆς λιτανίας, "and do you together with the children . . . concerning the supplication" (Edd.).

λίτρα.

For λίτρα, which in the NT is confined to Jn 12³ 19⁶⁹, cf. P Oxy XII. 1454⁵ (A.D. 116) σταθμοῦ λείτρας δύο, "each weighing 2 pounds." In *ib.* 1513⁷ (iv/A.D.) it is curious to find beer measured by λίτραι—ζυτοῦ λί(τραί) νε. See also *ib.* 1543⁶ (c. A.D. 299), a receipt for chaff supplied to soldiers on the march—ἐλίτρισεν (a new verb) . . . ἀχύρον . . . [λι]τρας τεσσαράκο[ν]τα. The name of a Sicilian silver coin, λίτρα is an attempt to reproduce a probable form *Iiprā, which appears in Latin as *libra* (Boisacq, p. 585).

λίψ.

In classical usage λίψ denotes the south-west wind, and hence the quarter from which that wind comes. Consequently in Ac 27¹² the Revisers have translated the words λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον, "a haven of Crete looking north-east and south-east," or literally in the margin "down the south-west wind and down the north-west wind." In the LXX, on the other hand, the word denotes almost uniformly simply "south," while in the Egyptian papyri it stands for "west," because, as Deissmann (*BS* p. 141 f.) following Boeckh has pointed out, Libya, with which the word was associated (but cf. Boisacq p. 564), lies directly west from Egypt. One or two exx. of this papyrus usage will suffice. Thus in the will of a Libyan, which was discovered at Gurob in the Fayûm, P Petr III. 11¹ (B.C. 236) we hear of a piece of land bounded—⁹ f. ἀπηλιώ[του]ν, νότον, [λι]βός, βορρά, and another—¹⁵ a. ἀπηλιώ[του]ν, νότον, λιβός, βορρά, i.e. "on east, south, west, north." Similarly in the registration of a mortgage, P Oxy II. 243²¹ ff. (A.D. 79), the dimensions of two pieces of land are measured βορρά ἐπὶ νότον, "from north to south," and λιβός ἐπ' ἀπηλιώτην, "from west to east." See also the account of a dream from the Serapeum P Par 51² ff. (B.C. 160) (= *Selections*, p. 19) ὤμ[ην] βατ(=δ)ζέιν με [ἀπ]ὸ λειβός ἕως ἀ[π]ηλιώ[του]ν, καὶ ἀναπίπτομαι ἐπ' ἀχυρον καὶ [ἀν]θρωπ[ος] ἀπὸ λιβός μου, ἐχόμενός μου, "I dreamt that I was going from west to east, and sat down upon chaff. And west from me there was someone, who was near to me." In view of this and the pure Latin character of χῶρος (= lat. *caurus, corus*), "north-west wind," in the Lukan passage, Goodspeed in an elaborate note in *Expt* VI. viii. p. 130 ff. thinks that the translation "looking west and north-west" is not "wholly improbable": but see *Archiv* iii. 460 f. For a new adj. λιβικός cf. P Lond 755 *verso*⁸⁰ (iv/A.D.) (= III. p. 223) ἐν τῷ λιβικῷ μέρι.

λογ(ε)ία.

Deissmann's confirmation of the meaning "collection" for this word in 1 Cor 16¹ f. has been plentifully supported since the publication of *BS* (pp. 142 ff., 219 f.). See e.g. from Ptolemaic times P Hib I. 51² (B.C. 245) ἐπιστολῆς περὶ τῆς λογιείας τῶν χλωρῶν τάντιγραφοῦν, "the copy of the letter about the collection of (the value of) the green stuffs," P Grenf II. 38¹⁵ (mid. i/B.C.) γράφωμαί σε (l. γραφίσομαι σοι) περὶ τῆς λογιείας, and P Tebt I. 58⁵⁵ (B.C. 111) προσπαρα-

PART IV.

καλέσαι Νίκωνα περὶ τῆς λογιείας, "urge on Nicon concerning the collection." An excellent illustration, almost contemporary with 1 Cor, is afforded by P Oxy II. 239⁸ (A.D. 66) ὀνύω . . . μηδεμίαν λογιείαν γεγονέναι ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμῃ, "I swear that I have levied no contributions whatever in the above village," where the editors note that "λογεία is used for irregular local contributions as opposed to regular taxes," and compare BGU II. 515⁷ (A.D. 193) (= *Chrest.* I. 268) where τὰ ὑπὲρ λογιείας [ἐπιβληθέντα] are contrasted with σιτικά δημόσια. In this last case the reference may be to a collection for religious purposes, as frequently in the ostraca in connexion with a tax for the priests of Isis, cf. the Theban ostrakon of date 4 Aug. A.D. 63, reproduced by Deissmann (*LAE* p. 104 f.), which, after an opening greeting, runs as follows—ἀπέχω παρὰ σοῦ (δραχμὰς) δ ὀβολ(όν) τὴν λογιάν Ἰσιδος περὶ τῶν δημοσίων, "I have received from thee 4 drachmae 1 obol, being the collection of Isis on behalf of the public works": see further Wilcken *Ostr.* i. p. 253 ff., Otto *Priester* i. p. 359 ff., and from the inserr. the i/A.D. marble tablet from Smyrna, *Syll* 583²⁸ κλεῖν κεχρυσωμένην καὶ ἐμπεφιασμένην πρὸς τὴν λογιάν καὶ πομπὴν τῶν θεῶν, where as Deissmann points out (*LAE* p. 105 n.¹⁰), "the reference seems to be to a procession on the occasion of which money contributions were expected from the spectators." Other exx. of the word with varying references are P Lond 3⁷ (B.C. 146 or 135) (= I. p. 46) τῆς τιμ[ῆς] τοῦ ἡμίσιου τοῦ [τρ]ιτου λογιείας τῶν κειμένων νεκρῶν, P Giss I. 61⁷ (A.D. 119) μνηνόντ[ε]ς α[ὐ]τὸν λογιάν [ε]πιποιήκειν ἐπὶ τῆς κώμης Ναβῶω, BGU III. 891 *verso*¹² (A.D. 144) τοὺς δ πρεσβυ(τέρους) [τ]ῆς αὐτῆς κώ(μης) ἐγκαλου(μένους) ὑπὸ Χαϊρή[μ]ονο[ς] . . . περὶ τῆς φησιν πεπο[ι]ήσεται λογιείας, and P Lond 342¹⁵ (A.D. 185) (= II. p. 174) where complaint is made against a village πρεσβύτερος—παρ' ἕκαστα λογιείας ποιεῖται. In view of the above, it is clear that the statement in Grimm-Thayer "Not found in prof. auth." requires modification, and it is instructive to notice that words like this and the adj. δοκίμιος, "genuine," have disappeared so completely from our literary sources, when the vernacular used them with such freedom. Λογεία should probably be read in 2 Macc 12⁴³ ποιησάμενός τε κατ' ἄνδρα λογιείαν. On the forms of λογιεία see Moulton *Gr.* ii. p. 52.

λογίζομαι

is common in the sense of "reckon," "put down to one's account" as in Rom 4⁶ *al.*, e.g. P Eleph 5¹⁸ (B.C. 284-3) ἐλογισάμην πρὸς Ἐρμαγόραν ὑπὲρ τοῦ οἴνου . . . , P Par 62iv.¹ (c. B.C. 170) ἃ οὐ λογισθήσεται τοῖς τελώναις, P Oxy XII. 1434⁸ (A.D. 107-8) τὰ ἀργυρικά καὶ σιτικά καθ(ήκοντα) [ἐν]θάδε λογίζεταί, "the due amounts in money and corn are reckoned here," *ib.* III. 533⁹ (ii/iii A.D.) αἱ πρόσδοοί μου . . . παρὰ τῷ ταμείῳ ἐ[ν] παραθέσει λογισθήτωσαν, "let my revenues be placed on deposit at the storehouse" (Edd.), P Flor II. 123⁷ (A.D. 254) λογιζόμενον αὐτῷ τοῦ μονοχῶρον δραχμῶν δεκά-εξ, "reckoning the wine to him at sixteen drachmae the monochore," P Oxy VII. 1056⁵ (A.D. 360) τῆς ἀρταβῆς μίας λογιζομένης ἐκ δηναρίων μυριάδων ἑκατὸν ὀδοήκοντα, "a single artaba being reckoned at one hundred and eighty myriads of denarii," *ib.* X. 1329 (A.D. 399) ἐπὶ τῷ με ταυτὰ σοι λογίσασθαι, and *OGIS* 595¹⁵ (ii/A.D.) τὰ

γὰρ ἕτερα ἀναλώματα . . . ἑαυτοῖς ἐλογισάμεθα, ἵνα μὴ τὴν πόλιν βαρῶμεν. The verb is construed with εἰς, as in Ac 19²⁷, Rom 4³, in P Fay 21⁹ (A.D. 134) νυνεὶ δὲ συνλήβδ[η]ν π[ε]ρ[ὶ] πάντων ὁπωσῶν διδομένων [[. . .]] ἢ λογιζομένων εἰς τὸ δημόσιον, "I now give orders generally with regard to all payments actually made or credited to the government." From this meaning of the verb comes the λογιστήριον, "finance-office" (see s.v. κατακλείω). The verb has the more general sense of "number," "class amongst," as in Lk 22³⁷, in a return of camels P Lond 328⁸ (A.D. 163) (= Il. p. 75) πάλου ἐνὸς λογιζομένου νυνεὶ ἐν τελείῳ, "one foal being now numbered among the full-grown (camels)." Cf. also BGU IV. 1028¹⁷ (ii/A.D.) αἱ δὲ λοιπ(αῖ) πρὸς ἡμίσιαν λογιζ(ονται), P Thead 81⁸ (A.D. 306) διὰ τὸ τὰ προκείμενα ἐρῆφία τε καὶ αὐτὰ τέλεια λογιζ(εσθ)ῆαι ἐπὶ τῷ μεμισθωμένῳ, "puisque les chevreaux de l'année précédente pourront être comptés comme adultes" (Ed.), and the late P Giss I. 56⁴ (vi/A.D.) ἐπὶ δεκαετῆ χρόνον λογιζόμενον ἀπὸ καρπῶν τῶν νῦν ὄντων ἐν ἀγροῖς. Such a passage as OGIS 665²³ (A.D. 49) ἐὰν δέ τις δῶι ἢ ὡς δεδομένον λογισθῆαι κτλ. prepares us for the meaning "think," "consider," in *ib.* 763⁸⁷ (ii/B.C.) οἰκειοτάτην ἐλογιζόμεν τὴν ἀνάθειν (τοῦ ἀνδριάντος) ἔσθαι ἐν ταύτῃ (τῇ Μιλησίῳ πόλει): cf. P Par 63⁹⁵ (B.C. 164) (= P Petr III. p. 26) τίς γὰρ οὕτως ἐστὶν ἀνάλητος ἢ ἀλιτρός ἐν τῷ λογιζέσθαι; "for who is so utterly wanting in reason and the capacity for making distinctions?" (Mahaffy).

On the Pauline metaphorical use of λογιζομαι see Ramsay *Luke*, p. 286 f., and Griffith Thomas, *Exp T xvii*, p. 211 ff. For the form λογισθῆαι in 2 Tim 4¹⁸ see Moulton *Gr. ii*, p. 217. MGr λογιάζω, "consider," "think upon," λο(γ)αριάζω, "reckon," "value."

λογικός.

A good ex. of this adj. is afforded by a i/A.D. inser. in honour of a certain physician—ιατρῷ Καισάρων καὶ ἰδίας λογικῆς ἐναργοῦς ἱατρικῆς κτίστη ἐν βιβλίῳ ρνς. (*Syll* 736⁴⁵). With Rom 12¹ we may compare the usage in the hermetic writings where λογικὴ θυσία is contrasted with ceremonial offerings, cf. Reitzenstein *Voimandres*, p. 338¹⁰ δεῖται λογικὰς θυσίας ἀγνάς ἀπὸ ψυχῆς καὶ καρδίας πρὸς σε ἀνατεταμένης, and *ib.* p. 347¹, and see Lietzmann in *HZN I ad l.*: also Epict. iii. 1. 26 τὸ λογικὸν ἔχεις ἑξαιρετον· τοῦτο κόσμει καὶ καλλῶπιζε, "thy excellence lies in the rational part: this adorn and beautify" (Sharp, p. 120). From the late Greek of the Pelagia legend (ed. Usener, p. 20) we have an admirable illustration of 1 Pet 2². A bishop meets Pelagia and tells her he is "shepherd of Christ's sheep." She takes him literally, and he explains that he means τῶν λογικῶν προβάτων τοῦ Χριστοῦ, τοῦτ' ἐστὶν τῶν ἀνθρώπων. So Peter means metaphorical, not literal, "pure milk": see s.v. ἄδολος. MGr λογικό, "understanding," "reason": ἔρχομαι στὰ λο(γ)ικά μου, "I become conscious of, learn of" (Thumb *Handbook*, p. 338).

λόγιον.

We are unable from our sources to throw any fresh light upon this word, which is so important in early Christian literature (see ref. in Sophocles *Lex. s.v.*), but for its Biblical usage see SII *ad Rom* 3², and for its application to the

recently discovered "Sayings of Jesus" (P Oxy I. 1, IV. 654), see *Two Lectures on the "Sayings of Jesus"* by Drs. Lock and Sanday (Oxford, 1897) with the literature referred to there, and, more recently, H. G. E. White, *The Sayings of Jesus from Oxyrhynchus* (Cambridge, 1920).

λόγιος.

On the ground of Phrynichus' statement, supported by Lobeck's citations (Lob. *Phryn.* p. 198), that the "multitude," as distinguished from Attic writers, use λόγιος of the man who is "skilful and lofty" in speech (ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δανου εἰπέην καὶ ὑψηλοῦ), Moulton (*Cambridge Essays*, p. 498 f.) prefers the AV rendering "eloquent" (*Iz eloquens*) to the RV "learned" (marg. "eloquent") in Ac 18²⁴, laying it down as "a fair working rule that a meaning condemned by these *molistes* of literature, Phrynichus and his company, may be accepted as probably intended by the New Testament writer." Field (*Notes*, p. 129) takes the same line. The papyrus and inscriptional evidence, which is unfortunately for the most part late, does not help us much. Thus P Oxy VI. 902¹ (c. A.D. 465) τῷ λογιωτάτῳ σχολαστικῷ may be either "to the most learned" or "to the most eloquent advocate," and similarly with the same phrase in P Flor III. 377¹⁸ (vi/A.D.) and BGU III. 836⁷ (time of Justinian). In P Oxy I. 126⁶ (A.D. 572) a woman refers to her father as τ[οῦ] σ[ο]φωτάτου σχολαστικοῦ, and her husband as τοῦ λογιω[τά]του μου συμβίου, where the latter adj. is probably to be taken in a somewhat general sense, as perhaps also in OGIS 408⁵ (ii/A.D.) ἐπ' ἀγαθῷ φιλοπάππου τοῦ βασιλέως καὶ Μαξίμου Στατιλίου ἰδίου λόγου, τῶν λογιωτάτων καὶ φιλάτων. On the other hand on *Cagnat* IV. 77 λογίω πρυτάνιου, the editor notes: "inter prytanes, qui senatui civitatis quoque anno per vices praeerant, is vocabatur λόγιος cui mandata erat rationum cura." Cf. *Michel* 1170 (i/A.D.) ἀρχοντος Πυρράκου τοῦ λογιού. Perhaps some such general phrase as "a man of culture" best gives the sense in the Acts passage (cf. Bartlet *ad l.* in the *Century Bible*, and Moffatt). For λογιότης as a title of address see P Lips I. 37²⁴ (A.D. 389) ἐπιδίδωμι τῇ σῆ λογιότητι τοῦδε μου τοῦς λιβέλλου[s]: cf. BGU II. 401^{12, 21} (A.D. 618). In MGr λόγιος = "learned," "a scholar."

λογισμός.

in its primary sense of "reckoning," "computation" is seen in BGU IV. 1074¹⁵ (A.D. 275) in connexion with the payment of a tax—ἀποδεδικότα κατὰ τὸν λογισμὸν τὸν βασιλικὸν ἐντάγιον πάν . . . : cf. P Oxy VI. 940⁴ (v/A.D.) καταξίωσον ἐπέχειν τοῦ λογιμοῦ, "please to delay the account-taking" (Edd.). For a more general sense see *Michel* 976⁹ (B.C. 300) καλῶς καὶ δικαίως ἐπεμ[ε]λήθη τῶν κοινῶν πάντων καὶ τοῦς λογισμοὺς ἀπέδωκεν ὀρθ[ῶ]ς καὶ δικαίως, and as showing how the meaning "thought," "reasoning," led to "judgment," "decision," as in Rom 2¹⁵, 2 Cor 10⁵ cf. P Oxy XII. 1503¹⁶ (A.D. 288-9) ἔτοιμος λογισμοὺς παρέχει[ν]—reports in connexion with a trial, and OGIS 5⁶⁰ (B.C. 311) ἀν[θ]ρωπίνωι λογισμῶι, "human calculation." See also *Test. xii. patr.* Gad vi. 2 τὸ πνεῦμα τοῦ μίσους ἐσκότιζέ μου τὸν νοῦν, καὶ ἐτάρασέ μου τὸν λογισμὸν πρὸς τὸ ἀνελεῖν αὐτόν. The word is used in a bad sense = *cupido* in Vett. Val. pp. 49⁸ πρὸς τὰς τῶν λογισμῶν ἐπιθυμίας, 173¹¹ καταθύμιος λογισμῶν συντέλεια.

λόγος.

It is hardly necessary to illustrate this common word in its ordinary sense of "word," "saying," but, as showing its developed meaning of "speech in progress" (cf. *Proleg.* p. 111), we may cite P Tor I. 1^{ii.3} (B.C. 116) εἰς λόγους αὐτοῖς ἐλθόντος, "collato cum ipsis sermone" (Ed.), P Ry I. 229¹⁸ (A.D. 38) παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμέληται τῶν χοιριδίων, "urge your wife from me to look after the pigs" (Edd.): cf. the compound λογοποιουμαι in *ib.* 136⁴ (A.D. 34) λογοποιουμένου μου πρὸς Ἀγχερῖμφ[ε]ν, "as I was talking to Ancherimphus," *ib.* 144¹⁰ (A.D. 38) ἐλ[ο]γο[σ]οποιήσάμην πρὸς Ὀνῶφριν . . . ὑπὲρ οὐ ἔχω πρὸς αὐτὸν ἐνεχύρου, "I entered into conversation with Onophris concerning a pledge I have against him" (Edd.). The noun is used of a magical "invocation" in P Par 574²²⁸ (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, and of a "list" in connexion with the distribution of public burdens in P Cairo Preis 18¹² (A.D. 339) ἔστ[ε] δὲ ὁ λ[ό]γος Ἀνρήλιος . . . For the legal sense "matter of dispute," "suit at law," as in Ac 19³⁸, cf. P Tor I. 1^{iv.21} (B.C. 116) καθ' ἃ ἔφη δεῖν τοὺς ἀντιδικούς συνίστασθαι τὸν λόγον πρὸς τοὺς ἀποδομένους αὐτοῖς, "quare aiebat adversarios debere litem instituire contra suos auctores" (Ed.). When we pass to the uses of λόγος with more direct reference to the mind, we may compare with Ac 20²⁴ (see *Field Notes*, pp. 133, 252 ff.) such passages as P Magd 12⁹ (B.C. 217) οὐδένα λόγον ἐποίησαντο, ἀλλὰ ἐγβεβλήκασίν με ἐκ τῶν κληρῶν, "ils n'en ont tenu aucun compte et m'ont au contraire expulsé des tenures" (Ed.), P Par 26³¹ (B.C. 163) (= *Selections*, p. 16) τοῦ δὲ τοῦ Ψινταέου νιού ἐκ τῆς Μέμφεως χωρισθέντος, οὐκέτι οὐδένα λόγον ἐποίησατο, "but no sooner had the son of Psintaes departed from Memphis than he took no further account of the matter," and *Cognat* IV. 134¹⁵ (after B.C. 133) τῶν κατὰ τὸν βίον ἐλασσωμάτ[ων] λ[ό]γον ποιησάμενος.

See also P Hib I. 53⁴ (B.C. 246) περὶ οὖν ἀσφαλῶς διεγγυᾶν ὡς πρὸς σέ τοῦ λ[ό]γου ἰσομένου, "do you therefore endeavour to obtain good security, knowing that you will be held accountable" (Edd.), P Tebt II. 325²² (c. A.D. 145) τοῦ λόγου ἰσομένου ἐάν τι [παράνομον] γένηται, "but you will be held responsible for any violation of the law" (Edd.).

In our documents, which are so often of a monetary character, λόγος = "account" in the sense of "reckoning," "score" (cf. *Phil* 4^{15, 17}) meets us constantly: e.g. the contract of apprenticeship, P Oxy II. 275^{19, 21} (A.D. 66) (= *Selections*, p. 56), where so much is paid εἰς λόγον διατροφῆς, "to account of maintenance," and so much εἰς λόγον ἱματισμοῦ, "to account of clothing," P Oxy XII. 1441⁷ (A.D. 197-200) βασι[λ]ικῆς ὁμοίως ἐπὶ λόγου δραχμᾶς δεκακτά, "likewise upon State land on account eighteen drachmae" (Edd.), P Fay 103¹ (iii/A.D.) λ[ό]γος ἀναλώματος τοῦ νεκροῦ, "account of expenses for the corpse," and P Grenf II. 81 (a)⁹ (A.D. 403) οὐδένα λ[ό]γον ἔχω πρὸς σέ περὶ τούτου, in connexion with the payment of the wages of a substitute. From this the transition is easy to such an expression as δίκαιον λ[ό]γον ἔχει πρὸς σέ, "iusta res est ei tecum," in P Iand 16³ (v/vi A.D.). For ὁ ἴδιος λόγος, the private account or purse of the sovereign, cf. P Amh II. 31¹ (B.C. 112), and more particularly *Der Gnomon des Idios Logos*, being BGU V. 1.

Λόγον δίδοναι with reference to judgment, as in Rom 14¹², occurs in such a passage as BGU I. 164²¹ (ii/iii A.D.) ὡς σοῦ μέλλοντος λόγον δίδοναι τῷ λαμπροτάτῳ ἡγεμόνι, and λόγον ἀποδιδόναι (cf. Mt 12²⁶, Lk 16², Heb 13¹⁷) in *ib.* 98²⁵ (A.D. 211) κελεύσαι αὐτὸν ἀχθῆναι ἐπὶ σέ λόγον ἀποδώσοντα περὶ τούτου. See also the Christianized imprecations against violators of tombs cited by Ramsay (*Luke*, p. 396), one probably from Lycaonia and belonging to iv/A.D., *JHS* xxii. (1902), p. 354 δς δ' ἔαν ἐπισβιάσητε, δώσει θεῷ λόγον, "whosoever shall force an entrance, shall give account to God," and another from Laodicea, *Athen. Mittheil.* xiii. p. 249 (c. A.D. 400) ἢ τις δ' ἕτερον ἐπενβάλη τῷ τάφῳ κριτῆ τῷ ὧντι λόγον ἐνδικον πο[λ]ῆσει, "and if any one shall lay another in the tomb, he shall render judicial account to the living Judge."

Συναίρειν λόγον, as in Mt 18³³, 25¹⁹, "an expression," according to Grimm-Thayer, "not found in Grk. auth.," can now be cited from BGU III. 775¹⁹ (ii/A.D.) τὰ ἥδη πρόλημα (l. -λημμα) ἀφῆς ἀχρης (l. -is) ἂν γένομε ἐκὶ καὶ συνάρωμεν λόγον, and the middle from such passages as P Fay 109⁸ (early i/A.D.) συνῆρμαι λόγον τῷ πατρί, "I have settled accounts with (his?) father" (Edd.), P Oxy I. 113²⁷ (ii/A.D.) ὅτι ἔδωκας αὐτῷ δῆλωσόν μοι ἵνα συνάρωμαι αὐτῷ λόγον, "let me know what you have given him that I may settle accounts with him" (Edd.).

We may add a few common phrases:—P Oxy XII. 1405²³ (iii/A.D.) οὐκ ἀνά λόγων (l. -ον) οὖν οὐδὲ πρὸς [τὸ?] μέρος τῆς λειτουργίας, "this is unreasonable and contrary to the just apportionment of the liturgy" (Edd.), P Lond 1173⁵ (A.D. 125) (= III. p. 208) ἐπ[ε]τρέψας [μοι] διὰ λόγον μηκέτι κατερ[γ]άζεσθαι, P Goodsp Cairo 4³ (ii/B.C.) (= *Selections*, p. 24) εἰ ἔρρωσαι καὶ τᾶλλα σοι κατὰ λόγον ἐστίν, εἴη ἂν ὡς αἰρούμεθα, "if you are well and things in general are doing right, it will be as we desire," P Tebt I. 50⁸⁴ (B.C. 112-1) δι' ἣν αἰτίαν ἐξησθενηκώς ἐκ τοῦ μὴ κατὰ λόγον ἀπαντᾶν τὸν σπόρον, "wherefore, because my crops did not meet my expectations I was impoverished" (Edd.), P Rein 28¹⁴ (end ii/B.C.) τοῦ ἡμ[ε]σοῦς κατὰ λόγον, where κατὰ λόγον = "in proportion," as in *Syll* 510⁴⁶ (ii/B.C.) τὸ πλεόν ὀφειλόμενον τῆς τιμῆς ὁ ἔγγυος ἀποτινέτω κατὰ λόγον, P Oxy VIII. 1121¹⁶ (A.D. 295) οὐκ οἶδα τίνι λόγῳ ἢ πόθεν κεινηθέντες, "I know not on what ground or with what impulse" (Ed.) (cf. Ac 10²⁹), P Thead 22⁵ (A.D. 342) οὐ[κ] οἶδα τίνι λόγ[ο]ν καὶ ληστρικῶ τρόπῳ, and similarly in the illiterate P Gen 7. 47⁶ (iv/A.D.).

For the Divine Logos in heathen writers see Sophocles *Lex. s.v.* 10, and cf. Reitzenstein *Zwei religionsgeschichtliche Fragen* (1901), p. 47 ff., and the same writer's *Poemandres* (1904) and *Die Hellenistischen Mysterienreligionen* (1910). Reference may also be made to Rendel Harris *The Prologue to St. John's Gospel* (Cambridge, 1917), where it is argued that the doctrine of Christ as the "Word" grew out of an earlier doctrine of Christ as the "Wisdom" of God: cf. the somewhat extended use of λόγος in Heb 4¹² (Nairne *CGT ad l.*), and λόγος = "reason" in Epict. e.g. i. 3. 3 ὁ λόγος δὲ καλὴ ἡ γνώμη κοινὸν πρὸς τοὺς θεοὺς (Sharp *Epict.* p. 127).

MGr λό(γ)ος, pl. λόγια, and note the curious stereotyped circumlocution for the personal pronoun τοῦ λόγου σου = "thou" (Thumb *Handbook*, p. 87).

λόγχη.

P Lond 191¹² (inventory of furniture—A.D. 103–117) (= II. p. 265) *λόγχει ἕνεα*. In an account of cures at the Asclepeium at Epidaurus, *Syll* 802⁹⁵ ff. (iii/B.C.), we find the following—*Εὐίππος λόγχαν ἔτη ἐφόρησε ἐξ ἐν τῶν γνάθων ἐγκοιτασθέντος δ' (αὐ)τοῦ ἐξελὼν τὰν λ[ό]γχαν ὁ θεὸς εἰς τὰς χηράς οἱ ἔδωκε. ἀμέρας δὲ γενομένης ὑγιῆς ἐξήρπε, τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων*: cf. *ib.* 803⁶⁵ (iii/B.C.) [On *Incubation or the cure of disease in pagan temples and Christian churches*, see Mary Hamilton's essay with that title, London, 1906.]

λοιδορέω.

P Petr III. 21 (g)¹⁸ (iii/B.C.) *ἐλοιδορήσας φανεμένη με ἥρηκεία*, BGU III. 1007⁶ (iii/B.C.) *ἐλοιδορῶν με ἐπὶ πλέρω[ν]*, P Tebt I. 44¹⁰ (B.C. 114) (= *Chrest.* I. p. 178) *ἐλοιδορήσέν με| καὶ ἀσχημό[ν]ει*, P Oxy II. 237^{vi.21} (A.D. 186) *ἐπὶ φθόνῳ δὲ μόγγ[ον] λοιδορούμενος καὶ δεινὰ πάσχω[ν] ἀπ' ἐμοῦ*, and from the inscr. *Syll* 737⁷⁵ ff. (c. A.D. 175) *ἐὰν . . . εὐρεθῆ τις . . . ὑβρίζων ἢ λοιδορῶν τυνα, ὁ μὲν λοιδορηθεὶς ἢ ὑβρισθεὶς παραστανέτω δύο ἐκ τῶν ἰοβάκχων ἐνόρκους ὅτι ἤκουσαν ὑβριζόμενον ἢ λοιδορούμενον, καὶ ὁ ὑβριστὰς ἢ λοιδορήσας ἀποτιν[νύ]τω τῷ κοινῷ λεπτοῦ δρ(αχμάς) κῆ*. To show the strong character of the word, we may cite Calvin on 1 Cor 4¹²: “*Λοιδωρία* is a harsher railing, which not only rebukes a man, but also sharply bites him, and stamps him with open contumely. Hence *λοιδορεῖν* is to wound man as with an accursed sting.”

λοιδορία.

P Petr II. 18(1)⁸ (B.C. 246) *λοιδορίας*, “abusive action,” PSI II. 222¹⁴ (iii/A.D.) *μεθ' ὑβρεως καὶ λοιδο[ρ]ῶν*.

λοιδοροσ.

For this adj., which in the NT is confined to 1 Cor 5¹¹, 6¹⁰, we may cite *Cagnat* I. 307³ (Rome), where a certain Menophilus is described as—*οὐδένα λυπήσας, οὐ λοιδορα ῥήματα πέμψας*. Cf. also *Test. xii. patr.* Benj. v. 4 *ἐὰν γὰρ ὑβρίσει ἄνδρα ὅσιον μετανοεῖ, ἐλεεῖ γὰρ ὁ ὅσιος τὸν λοιδορῶν καὶ σιωπῆ*, “for if any one does violence to a holy man, he repenteth; for the holy man is merciful to his reviler, and holdeth his peace” (Charles).

λοιμός,

“pestilence,” “plague,” as in Lk 21¹¹, occurs in P Oxy XIV. 1666²⁰ (iii/A.D.) *ἤκουσα . . . ὅτι παρ' ἡμῶν λοιμός [ἐγ]ένητο*, “I heard that there has been plague in your neighbourhood” (Edd.). For the metaph. use, as in Ac 24⁵, where it is used of “a pestilent fellow,” (cf. Lat. *pestis*) there is ample support in the LXX (e.g. Ps 1¹, 1 Macc 15²¹). Cf. also Ac 13⁸, where for the ordinary reading *Ἐλύμας* Burkitt (*JTS* iv. p. 127 ff.) conjecturally restores ὁ *λοιμός*. The passage then runs: *ἀνθίστατο δὲ αὐτοῖς ὁ λοιμός, ὁ μάγος, οὕτως γὰρ μεβερμηνέεται τὸ ὄνομα αὐτοῦ*, “now they were withstood by the pestilent fellow, the sorcerer I mean, for ‘pestilent fellow’ is the interpretation of his name”—an interpretation to which *Bar Yeshu'*, changed into ΒΑΡΙΗΣΟΥ Σ, would readily lend itself.

λοιπός.

For *λοιπός* with a subst. cf. P Oxy II. 242¹⁸ (A.D. 77) *τὰ λυπὰ (ἢ λοιπὰ) μέρη περιτεχνίζειν, ἰθ.* 270²⁰ (A.D. 94) *ταῖς λοιπαῖς ἀρούραις*. It is used absolutely in P Ryl II. 229¹³ (A.D. 38) *τοῦ λοιπ(οῦ) τῆς τιμῆ(ς) τοῦ χόρτου*, “the rest of the price for the hay,” P Giss I. 78³ (ii/A.D.) *καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα*. For *τοῖς λοιποῖς πᾶσι* in Phil 1¹³, “apparently a vague phrase = everywhere else,” Kennedy (*EGT ad l.*) compares *CIG* I. 1770 *ἐπέλ καὶ ἐν τοῖς λοιποῖς πᾶσιν φανεράν πεποήκαμεν τὴν τε ἰδίαν καὶ τοῦ δήμου τοῦ Ῥωμαίων προαίρεσιν*. The neut. sing. is frequently used adverbially, sometimes with the idea of time “henceforth” (2 Tim 4⁸), as in P Oxy I. 119⁹ (ii/iii A.D.) (= *Selections*, p. 103) *ἀν δὲ ἔλθης εἰς Ἀλεξανδρίαν, οὐ μὴ λάβω χεῖραν παρὰ [σ]ου, οὔτε πάλι χαίρω σε λυπὸν (ἢ λοιπὸν)*, “and if you do go to Alexandria, I won't take your hand, or greet you again henceforth,” and sometimes simply to mark transition to a new subject like an emphatic οὖν (1 Thess 4¹: cf. Milligan *ad l.*), as a few lines further down in the same letter, ¹³ *λυπὸν πέμψον ἐ[ἴ]ς] με, παρακαλῶ σε, “send for me then, I beseech you”*: cf. BGU III. 846¹⁰ (ii/A.D.) (= *Selections*, p. 94) *λοιπὸν οἶδα τί [ποτ'] αἰμαντῶ παρέσχηναι*, “furthermore I know what I have brought upon myself,” P Iand 9¹³ (ii/A.D.) *πάντα γὰρ τὰ νόμιμα πε[π]ο[ί]ηκα, καθὼς ἠθέλησας, τοῦ ἡ (ἔργου): [σ]ὺ ὄν βία-ταξὲ λυπὸν (ἢ βάσταξαι λοιπὸν) ὃ ἀν' ἐτιο[ν] ἦ (ἢ αἰτιον ἦ) τῆς κρίσεως*. For *λοιπὸν οὖν*, “finally then,” cf. BGU IV. 1078⁸ (A.D. 39) *λοιπὸν οὖν, ἐὰν λάβω τὰ κεράμια (ἢ κεράμια ὁ κεράμια), ὕψομαι, τί με δεῖ ποιεῖν, ἰθ.* 1079⁸ (A.D. 41) (= *Selections*, p. 39) *λοιπὸν οὖν ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγγων καὶ ἐλυπήθην*. The transition to *λοιπός(ον)*, τὸ *λοιπός(ον)*, “therefore,” “so,” the regular meaning in MGr, may be illustrated by such passages from late Greek as Polyb. i. 15. 11 *λοιπὸν ἀνάγκη συγχωρεῖν, τὰς ἀρχὰς καὶ τὰς ὑποθέσεις εἶναι ψευδεῖς*, Epict. i. 22. 15. 24. 1, ii. 5. 16, *al.*: cf. Schmid *Atticisms* iii. p. 135, and Jannaris *Exh* V. viii. p. 429 f. For *eis τὸ λοιπὸν* cf. P Petr III. 42 G(9)⁶ (mid. iii/B.C.), for *τοῦ λοιποῦ* (sc. χρόνου), “henceforth,” as in Gal 6⁷, cf. P Hal I. 17¹¹ (mid. iii/B.C.) *σύνταξον οὖν, ὅπω[ς] τοῦ [λ]οιποῦ μὴ γίνηται τοῦτο*, P Oxy X. 1293¹⁴ (A.D. 117–38) *ὥστε τοῦ λοιποῦ γράφεται (ἢ -ετε), τῶν γὰρ πρώτων τεσσάρων ἡμίσεος ἐπιστολὴν οὐκ ἔσχον*, “so in future write, for I have had no letter about the first four and a half metretae” (Edd.), and for *ἄδε λοιπὸν*, as in 1 Cor 4², cf. Epict. ii. 12. 24.

The subst. *λοιπάς*, “remainder,” “arrears,” which is described by LS as “Eccl., Byz.,” is found in P Gen I. 57⁸ (iv/A.D.) *ἐν[ε]κεν τῆς λοιπάδος πυροῦ*: cf. P Amh II. 152³ (v/vi A.D.), P Oxy I. 136¹³ (A.D. 583), and for the verb *λοιπάξω* see P Oxy IX. 1194³ (c. A.D. 265) *τὰ λοιπαζόμενα, “the arrears.” Δοίπημα* (not in LS) occurs in P Tebt II. 281²⁴ (B.C. 125) *ἀνευ παντὸς λοιπήματος*, “without any arrears.” On *λοιπογραφέω*, “allow to remain in arrears,” see P Petr III. 53(7)⁴ (iii/B.C.) *ἀνέλεται λοιπογραφείσθαι*, “he is permitted to remain in arrears” (Edd.), and P Hamb I. p. 9, and on the subst. see P Strass I. 77⁵ (ii/iii A.D.) with the editor's note.

Λουκάς

is generally treated as an abbreviated pet name from *Λουκανός* (cf. Lightfoot on Col 4¹⁰, Zahn *Introd.* iii. p. 5),

this longer form being actually found in the title of the Third Gospel in various Old Latin texts (*a*, *f*², *s*), and on a v./A.D. sarcophagus at Arles (see *JTS* vi. p. 435). Others prefer the derivation from Λούκιος, and Ramsay (*Recent Discovery*, p. 370 ff.) quotes inscr. showing that in Pisidian Antioch Λουκάς and Λούκιος were interchangeable: cf. *Glotta* iv. (1913), p. 78 ff. and the occurrence of Σελβείνα and Σελβείνας in the same letter, P Meyer 20 (1st half iii/A.D.), where see Deissmann's note. Apart from Christian inscr. the name Λουκάς is found e.g. in a sepulchral inscr. from Apollonia, *Preisigke* 224 Αὐλον Αὐσολήνου καὶ Ἐγλογγὴ τ[οῦ] Λουκά : cf. also *CIG* III. 4759 and Add. 4700 k. On the discovery of Luke's name in an early form of the text of the Acts of the Apostles, preserved in a ii/A.D. Armenian catena, see *Exp T* xxiv. p. 530 f., xxv. p. 44.

Λούκιος.

As compared with Λούκιος in Ac 13¹, Rom 16²¹, we find the transliteration Δεύκιος in P Tebt I. 33³ (B.C. 112) (= *Selections*, p. 30) in connexion with the preparations for the visit of a Roman Senator—Δεύκιος Μέμμιος Ῥωμαῖος τῶν ἀπὸ (cf. Ac 12¹) συνκλήτου. Nachmanson (p. 61) gives various exx. of Δεύκιος from Magnesian inscr., and thinks that the spelling may have been affected by a genuine Greek name Δεύκιος (from λευκός): cf. Moulton *Gr.* ii. p. 88, and for other exx. see *Michel* 394² (mid. i/B.C.), 668²¹ (i/B.C.), *al.*

λουτρόν.

In its two NT occurrences Eph 5²⁶ (where see Robinson's note), Tit 3⁵ (cf. Cant 4², Sir 31(34)³⁰), λουτρόν denotes "the water for washing," or "the washing" itself, as in the Mysteries' inscr. from Andania, *Syll* 653¹⁰⁶ (B.C. 91) where one of the headings is—Ἀλείμματος καὶ λουτροῦ. For λουτρόν, like λουτρῶν (*OGIS* 339³³—c. B.C. 120) = "place for bathing," we may cite *Cagnat* IV. 293^{i.22} τὸ παρ' αὐτὴν [λο]υτρόν ὁμοίως μαρμάρινον: cf. P Oxy X. 1252 verso²² (A.D. 288–95) τὴν διοίκησιν τῶν δημοσίων λουτρῶν, "the management of the public baths," *ib.* VI. 892¹¹ (A.D. 338), 915² (A.D. 572) *al.*, and the dim. λουτρῆδιον in P Ryl II. 154⁹ (A.D. 66). For the LXX λουτήρ, "laver," see *OGIS* 479¹⁰ (ii/A.D.) γυμνασιαρχήσαντα δρακοῖς ἐκ λου[τήρ]ων with the editor's note. MGr λουτρό, "bath."

λούω,

"bathe," "wash," may be illustrated by P Flor III. 384²⁰ (v./A.D.?) λούειν τὰ δύο μέρη τοῦ αὐτοῦ βαλανίου: cf. P Giss I. 50¹⁵ (A.D. 259) τοῦ λούοντος βαλανείου, where the meaning seems to be "the bath used for the purpose of bathing" (see the editor's intr.). The middle in the sense of "bathe oneself" is very common, e.g. P Magd 33² (B.C. 221) λουομένη γάρ μου ἐν τῷ βαλανείῳ, P Oxy III. 528¹⁰ (ii/A.D.) where a man writes urging his wife to return home and stating—ἴβ Φαῶφι ἀφ' ὅτε ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην οὐκ ἤλιμε (ἴ. ἤλειμ <μ> αι) μέχρει ἴβ' Αἰθύρ, "since we bathed together on Phaophi 12, I never bathed nor anointed myself until Aithr 12" (Edd.), P Flor II. 127⁷ (A.D. 256) ἀχ[υρ]ον πανταχόθεν συλλέξας ἵνα θερμῶς λουσώμεθα χειμῶνος ὄντος. In 2 Pet 2²² we ought probably to translate "the sow that washes itself by wallowing in the mire," see *Clemen Primitive Christianity*, p. 50 f., and cf. Moulton

Proleg., p. 238 f. For the ceremonial usage of the word, cf. P Flor III. 332¹¹ (ii/A.D.) οὐτ[ε] ἐ[ἰ]λουσάμην [οὔ]τε προσεκύνησα θεοῦς φοβουμένη σου τὸ μετώρον, and more particularly from the inscr. *Perg* 255 (early Roman period) where it is laid down that only ἄν. οἱ . . . ἀπὸ μὲν τῆς ἰδίας γ[υ]ναικὸς καὶ τοῦ ἰδίου ἀνδρὸς αὐθήμερον, ἀπὸ δὲ ἀλλοτρίας κ[αὶ] ἀλλοτρίων δευτεραῖοι λουσάμενοι, ὡσαύτως δὲ καὶ ἀπὸ κήδους κ[αὶ] τεκούσης γυναικὸς δευτεραῖοι(ι) shall enter the temple of Athena at Pergamus, *Syll* 877³⁰ (B.C. 420) enjoining that those who have become unclean by touching a corpse are purified—λουσαμένο[υ]σ[ιν] περὶ πάντα τὸν χρῶτα ὕδατος [χ]ύσι, and *Preisigke* 4127¹⁴ (a hymn) ἐν ᾧ καὶ ἀγίῳ τῷ τῆς ἀθανασίας ὕδατι λουσάμενος: see also Deissmann *BS* p. 226 f., and for the custom of washing before prayer in pagan cults cf. Ramsay *Exp* VII. viii. p. 280. An interesting example occurs also in the new fragment of an uncanonical gospel, P Oxy V. 840^{14f.} (iv/A.D.), where a certain Pharisee reprostrates with the Saviour for walking in the temple—μήτε λουσα[μ]έν[ω] μ[ὴ]τέ μήν τῶν μαθητῶν σου τοὺς π[ό]δας βα[π]τισθέντων, "when thou hast not washed nor yet have thy disciples bathed their feet" (Edd.): see also 19, 24, 32. The later Greek form λελουσμένος is read in Heb 10²³ N D* P, Jn 13¹⁰ E, and Cant 5¹² B. MGr λούζω (λούγω), λούνω, λούω.

Λύδδα.

For gen. Λύδδας (—δης EILP) in Ac 9⁸³ cf. Μάρθας (Jn 11¹) and from the papyri Ταμύσθας from Τάμυσθα in BGU III. 981^{ii.25} (A.D. 79) *al.* The LXX usage is illustrated by Thackeray *Gr.* i. p. 161.

Λυδία

in Ac 16¹⁴ is sometimes taken as a cognomen derived from the purple-seller's native place (e.g. Zahn *Intr.* i. p. 533), but the addition of ὀνόματι clearly marks it out as a proper name. In the form Λύδη it is found in *CIG* I. 653, III. 6574.

Λυκαονιοί.

For the readiness with which their native Lycaonian would rise to the lips of a common city mob in a moment of excitement (Ac 14¹¹), see Ramsay *CRE* p. 57 f., and cf. *Recent Discovery*, p. 42 f. See also a note by C. R. Conder on "The Speech of Lycaonia" in the *Palestine Exploration Fund, Quarterly Statement* 1888, p. 250.

λύκος.

P Par 6¹⁹ (B.C. 129) συνέβη δὲ καί, διὰ τὸ ἀχ[ανή] τὴν θύραν ἀφεθῆν[αι], ὑπὸ λύκων λυμανθῆ[ναι] ἀγαθὰ σώματα [περ]ιβρωθέντα, "and it also happened that, owing to the door having been left open, certain bodies in good condition were mangled by wolves, which have partly devoured them." The Latin (or rather Sabine) *lyrus* is linked with λύκος, and points to an original *lyquos. MGr λύκος.

λυμαίνομαι.

For an early example of the rare passive use of this verb, see the citation from P Par 6 *scz.* λύκος, and cf. P Petr III. 27 recto³ λελυμάνθαι, in a broken context. For the verb

construed with the acc. cf. P Leid W^{vii}.³⁹ (ii/iii A.D.) οὐ μὴ μου λυμάνης σάρκα (of fire), and for the dat. see P Oxy XII. 1409²¹ (A.D. 278) λυμαινόμενος τοῖς ἐπὶ τῇ σωτηρίᾳ συνπά- [ση]ς τῆς Αἰγύπτου προηρημένοις, "injuring measures designed for the safety of the whole of Egypt" (Edd.). The form λυμαινόμεαι, which occurs six times in B, may be illustrated from a ii/b.c. complaint regarding property, P Grenf I. 17¹⁵ (as completed by Gerhard *Erbsreit*) ἕτερα γράμματα λυμαινάμενοι ξβλαψαν τὰ δὲ αὐτῶν διάφορα: see Mayser *Gr.* p. 111, Moulton *Gr.* ii. p. 83. From the inser. we may cite *Syll* 584⁸ (i/b.c. ?) μηδὲ σκεύος τῶν τῆς θεοῦ λυμαινεσθαι, *ib.* 653²⁶ (B.C. 91) ἐξουσιαν ἐχέτω λυμαινεσθαι, *ib.* 888¹¹ (ii/A.D.) λυμῆνασθαι δὲ μηδὲ λωβῆσασθαι μηδέν, *Cagnat* IV. 961⁶ τούτ[ω]ν [δέ τε] δς ἄν λυμ[ῆ]νηται, ἐξώλη [εἶναι] καὶ γένος αὐτοῦ.

λυπέω.

A few exx. of this common verb should suffice—P Grenf II. 36⁹ (B.C. 95) μὴ λυπέισθε ἐπὶ τοῖς χωρισθείσι, "do not grieve over the departed," BGU IV. 1079⁸ (A.D. 41) = *Selections*, p. 39) λοιπὸν οὖν ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνων καὶ ἐλυπήθην, "finally then I received the letter from the Arabian, and I read it and was grieved." P Oxy I. 115³ (letter of condolence—ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθην καὶ ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ὡς ἐπὶ Διδυμάτος ἔκλαυσα, "I grieved and wept as much over the blessed one as I wept for Didymas," *ib.* XII. 1481⁴ (early ii/A.D.) ὥστε μὴ λοιπῶ. λέλαν δ' ἐλοιπήθην ἀκούσας ὅτι ἤκουσας: οὐ γὰρ δεξιῶς ἠσθένισα, "so do not grieve about me, for I was much grieved to hear that you had heard about me, for I was not seriously ill" (Edd.)—a reassuring letter from a soldier to his mother, BGU I. 246^{17b}. (ii/iii A.D.) καὶ περὶ Ἐρμιόνης μελησάτω ὑμῖν, πῶς ἄλπος ἦν οὐ δίκαιον γὰρ αὐτὴν λυπίσθαι περὶ οὐδενός: ἤκουσα γάρ, ὅ[τ]ι λυπεῖται. The verb is used in a weaker sense in such passages as P Tebt II. 278²⁹ (early i/A.D.), εἰ γὰρ ἦν τρίβων οὐκ ἄν ἐλοιπήθην, "if it had been a cloak I should not have minded" (Edd.)—with reference to the loss of a garment, and P Oxy III. 472¹⁰ (c. A.D. 130) δύναται μὲν γὰρ καὶ ἄλλα τινὰ λελοιπήσθαι παρὰ τὸν τῆς προνοίας χρόνον, "he may indeed have had other troubles during the period of his stewardship" (Edd.)—the speech of an advocate. We may add the inser. *IGS*/ I 879¹¹ εὐψυχῶ . . . ὅστις οὐκ ἤμην καὶ ἐγενόμην, οὐκ εἰμι καὶ οὐ λυποῦμαι, as showing the stoicism with which the pagan world sometimes faced death.

λύπη.

BGU II. 531ⁱⁱ.²⁰ (as restored p. 357—ii/A.D.) ἐὰν δὲ ἀστοχῆσης [αἰω]γίαν μοι λυπίην (= λύπην) [π]αρέχιν μέλλεις. See also the curious mantie P Ryl I. 28²¹¹ (iv/A.D.) ἐὰν δὲ ὁ μέγας ἀλῆται σημαίνει αὐτὸν δοῦλον ὄντα δεσποτεῦσαι καὶ πάσης λύπης ἀπαλλαγῆναι, "if the great toe quiver, it signifies for a slave that he will become a master and be freed from all pain" (Ed.). An interesting ex. of the adj. occurs in the dutiful letter of Philonides to his father, P Petr II. 13(19)¹³ (B.C. 258–3) τοῦτο δ' ἔχε τῆ δια[γ]οία]ι ὅτι οὐδὲν σοι μὴ γενηθῆι λυπηρὸν ἀλλὰ πᾶν ἐ[μ]οι ἔσ[τ]αι πεφροντισ- μένον τοῦ σε γενέσθαι ἄλπον [πάντος?], "but hold this fact in your mind, that nothing vexatious may happen to you, but that I have used every forethought to keep you free from trouble" (Ed.).

Λυσανίας.

An inser., *Cagnat* III. 1086, has been found at Abila, the capital of ancient Abilene, whose author describes himself as Νυμφαῖος . . . Λυσανίου τετράρχου ἀπέλε[ύ]θερος. There is nothing to show which Lysanias is intended, but as the editor understands by the Σεβαστοί, who are spoken of in the beginning of the inser., the Emperor Tiberius and his mother Livia (*ob.* A.D. 29), the reference cannot be to Lysanias son of Ptolemy (*regnavit* B.C. 40–34), but to his son or grandson, who may then in turn be identified with the Lysanias of Lk 3¹. See further the notes to *Cagnat* III. 1085, and an art. in *Revue Biblique*, 1912, p. 533 ff. (cited *Exx* VIII. v. p. 93 f.). For gen. Λυσανίου, see Moulton *Gr.* ii. p. 119.

λύσει,

which in I Cor 7²⁷ is used with reference to the "loosing" of the marriage tie, is common with reference to the "discharge" of bonds or debts, e.g. BGU IV. 1149²² (B.C. 13) λύσιν ποιήσασθαι τῶν προκ(εμένων) δανειστικῶν συγχωρή(σεων) δύο, P Oxy III. 510¹⁷ (A.D. 101) λύσιν ποιούμενος ὁ Ἀρτεμίδ[ω]ρο[ς] τῆς ὑποθήκης, "Artemidorus in release of the mortgage," P Ryl II. 176³ (A.D. 201–11) λαβεῖν . . . ὑπὲρ λύσεως τῶν τῶν (omit) ὀφιλ(ομένων) αὐτ(ῆ) . . . [δραχμῶν], "to accept in discharge of the drachmae owing to her," P Giss I. 33⁴ (A.D. 222) ἀπέσχον . . . ὑπὲρ λύσεως ὧν ὀφ[ε]λ[ε] [λ]αι μ[ο]ι ἡ μετῆλλαχῦα αὐτοῦ μήτηρ. See also P Leid W^{vi}.⁴¹ (ii/iii A.D.) πρὸς λύσιν φαρμάγ(= κ)ων, *Syll* 825² (iv/B.C.) ὄρος ἐργαστηρίου καὶ ἀνδραπόδων πεπρα- μένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel), and for the same phrase *ib.* 831¹⁴ with editor's note.

λυσιτελέω.

For the impersonal λυσιτελεῖ, as in Lk 17² (cf. Tobit 3⁶), cf. P Hamb I. 271⁷ (B.C. 250) ὥστε λυσιτελεῖ μισθώσασθαι ἢ χορτάσματα ζητεῖν.

The adj. is common—P Petr II. 13(6)⁷ (B.C. 258–3) ὅτι εἴη λυσιτελῆς ἢ ἐργολαβία (contract for work), *ib.* III. 41 verso⁶ λυσιτελέστερον οὖν φαίνεται, P Par 62iv.⁸ (c. B.C. 170) ἐὰν μὴ ἐπὶ τιμῶν ἄλλο τι λυσιτελέστερον συγχωρηθῆ ἐπὶ τῆς πράσεως.

Λύστρα.

The laxity in the declension of this place-name (Ac 14⁶ Λύστραν, ⁸ Λύστροις: cf. 161^f) can be readily paralleled from the papyri, cf. e.g. P Grenf II. 46⁴ (A.D. 137) ἐν Κερκεσουύχη and ⁹ ἀπὸ Κερκεσουύχων, and the fem. Τεντύρη in *ib.* 74^{3,6} (A.D. 302) instead of the more usual neut. plur. Τέντυρα: see further Moulton *Proleg.* p. 48, *Gr.* ii. § 60(10), and for similar heteroclis in the LXX, Thackeray *Gr.* i. p. 167 f.

λύτρον.

Deissmann (*LAE* p. 331 ff.) has shown how readily our Lord's saying regarding "ransom" in Mt 20²⁸, the only passage where λύτρον occurs in the NT, would be understood by all classes in view of the popular usage of the word in connexion with the purchase-money for manumitting slaves. Thus in P Oxy I. 48⁶ (A.D. 86) (as amended *ib.* II.

p. 319) we read of a slave Euphrosyne who has been set free ὑπὸ Δια Γῆν "Ἥλιον ἐπὶ λύτραις), "under Zeus, Earth, Sun, for a ransom," and similarly *ib.* 49⁸ (A.D. 100): cf. also *ib.* IV. 722^{30,40} (A.D. 91 or 107) and *Chrest.* II. 362¹⁹ (A.D. 211) 'Ἐλένην . . . ἠλευθέρωσα καὶ ἔσχον ὑπὲρ λύτρ[ω]ν αὐτῆς δραχμὰς σεβαστὰς δισκειλίας διακοσί[α]ς. For the singular, which is not so common as the plural, Deissmann (*ib.* p. 332 n.²) cites from Buresch *Aus Lydien*, p. 197 the inscr. on a native relief from Kōres near Koula in Asia Minor—Γαλλικῶ Ἀσκληπιάς, κώμη Κερυζέων, παιδίσχη Λιογένου λύτρον, "To Gallicus, Asclepias (village of Ceryza), maidservant of Liogenes (Diogenes?) presents this ransom." He thinks that the word here means that Asclepias was releasing herself from a vow. The plural may be further illustrated by *Syll* 325¹⁵ (i/B.C.) τισιν δὲ τῶν πολιετῶν ε[ἰ]ς λύτρα προτιθεὶς ἔδειξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζόμενων εὐομελιτῶν, *ib.* 863⁴ (Delphi—i/A.D.) ἀπέλυσε Ἀμμία τὰς παραμονὰς Σύνφορον, λαβοῦσα λύτρα ἐκ πολεμίων. It may be noted that in the LXX the word is always used to denote an equivalent.

λυτρώω.

The verb and its kindred are well established in the vernacular, e.g. P Eleph 19⁸ (Ptol.) ὑφίστ[αμα]ι τῆς γῆς . . . ἧς λελυτρωμένοι εἰσὶν τῆς πετραμένης ὑπὸ Μίλωνος, P Par 22¹⁸ (c. B.C. 165) τὰ δ' ἐκείνου ὑπάρχοντα ἀναληφθέντα εἰς τὸ βασιλικὸν ἑλυτρώσατο ἡ Νέφορις ἀποδομένη ἡμισυ οἰκίας τῆς οὐσῆς κοινῆς ἡμῶν κτλ., P Oxy III. 530¹⁴ (ii/A.D.) ἐξ ὧν δώσεις Σεραπίωνι τῶι φίλω[ι] . . . λυτρώσασά μου τὰ ἱμάτια δραχμὰς ἑκατόν, "of which you will give to my friend Serapion 100 drachmae and redeem my clothes" (on the aor. of identical action see *Proleg.* p. 132 n.²), *ib.* I. 114³ (ii/iii A.D.) νῦν μελιστάτω σοι λυτρώσασθαι τὰ ἐμὰ παρὰ Σαραπίωνα, "now please redeem my property from Sarapion," *ib.* VI. 936⁹ (iii/A.D.) οὕτω λελυτρωταὶ τὸ φανόλιον (cf. 2 Tim 4¹⁹), "the cloak has not yet been redeemed" from pawn, *Syll* 921¹¹ (iii/B.C.) μήπως συμ[β]ῆθι ἔξαχθ[έ]ντα ἔξ[α]νδραποδοσ[θ]ῆναι τὰ σῶματα, ὥστε μικρέτι λυ[τ]ρωθῆναι δύνασθαι. In *ib.* 281⁶ (B.C. 192-1) καθὼς ἦν λελυτρωμένοι ὑπ' αὐτῶν, the verb has the unusual sense of "pay expenses": see the editor's note. An Akmonian inscr. of A.D. 313-314, reproduced in *C. and B.* ii. p. 566 f., describes a high-priestess Spatale as having ransomed many from the evil torments (of Christianity)—ἑλυτρώσατο γὰρ πολλοὺς ἐκ κακῶν βασάνων: "a parody," as the editor remarks, "of the Chr. zeal for conversion": cf. Tit 2¹⁴ and the Christian prayer from the end of iv/A.D. edited by Schmidt in *Neutest. Stud. Georg Heinrici dar gebracht* (Leipzig, 1914), p. 69³² λυτρωσάμ[ε]νος ἀπὸ τῆς ἑξουσίας τοῦ διαβό[λου] εἰς δόξαν ἑλευθερίας. Note that Blass in the β text of Ac 28¹⁹ inserts after κατηγορεῖν the clause—ἀλλ' ἵνα λυτρώσωμαι τὴν ψυχὴν μου ἐκ θανάτου. MGr λυτρώω, "loose," "liberate."

λύτρωσις.

P Tebt I. 120⁴¹ (accounts—B.C. 97 or 64) εἰς λύτρω(σιν) ποτηρίω(ν) (δραχμαί) δ, P Ryl II. 213¹⁸¹ (late ii/A.D.) λυ[τ]ρώσεως αἰγῶν (δρ.) β . . . : see also P Rein 42⁶ (i/ii A.D.) λυτρώσεως, in connexion with a deed of sale, but unfortunately in a broken context. For the meaoing "deliverance," "redemption," which the subst. has in the LXX and

NT, cf. Plutarch *Arat.* xi. λύτρωσιν αἰχμαλώτων, cited by Abbott *ad Eph* 1⁷ (ICC), where the word and its compound ἀπολύτρωσις are fully discussed. Cf. Deissmann *LAE*, p. 331 ff.

λυτρούτης.

To the refl. for this NT ἀπ. ἐρ. (Ac 7³⁵) add Act. Thom. 60.

λυχνία

is another form of λυχνεῖον, "lamp-stand," which in later Greek passed from the vernacular into the LXX and NT: cf. Lob. *Phryn.* p. 313 f. λυχνίαν ἀντὶ τοῦ λύχνιον (λέγε), ὡς ἡ κωμωδία. If we may amend the editor's accent in keeping with the context, λυχνία is found as early as B.C. 284-3 in P Eleph 5⁷ λυχνία (instead of λύχνια) σιδηρὰ ἄ, and Mayser (*Gr.* p. 425) quotes it in Asia Minor before B.C. 243, e.g. *CG II.* 2852^{14,61} (Didym.): see also *OGIS* 214¹⁹ (B.C. 240) τὴν τε λυχνίαν τὴν μεγάλην, ⁸⁰ λυχνία χαλκῆ μεγάλη, and cf. *Cos* 36 d.⁷ (= *Syll* 734¹¹⁸) λυχνίας δύο, κα[ὶ] λύχνους χαλκοῦς ἑπταπύρους δύο, "two stands for lamps, and two bronze lamps with seven wicks" (Edd.). Other exx. from the papyri are P Lond 402¹⁷ (B.C. 152 or 141) (= II. p. 11) λυχνίαν, P Oxy IV. 736⁹¹ (c. A.D. 1) κόλλητρα λυχνίας (ὄβολοι δύο) (ἡμιωβέλιον), "cost of tinkering a lamp-stand 2½ ob.," P Tebt II. 414¹⁹ (ii/A.D.) τὸν σκύφον καὶ τὴν λυχνίαν καὶ τὸ σφυρίδιον, "the can, the lamp-stand, the little basket," *ib.* 416¹² (c. A.D. 266) λυχνία τελεία σὺν ἔρωτι καὶ λυχν[ν]ψ, "a complete lamp-stand with a Cupid and lamp" (Edd.), and P Grenf II. 111^{18f.} (inventory of church property—v/A.D.) λυχνία χαλκ(αῖ) δ, λυχνία σιδηρ(αῖ) β. In connexion with the Hebrew tombs in Phrygia, Sir W. M. Ramsay mentions (*Extr T xxvi.* p. 173) that only in one case has he seen the characteristically Hebrew symbol of the seven-branched candlestick, namely *C. and B.* ii. p. 651 f., No. 561, where it is found beneath the inscr. ὑπὲρ εὐχῆ πάση τῇ πατρίδι. We may add the Alexandrian inscr. *Preisigke* 369⁷ Ἰούδα with the same symbol reproduced below.

λύχνος.

P Tebt I. 88¹² (B.C. 115-4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφῶν (l. ἀφάς), "for sacrifices and the lighting of lamps," P Oxy XII. 1453¹⁸ (B.C. 30-29) τὸ καθῆκον ἔλαιον εἰς τοὺς καθ' ἡμέραν λύχνους καομένους ἐν τοῖς σημαινομένοις ἱεροῖς, "the proper oil for the daily lamps burning in the temples signified" (Edd.), P Lond 193 *verso* ²⁹ (ii/A.D.) (= II. p. 246) λύχνον διφανι(όν), "a lamp with a double light" (Edd.), *ib.* 1177⁷¹ (A.D. 113) (= III. p. 183) ἔλαιον κα[ύ]σεως λύχνων τοῖς διὰ νυκτὸς ἐργαζομένοις, BGU I. 22²⁸ (A.D. 114) (= *Selections*, p. 76) ἄρας τὸν λύχνον μου ἀνέβη εἰς τὴν οἰκίαν μου, and P Leid W^{viii.} 6 (ii/iii A.D.) ἐνλ(=ἐλλ)υχνίας λυχνον καθαρὸν, καινόν, ἔπιθεσ ἐπὶ τὸν λύχνον τὸν πόδα ἱπποποταμίου (l. -μου).

For λυχναψία, an Egyptian lamp-festival, cf. P Amh II. 70 i.¹⁰ (between A.D. 114 and 117) (= *Chrest.* I. p. 176), and for λυχνάπτης (-τος) cf. P Oxy XII. 1453⁴ (B.C. 30-29) with the editors' note: see also Otto *Priester* i. p. 10. The compound ὑπολύχνιον, "lamp-stand," is found in P Oxy XIV. 1645¹⁰ (A.D. 308).

λύω.

With the use of λύω in Rev 5² τίς ἄξιός ἀνοίξει τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ; cf. P Oxy IV. 715¹⁹ (A.D. 131) κατὰ διαθήκην τὴν καὶ λυθεῖσαν τῶι ἰβ (ἔτει) Ἀδριανοῦ Καίσαρος τοῦ κυρίου, "in accordance with a will which was opened in the 12th year of Hadrianus Caesar the lord" (Edd.), and similarly BGU I. 326^{ii.21} (A.D. 194) καὶ ἀνεγνώσθησαν τῇ αὐτῇ ἡμέρᾳ ἐν ἣ καὶ ἡ διαθήκη ἐλύθη. In P Oxy XII. 1473⁶ (A.D. 201) ἥτις συνγραφὴ ἐλύθη τῷ διελθόντι ἑ (ἔτει) μηνὶ Θῶθ, the reference is to the "discharge" of a marriage-contract, a usage which lends point to the verb in 1 Jn 3⁸. For λύω, "set at naught," "break," as in Mt 5¹⁹, Jn 7²³, see *Syll* 479 (iii/B.C.) where certain regulations are followed by the threat—²¹ἐὰν δέ τις τούτων τι λύη, κατάρατος ἔστω. With "breaking" the Sabbath we may compare λύειν τὰ πένθη, "to go out of mourning," *Syll* 879¹² (end of iii/B.C.). In P Fay 119⁷ (c. A.D. 100) rotten hay is described as ὄλον (l. ὄλον) λελυμένον ὡς σκύβαλον, "the

whole of it decayed—no better than dung" (Edd.), and in *ib.* 120⁸ (c. A.D. 100) we have—λύσις εὐθέω (l. εὐθέως) εἰς Ἀ.[. .] τὰ δράγματα, "you will send off the sheaves immediately to A . . .": cf. also P Oxy XII. 1477¹⁸ (question to an oracle—iii/iv A.D.) εἰ λυεταί μοι ὁ δρασμὸς; "is my flight to be stopped?" (Edd.). The verb is = "pay" in P Oxy IV. 745⁸ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύνχοις οὐχ ὡς λύσατι (l. λύσαντι) ἀλλ' ὡς τινὶ ποτε ἀποστρητῆι μὴ ἀποδεδωκότι, "you don't know how he treated me at Oxyrhynchus (?), not like a man who had paid but like a defrauder and a debtor" (Edd.), while in *Syll* 226¹⁷ (iii/B.C.) the middle is used of "redeeming" property—αὐτὸς ὑπεραποδοῦς τοὺς ἑκατὸν χρυσοὺς ἐλύσατο: cf. P Lond 1179⁶¹ (ii/A.D.) (= III. p. 146) λύ|σασθαι τὴν ὑποθήκην. For the weak aor. stem of this verb see Moulton *Gr.* ii. p. 215 ff. MGr λύνω (Pontic λόνω), "dissolve," "melt."

M

μαγέω—μαίνομαι

μαγέω.

For this verb, which in the NT is confined to Ac 8⁹, we may cite the expanded second table of the Decalogue in Didache ii. 2 οὐ μαγέσεις, οὐ φαρμακεύσεις, "thou shalt not practise magic, thou shalt not practise sorcery." See also C. Clemen *Myst.* p. 10 (with n.³), a Greek-Aramaic inscr. on a στρατηγός—ἐμάγευσε Μίθρη. MGr μαγέω, "bewitch."

μαγία, μαγεία,

found in Ac 8¹¹, may be illustrated from Wunsch *AF* p. 16¹⁴ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν πάσης μαγείας τὴν ἔωσις ἀνθρωπίνην σεισιπν . . . , where the editor understands the last words as equivalent to something like—τὸν πάσης μαγείας τὴν γνῶσιν ἀνθρωπίνην πορίσαντα, and remarks that "magic is originally something divine, holy (ἱερός μαγείας pap. Parth. I 127)."

μάγος.

For μάγος in the sense of "sorcerer," as in Ac 13^{6,8}, we may compare *Kaibel* 903a⁷ (= p. 537) (iii/iv A.D.) προνοσημένου τ[ῆς ἀναστάσεως] Ἀπολλωνίου ἀρχιμάγου. See also Vett. Val. p. 74¹⁷ ποιεῖ γὰρ μάγους πλάνους θύτας ἰατροῦς ἀστρολόγους . . . διὰ τε πανουργίας καὶ ἐπιθέσεως καὶ δόλου τὰς πράξεις διοικούντας.

μαζός.

This poetic word = μαστός, "a breast," which is read in Rev 1¹³ A, may be illustrated from the epic fragment PSI III. 253¹³⁴ (v/A.D.) ἀπὸ μαζῶν. See also *Kaibel* 644⁴ (ii/A.D.) Πομπήιον μαζῶ θελγόμενον γλυκερῶ, *ib.* 690² (iii/A.D.) παιδὸς ἀφνω μαζῶν μητρὸς ἀποπταμένο[ν]. Swete *ad Rev l.c.* cites Suidas: μαζὸς κυρίως ἐπὶ ἀνδρὸς . . . μασθὸς καὶ μαστὸς κυρίως ἐπὶ γυναικός, but remarks that "the distinction does not seem to have been commonly observed." See also *s.v.* μαστός.

μαθητεύω.

With the constr. of this late verb in Mt 15²² D μαθηθευθεὶς ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, cf. the iv/A.D. Christian prayer in *Neut. Studien fur G. Heinrici* (Leipzig, 1914), p. 69^{24 ff.} ὅτι κατηύωσας ἡμᾶς τῆς ἁγίας κλήσεώς σου καὶ διδασκαλίας καὶ ἀνανήψεως (cf. 2 Tim 2²⁶) μαθητευθῆναι ἐν σοφίᾳ καὶ συνέσει.

μαθητής.

In a return of hieroglyphic inscribers, P Oxy VII. 1029²⁶ (A.D. 107), the ἱερόγλυφοι declare on oath that the list is

exhaustive, and that there were no apprentices or strangers versed in their art—ὀμνύομεν . . . μηδὲ ἔχει[ν] μαθητὰς ἢ ἐπιξένους χρωμένους (i. χρωμ-) τῇ τέχνῃ εἰς τὴν ἐνεστώσαν ἡμέραν. The word is probably to be read in BGU I. 328^{1,34} (ii/A.D.). The distinction between μάθημα and μάθησις is well seen in PSI I. 94^{8 f.} (ii/A.D.) προσεδρεύει εἰς τὰ μαθήματα ζηλοὶ γὰρ τὴν μάθησιν, "he is regular in attendance at his studies, for he is eager in acquiring knowledge": cf. also P Oxy X. 1296⁸ (iii/A.D.) ἀμερίμνη οὖν, πάτερ, χάριν τῶν μαθημάτων ἡμῶν, "do not be anxious, father, about my studies" (Edd.), *ib.* IV. 724³ (A.D. 155) πρὸς μάθησιν σημειῶν—a contract of apprenticeship to a shorthand-writer, and from the inscr. *LMae* VII. 449⁷ πᾶσαν μάθησιν ὑμνοποιὸν ἐνδιδούς. MGr μαθητής, plur. μαθητές or μαθητάδες.

μαθήτρια.

This feminine form of μαθητής, which in the NT is found only in Ac 9³⁶, is applied to Mary Magdalene in Ev. Petr. 11, where Swete *ad l.* notes that "in Coptic Gnostic literature (*Pistis Sophia, Second Book of Jeu*), the μαθήτρια correspond to the μαθηταί = ἀπόστολοι, and are headed by Mary Magdalene (Schmidt, *Gnostische Schriften*, p. 452)."

Μαθθαῖος.

On the double aspirate in this proper name see Moulton *Gr.* ii. p. 102, and cf. P Flor III. 297¹⁰³ (vi/A.D.), where the editor restores δ(ιὰ) Μαθ[θα]ῖου.

Μαθθίας.

On the probability that the Old Syriac Version read "Tholomaeus" for "Matthias" in Ac 1^{23,26} see Burkitt *Syriac Forms*, p. 22 f.

μαίνομαι.

The proceedings before Festus (Ac 26^{24 f.}) find a striking parallel in the curious interview with an Emperor (Marcus Aurelius or Commodus) recorded in P Oxy I. 33, where the Emperor rebukes the violent language of the condemned Appianus in the words — iv. 9^{ff.} ἰ(= εἰ)ώθαμεν καὶ ἡμεῖς μαινομένους καὶ ἀπονενομημένους σωφρ(= ο)νίξιν, "we are accustomed to bring to their senses those who are mad or beside themselves" (Edd.), and receives the answer—13^{ff.} νῆ τὴν σὴν τύχην οὐτε μαινομαι οὐτε ἀπονενόμαι. The verb is also found in CP Herm I. 7^{1,18} (ii/A.D.?) οὐ γὰρ ἐμηνά[μ]ην, and in *Or. Sib.* i. 171 f. οἱ δὲ μιν εἰσαίοντες ἐμυκτῆρίζον ἕκαστος, | ἔκφρονα κυκλήσκοντες, ἀτὰρ μεμανημένον ἄνδρα.

μακαρίζω.

For this verb = "deem (account) happy" (Lk 1⁴⁸, Jas 5¹¹) cf. Vett. Val. p. 88²⁵ where it is said of a man born under certain planetary influences—*ὑπὸ πολλῶν μακαρισθῆσεται*.

μακάριος

is used in the LXX for *אֲשֵׁר* (Ps 1¹, *al.*), "Oh, the happiness of . . . !", and in Hebrew thought denotes a state of true well-being: hence Mt 5³, *al.* In 1 Tim 1¹¹, 6¹⁵, it is applied to God: with the latter passage cf. Philo *de Sacrificiis Abelis et Caini*, p. 147 *περὶ θεοῦ τοῦ ἀγεννήτου καὶ ἀφάρτου καὶ ἀτρέπτου καὶ ἀγίου καὶ μόνου μακαρίου* (cited by White *EGT ad l.*), and the passages cited by Dibelius *HZNT ad 1¹¹*. The absence of early *exx.* of this common prose word is curious, but it is frequent in the New Comedy, and late *exx.* may be quoted from the papyri, as PSI III. 176¹⁶ (v/A.D.) *Φλα(ῖος) Μηνάς στρατηλατιανὸς υἱὸς τοῦ μακαρίου Δωροθέου ὑπέγραψα κτλ.*, and the Christian P Giss I. 55⁶ (vi/A.D.) *π[α]ρὰ τοῦ τῆς μ[α]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκ[ό]που*. From the inscr. we may cite *Cagnat IV. 508⁶* (Hierapolis) *εἰς τὴν εὐτυχὴ καὶ μακαρίαν ὑπατ[ί]σσαν, OGIS 519⁹* (c. A.D. 245) *ἐν τοῖς μακαριωτάτοις ἡμῶν καιροῖς*, and the Christian sepulchral inscr. from Akhmim (?) of Byzantine times, *Preisigke 1442 ἐτελεύ<τη>σεν ἡ μακαρία Σεμεῦα ἐπὶ μῆνὶ Ἀθύρ ἰθ*. For Μακαρία as a proper name cf. the Phrygian epitaph cited by Ramsay *Exp T xxvi*, p. 170 (cf. p. 172)—*ἔτους τλγ* (anno 333 of the Phrygian era = A.D. 247-8) *Αὐρήλιος Φρουγιανὸς Μηνοκρίτου καὶ Αὐρ. Ἰουλιανῆ γυνὴ αὐτοῦ Μακαρία μητρὶ καὶ Ἀλεξανδρία θυγατρὶ γλυκυτάτῃ ζῶντες κατεσκέασαν μνήμης χάριν*.

μακαρισμός.

On the difference between the Biblical "declaration of blessedness" (Rom 4⁸, Gal 4¹⁵) and the ordinary Greek and Latin gratulatory expressions see Norden *Agnostos Theos*, p. 100f., the monograph *De veterum macarismis* by G. L. Dirichlet in *Religionsgeschichtliche Versuche und Vorarbeiten* xiv. 4 (Giessen, 1914), and W. M. Ramsay *CA' xxxiii*, p. 6, where it is pointed out that μακάριος, as distinguished from μακαρίτης, tended to become characteristically Christian. See also Stob. *Flor. T. I. 72 γίνεται δ' ὁ μὲν ἔπαινος ἐπ' ἀρετῇ, ὁ δὲ μακαρισμὸς ἐπ' εὐτυχίᾳ* (cited by Field *Notes*, p. 154). The verbal μακαριστός occurs *ter* in the rescript of Antiochus I., *OGIS 383¹⁶* 39, 108 (mid. i/B.C.).

μάκελλον.

For this NT *ἀπ. εἰρ.* (1 Cor 10²⁸) see *Magn 179²¹* (ii/A.D.) *παραπράσεις τε ποιήσαντα ἐν τῷ μακέλλω παντὸς εἶδους*: cf. CP Herm I. 127 3 *vers^o* ἐντὸς μακέλλου, and *C. and B. ii. 549* (= p. 646) ἡ γερουσία τὰ ζυγοστάσια πρὸς τῷ μακέλλῳ ἐκ τῶν ἰδίων ποιήσαντα, where the editor notes that "*Makellon* here evidently denotes the provision market, Latin *macellum*." [The ζυγοστάσια was the place where weights were officially tested.] The word is Semitic in origin (cf. Heb. מְכֻלָּה, "enclosure"), and appears in Ionic and Laconian; cf. *Μάκελλα* in Sicily. But the Lat. *macellum* is the most familiar form.

μακράν

is construed with the gen. in P Oxy I. 113¹⁶ (ii/A.D.) ἡ αἰτία αὕτη ἐστίν, διὰ τὸ τὸν χαλκέα μακράν ἡμῶν εἶναι, "the reason is that the smith is a long way from us" (Edd.). For εἰς μακράν cf. Meyer *Ostr 66²* (ii/A.D.) ἐὰν ὁ ἄνθρωπος ἀπῆλθεν εἰς μακράν κτλ., where note also ἐὰν c. ind. (cf. Blass-Debrunner § 372).

μακρόθεν.

For this late Greek equivalent of πόρρωθεν (Blass *Gr.*, p. 59) cf. P Tebt I. 230 (late ii/B.C.) μακρόθεν . . . ἀπολύσαντες. On the pleonastic ἀπὸ μακρόθεν (Mk 5⁶ *al.*) see WM p. 753f., Dieterich *Untersuchungen*, p. 183f.

μακροθυμέω.

A corresponding verb μακροθυμέω, not found in LS, occurs in the (probably Christian) letter PSI IV. 299¹¹ (iii/A.D.) μακροψ[ύ]χ[ε]ι οὖν, ἀδελφή, ἀχρεῖς οὐ ἂν με θεὸς εὐδότη [πρὸς] ὑμᾶς, "have patience, therefore, sister, until God shall give me a successful journey to you." For an interesting note on the translation of μακροθυμεί in Lk 18⁷, "is it His way to delay in giving them help?" see *Exp T xxv. p. 71 n. 6*, and cf. Field *Notes*, p. 72. The verb is found in Plutarch, and belongs to the common vocabulary of late Greek: see Deissmann *LAE*, p. 72.

μακροθυμία.

In the recently recovered fragment of the Greek text of the *Apocalypse of Baruch*, P Oxy III. 403, we find—8 ff. ἀληθῶς γὰρ ἐν] καιρῷ ἐξυπνισθήσεται | [πρὸς σὲ ἡ ὀργὴ ἡ ἡν ὑπὸ τ]ῆς μακροθυμ[ί]ας ὡς χαλινῷ κατέχεται, "for assuredly in its season the wrath will be awakened against thee which now is restrained by long-suffering as it were by a rein" (Edd.).

μακρός

is used of *time* in P Giss I. 41^{ii.2} (beg. of Hadrian's reign) ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]ῶσιν ἀμεληθέντα τυγχ[άνει], "owing to our long absence from home our affairs came to be altogether neglected": cf. *Preisigke 3925⁶* (B.C. 149-8 or 137-6) μακ[ρὸν] ἂν εἴη] διασαφῆσαι, and P Strass I. 22³ (iii/A.D.) μακρᾶς νομῆς παραγραφῆ, "longae possessionis (longi temporis) praescriptio." In a tract on medical training, *Berl. Klass. Texte iii. p. 22 ff. Col. 2, 7 ff.*, it is laid down: δεῖ . . . τοὺς νέους ἐξ ἀρχῆς συνασκεῖν τοῖς ἀνα[γ]καϊότεροις π[ρ]άγμασιν τοῦ βίου βραχείος ὄντ[ο]ς καὶ τῆς τέχνης μακρῆς, ὡς φησὶν ὁ Ἰπποκράτης. The reference is to *stature* in P Lond 1158⁸ (A.D. 226-7) (= III. p. 151) μακρὸς πύκτης, "a tall boxer." The compd. μακροπρόσωπος is common in personal descriptions, e.g. P Ryl II. 153⁴⁶ (A.D. 138-161) μέσος μελίχρως μακροπρόσωπος, "of medium height, with a fair complexion, long-visaged." In MGR the word has changed to μακρός, "far," "distant."

μακροχρόνιος.

The corresponding verb is found in P Flor III. 296¹⁰ (vi/A.D.) μακροχροινείν (cf. μακροχρονίζω Deut 17²⁰, 32²⁷).

μαλακία,

in the sense of bodily weakness, is found conjoined with νόσος, as in Mt 4²³ *al.* in the Christian amulets P Oxy VIII. 1151²⁷ (v/A.D.?) ὁ ἰασάμενος πάσαν νόσον καὶ πάσαν μαλακίαν, ἴασαι καὶ ἐπίσκεψαι καὶ τὴν δούλην σου Ἰωαννίαν, BGU III. 954¹² (c. vi/A.D.) (= *Selections*, p. 133) πάσαν δὲ νόσον καὶ πάσαν μαλακίαν ἄφελε ἀπ' ἐμοῦ. Cf. Menander *Fragm.* p. 58 μηκέτ' αἰτιῶ θεόν, | ἤδη δὲ τῆ σταντοῦ ζυγομάχει μαλακία, and see Hobart, p. 63. For the verb μαλακίζομαι, as in Gen 42³⁸ *al.*, cf. *Syll* 850²⁴ (B.C. 173-2) εἰ δὲ μαλακισθεῖη Σωτήριχος, ὁ μὴ γίνοιτο, πλεῖον διμήνου, ἐπαποδότω τοῦ πλείονος χρόνου Σωτήριχος Ἀμύντα, and *Preisigke* 158 ἐμαλακίσθη καὶ ὁ θεὸς αὐτῷ ἐβόηθησε αὐθημερῆ.

μαλακός.

In P Hib I. 54¹¹ (c. B.C. 245) (= *Chrest.* I. p. 563) a certain musician Zenobius is described as ὁ μαλακός, probably in the same sense in which the word is found in I Cor 6⁹, rather than simply with reference to his style of dancing (as GII and Smyly who compares Plaut. *Mil.* 668: *Tim ad saltandum non cinaedus malacus aequus atque ego*). In a Macedonian inscr. (*Duchesne and Bayet* p. 46, No. 66) the words ὁ μαλακός have been added in a different style of writing, after the name of the person commemorated, evidently in satirical allusion to his corrupt mode of life. For the adj. = "soft," as in Mt 11⁸, cf. *Syll* 538 (= 3970)⁸ (B.C. 289-8) τιθέναι τοὺς λίθους τῆς μαλακῆς πέτρας, and *Kaibel* 649⁴ ἀνθεσιν ἐν μαλακοῖσι. The epithet is applied to wine in PSI VI. 594²¹ (iii/B.C.). The form persists in MGr.

μάλιστα,

"most of all," "especially," which occurs 12 times in the NT, and is usually elative, may be illustrated by P Lille I. 26² (iii/B.C.) ἔγραψάς μοι περὶ τῆς εἰς τὴν σησαμείαν γῆς, μάλιστα δὲ περὶ τῆς ἐν Πατώντι, P Goodsp Cairo 41³ (mid. ii/B.C.) (= Witkowski², p. 95) μάλιστα δὲ σταντοῦ ἐπιμελόμενος, ἵν' ὑγιαίνης, P Tebt I. 40¹¹ (B.C. 117) (= *Selections*, p. 28) διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν, "because it devolves upon you before all others to watch over the interests of the Crown" (Edd.), P Amh II. 131¹² (early ii/A.D.) μάλιστα δὲ περὶ τοὺς ἐνούφαντων (l. τῶν ἐνούφαντων: ὅπως μὴ δίκας λέγωμεν, "and in particular look after the woven stuffs, so that we may not have any cross-words" (Edd.), P Giss I. 24² (time of Trajan) τῶν θεῶν [οὔ]ν θελότων καὶ μάλιστα τοῦ ἀνικητοῦ Ἑρμοῦ, and P Oxy VI. 939²⁰ (iv/A.D.) (= *Selections*, p. 129) νῆ γὰρ τὴν σὴν σωτηρίαν, κύριέ μου, ἧς μάλιστα μοι μέλει κτλ., "for by your own safety, my lord, which chiefly concerns me" etc. In MGr μάλιστα = "of course," "quite," "very."

μᾶλλον.

P Oxy III. 474²⁷ (A.D. 184?) ἀβουλίᾳ μᾶλλον ἢ πειθοῖ τῶν παρηγγελμένων, "in defiance of rather than in obedience to the proclamations," *ib.* XIV. 1762¹² (ii iii A.D.) σου γὰρ μᾶλλον ἢ ἡμῶν ἀκολύσεται, *ib.* VI. 939³ (iv/A.D.) (= *Selections*, p. 128) ὡς ἐν ἄλλοις πλείστοις νῦν ἔτι μᾶλλον (cf. Phil 1⁹, "as on many other occasions so now still

more," and P Fay 136⁵ (iv/A.D.) ὅθεν μηδένα εὐλαβοῦμενοι μᾶλλον ἀπαντήσατε ἀπ' ἐαυτῶν, "therefore heed no one rather than me and return from where you are" (Edd.). For the intensive μᾶλλον in the NT see Milligan on 1 Thess 4¹.

Μάλιχος.

With this proper name (Jn 18¹⁰) we may compare a certain Ἰρμαῖος Μάλιχος, the only Semite name in a ii/A.D. military letter published by Comparetti in *Mélanges*, p. 57 ff.: see the editor's note to ii. 26, and cf. P Magd 15 verso³ (B.C. 221).

μάμμη.

For the later sense of "grandmother," as in 2 Tim 1⁵ (cf. 4 Macc 16⁹), cf. P Rein 49¹⁴ (A.D. 215-6) (= *Chrest.* I. p. 243) μου μητρ[ὸς καὶ τῆς] μᾶμμης Αὐ[ρ]ηλία[s]. See also the letter addressed by Epicurus to a child Ex Vol. Hercule. 176⁸ (iii/B.C.) (= *Selections*, p. 5) εὐ δὲ ποιέ[τις καὶ σὺ] εἰ ὑγιαίνεις καὶ ἡ μ[ά]μμη [σ]ου, "it is well if you also and your grandmother are in good health," P Oxy XIV. 1644¹² (B.C. 63-62) Μοσχίωνος κατὰ μητέρα μᾶμμη Ἀρσινόη, "Arsinoe maternal grandmother of Moschion," *ib.* III. 496⁵ (A.D. 127) ἡ [τῆς] γαμουμένης μᾶμμη, "the grandmother of the bride," *ib.* I. 67¹⁶ (A.D. 338) ἀπὸ δικέου (l. δικαίου) κλη[ρονομῶν] τῆς ἡμετέρας μᾶμμης, "by right of inheritance from my grandmother," and from the inscr. *Syll* 381 (= 3844B)⁶ (ii/iii A.D.) ἡ πρὸς μητρός μᾶμμη Καλλικλεί[α κα] οἱ γονεῖς κτλ. The adj. μαμμικός is common, e.g. P Rein 46¹⁹ (A.D. 189) ὑπάρχει τε αὐτοῖς τὸ ἐπιβάλλο[ν] μέρος οἰκ[ίας] καὶ αὐλ[ῆς] πατρικῶν καὶ μαμμικῶν, "elles possèdent la part qui leur revient, dans la succession de leur père et de leur aïeule, d'une maison et d'une cour" (Ed.), and for the form μαμμός (not in LS) see BGU I. 191⁷ (A.D. 135) where τὰ μαμμικά is corrected into τὰ μαμμῶα, "the grandmother's property": cf. 15^{al.} MGr μαμμή, "midwife."

μαμωνᾶς.

For the gen. form μαμωνᾶ (Lk 16⁹), see Robertson *Gr.* p. 254f. According to Dalman (*Gr.*² p. 170f., Anm. 1) μαμωνᾶς is derived from מַמְוֶנָה, "deposited."

Μαναήν.

This Jewish name (= מַנְאִיָּה, 2 Kings 15¹⁴) receives a Greek look from the termination -ην: see Deissmann *BS* p. 310, n.⁴ Preuschen (*HZNT ad Ac* 13¹) thinks that the form Μαναήμ, known to Papias (TU v. 2 p. 170) in connexion with a story κατὰ τὴν μητέρα Μαναήμου τὴν ἐκ νεκρῶν ἀναστᾶσαν, may be related.

μανθάνω.

P Lond 43¹ (ii/B.C.) (= l. p. 48. *Chrest.* I. p. 162) πυνθανομένη μανθάνειν σε Αἰγύπτια γράμματα συνεχάρη σοι καὶ ἐμαυτῆ, "on hearing that you are learning Egyptian letters I congratulated you and myself," BGU IV. 1125¹⁰ (B.C. 13) μεμαθηκότας τὴν προκείμενῃ ν[ῆ] τέχην ἐπιμελώσ, P Ryl II. 235¹² (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μανθάνομεν, "but it is not the first time we learn your heedlessness" (Edd.). For the punctiliar μαθεῖν, "ascertain," as in Ac 23²⁷, Gal 3², cf. *ib.* 77⁴² (A.D. 192) ἐμάθομεν

τὸν Ἀχιλλεῖα προβαλλόμενον ἑαυτὸν εἰς ἐξηγ(η)εῖαν ἀπόντων ἡμῶν, "we have learned that Achilles in our absence put himself forward for the office of exegetes" (Edd.), P Oxy VII. 1067⁸ (iii/A.D.) μάθε σὺν ὅτι ἀλλοτρίαν γυναῖκα ἐκληρονομήσεν αὐτόν, "know then that a strange woman is made his heir" (Ed.), *ib.* XIV. 1671²⁰ (iii/A.D.) γράψον σὺν ἵνα τὴν διαταγὴν μάθω, "write therefore, that I may learn the order" (Edd.), P Tebt II. 417²⁴ (iii/A.D.) μάθε τοῦ Μώρου, "find out from Morus." The form ἐμάθαμεν (cf. Moulton *Proleg.* p. 51) is found in P Oxy VII. 1032²⁵ (A.D. 162). On the difficult 1 Tim 5¹³, where μανθάνω is practically pass. of διδάσκω, see Moulton *Proleg.* p. 229; cf. Field *Notes*, p. 210. With 2 Tim 3⁷ we may compare Epict. i. 29. 35 ἤθελον ἔτι μανθάνειν, "I would fain go on learning." MGr μαθαίνω has lost the nasal: the aor. stem has prevailed over the present, but cf. also the disappearance of the ν from the MGr ἄθρωπος.

μανία.

The somewhat weakened sense of μανία in Ac 26²⁴, where it is contrasted with σωφροσύνης ῥήματα (²⁶: cf. s.v. μαίνομαι), is seen in an undated Tebtunis papyrus of ii/B.C.—φαίνη εἰς μανίαν ἐμπεπτωκέ[α]ν, διὸ λόγον σαντοῦ οὐ ποιεῖς καὶ ὑπ[ο]μεμένης, "you seem to have gone mad, for you pay no regard to yourself, and have gone off your head": cf. also PSI IV. 434⁶ (B.C. 261-0) εἰδὼς οὖν αὐτοῦ τὴν μανίαν συναντᾶν ἐκέλευον, ὅταν περιουδεύω, καὶ κωλύσαι με, and BGU IV. 1024⁷ (iv/v A.D.) φό[ρο]ν κατασημαγομένου [αἰτίαν] τὴν ἐπικει[μ]ένην [σ]ομ μανίαν [λέγεις] ἔρωτος. For the adj. μανικός see the *florilegium* of aporphthegms PSI II. 120⁸⁴ (iv/A.D.?) ἐν ἀγορᾷ μὴ σπεῦθε, μηδὲ χειροτόνει λαλῶν· μανικὸν γάρ.

μάννα.

Natural manna is referred to in a medical recipe to stop nose-bleeding, P Oxy VIII. 1088²¹ (early i/A.D.) μάνναν φύρασον χυλῶι πρᾶσῳι καὶ ἐνάλιψον τὸν χυλὸν ἐνδόθεν, "mix frankincense with onion-juice and apply the juice inside" (Ed.).

μαντεύομαι.

This word, which in the LXX is always used of lying prophets, or divination contrary to the law (Deut 18¹⁰ *al.*), has again a sinister reference in its only occurrence in the NT (Ac 16¹⁶). A more general sense appears in *Michel* S42 (1st half ii/B.C.), a collection of decrees relating to the oracle of Apollo Coropaeus in Thessaly—⁴¹ καθήσθ[ω]σαν δὲ οἱ προγεγ[ραμμένοι] ἐν τῷ ἱερῷ . . . ἀγενέοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινάκια παρὰ τῶν μαντεομένων: cf. also for the act, the magic P Lond 121⁸⁴⁷ (iii/A.D.) (= I. p. 101), where divination is resorted to by means of a lamp and a boy—ἐπιδέομαι ὑμῶν ἐν τῇ σήμερον ἡμέρᾳ ἐν τῇ ἄρτι ὥρᾳ φανήνα τῷ παιδί τούτῳ τὸ φῶς καὶ τὸν ἥλιον μαντεύσει. For the subst. μαντεία it is sufficient to cite *OGIS* 319¹⁰ (ii/B.C.) κατὰ τὰς τοῦ θεοῦ τοῦ ἐν Δελφοῖς μαντείας, P Lond 46⁶⁰ (iv/A.D.) (= I. p. 66) ἡ μαντεία εὐτακτος ἀπεργάζεται.

μαραίνω.

Hort (*ad* Jas 1¹¹) has shown that this word, which in the pass. "denoted originally the dying out of a fire" (cf. Arist.

de vita et morte 5, and see P Leid W^{vii.44} (ii/iii A.D.) πῦρ . . . καὶ μαραϊνόμενον, καὶ μὴ μαραϊνόμενον), came to be used of many kinds of enfeeblement and decay. Hence its frequent occurrence in sepulchral epitaphs, e.g. *Kaibel* 201² (i/B.C.) ἀ[φ]ν[ω]ς γὰρ | ἀρπάξας σ' Αἰδᾶς σὺν ἐμαράνευ ἀκμάν, and the later *ib.* 368⁴ ἀνθεα πάντα φύουσιν, κάλλος δὲ τὸ σὺν μεμάρανται, ⁷ Θεοδώρα, κλάδος ἐλας, τάχῃ πῶς ἐμαράνθη; Cf. also the Senthianic imprecatory tablet 16⁶⁴ (Leipzig, 1898, p. 18) μαραίνετε . . . τὴν ψυχὴν . . . Καρδηίου . . . εἰσω ἡμερῶν πέντε (quoted by Wünsch in Bliss and Macalister *Excavations in Palestine* (1902), p. 168). For traces of the application of the verb to plants in classical Greek, as in Jas 1¹¹, see again Hort's note *ad l.*, where reference is also made to Wisd 2⁸, Job 24²¹.

μαραναθά.

This old Aramaic watchword (1 Cor 16²²), which is strangely misunderstood in most of our English versions down to the AV, is divided by WH into μαρὰν ἀθά = "our Lord has come," or "cometh." Others prefer to read μαράνα θά = "our Lord, come!" (Dalman *Words* p. 328, Gr.² p. 152, n.³): cf. Rev 22²⁰, and the eucharistic prayer in Didache x. 6 εἰ τις ἀγίως ἐστίν, ἐρχέσθω· εἰ τις οὐκ ἔστι, μετανοεῖτω· μαραναθά ἀμήν. On the interpretation of the phrase, which lies outside our immediate purpose, see further Schaff *ad* Didache *l.c.*, Abbott *Joh. Voc.* p. 126 ff., Deissmann *LAE* p. 354 and *Urgeschichte* p. 26 ff., Zahn *Introduction* i. p. 303 ff., and Homme *ZNTW* xv. 4.

Μάρθα.

For this common name it is sufficient to cite BGU IV. 1153^{1.3} (a nursing contract—B.C. 14) ὥσ[τ]ι τῆ[ρ] ἡμεῖς διὰ τῆς αὐτῆς Μάρθας (cf.⁶), and *ib.* 1155⁴ (payment of a debt—B.C. 10) παρὰ Μάρθας τῆς Πρωτάρχου.

On the form Μαρθῆνη, as an adaptation to Hellenic surroundings, see the prayers for vengeance on the murderers of the Jewish girls Heraclea and Marthine from Rheneia (Magna Delos) c. B.C. 100, discussed by Deissmann *LAE* p. 423 ff.

Μαρία

is the Grecized form of Μαριάμ. For the "singularly intricate and perplexing" variations between the two forms in the NT see WH *Notes* ², p. 163. Josephus prefers what Deissmann (*Urgeschichte*, p. 22) calls "die kokettere Gräzisierung" Μαριάμ(μ)η. Two instances of Μαρία from ostraca are significant in connexion with the Jewish Diaspora in Egypt. The first is Meyer *Ostr* 33 (Edfu—A.D. 116), a receipt for four drachmae which Μαρία Ἀβιήτου, "Mary the daughter of Abietae," has paid by way of Jewish tax—Ιουδ(αίων τελέσματος). The second, *ib.* 56 (Thebes—ii/A.D.) is a statement of the payment of certain artabae of wheat in the name of Vestidia Secunda (?), represented by Pollia Maria the younger—διὰ Πολλία (l.—ias) Μαρία (l.—ias) νεωτ (l. νεωτέρας): cf. Deissmann *LAE* p. 113 f.

With ἡ ἄλλη Μαρία in Mt 28¹ we may compare the census paper P Petr III. 59 (c) where various names, not duplicated in this document, are followed by ἄλλος or ἄλλη. If only three women are specified in Jn 19²⁵,

then two sisters must have borne the same name "Mary," which Westcott (*ad l.*) regards as a "most unlikely supposition," but it may be noted that in P Petr III, 117 (g) ii. 17f. (Ptol.) mention is made of two brothers both called Μάρης—Μῆρῆς μικρὸς Τέωτος καὶ Μάρης ἀδελφὸς ὠσαύτως. The probability, however, is that four women are mentioned, of whom the second is Salome. The rare occurrence of Μαρία and other names of Hebrew origin in early Christian epitaphs may be due to "the dislike for the Jews, and the dread of being taken for Jews" (*C. and B.* ii. p. 524).

Μάρκος.

The spelling Μάρκος which is found in such inscrs. as *Syll* 318 (= 700)² (Macedonia—B.C. 118) Μάρκος Ἄνιος Ποπλίου υἱός, *CIG* III. 6155 (Italy) Μάρκος Κοσσοῦτος, Μαάρκον ἀπελεύθερος, is sufficient to justify the accentuation Μάρκος, which Blass (*Gr.* § 4.2) adopts from the long α in the Lat. Mārcus. For other exx. of the name, showing how widely it was spread, see Swete *Mark* p. ix f., and add *OGIS* 170¹ (B.C. 146–116) and *ib.* 637² (A.D. 196). The Roman praenomen is used alone like a Greek name in *Priene* 313⁶⁹⁵ ὁ τ. Μάρκου τοῦ—, *Preisigke* 4595³ τὸ προσκύνημα Ἄντωνίου . . . καὶ Μάρκου καὶ . . . , and *ib.* 4949⁸ (sepulchral inscr.—A.D. 753) ἀνάπασ[ον τὴν ψ[υχὴν] Μάρκ(ου) ἐν κόλπ[οις] Ἀβραά]μ . . .

μάρμαρος.

This word, which in the NT is confined to Rev 18¹², occurs in P Leid X⁸. 12 (iii/iv A.D.) (= II. p. 231) ποιεῖ δὲ οὐ μόνον ἐπὶ χάρτου ἢ διφθέρας, ἀλλὰ καὶ ἐπὶ μαρμάρου ἐστιλβωμένου, with reference to χρυσογραφία, "writing in letters of gold." For the adj. μαρμάρινος cf. the Mylean decree *Cagnat* IV. 45¹⁴ ἐνχαράχθην ἐς στάλλαν μαρμαρίναν, and for μαρμαράριος, "a marble-mason" cf. *Kaibel* 920^{11.7} (time of Severus) μαρμαραρίων τὸ γένος σῶζε, Σέραπι. Boisacq (p. 611) points out that the primary meaning was "boulder," "block of rock," as in Hom. *Il.* xii. 380, the meaning "marble" being due to the influence of μαρμαίρω, μαρμάρεος, which are not related to μάρμαρος. He connects with μάρναμαι in its original sense of "break," "crush," and compares the formation of *rufes* from *rumpfō*.

μαρτυρέω.

The common occurrence of this word after a signature, just as we write "witness," e.g. P Oxy I. 105¹³ (a will—A.D. 117–137) Σαραπίων Σαραπίωνος . . . μαρτυρῶ, P Lond 1164 (f)³⁵ (records of sales and receipts—A.D. 212) (= III. p. 162) Ἡλιό[δ]ωρος . . . μαρτυρῶ, P Grenf II. 68^{21 f.} (deed of gift—A.D. 247) Αὐρήλιος Φιλοσάραπισ . . . μαρτ[υρ]ῶ. Αὐρήλιος Ἀμμώνιος . . . μαρτυρῶ, may be cited in illustration of the Pauline usage in 2 Cor 8³. The verb has again a judicial sense in P Amh II. 66²⁵ (A.D. 124) Στοτοήτιος λέγοντος . . . παρῆναι τοὺς μαρτυρήσαι δυναμένους τῶ[ν] φόν[ο]ν, "Stotoëtis stated that there were present persons able to witness to the murder" (Edd.), cf. ³⁸. For the more general meaning, "bear witness to," "report," cf. PSI I. 94³ (ii/A.D.) πρὸς τὸ μαρτυρήσαι ὑμῖν τὴν φιλανθρωπίαν μου, P Oxy VII. 1064¹² (iii/A.D.) γράφω σοι . . . ὅπως συνλάβης τῷ Ἄπει . . . ξενίαν δὲ αὐτῷ

ποιήσης, πρὸς τὸ ἐπανελθόντα αὐτὸν μαρτυρήσαι μοι, "I write to you that you may assist Apis, and may show him hospitality, so that on his return he may bear witness of it to me" (Ed.), similarly *ib.* 1068¹⁹ (iii/A.D.), *ib.* XII. 1424¹⁷ (c. A.D. 318) ἀλλ' ἵνα μοι μαρτυρήσῃ τὰ ὑπὸ τῆς ἀγαθῆς σου προαιρέσεως αὐτῷ ὑπαρχθέντα, "but let him testify to the benefits gained by your good will" (Edd.) (for the construction cf. Mk 5²³, Eph 5³³, *ad l.*), and the early Christian letter P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) ὅταν ἔλθῃ σὺν Θεῷ, μαρτυρήσι σοι περὶ ὧν αὐτὴν πεποιθήκασι, "when he arrives by the help of God, he will bear you witness of what they have done to her." Another Christian example is P Oxy VIII. 1164¹¹ (vi/vii A.D.) where a minor local magnate writes to a *comes*—μαρτυρεῖ μοι γὰρ ὁ θεὸς ὅτι σπουδαῖω ἐν ἅπασιν τὰ κελεύόμενά μοι παρ' ὑμῶν ἀποπληρῶσαι, "God is my witness that I am anxious in everything to perform your orders" (Ed.). For μαρτυρῶ, "give a good report," as in Lk 4²², cf. P Oxy VI. 930¹⁶ (ii/iii A.D.), where a mother writes to her son that she had received a good report of his παιδαγωγός from his former teacher—ἐμαρτύρει δὲ πολλὰ περὶ τοῦ παιδαγωγοῦ σου: cf. *Syll* 197 (= 374)³⁷ (c. B.C. 287–6) πολλάκις μεμαρτύρηκεν αὐτῶν ὁ βασιλεὺς. The corresponding use of the pass. with reference to "the good name" witnessed of a man, as in Ac 6³, 10²², 1 Tim 5¹⁹, Heb 11², may be illustrated from BGU IV. 1141¹⁵ (B.C. 14) ὡς καὶ μαρτυρηθήσεται σοι ὑπὸ τῶν φίλων, *ib.* 1155¹⁶ (B.C. 10) (= *Chrest.* II. p. 75) πιττακίου μεμαρτυρημένου δὲ δι' ὧν ἀνήνεκεν ὁ Πρώταρχος συνηρώσεων, and from the inscr. *Syll* 366 (= 3799)²⁸ (c. A.D. 38) ἀρχιτέκτονας μαρτυρηθέντας ὑπὸ τῆς σεμνοτάτης Τρυφαίνης, and *Latyschev* I. 21^{26 f.} (Olbia—ii/A.D.), where it is said of a certain Carzoanis—ἀλλὰ καὶ (μέχρι) περάτων γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φίλιας κινδύνους μέχρι Σεβαστῶν συμμαχία παραβολουσάμενος, "but also to the ends of the world it was witnessed of him that in the interests of friendship he had exposed himself to dangers as an advocate in (legal) strife (by taking his clients' causes even) up to emperors" (Deissmann *LAE* p. 84 n.⁵): see also the temple inscr. from Abydos *Preisigke* 1070 δι' ὅλης οἰκουμένης μαρτυρούμενον οὐράνιον θεὸν [Βησῶν] ἐδέισα[μεν], and further exx. in Deissmann *BS*, p. 265, *CK* i. p. 46. MGr μαρτυρῶ, "acknowledge," "confess"; "inform."

μαρτυρία.

P Hal I. 124 (mid. iii/B.C.) ὁ μαρτυρίας ἐπιλαμβανόμενος ἐπιλααμβανέσθω (ἐπιλαμ-) παραχρήμα κτλ., P Fay 21²² (A.D. 134) μαρτυρίαν ποιήσασθαι, "to give evidence," P Kyl II. 116¹⁸ (A.D. 194) ὅθεν ἐπιδίδωμι τὸδε τὸ βιβλίδιον ἀξιῶν εἶναι ἐν καταχωρισμῷ πρὸς μαρτυρίαν, "wherefore I present this petition, requesting that it may be registered as evidence" (Edd.): cf. also *Syll* 686 (= 31073)⁴⁷ (after A.D. 117), an inscr. in honour of a pancratiast—ἀνδριάντα αὐτῷ ἐπὶ τῆς Ὀλυμπίας ἀναστήσαι ἐπιγραφὴν ἔχοντα τὴν τε τῶν ἄλλων ἀγῶνων μαρτυρίαν καὶ δηλοῦσαν κτλ. In connexion with Rev 1⁹ τὴν μαρτυρίαν Ἰησοῦ Ἰοῦρ (*ad l.*) refers to Epict. iii. 24. 113 and i. 29. 46. A somewhat different sense appears in P Oxy I. 41¹⁸ (iii/iv A.D.), where, in answer to a popular demonstration in his honour, the prytanis at Oxyrhynchus remonstrates—τάς δὲ τοιαύτας]

μαρτυρίας ἀξίω εἰς καιρὸν ἕνομον ὑπερτεθῆναι, "but I beg that these demonstrations be reserved for a statutory occasion."

μαστύριον.

The words of the sepulchral epitaph *Kaibel* 397¹ μαρτύριον ὀρθοῦ βίου, "the witness of an upright life," have a modern ring about them. In *ib.* 1063⁶ (v/vi A.D.) ὤκοδομήθη τὸ μα[ρ]τύριον Μαίω τῇ ε, the word refers to a martyr's shrine: cf. P Oxy VI. 941⁴ (vi/A.D.) ἀντίς τοῦ μαρτύριου, "opposite the martyr's shrine," where the editors draw attention to the remarkable form ἀντίς, employed in a local sense—a usage which survives in MGr. See also *Pelagia-Legenden*, p. 3¹⁶ συνελθόντας οὖν ἐν Ἀντιοχείᾳ ἐκέλευσεν ἡμᾶς ὁ ἐπίσκοπος μείναι ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ.

μαστύρομαι.

For this verb in its original sense of "summon to witness" cf. P Oxy VIII. 1114²³ (A.D. 237) ἐμαρτύρατο τοὺς τῶδε τὸ μαρτυροποιήμα σφραγίζειν μέλλοντας, "called to witness the persons about to seal the present affidavit" (Ed.). From this it is an easy transition to the meaning "asseverate," as in *ib.* III. 471⁶⁴ (ii/A.D.) μαρτύρονται κύριε τὴν σὴν τύχην, "they swear by your Fortune, my lord," and in Mahaffy's restoration of P Petr II. 46 (a)¹ (B.C. 200) μαρτύρομαι βασιλείᾳ Πτολεμαίων. This again passes into "solemnly charge," the translation which Hort (*ad I Pet* 1¹¹) prefers in I Thess 2¹², Eph 4¹⁷. According to Lightfoot (*ad I Thess* 2¹²; cf. note on Gal 5³) μαρτύρομαι is never "bear witness to" in the NT any more than in class. Greek, but exx. of this usage can be quoted from the *Κοινή*, e.g. P Oxy VIII. 1120¹⁴ (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής, "I accordingly testify to his violence, being a feeble widow woman" (Ed.), P Amh II. 141⁴⁷ (A.D. 350) ἐπιδίδωμι τῇ ἐπεικειᾷ [σο]υ τάδε τὰ βιβλία [μο]υ τοσοῦτο μαρτυραμένη, "I present this my petition to your excellency, bearing witness to the facts" (Edd.), P Strass I. 5¹⁴ (iii/A.D.) βιβλία ἐπιδεδώκαμεν τῷ [στ]ρατηγῷ αὐτὰ ταῦτα μαρτυρόμενοι, and similarly P Thead 21¹⁶ (A.D. 318).

μάστις.

The plur. μάρτυρες is naturally very common, introducing the names of "witnesses" to any contract or legal document, e.g. P Eleph 1¹⁶ (B.C. 311-0) (= *Selections*, p. 4), P Hib I. 89¹⁹ (B.C. 239), P Magd 12² (B.C. 217) with the editor's note, P Grenf I. 27^{iii.7} (B.C. 109), P Ryl II. 153⁴⁵ (A.D. 138-61). Other exx. of the word are P Lille I. 29^{i.31} (iii/B.C.) ἐναντιον μὴ ἔλασσον ἢ δύο μαρτύρων (cf. Mt 18¹⁶), P Par 46¹⁰ (B.C. 153) (= Witkowski,² p. 86) σὲ αὐτὸν μάρτυρα ἐπισπάσω, P Ryl II. 160(a)⁶ (A.D. 14-37) ἐπιτε- [τάχα]μεν τοῖς μάρτυσι γράφειν, "we have instructed the witnesses to sign," P Oxy X. 129^{S10} (iv/A.D.) σὲ γὰρ μόνον ἔχω μάρτυρα, and the Christian *ib.* VIII. 1162¹⁴ (iv/A.D.) Ἐμ(ανουή)λ μάρ(υς)?, "Emmanuel is my witness." For God as witness, see P Gen I. 54⁶ (iv/A.D.) μάρτυρός ἐστιν ὁ [θ]εὸς ὅτι οὐ διὰ λή[μ]μα μάχομε, ἀλλὰ μάχομε διὰ σέ. In the important calendar of church services at Oxy-

rynchus. P Oxy XI. 1357 (A.D. 535-6), mention is made of a service to be held—εἰς τὴν μαρτύρ(ων), "at the Martyrs": see the editors' note *ad l.* On the early use of μάρτυς to denote one who sealed his testimony with his blood see Lightfoot *ad Clem. Rom.* v. In MGr the form has changed to μάρτυρας.

μασάομαι.

The correct spelling of this verb with a single σ, as in Rev 16¹⁰ (cf. Job 30⁴), is found in the magic P Lond 46²⁶⁹ (iv/A.D.) (= l. p. 73) τοὺς ἰχθύας τοῖς στόμασι μασώμενους, "fish gnawing with their mouths." Cf. Artemid. iv. 33 μασήσασθαι ἄρτους. MGr μασῶ, "chew."

μασθός.

See *s.v.* μαστός.

μαστιγώω.

An interesting ex. of this verb, which is the regular term for punishment by scourging, occurs in P Flor I. 61⁵⁹ (A.D. 85) (= *Chrest.* II. p. 89), where the Prefect, while pronouncing the accused deserving of being scourged—ἀξίος μ[έ]ν ἡς μαστιγῶθηναι—releases him as a mark of favour to the multitude—ἐπιχαρίζομαι δέ σε τοῖς ὄχλοις: cf. Mk 15²⁵. Other exx. are P Lille I. 29^{ii.34} (iii/B.C.) ὁ δὲ παραλ[αβὼν τὸ ἀνδρά]ποδον μαστιγῶσ[άτω μὴ ἔ]λασσον ἑκατὸν π[ληγῶν καὶ] στιξάτω τὸ μέτω[πον], P Amh II. 77²³ (A.D. 139) ἐποίησάν με . . . μαστιγοῦσθαι, P Oxy XIV. 1643¹¹ (A.D. 298) where a man appoints a friend to go in search of a fugitive slave, and when he has found him—εἰργιν καὶ μαστιγοῖν, "to imprison and scourge him," *ib.* VI. 903⁹ (iv/A.D.) τοῖς δὲ δούλοις μαστιγοῦμένοι (i. μαστιγοῦμένοις), and from the inscr. *OGIS* 483¹⁷⁷ (ii/B.C.) αὐτὸς μαστιγοῦσθω ἐν τῷ κύφῳν ("in the pillory") πληγαῖς πεντηκόντα.

μαστιζῶ.

For this NT ἄπ. εἶρ. (Ac 22²⁵: cf. Ev. Petr. 3) see P Lille I. 29^{i.15} (fragment of a code—iii/B.C.) μηδὲ στίξιν, μηδ[έ] μα[στ]ί[ξ]ι[ν]ι, "neither to brand nor to flog them"; but the reading is very doubtful, see *Chrest.* II. p. 412. The verb is used figuratively in *Kaibel* 303⁶ μαστίξωσι λόγοις.

μάστιξ.

For the literal sense cf. P Leid W^{i.32} (ii/iii A.D.) (= II. p. 85, cf. p. 166) μαστίγας . . . Αἰγυπτίας, "Egyptian whips," such as many of the Egyptian gods are depicted carrying, and the magic tablet PSI I. 28⁴ (iii/iv A.D.?) πικραῖς μαστίξιν, borne by the Erinyes. For the metaphorical sense (Mk 3¹⁰ *al.*), which is found as early as Homer, cf. the Phrygian inscr. *C. and B.* ii. p. 520, No. 361 ὅς δ' ἂν ἐπιχειρήσει ἕτερον ἐπεισενεκέν ("to bring in another body"), λήψεται παρὰ τοῦ ἀθανάτου θεοῦ μαστιγὰ αἰώνιον, where the editor remarks that "the concluding formula is unique, but seems on the whole to be Chr(istian)": see further Diels *Berliner Sitzungsberichte*, 1901, p. 199 f. Μαστιγοφόρος in the sense of "policeman" is found in P Tebt I. 179 (late ii/B.C.).

μαστός.

In *Syll* 804 (= ³ 1170)²⁴ (ii/A.D.) M. Julius Apellas telling the story of his cure in the Asclepium says—*ἤψατο δέ μου καὶ τῆς δεξιᾶς χειρὸς καὶ τοῦ μαστοῦ*. Cf. also *Kaibel* 316³ *μάμμη*] δ' *Εὐτυχία μασ[τοῦ]ς κατεκόψατο*. For the form *μασθός* in *Rev* 1²³ N (cf. *Lk* 11³⁷, 23²⁹ DFG), which WII (*Notes*, p. 156) regard as “Western,” cf. the magic P Lond 121²⁰³ (iii/A.D.) (= I. p. 91) *πρὸς μασθῶν σκλήρια* (*λ. -ίαν?*). See also *s.v.* *μαζός*, and cf. Winer-Schmiedel *Gr.* p. 59.

ματαιολογία.

“vain speaking,” “empty argument” (Vg *vaniloquium*), belongs to the higher Κοινή, and is found *ter* in Vett. Valens, e.g. p. 257²³ *διὰ τὴν φιλονεικίαν διασαφῆσω ἐκκόψας τὰς ματαιολογίας*: cf. *Poimandres* 14⁴ (ed. Parthey) *διὸ τῆς πολυλογίας τε καὶ ματαιολογίας ἀπαλλαγέντας χρῆ νοεῖν κτλ.*

ματαιολόγος.

Vett. Val. p. 301¹¹ *οὐκ ἠβουλήθην ὁμοιον ἑαυτὸν ἀποδείξαι τοῖς ματαιολόγοις*: cf. *Tit* 1¹⁰.

μάταιος.

P Oxy I. 58²⁰ (A.D. 288) *τὰ μάταια ἀναλώματα*, “useless expense.” For the adv. see P Oxy VII. 1027¹⁰ (i/A.D.) (= *Chrest.* II. p. 22r) *δὲ οὐ ματαίως εἰστορεῖ περὶ τε τοῦ ἀγνοεῖν ἀ[ῦ]τὸν τὴν τῶν ἐμοὶ γενη[μένων]* (*λ. γεγενη-*) *ἀσφαλιῶν θέσιν*, “wherein he vainly relates that he was ignorant of the securities which had been given to me” (Ed.), and the sepulchral inscr. *Kaibel* 298²⁴.—

Τίς τοῦδ' ἄνδρα δὲ ἴσθ' οὐνομα γράψε τὸ χαίρει;
τίς κωφὴν ματέως θήκατο μοι χάριτα;

The fluctuation between the fem. *μάταιος* (*Tit* 3⁹, *Jas* 1²⁶) and *ματαία* (1 *Cor* 15¹⁷, 1 *Pet* 1¹⁸) is found also in classical texts (Moulton *Gr.* ii. § 64). In Vett. Val. p. 356¹⁶ *μάταια* = “*res ciles*,” and in *ib.* p. 276²¹ *μάταιοι* = “*inepti*”: see *Kroll's Index*, p. 404.

ματαιότης.

This subst., which “suggests either absence of purpose or failure to attain any true purpose” (Robinson *Ep.*, p. 189), is found *ter* in the NT (*Rom* 8²⁰, *Eph* 4¹⁷, 2 *Pet* 2¹⁵) and frequently in the LXX, but rarely in any secular author, cf. *Pollux* 6. 134 and *Sextus Empiricus adv. Math.* i. 278. The word is restored in *CIG* IV. 8743⁶.

μάτην.

For this adverb, “in vain,” “to no purpose,” cf. the illiterate P Amh II. 130⁶ (A.D. 70) *ἐξήθα* (*λ. ἐξήθα?*) *εἰρῶν ἐξῆ* (ἔξ) *ἐπὶ μάτιαν πολούτων* (*λ. μάτην πολούοντας*), “I came away after finding six or seven offering in vain to sell (some barley)” (Edd.), and P Oxy XII. 1417²² (early iv/A.D.) *μάτην οὐν θέλω διὰ σοῦ τοῦ στρατηγού*, and for the interesting phrase *ἐπὶ μάτην* cf. *ib.* III. 530⁸ (ii/A.D.) *ἐπὶ μάτην*] *δὲ τῷ τοῦ Παισιρίωνος τοσοῦτον χρόνον προσκαρτερῶ*, “and that I have so long been engaged with Pausirion's business to no purpose” (Edd.). *Εἰς μάτην* is similarly used by *Lucian* (*Trag.* 28, 241).

μάχαιρα.

In Ptolemaic papyri the usual forms of the gen. and dat. of this common noun are *μαχαίρας*, *μαχαίρα*, e.g. P Par 12¹⁵ (B.C. 157) *σπασάμενος λέπει με τῇ μαχαίρᾳ εἰς τὸ σκέλος*, and the same holds generally true of the LXX (cf. *Thackeray Gr.* i. p. 141 f., *Helbing Gr.* p. 31 ff.). In the NT only *μαχαίρης*, *μαχαίρη*, are found, and are normal in papyri of the Roman period. For an ex. from an earlier date see P Tebt I. 16¹⁴ (B.C. 114) *ἐν μαχαίρῃ* “armed with a sword” (for instrumental *ἐν* cf. 1 *Cor* 4²¹ and the editors' note). See further Moulton *Proleg.* pp. 38, 48, and *Gr.* ii. p. 118. We may add as further illustrating the word P Tebt I. 48²⁰ (c. B.C. 113) *σπασάμενων τὰς μαχαίρας*, and P Ryl II. 256³ (i/B.C.) where a young man complains that he has been deprived of—*πατρικὴν στρατιωτικὴν μάχαιραν*, which he had inherited. In *Lk* 22⁸ *Field* (*Notes*, p. 76 f.) suggests as an alternative rendering “knives,” and compares *Dion. Hal. Ant.* xi 37 *ὡς ἐγγὺς ἦν ἐργαστηρίου μαγειρικοῦ, μάχαιραν ἐξαρπάσας ἀπὸ τῆς τραπέζης κτλ.* For the dim. *μαχαίριον* see P Eleph 5¹³ (B.C. 284–3) and P Oxy XIV. 1658⁸ (iv/A.D.) *μαχαίρια β μετ' κ' ρά*, and for *μαχαίρας* (not in LS), “cutler,” see *ib.* 1676⁶ (iii/A.D.) *δόντος μοι αὐτὴν τοῦ μαχαίρα*, “which (letter) was given me by the cutler” (Edd.). On the *μαχαίροφόροι*, a kind of military police, see P Amh II. 38² (ii B.C.). P Oxy II. 294²⁰ (A.D. 22) (= *Selections*, p. 35) *al.*, and the editor's note on *OGIS* 737⁶ (ii B.C.): cf. *Rom* 13⁴. MGr *μαχαίρι*.

μάχη.

The weaker sense of *μάχη*, “contention,” “quarrel,” which alone is found in the NT (except perhaps in *Jas* 4¹), may be illustrated from the curious mantic P Ryl I. 28²⁰³ (iv/A.D.) *ἐὰν ὁ τρίτος ἀληταί ἀηδιαν σημαίνει καὶ μάχας ἔξει διὰ θῆλυ*, *ἔχειν δηλοῖ ἔπειτα χαράς· εὔχου δὲ*, “if the third toe quiver, it signifies trouble, and the man will have strife on account of a female, and afterwards gladness: pray to Dionysus” (Ed.): cf. from the inscr. *Syll* 737 (= ³ 1109)⁷² (before A.D. 178) *μάχης δὲ ἐὰν τις ἀρῆται ἢ εὐρεθῆ τις ἀκοσμῶν*, and *Kaibel* 522⁵ (Thessalonica) where a claim is made of a man's having lived without quarrelling with his companions—*ἐ[τάρ]ο[υ]σιν δίχα μάχης ἤσας*. In *PSI* I. 71⁴ (vi/A.D.) the word is used of what was evidently a serious brawl between two men—*μάχην κινήσαντες πρὸς ἑαυτοὺς ἐν μέσῳ τῆς κώμης*. On the *μάχιμοι*, native troops, see *Chrest.* I. i. p. 382, *Meyer Heerwesen*, p. 64 ff.: the term was applied not only to regular soldiers, but to the armed attendants of officials, e.g. P Tebt I. 112⁸¹ (B.C. 112) with the editors' note.

μάχομαι.

The metaph. use of this verb (cf. *s.v.* *μάχη*) is seen in the sententious letter of a brother to his sister, P Oxy I. 120⁶ (iv/A.D.) *χρῆ γὰρ τινα ὀρώντα αἰαντὸν ἐν δυστυχίᾳ κἄν ἀναχωρῖν καὶ μὴ ἀπλῶς μάχασθαι* (*λ. μάχεσθαι*) *τῷ δεδομένῳ*, “when a man finds himself in adversity he ought to give way and not fight stubbornly against fate” (Edd.): cf. *Kaibel* 1039¹⁰ *κύμασι μάχεσθαι χαλεπὸν*, and *Syll* 737⁹⁵ (c. A.D. 175) where, with reference to the magistrates appointed to keep order in assemblies, it is laid down—*ἐπιτεῖμα δὲ ἔστω τὰ αὐτὰ τῷ εὐκόσμῳ μὴ ἐκβαλόντι τοὺς μαχο-*

μένους. In P Par 18¹⁰ (Imperial age?) we find εἰς construed with the incl. act. (present or future according to accentuation) εἰς μάχουσιν (or μαχοῦσιν) μετ' ἑσού οἱ ἀδελφοί σου, ἔλθε εἰς [τὸν οἰ]κόν μου: see *BS* p. 201 f. The verbal ἀμάχητος is found in P Oxy XII. 1482⁶ (ii/A.D.) ἀμάχητος ἦν ὁ ἄνεμος, "the wind was irresistible."

μεγαλαυχέω.

This compound verb is read in Jas 3⁵ N, but according to BA it should be separated into its component parts μεγάλα αὐχέι: a good parallel is thus afforded to the preceding μικρὸν μέλος ἐστίν. The meaning would then seem to be "hath great things whereof to boast," not the mere empty boasting, which is usually associated with μεγαλαυχέω (see *s.v.* αὐχέω and cf. Hort *ad* Jas *l.c.*). Other exx. of the verb are Vett. Val. pp. 257¹⁰, 262⁴, 358²⁹.

For the adj. μεγάλαυχος see *Kaibel* 208²⁵ f. (ii/A.D.)—

μάτηρ δ' ἂν μεγάλαυχος ἐφ' υἰάσιν, ἂ πάρος εὐπαις,
οὐχὶ τέκη, κω[φούς δ'] ἀντὶ δέδορκε τάφους.

Cf. *ib.* 265¹.

μεγαλιέω.

Syll 365 (= 3 798)⁴ (A.D. 37) αὐτοῦ τὸ μεγαλεῖον τῆς ἀθανασίας—with reference to Caesar Germanicus. For μεγαλεῖον as a ceremonial title see further P Oxy IX. 1204¹⁰ (A.D. 299) τὸ μεγαλεῖον αὐτοῦ, "his highness," P Amh II. 82¹⁶ (iii/iv A.D.) δὲ ὅπερ κ[ατέφυ]γον ἐπὶ τὸ σὸν μεγαλεῖον—a Prefect, P Oxy I. 71^{ii.5} (A.D. 303) ὄθεν καὶ αὐτὴ πρόσμε[ι τῷ σῶ] μεγαλιέω εὐέλπις οἶσα τῆς ἀπὸ σοῦ βοηθείας τυχεῖν, "therefore I myself (a widow whose affairs had been mismanaged by dishonest overseers) make petition to your highness in the full confidence that I shall obtain assistance from you" (Edd.), and P Thead 19⁵ (iv/A.D.) τοὺς ἀδικουμένους ὀφθαλο[ύς], ἡγεμῶν δέσποτα, ἐκδικεῖν εἴωθεν τὸ μεγαλεῖον τὸ σόν. In P Lond V. 1708²²⁹ (A.D. 567?) the plur. is used = "gospels"—ἐκάστου τούτων ἐνωμότως ("on oath") θεμένου ὄρκον ἐπάνω τῶν σεπτῶν ("august") μεγαλίων. For the adv. see Aristeas 20 μεγαλιέως χρησάμενος τῇ προθυμίᾳ.

μεγαλειότης.

This subst., which occurs several times in the LXX and NT in the sense of "majesty," is also found as a ceremonial title, e.g. CP Herm I. 8^{ii.23} (= p. 21) ἡ μεγαλειότης τοῦ λαμπροτάτου ἡγεμόνος. With P Giss I. 40¹¹ (A.D. 212) εἰς τὴν μεγαλειότητα [τοῦ] Ἰβρωμα[ίων δήμου, cf. Lat. *maiestas foruli Romani*.

μεγαλοπρεπής.

This adj., which occurs several times in the LXX, but in the NT is confined to 2 Pet 1⁷, may be illustrated from the use of the adverb in inscr., where it is frequently found united with such words as ἐνδόξως and κηδεμονικῶς: cf. also *OGIS* 308^{5ff} (ii/B.C.) where Apollonis, wife of Attalus I., is described as having left behind her good proof of her virtue—διὰ τὸ κεκρη[σθη] καὶ [θε]οῖς εὐσεβῶς καὶ γονεῦσιν ὁσίως [ὡς] καὶ πρὸς τὸν ἴδιον ἄνδρα συνβεβηκέναι μεγαλοπρεπῶς, the last two words being translated by Dittenberger *egregie vixit*. Cf. the account of the preparations for the reception of a Roman Senator in Egypt in P Tebt I. 33⁶

(B.C. 112) (= *Selections*, p. 30) μεγαλοπρεπέστερον ἐγδεχθήτω, "let him be received with special magnificence" (Edd.), PSI V. 481⁸ (v/vi A.D.) Ταυρίνος ὁ μεγαλοπρεπέστατος, and P Amh II. 154⁵ (vi/vii A.D.) τοῦ μεγαλοπρεπέστατου χαρτουλαρίου, "the most magnificent secretary." For the subst. as a title of address cf. P Oxy VIII. 1163⁴ (v/A.D.) ἐρωτηθῆς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας, "on the inquiry of his magnificence I told him what was fitting about your magnificence," *ib.* I. 155⁶ (vi/A.D.) ἐπειδὴ αἱ προσκυνούσαι τὴν ὑμετέραν μεγαλοπρέπειαν καὶ τὰ παιδιά ἀρρωστοῦσιν, ὡς ἔθος ἔχει τὸ ὑμῶν μέγεθος χαρίζεσθαι μου τοῦ λογαρίου, "since your magnificence's obedient servants and their children are ill, I hope your highness will excuse my account" (Edd.).

μεγαλύνω.

With the use of this verb in the pass. in Phil 1²⁰ (cf. Pss 39¹⁷, 69⁵) in the sense of "get glory and praise," cf. the Christian letter P Oxy XII. 1592³ (iii/iv A.D.) where a woman writes to her 'father'—αἰδε(= ἔδε)ξά[μην] σου τὰ γράμματα, κ[ύρι]έ μου π[άτερ], καὶ πάνν ἐμεγαλύνθην καὶ ἡγαλλείασα ὅτι τοιοῦτός μου π[ατ]ῆρ τὴν μνήμην ποιεῖται. In MGt μεγαλύνω and μεγαλώνω are both found.

μεγάλως.

P Amh II. 39⁸ (late ii/B.C.) μέγῳς ἐχάρημεν, P Fay 111³ (A.D. 95-6) μένφομαί σοι (i. μένφομαί σοι) μέγῳς, P Giss I. 19³ (ii/A.D.) μέγῳς ἀγωνιώσα περί σοι.

μεγαλωσύνη.

To the ordinary citations for this Biblical word we may add Aristeas 192 οὐ κατὰ τὰς ἀμαρτίας οὐδὲ τὴν μεγαλωσύνην τῆς ἰσχύος τύπτοντος αὐτοῦ, ἀλλ' ἐπεικεῖα χρωμένου τοῦ θεοῦ, "God does not smite them according to their sins nor according to the greatness of His might, but uses forbearance" (Thackeray). See *s.v.* ἀγαθωσύνη, and A. C. Pearson *Verbal Scholarship*, p. 18 f.

μέγας.

The frequency with which μέγας is employed as a predicate of heathen gods and goddesses, e.g. P Strass II. 81¹⁶ (B.C. 115) Ἰσίδος μεγάλης μητρὸς θεῶν, P Oxy VI. 886¹ (a magical formula—iii/A.D.) μεγάλη Ἰσις ἡ κυρία (cf. Ac 19²⁸ μεγάλη ἡ Ἄρτεμις Ἐφεσίων), makes it the more noticeable that only once in the NT is the same epithet applied to the true God (Tit 2¹³): see Thieme p. 36 f. For the repeated μέγας μέγας = a superlative, imitated from the Egyptian (Wilcken), see the question to the oracle in P Fay 137¹ (i/A.D.) (= *Selections*, p. 69) Σοκωννηκονὶ θεῷ μελο (i. μεγάλω) μεγάλω. χρηματίσόν μοι, ἡ μείνω ἐν Βακχιάδι; "to Sokanohkonens the great god. Answer me, Shall I remain in Bacchias?" cf. BGU III. 748^{iii.6} (A.D. 48), *ib.* II. 590⁷ (A.D. 177-8) *al.* In a Eumeneian inscr. published in *C. and B.* ii. p. 386, No. 232⁵, we hear of 'Ρουβὴν μεγάλοιο θεοῦ) θεράποντι, and Ramsay regards the name Roubes as a Grecized form of the Jewish Reuben ('Ρουβὴν), and the "great god" as Jehovah. For μέγας used of the Ptolemaic kings, cf. *OGIS* 94² with reference to Ptolemy V. Epiphanes—ὑπὲρ βασιλιέως Πτολεμαίου, θεοῦ Ἐπιφανοῦς

μεγάλου Εὐχαρίστου, and the other exx. cited by Dittenberger *ad l.*

In P Magd 36¹ (iii/B.C.) (= *Chrest.* I. p. 365) Μαρρῆς μέγας, the epithet is used to distinguish the "older" of two persons bearing the same name, like our own "senior": so in P Petr II. 25 (i)⁹ (iii/B.C.) Μάνρης μέγας, not "long Manres," as Mahaffy *ad l.*, cf. also *ib.* pp. 32, 42. Similarly μικρός means "junior."

In P Hib I. 29 (a) *recto*⁹ (c. B.C. 265) (= *Chrest.* I. p. 306) provision is made that a proclamation shall be inscribed on a white notice-board—γράψας εἰς λεύκωμα μ[ε]γάλους γράμμασιν, where the adj. points to "large" distinct letters, in order to draw attention to what was written: cf. P Oxy VIII. 1100³ (A.D. 206) εὐδήλους γράμμασιν, with the editor's note. [This is probably the meaning to be attached to the πηλικά γράμματα of Gal 6¹¹: cf. Milligan *Documents*, p. 23 f.]. An interesting use of the adj. is also afforded by the illiterate P Oxy VII. 1069²⁷ (iii/A.D.) σπούδασον γάρ τὸ κειθώνειν μου γενέστω (l. γενέσθαι) πρὸ λόγον, καὶ κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν καὶ μεγάλε (l. μεγάλα;) ἔστωσαν ἐπὶ βείδης (l. βίξης) αὐτοῦ, "be careful to have my tunic made properly, and let them put good measure into it, and be large-handed (i.e. generous, unstinting) in the colouring" (Ed.). See further *s.v.* μέζω and μέγιστος. In MGR the nom. is altered by the stem to μέγਾਲος.

μέγεθος.

which in the NT is confined to Eph 1¹⁹ in the general sense of "greatness," is common in our sources as a ceremonial title, e.g. P Oxy I. 71^{1,4} (petition to the Prefect —A.D. 303) τὴν ἰκ[ε]τηρίαν προσάγω εὐέλπις ὦν τῆς ἀπὸ τοῦ σου μεγέθους δικαιοκρισίας τυχεῖν, "I make my petition to you with full confidence that I shall obtain justice from your highness" (Edd.), and *ib.* XII. 1467¹⁸ (A.D. 263) where a woman, "being blessed with children" and "able to write with the greatest ease," claims from the Prefect the right to act without a guardian—διὰ τούτων μου τῶν βιβλειδίων προσφῶ (l. προσφωνῶ) τῷ σῷ μεγέθει πρὸς τὸ δύνασθαι ἀνεμποδίστως ἄς ἐντεῦθεν ποιούμαι οἰκ[ον]ομ[ί]α[s] διαπράσσεισθαι, "I appeal to your highness by this my application with the object of being enabled to carry out without hindrance all the business which I henceforth transact" (Edd.). The transition to this usage is seen in such a passage as P Tebt II. 326⁴ (c. A.D. 266) ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "I take refuge in your power"—a widow's petition to the Prefect asking that her brother might be appointed guardian of her daughter: cf. P Strass I. 5⁶ (A.D. 262) κατέφυγον ἐπὶ τὸ μέγεθος τοῦ λαμπροτάτου Θεοδότου ἡγεμόνου. We may cite from the inscr. *OGIS* 519²⁴ (c. A.D. 245) περὶ ὧν ἀπάντων ἐγράφη πρὸς τὸν Σεβαστή, μέγεθος, and *C. and B.* ii. p. 700, No. 635⁴ ἑνορκιζόμεθα δὲ τὸ μέγεθος τοῦ θεοῦ καὶ τοὺς καταχθονίους δαίμονας μηδένα ἀδικῆσαι τὸ μνημίον, where Ramsay notes that the expression τ. μέγεθος τ. θεοῦ is not native Phrygian, and is probably due to Christian feeling or Jewish thought.

μεγιστάν.

This late Greek word = "a great one," "a courtier," (Lob. *Phryg.* p. 196 f., Sturz *Dial. Mac.* p. 180 ff.), is

found, generally in the plur. μεγιστάνες, in the later books of the LXX (e.g. Dan 5²³), and *ten* in the NT (Mk 6²¹, Rev 6¹⁵, 18²³): cf. also Pss. Sol. ii. 36 οἱ μεγιστάνες τῆς γῆς, perhaps the leading men of Palestine, but more probably the victorious party of Caesar (Kyle and James). From the papyri we may cite P Leid Wvi.³⁹ (ii/iii A.D.) (= II. p. 101) θυμοκάτοχον πρὸς βασι(λεῖς) ἢ μεγιστάναις (l. μεγιστάνας), "(formula) for restraining anger against kings or great men."

μέγιστος.

The occurrence of the superlative of μέγας only once in the NT, 2 Pet 1⁴, where it is elative, is in keeping with its comparatively rare use in Hellenistic Greek. It survives principally as an elative epithet of gods, e.g. P Par 15^{1,17} (B.C. 120) τῆς μεγίστης θεᾶς Ἥρας: cf. *Syll* 342 (= 3762)²³ (c. B.C. 45) νεώστ[ε]ί τε τοῦ βασιλέως Βυρεβίστα πρώτου καὶ μεγίστου γεγ[ον]ότος τῶν ἐπὶ Θράκης βασιλέων, and *ib.*²⁵ ἐν τῇ πρώτῃ καὶ με[γί]στ[η] τῆ βασι[λ]είᾳ. The adj. is also found in such idiomatic phrases as P Petr II. 13 (19)⁶ (B.C. 258–253) ὁ ἐμοὶ [μ]έγιστον ἔσται, "which will be my main object," BGU IV. 1204⁸ (B.C. 28) σεαυτοῦ [ἐπι]μελου ἵν' ὑγιαίνης ὁ δὴ μέγιστόν ἐστι, *ib.* 1208⁶⁰ (B.C. 27–6) ὁ δὴ μέγιστον ἡγοῦμαι [αἰ, al. Cf. also P Tebt I. 33¹⁷ (B.C. 112) (= *Selections*, p. 31) ἐπὶ πάν[των] τὴν μεγίστην φροντίδα ποιουμένου, "taking the greatest care on all points," P Oxy II. 292⁹ (c. A.D. 25) (= *Selections*, p. 38) χαρίεσαι δέ μοι τὰ μέγιστα, "you will do me the greatest favour," and P Heid 62⁷ (iv/A.D.) (= *Selections*, p. 127) ἐπὶ μέγιστον χρόνον, "for many years." On μεγάλη in the sense of μέγιστη in Mt 22³⁶ see *Field Notes*, p. 16 f. The double superlative μεγιστότατος is seen in the horoscope P Lond 130⁴⁹ (i/ii A.D.) (= I. p. 134) ὅθεν ὁ μὲν μεγιστότατος ἥλιος καὶ τῶν ὄλων δυνάστης.

μεθερμηνεύω.

"translate" (from one language into another), is found in P Tebt I. 164^{1,1} (late ii/B.C.) ἀντί[γραφον] συγγραφῆς Αἰγυπτίας . . . μεθερμηνευμένης, translation of a demotic document regarding the sale or cession of land: cf. P Giss I. 36⁶ (B.C. 161) (cited *s.v.* Ἑλληνιστί), BGU III. 1002^{ii,1} (B.C. 55) ἀντίγραφον συγγραφῆς πράσεως Αἰγυπτίας μεθερμηνευμένης κατὰ τὸ δυνατόν, *Preisigle* 5275²⁰ (A.D. 11) ἀντίγραφον ἀπ' ἀντιγράφου ὑπογραφῆς Αἰγυπτίας Ἑλληνιστὶ μεθερμηνευμένης κατὰ τὸ δυνατόν, BGU I. 140¹ (Imperial letter written at Alexandria (?) in the time of Hadrian, cf. Wilcken *Hermes* xxxvii. (1902), p. 84 ff.) ἀν[τι]γρ[α]φ[ον] ἐπιστ[ολ]ῆς) τοῦ κυρίου μεθ[η]ρμηνευμένης, and P Leid Wviii.³¹ (ii/iii A.D.) βίβλον, ἣν οἰδεῖς ἰσχυσε μεθερμηνεύσας (l. —σαι) ἢ πράξει, *ib.*^{xl,47} ἐκλήθη Ἐρμῆς, δι' οὗ τὰ πάντα μεθερμηνεύσται (l. μεθερμ—) (*φανονομ.*). See also Aristaeus 38 προηρήμεθα τὸν νόμον ὑμῶν μεθερμηνεῖσθαι γράμμασιν Ἑλληνικοῖς ἐκ τῶν παρ' ὑμῖν λεγομένων Ἑβραϊκῶν γραμμάτων.

μέθη,

"drunkenness," is found in the plur., as in Rom 13¹³, Gal 5²¹, in the invitation to the celebration of Hadrian's accession P Giss I. 3⁸ (A.D. 117) (= *Chrest.* I. p. 571) γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες. See also Vett. Val. p. 90¹³ εἰς ἡδονὰς καὶ μέθας ἀναλίσκουσι τὰ

περικτηθέντα, and cf. *Poimandres* § 27 (ed. Reitzenstein, p. 337) ὦ λαοί, ἄνδρες γηγενεῖς, οἱ μέθη καὶ ὕπνω ἑαυτοὺς ἐκδεδωκότες καὶ τῇ ἀγνοσίᾳ τοῦ θεοῦ, νήψατε, παύσασθε δὲ κραιπαλῶντες, θεलगόμενοι ὕπνω ἀλόγω.

μεθιστάνω, μεθίστημι,

in the sense of “remove from,” is seen in a contract regarding letting a house, BGU IV. 1116³² (B.C. 13) μεθισταμέ(νη) τῆ(s) μισθώσεως ἐντὸς τοῦ χρό(νου) καὶ ἐτέρο(ισ) μεταμισθο(ύν): cf. *ib.* 1117⁶³, 1159¹⁵, and the late P Oxy I. 135²¹ (A.D. 579) μεθ[ε]ῖστασθαι εἰς ἕτερον τόπον. For the verb, “depart from life,” “die,” see P Lond 354¹⁰ (c. B.C. 10) (= II. p. 164) φάσκοντες τὸν πατέρα αὐτῶν ἐκ τοῦ ζῆν μεθεστακείναι, and for a causal sense, see BGU I. 36¹³ (ii/A.D.) τοῦ ζῆν με[τ]α[σ]τήσαι, and without τοῦ ζῆν (cf. Ac 13²²) OGIS 308⁴ (ii/B.C.) μεθίστηκεν εἰς θεοῦς, which the editor describes as “usitata formula de regum regiatque familiae hominum mortibus,” and compares *ib.* 338⁴ (ii/B.C.) μεθισ[τ]άμενος ἐξ ἀνθρώπων ἀπολείπειν τῆ[μ] πατρι[δ]α ἡμῶν ἐλευθέραν (of Attalus III.), and 339¹⁶ (c. B.C. 125) τῶν τε βασιλέων εἰς θεοῦς μεταστάντων. Cf. also Vett. Val. p. 94⁹ ἐκπτώτος ἐγένετο καὶ ἐκῶν μετέστη (*mortem sibi conscivit*).

μεθοδία.

This noun, which in the NT occurs only in Eph 4¹⁴, 6¹¹, in the sense of “scheming,” “craftiness,” is said by Grimm-Thayer to occur “neither in the O.T. nor in prof. auth.” It is found, however, in late papyri in the more primary sense of “method,” e.g. P Oxy VIII. 1134⁹ (A.D. 421) where certain rents are said to have been collected πρὸς τὴν μεθοδιαν ἀκολούθως τῶ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδισμοῦ, “in method corresponding to the account given by you of receipt and expenditure” (Ed.), *ib.* I. 136¹⁸ (A.D. 583) τὴν μεθοδιαν τρέψαι, “to conduct my dealings,” *ib.*²⁴ ἦν ἐ[ν]δείκνυμι μεθοδιαν περὶ τὴν εἰσπραξίν, “the method of collection adopted by me” (Edd.), and P Amh II. 149¹⁵ (vi/A.D.) τῷ κυρίως ὑπὲρ αὐτῆς τὴν μεθοδιαν κατ’ ἐμοῦ ποιουμένων, with reference to a loan to be repaid to the person lawfully demanding it. For the verb see P Leid W^{xvi} 17 (ii/iii A.D.) (= II. p. 137) ἐρώτα, ἵνα αὐτὸς ἀπολι(= εἰ)ψη ἢ μεθοδεύση (*altera ratione iterum tractet*): δύναται γὰρ πάντα ὁ θεὸς οὗτος. Cf. MGr ἡ μέθοδος, “method.” According to Thumb (*Handbook*, p. 58) “the pl. is rarely used, yet a pl. οἱ μέθοδοι may be formed for the word ἡ μέθοδος taken from the literary language.”

μεθόριον.

On the formation of this word, which is read in Mk 7²⁴ ANX *al.*, see Robertson *Gr.* p. 156 f.

μεθύσκω.

It seems impossible to draw any clear distinction between μεθύσκω and μεθύω: in I Thess 5⁷, e.g., they are virtually synonymous. But the idea of *status* (as distinguished from *actus*), which belongs more naturally to the latter, comes out well in the recipe of the magical papyrus P Lond 121¹⁰⁰ (iii/A.D.) (= I. p. 90) enabling a man πολλὰ πίνειν καὶ

μὴ μεθύειν. For μεθύσκω cf. *Kaibel* 646^{11 f.} (not before iii/iv A.D.)—

ζῶντί μοι, εἴ τι ἔχεις, μεταδός, τέφραν δὲ μεθύσκων πῆλον ποιήσεις καὶ οὐκ ὁ θανὼν πίεται.

μέθυσοσ.

Deissmann (*LAE*, p. 321) gives a striking series of parallels to the vices enumerated in I Cor 6^{9 f.} from counters used in an ancient game: thus to μέθυσοι correspond on the counters *ebriose* and *vinose*. For μέθυσοι applied to men, as in I Cor *l.c.*, 5¹¹ (cf. Lob. *Phryg.* p. 151), see the exx. in Durham *Menander*, p. 77 f., and add P Oxy XV. 1828⁸ (c. iii/A.D.), where πλεονέκτης also occurs (as in I Cor *ll. c.*).

μεθύω.

See *s.v.* μεθύσκω, and add P Hal 1^{193 ff.} (mid. iii/B.C.) μεθύοντος ἀδικίων. ὅταν τις τῶν εἰς τὸ σῶ[μ]α ἀδικημάτ[ων] μεθύων ἢ νύκτωρ ἢ ἐν ἱερῶι ἢ ἐν ἀγορᾷ ἀδικήσῃ, διπλασι[α]ν τὴν ζημίαν ἀποτεισάτω τῆς γεγραμμένης, and the temple scribbling at Abydos *Preisigke* 1079 Νικάνωρ ἦκα μεθ’ Ἡρακλέας [Δ]ρυγχιτίδος μεθύων, where, however, we ought perhaps to read μεθ’ ὕων. See also the new Logion P Oxy I. 1^{11 ff.} λέγει Ἰ(ησοῦ)ς ἄ[σ]την ἐν μέσῳ τοῦ κόσμου . . . καὶ εἶρον πάντας μεθύοντας καὶ οὐδένα εἶρον δειψῶντα ἐν αὐτοῖς, and cf. Reitzenstein *Poimandres*, p. 240 f. and the passage quoted *s.v.* μεθῆν. Hesychius understands μεθύει in I Cor 11²¹ as = πεπλήρωται, in view of the contrast with πεινᾶ: for this use of the verb cf. Hos 14⁸.

μείζων.

Like μέγας (see *s.v.*) μείζων is used in the sense of “senior” in ostracoon receipts, e.g. *Ostr* 144³ (A.D. 128) διέγραψεν Πιτοροῦ μῆθ(ισ) μείζω(ν), 213³ (A.D. 147), and 1199² (Rom.). The word is applied to one in authority, an official, in P Lond 214²² (A.D. 270–275) (= II. p. 162, *Chrest.* I. p. 209) μέλλω [γ]ὰρ περὶ τοῦτο(ν) ἐντυχεῖν [τ]ῷ μείζονι: cf. P Oxy VI. 900⁹ (A.D. 322) μὴ εἰς ἀνάγκην με γενέ[σθαι] ἐντυχεῖν τοῖς μείζουσιν περὶ τοῦτου, “not be reduced to appeal to the officials upon this matter” (Edd.), with the editors’ note. *ib.* XIV. 1626⁵ (A.D. 325) Πτολεμαῖον μείζονος τῆς αὐτῆς κώμης is regarded by GH as the earliest ex. of μείζων “to denote a particular village-official as distinct from a ‘higher’ official in general”: this usage is common from the end of v/A.D. onwards, e.g. P land 38¹ (v/vi A.D.). For the more general uses of the adj. cf. P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μίζονι ἀξιώματι κα[ὶ] τιμῆι κείμενος, “occupying a position of highest (cf. *Proleg.* p. 78) rank and honour”—of a Roman senator, BGU V. 1¹⁰¹ (c. A.D. 150) τῶν ἐπὶ φόνοις ἢ μίζουσιν ἀμαρτήμασιν κολαζομένων, P Oxy II. 237^{viii.17} (A.D. 186) τότ’ εἰς θάρρη τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ἐ[ἰ]σελεύσεται, “if he has confidence in the proofs of his accusation, he shall enter upon the more serious lawsuit” (Edd.), and P Fay 20² (iii/iv A.D.) εἰσε[τ]ελεῖν . . . μείζω ἢ δύνανται, “to pay a greater (sum) than they are able.” For τὸ μείζον as a subst. see P Giss I. 47⁷ (Hadrian) (= *Chrest.* I. p. 332) where a corslet is described as τὸ μείζον ἐλα[φ]ρότατος, “very light in view of its size.” The double comp. μείζοτερος, as in 3 Jn⁴, is found in P Lips Inv. No. 598⁸ (A.D. 351) (= *Archiv* iii. p. 173) ὁ μείζοτερος

[υ][ὸς] ἐμοῦ, "my elder son," P Oxy I. 131²³ (vi/vii A.D.) ταῦτα δέδωκεν Ἑλισάβετ τῇ μειζοτέρᾳ ἀδελφῇ, and BGU II. 368⁹ (A.D. 615) Φλ(αουῶν) . . τῷ μεγαλοπρεπεστάτῳ κόμετι καὶ μειζοτέρῳ Στρατηγίου τοῦ πανευφήμου: cf. Jannaris *Gr.* § 506.

μέλας

is used in the neut. "ink," as in 2 Cor 3³, 2 Jn¹², 3 Jn¹³, in P Grenf II. 38⁸ (B.C. 81) μ[έ]λαν στατηροῦ ὀκτώ, P Oxy II. 326 τὸ βροχίον τοῦ μελανος, "the ink-pot," and P Leid X. 1^{ff.} (iii/iv A.D.) (= II. p. 229 f.) where a recipe for making ink is found—τρίψας τὸ ἴδιον (i. τὸ ἰὸν?), καὶ τὸ θεῖον, καὶ τὴν στυπτηρίαν λείαν, εὐ μάλα μείζας (i. μίξας) ἐπιμελῶς τρίβε, καὶ χρῶ ὡς μέλανι γραφικῶ, "trita rubiginem (?), et sulphur, et alumen contusum, et probe mixta diligenter terito, et utitor prouti atramento scriptorio" (Ed.), see s.v. μετὰ (1 f.). For other applications of the adj. cf. P Meyer 7⁹ (A.D. 130) κνάμο(ν) μέλανο(ς), "black beans," P Oxy XIV. 1631²³ (A.D. 280) ἐλαι[ῶ]ν μελαιῶν, "black olives," P Par 574¹²⁴⁷ (iii/A.D.) (= *Selections*, p. 114) παραδίδωμί σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, and *Kaibel* 274⁶ μέλας θάνατος. Μέλας is used as a distinguishing epithet in P Amh II. 62⁶ (ii/B.C.) (cited s.v. λευκός), and as a proper name in P Oxy XIV. 1682² (iv/A.D.) ἀπέστειλα [[τινα]] Μέλανα, "I am sending Melas," and in P Grenf II. 77 (iii/iv A.D.). For the form μέλανος,—η.—ον see P Iand 35⁶ (ii/iii A.D.) βοῦν μελ[ά]ννην with the editor's note, and for μελάγχρωσ see Maysner *Gr.* p. 296.

μέλει.

For the impersonal μέλει, "it is a care," c. dat. of the person and περί, as in Mt 22¹⁶ *al.*, cf. P Lond 897²⁷ (A.D. 84) (= III. p. 207) οἶδα γὰρ ἐμαντῶι (cf. 1 Cor 4⁴) [μὲν?] ὅτι μέλει σοι πολλὰ περὶ ἐμοῦ, μελήσει σοι δὲ ὡς ὑπὲρ ἰδίου τέκνου, "for I am conscious that you are as much concerned about me as you will be concerned regarding your own child," P Oxy VIII. 1155⁶ (A.D. 104) εὐθέως ἐμελκε ἐμοὶ περὶ τοῦ πραγματος (i. πράγματος) οὐ με ἠρώτηκες, "I immediately attended to the matter about which you asked me" (Ed.), P Kyl II. 241⁸ (iii/A.D.) μελησάτω (i. -άτω) σοι περὶ ὧν σοι ἐνεπίλατο Σωκ(ράτης), "be careful of the orders which Socrates gave you" (Edd.). Other exx. of the verb are P Amh II. 131⁸ (early ii/A.D.) μελησάτω σοι ὅπως ἀγορασθῇ τὰ κενώματα, "see that the empty jars are bought" (Edd.), P Oxy III. 530⁸ (ii/A.D.) τὸ δὲ πραγματίον περὶ οὗ ἔγραφα Θεῶνι μὴ μελέτω σοι εἰ μὴ τετέλεσται, "do not be concerned that the matter about which I wrote to Theon has not been carried out" (Edd.), and *ib.* VI. 930¹¹ (ii/iii A.D.) ἐμελήσει δέ μοι πέμψαι καὶ πυθέσθαι περὶ τῆς ὑγίας σου, "I took care to send and ask about your health" (Edd.), and from the inscr. *C. and B.* ii. p. 700, No. 635 (iii/A.D.) οὐκ ἤμην· ἐγενόμην· οὐκ ἔσομαι· οὐ μέλι μοι· ὁ βίος ταῦτα (note the idiomatic ταῦτα).

μελετάω.

Hesychius defines this verb as = ἀσκέω, ἐπιμελόμαι, γυμνάζομαι, i.e. "exercise oneself in," a meaning which suits admirably both the NT passages Ac 4²⁵, 1 Tim 4¹⁵, in which it occurs; cf. Ps 1² ἐν τῷ νόμῳ αὐτοῦ μελετήσει, "in

His[is]law will he exercise himself" (PBV), and see Field *Notes*, p. 209, adding Vett. Val. p. 330²² ἦν (s.v. ἀθανασίαν) ἕκαστος ἡμῶν καθ' ἡμέραν μελετᾷ γυμναζόμενος λαμβάνειν. On the other hand P Lond 47²⁸ (ii/A.D.) (= I. p. 82 λέγε μελετῶν points rather to the common translation "meditate," "ponder on." The noun is found in BGU IV. 1125⁷ (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίξεις . . χορη[γ]ήσωι αὐτῶι Νηρκίῳσωι. MGR μελετῶ has the meanings "intend," "study."

μέλι

has a place in all phases of Greek from Homer to MGR: cf. from the Κοινή—P Oxy II. 234^{ii.10} (a medical prescription—ii/iii A.D.) πρόσμιξον μέλι καὶ ῥόδιον, "add honey and rose-extract," *ib.* VI. 936⁹ (iii/A.D.) ἡμίχουν μέλιτος, "half a chous of honey." This last papyrus shows also ¹⁰ μελικηρίδα, "honey comb," and ¹¹ μελίτινα στεφάνια γ̄, which the editors render "3 honey-sweet garlands": cf. the otherwise unknown adj. μελίσσιος as interpolated in the TR of Lk 24⁴². For acc. μέλιν see P Iand 18¹ (vi/vii A.D.) and for μελίτιν see *Kaibel* 719⁹ γλυκὺν ὡς μελίτιν.

μελίσσιος.

See s.v. μέλι.

Μελίτη.

For this proper name in Ac 28¹, WH (cf. RV marg.) read Μελιτήνην with B*, but there can be little doubt that this reading is due to dittography of the following ἡ νῆ(σος). Preuschen (*HZNT ad Ac L.c.*) states that the administration of the islands subject to Sicily was in the hands of a governor who bore the title—*municipi Melitensium primus omnium* (*CIL* X. 7495), and compares *IG* XIV. 601 Λ(ού-κιο) Κα[στρί]κιος Κυρ(εῖνα) Προῦδης ἱπτεύς Ἐρω(αίω)ν πρώτος Μελιταίων (cf. Ac 28⁷) καὶ πάτρων ἀρξας καὶ ἀμφιπολεύσας θεῶ Αὐγούστω . . .

μέλλω.

In the NT μέλλω is construed 84 times with the pres. inf.: cf. P Par 43² (B.C. 154) μέλλω δὲ ἰσάγειν ἐν τῷ μεσορῇ μηνί, *ib.* 481⁹ (B.C. 153) καταπλεῖν μέλλομεν πρὸς τὸν βασιλέα, P Meyer 20⁹ (1st half iii/A.D.) μέλλι πρὸς ἡμᾶς ἔρχεσθαι, ¹⁸ μέλλω σοι ἀεὶ γράφειν, P Tebt II. 416⁵ (iii/A.D.) μέλλω μένιν εἰς Ἀντινόου, and P Oxy VIII. 1156¹⁰ (iii/A.D.) μέλλω[με]ν χόρτου χρίαν ἔχιν. For the constr. with the fut. inf., which is obsolete in the NT (cf. TR Ac 23³⁰), cf. *Syll* 432¹⁰ (B.C. 326–5) ὁμόσασιν . . . [ποιή-σεσθαι τὴν] ἐπιτροπὴν καθ' ὅτι ἂν μέλλει ἔσ[ε]σθαι κτλ. Μέλλω followed by the aor. inf. act. is seen in such passages as P Giss I. 12⁵ (ii/A.D.) ὁσάκις ἐὰν μέλλης πέμψαι, P Oxy XII. 1488²⁰ (ii/A.D.) ἐμελλον γὰρ ἀνελεῖν, and *ib.* VII. 1067¹⁷ (iii/A.D.) εἰ μελλεῖς ἐλθεῖν ἐλθε, "come if you are coming," and by the aor. inf. pass. in P Goodsp Cairo 3¹⁰ (iii/B.C.) ἤνικα ἡμελλον κοιμηθῆναι ἔγραφα ἐπιστόλια β, and P Par 47¹² (c. B.C. 153) (= Witkowski² p. 89, *Selections*, p. 22) κἂν ἴδῃς ὅτι μέλλομεν σωθῆναι, τότε βαπτιζώ-μεθα, "and even if you know that we are about to be saved, just at that time we are immersed in trouble." According to Meisterhans *Gr.* p. 169 the ἦ-augment appears in the Attic inscr. after B.C. 300. Only one instance of the ἐ-augment is found at Priene, viz. *Priene* II⁵ (c. B.C. 297) ἐμελ[λω]

τυχύν (see Rouffiac *Recherches*, p. 27). For the NT usage see Moulton *Gr.* ii. p. 188. Εἰς τὸ μέλλον in the sense of "next year" is seen in P Lond 1231⁴ (A.D. 144) (= III. p. 108) τὴν εἰς τὸ μ[έ]λλον γεωργεῖαν—a good parallel to the meaning in Lk 13⁹ as against AV "then after that," RV "thenceforth": cf. Field *Notes*, p. 65.

In Mt 24⁶ μελλήσετε δὲ ἀκούειν πολέμους the meaning may be "you must *then* be prepared to hear of wars," but this use of the fut. tense is out of the question in 2 Pet 1¹² μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν, as Mayor *ad l.* points out, and accordingly he prefers with Field (*Notes*, p. 240) to read μελήσω instead of μελλήσω with the meaning, "I shall take care to remind you." In MGr μελλοῦμενο is used for "the future." For compounds, like μελλοπρόεδρος, "a future president," cf. P Giss I. p. 87 f.

μέλος.

P Tebt II. 331¹¹ (c. A.D. 131) ἐπήνεγά[ν μοι] πληγὰς εἰς πᾶν μέλ[ος] τοῦ σώματος, "belaboured me with blows on every limb of my body" (Edd.): cf. P Lips I. 37²¹ (A.D. 389). Cf. also *Kaibel* 547⁷ (i/A.D.) πνεῦμα με[λ]ῶν ἀπέλυε, *ib.* 261²² (ii/A.D.) ψυχῆς ἐκ μελῶν ἀπ[ο]πταθείσης.

Μελχισεδέκ.

For the description of Μελχισεδέκ as ἀπάτωρ, ἀμήτωρ, in 11eb 7⁸, see the refl. under these words, and add PSI V. 450⁶⁰ (ii/iii A.D.) (with note), *ib.* 458⁵ (A.D. 155). The name is never spelt in Greek with ζ either in the Old or in the New Testament (Burkitt, *Syriac Forms*, p. 28).

μεμβράνα,

a Grecized form of the Lat. *membrana*, "parchment," said to be so called from Pergamum in Mysia, where it was first manufactured (see Thompson *Greek and Latin Palaeography* (Oxford, 1912), p. 28 ff.). In the NT the word is found only in 2 Tim 4¹², where the reference is probably to parchment rolls of the OT Scriptures. Dibelius (*HZNT ad l.*) cites Theodosius III. p. 695 Schulze μεμβράνας τὰ εἰλητὰ κέκληκεν οὕτω γὰρ Ῥωμαῖοι καλοῦσι τὰ δέρματα. ἐν εἰλητοῖς δὲ εἶχον πάσαι τὰς θείας γραφάς. οὕτω δὲ καὶ μέχρι τοῦ παρόντος ἔχουσιν οἱ Ἰουδαῖοι.

μέμφομαι.

The phrase εἰς τὸ ἐν μηδενὶ μεμψῆναι is common, e.g. BGU I. 18¹⁶ (A.D. 169), P Oxy I. 82⁷ (mid. iii/A.D.), *ib.* XII. 1426¹⁸ (A.D. 332), and PSI I. 86¹⁸ (A.D. 367–375). For the acc. constr., as in Heb 8⁸ N* AD* (but dat. N* B), cf. P Fay II. 11⁸ (A.D. 95–6) μέμφομαί σοι (l. μέμφομαί σε) μεγάλως ἀπολέσας χ[υ]ρίδια δύο, "I blame you greatly for the loss of two pigs," P Oxy XII. 1481⁶ (early ii/A.D.) μέμφομαι δὲ τὸν εἰπαντά σοι, "I blame the person who told you," P RyI II. 239¹³ (mid. iii/A.D.) ἐὰν δὲ τις ἀμ[ε]λεια γένηται, οὐκ ἐμ[ε] οἶν μέμψι ἀλλ[ὰ] σεαυτόν, "if any neglect occurs, you will not blame me but yourself" (Edd.). For μεμπτός cf. BGU IV. 1079³² (A.D. 41) (= *Selections*, p. 40) ἐὰν τὰ παρ[α] σατοῦ ποίσης (l. σαυτοῦ ποιήσης) οὐκ εἰ μεμπτός, "if you manage your own affairs, you are not to be blamed," P Oxy XIV. 1772⁵ (late iii/A.D.) ἐγὼ δὲ οὐκ εἰμι μεμπτός, ἀλλὰ σὺ . . . In P Amh II. 63⁵ (iii/A.D.) συνκαταθέμενος βραδέως μεμφητά, the editors suggest that μεμφητά, which does not occur elsewhere, may = μεμπτά,

and that the meaning is that the person referred to had taken a long time in producing an unsatisfactory result. Reference may be made to the striking tomb-inscr. *Kaibel* 574⁷ (end of i/A.D.)—

εἰ δὲ τριήκοντα ζωῆς μόνον ἔσχ' ἐνιαυτοῦς
καὶ δύο, τῷ φθονερῷ δαίμονι μεμψόμεθα.

The noun μέμψις is seen in such passages as P Oxy X. 1255¹⁹ (A.D. 292) εἰς τὸ μηδεμίαν μέμψιν ἐπακολουθήσαι, "so that no complaint may ensue" (Edd.), *ib.* I. 140¹⁶ (A.D. 550) εἰς τὸ μηδεμίαν μέμψιν ἢ ἀμελίαν ἢ κατάγνωσιν τινα περὶ ἐμὲ γενέσθαι.

μεμψίμοιρος.

With μεμψίμοιροι, "complainers," in Jude 16, cf. the *querulosi* of *Assumption of Moses* vii. 7, occurring in a passage which seems largely to have influenced Jude's language (see James' *Second Peter and Jude* p. xlv. (in *CGT*)). The word is found in the sense of "censorious," in Vett. Val. p. 17¹², where it is joined with κολαστικός. For ἀμεμψιμοῖρητος, "blameless," see P Par 63^{iii.14} (B.C. 164) δικαίως [πολι]τευσάμενος ἐμαυτὸν ἀμεμψιμοῖρητον παρῆσχημαι, and *Cagnat* IV. 288⁸ (mid. ii/B.C.?) ἀμεμψιμοῖρητος δὲ ἐν πᾶσιν γεγεννημένος, and for the adverb see P RyI II. 154¹⁹ (a contract of marriage—A.D. 66) ἢ τε Θαισαρίων καὶ ὁ Χα[ι]ρήμων ἀμεμψιμοῖρητος καθότι π[ρ]ό-τηρον [συ]νβέβησιν. Teles p. 56² (ed. Hense) κνίτες ἀπερίεργος καὶ ἀμεμψίμοιρος. The verb μεμψιμοῖρέω is found from the time of Polybius, e.g. xviii. 31. 7.

μέν,

an untranslatable particle, was originally a form of μῆν (*q.v.*). The correlation μὲν . . . δέ, so common in classical Greek, is largely reduced in the NT (cf. Blass *Gr.* p. 266 f.). For μὲν *solitarium*, i.e. μὲν followed by no contrasting particle, as in Rom 1⁸ πρῶτον μὲν, *al.*, cf. BGU II. 423² (ii/A.D.) (= *Selections*, p. 90) πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν καὶ διὰ παντός ἐρωμένον (l. ἐρρωμένον) εὐτυχεῖν,¹³ γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου. The combination μὲν οὖν in narrative, summing up what precedes, or introducing what follows (Ac 1⁶, 9¹, *al.*: cf. Blass *Gr.* p. 273), is seen in such passages as P Petr II. 13 (19)⁸ (mid. iii/B.C.) (= Witkowski², p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόσηται [τοῦ] ἀφεισθῆναι σε διὰ τέλους, P Lille I. 26² (ii/B.C.) (= Witkowski², p. 49) ἔγραψάς μοι περὶ τῆς εἰς τὴν σησαμελίαν γῆς. μάλιστα δὲ περὶ τῆς ἐν Πατώντι· αὐτὴ μὲν οὖν ἐστιν παντελῶς ἀπηργ[υ]μένη, and BGU III. 1009⁴ (ii/B.C.) (= Witkowski², p. 111) περὶ μὲν [οἶ]ν τῶν ἄλλων [οὔ] σοι γέγραφα, M . . . οἶ] γάρ σοι σημα[ν]εῖ ἕκαστα. See also *s.v.* μενούγγε.

ΜΕΝΟΥΝΓΕ.

See *s.v.* μὲν.

μενούγγε

standing at the beginning of a clause, contrary to classical usage (Lob. *Phryg.* p. 342), as in Rom 10¹⁸ (cf. Lk 11²³), may be paralleled by μένοιγγε standing first, e.g. P Lond 897¹³ (A.D. 84) (= III. p. 207) μένοι γε οὐ θέλω κτλ., P Amh II. 135¹¹ (early ii/A.D.) μένοιγγε ὁ κύριος τῆ γ

προέγραψεν κτλ., and P Oxy III. 531¹⁹ (ii/A.D.) μέντοιγε ἕως πρὸς σέ ἔλθη Ἀνουβάς ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὀψώνιον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, “until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some” (Edd.).

μέντοι.

For this particle of affirmation, which was originally a strengthened μέν, cf. P Tebt II. 411¹² (ii/A.D.) μηδὲν μέντοι θορυβηθῆς, “do not be disturbed however,” P Giss I. 47²² (time of Hadrian) (= *Chrest.* I. p. 383) ἄς μέντοι δεδώκεῖς εἰς τοῦτο (δραχμάς) κδ̄ ξεπεψά σοι, P Oxy XII. 1420⁸ (c. A.D. 129) ἀλλ[ὰ] μέντοι καὶ τὸ[ν] Ἀγαθειῶν συν[κατα]-χω[ρίσ]αι δεῖ, “Agathinos too, however, must join in presenting them”—certain accounts, and P Ryl II. 75⁸ (late ii/A.D.) μέντοι τύπος ἐστὶν καθ’ ὃν ἔκρινα πολλάκις, “only there is a principle according to which I have often judged” (Edd.). Μέντοι stands first in the sentence (see *s.v.* μενούγγε) in P Lond 1711³⁴ (A.D. 566–573) μέντοι καὶ αὐτῆς τῆς σῆς κοσμιότητος ὑπακούσης μοι κτλ. Wackernagel (*Hellenistica*, p. 11) draws attention to the Doric form μέντον for μέντοι in P Hib I. 40⁷ (B.C. 261) ἐπίστασο μέντον ἀκριβῶς, “but you must clearly understand,” as against the editors’ note “that the writer was capable of mistakes.” The adversative force of the particle appears in such passages from the NT as Jn 4²⁷, 7¹³, *al.*: cf. also Jas 2⁶, where, however, Hort thinks “that μέντοι retains its original force of a strong affirmation,” and translates “indeed,” “really”: cf. Kühner-Gerth § 593, 3, g.

μένω,

“remain,” “abide,” is used intransitively with reference to (1) *place*, in P Hib I. 55⁶ (B.C. 250) οἷῦ γὰρ σχολάζω μένειν πλείονα χρόνον, “for I have no leisure to remain longer,” P Oxy IV. 744⁶ (B.C. 1) (= *Selections*, p. 32) ἐγὼ ἐν Ἀλεξανδρίᾳ (= εἰς) μένω, P Fay 137² (question to an oracle—i/A.D.) χρημάτισόν μοι, ἢ μένῳ ἐν Βακχιάδι; P Ryl II. 232¹⁰ (ii/A.D.) οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κω (*l.* κόμη), and *Preisigke* 2639 ποῦ μένει Θερμοῦθις ἡ γυνὴ Πασοράσιος; (cf. Jn 1³⁸); see also Schulze *Gr. Lat.* p. 22 f.: (2) *time*, in P Ryl II. 172³¹ (A.D. 208) μενεῖς ἐπὶ τῇ προγεγραμμένῃ μισθῶσι, “the aforesaid lease shall continue secured to you” (Edd.), and P Oxy VI. 903³⁶ (iv/A.D.) ζεμεινεν λέγων, “he kept saying”: and (3) *condition*, in P Flor II. 232¹² (iii/A.D.) ἵνα μὴ λίαν ὁ χόρτος τῆς Θεοξενίδος ἀκοπος μένῃ, “in order that the hay of Theoxenis may not remain too long uncut,” and such a phrase as P Fay 96¹⁹ (A.D. 122) μενούσης κυρίας τῆς μισθώσεως ἐφ’ οἷς περιέχει πάσει, “the lease in all its provisions remaining valid” (Edd.) contrasted with P Hamb I. 8¹⁹ (A.D. 136) ἀπέλυσσα <ὑμᾶς> τῆς μισθώσεως καθῶς (σ) πρόκειται: see further P Ryl II. 157²³ (A.D. 135), P Fay 35¹⁰ (A.D. 150–1). For the verb used transitively = “await,” as in Ac 20²³, cf. *Kaibel* 654⁹ (iii/A.D.), κάμῃ μένει τὸ θανεῖν, and the *exx.* in *Field Notes*, p. 132. In MGr some dialects form a pres. μείνω from the aor. stem (Thumb, *Handbook* p. 143); μνέσκω and μνήσκω are also found.

μερίζω

In the sense of “distribute,” “assign,” is seen in such passages as P Tebt II. 302¹² (A.D. 71–2) εἰ δὲ Πετρώνιος ἡμῖν τὰς ἀρούρας ἀντὶ σ[υν]τάξεως ἐμέρισεν κτλ., “if Petronius had assigned the land to us instead of a subvention” etc., P Oxy IV. 713²⁹ (A.D. 97) ἢ δὲ μήτηρ . . . ἐμέρισε τοῖς προγεγραμμένοις μου ἀδελφο[ί]σι ἀπὸ τῶν περὶ Νέσλα ἑκατέρῳ ἀρούρας τέσσαρας, “my mother bestowed upon my brother and sister aforesaid 4 each of the arourae at Nesla” (Edd.), *ib.* III. 489¹⁰ (a Will—A.D. 117) οἷς τέκνοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ’ ἐμοῦ εἰς αὐτοὺς ἐλευσόμενα ἑτέροις μερζῆεν εἰ [μὴ μόνῃ ἐκάστῃ αὐτῶν] γενεᾷ, “which children shall not have the power to alienate what is inherited by them from me except only to their several families” (Edd.), and P Leid W^{xiv}. 38 (ii/iii A.D.) μερίσον μοι ἀγαθὰ ἐν τῇ γενέσει (*l.* γενέσει) μου. Cf. also BGU II. 511^{ii.12} (time of Claudius) (= *Chrest.* I. p. 26) μερίσω σο[ι] ταύτην τὴν ἡμέραν, Meyer *Ostr* 81¹ (A.D. 23) μερίσον Ὠρωί Ἡρακλ-(εἰδου) ὑπ(ὸ) λαχανόσπερμον ὄνον ἕνα ἀρτά(βης) μῆας ἡμῆσους.

In the Attic inscr. the verb is used of paying out money from the public treasury, e.g. *Syll* 74 (= ^a 137)^{18 ff.} (c. B.C. 386) μερίσαι δὲ τὸ ἀργύριον τὸ εἰρημένον τὸς ἀποδέκτας ἐκ τῶν καταβαλλομένων χρημά[τ]ων, ἐπειδὴν τὰ ἐκ τῶν νόμων μερζ[ω]σι. For the pass. see BGU IV. 1053^{i.33} (B.C. 13) τὸν μεμερισμένον αὐτοῖς χρόνον, *ib.* 1131³⁶ (B.C. 13) δαπάνης μερζιζομένης εἰς μέρη ἴσα δύο.

We may note also the touching inscr. *Kaibel* 675—

Λείψανα Δουκίλλης διδυματόκου ἐνθάδε κείτε,
ἧς μεμέρισται βρέφῃ, ζῶν πατρί, θάτερον αὐτῆ.

μέριμα.

This strong subst. (see *s.v.* μεριμνάω) occurs in the petition of the Temple Twins P Leid B^{ii.6} (B.C. 164) διὸ τὴν μὲν ἐν τῷ ἱερῷ ἡμῶν ἐπιμέλειαν καὶ τὴν τοῦ βίου μερίμναν, εἰς τὸ μῆθῆν ἡμᾶς τῶν δεόντων ἐγλιπτέιν, συντηρημένους πρὸς τὸ θεῖον ἑκουσίως ποιεῖ (*l.* ποιεῖται, ποιεῖ). In P Giss I. 19⁸ (ii/A.D.) a wife writes to her husband—συν]εχῶς ἀγρηννοῦσα νυκτὸς ἡ[μέρας μ]ίαν μερίμναν ἔχω τὴν περὶ [τῆς σωτ]-ηρίας σου, and in *ib.* 22¹¹ (ii/A.D.) a mother (not father, as in citation *s.v.* εὐχή), on learning that her son is ἀπρόσ[κοπ]-ησὼν καὶ ἰλαρώτατον, exclaims—ταυ[τά μ]οι ἢ πᾶσα εὐχή ἐστὶ [καὶ μ]έριμα. See also the mantic P Ryl I. 28¹⁹ (iv/A.D.) ἐὰν δε[ξ]ῆ ὁ ἐχόμενος μερίμναις πολλαῖς περιπεσείται καὶ κακοπαθῆαις, εὐχου Δεῖ, “if the next (toe quiver), he will be involved in much anxiety and distress: pray to Zeus,” and *Anacreontea* ed. Bergk *Poetae Lyrici Graeci* III. p. 1066, No. 43^{1 ff.} ὅταν πίνω τὸν οἶνον, | εὐδουσιν αἱ μερίμναι. | τί μοι γῶν, τί μοι πόνων, | τί μοι μέλει μεριμνῶν: The connotation of the word comes out in such phrases from Vettius Valens as pp. 131³ μετὰ πόνου καὶ μερίμνης καὶ βίας, 271⁴ διὰ τὸν φθόνον καὶ τὴν μερίμναν: With “uneasy lies the head, etc.” cf. Aristeas 271 where to the question, τί βασιλείαν διατηρεῖ; “what preserves a kingdom?” the answer is given, μερίμνα καὶ φροντίς, ὡς οὐδὲν κακουργηθήσεται διὰ τῶν ἀποπεταγμένων εἰς τοὺς δόχλους ταῖς χρεῖαις, “care and watchfulness to see that no injury is inflicted by those who are set in positions of authority over the people” (Thackeray).

μεριμνάω.

The idea of "over-anxiety," which readily attaches to this verb, as in Mt 6²⁵, LXX Ps 37¹⁹ *al.*, is well seen in P Tebt II. 315⁹ (ii/A.D.) νῦν δὲ [μετὰ σ]π[ο]υδῆς γράφω ὅπως [μὴ μερ]μνήης, ἐγὼ γάρ σε ἀσκυλ[το]ν πο[λ]ήσω, "I am now writing in haste to prevent your being anxious, for I will see that you are not worried" (Edd.): see also P Iand 13⁹ (iv/A.D.) where a father writes to his son—θέλησον οἶν, [τέκνον, δη]λωσαί ἡμῖν τὸ τῆς καταστάσεώς σου, καὶ μερ]μνήσεις (*l.* μεριμνήσεις) ἅπαντα τὰ κατὰ σέ [δη]λώσαι, ἵνα ἀμεριμνήσωμεν (*l.* ἀμεριμνήσωμεν). See also the citations *s.v.* ἀμερίμνος, and add for the subst. ἀμεριμνία P Oxy XIV. 1627⁸⁰ (A.D. 342) πρὸς δὲ ἀμεριμνίαν σου τήνδε τὴν ὁμολογίαν σοι ἐξεδόμην, "and for your security I have issued to you this contract." On the force of the participle in Mt 6²⁷, see Moulton *Proleg.* p. 230. The verb sometimes means merely "am occupied with," as in Soph. *Oed. Tyr.* 1124 where Oedipus asks the herdsman—ἔργον μεριμνῶν ποῖον ἢ βίον τίνα; "employed in what labour, or what way of life?" Jebb *ad l.* compares I Cor 7³³ μεριμνᾷ τὰ τοῦ κόσμου. In the Phrygian inscr. *C. and B.* ii. p. 565, No. 465, we find the proper name Τῦτιδιος Ἀμερίμνος: Ramsay suggests that Amerimnos may be a baptismal name given to Titedios when he became a Christian, marking him as the man who "takes no thought for the morrow" (Mt 6³⁴). The verb, connected with μερίζω and μερμηρίζω, denotes "distraction" of mind: cf. Terence *Andr.* i. 5. 25 f. curae animum divorsae trahunt.

μερίς.

The use of this word in Ac 16¹² πρώτη τῆς μερίδος Μακεδονίας πόλις, which Hort objected to on the ground that "μερίς never denotes simply a region, province, or any geographical division" (*Notes* 2, p. 96), is now amply justified on the evidence of the papyri, as well as of later Greek writers generally (see W. M. Ramsay *Exp* V. vi. p. 320).

An almost contemporary ex. is P Tebt II. 302⁴ (A.D. 71-2) τῆς Π[ο]λέμωνος μερίδος, "the division of Polemon" in the Arsinoite nome: cf. *ib.* 315¹³ (ii/A.D.) where a priest connected with temple finance is warned that a government inspector was on the point of coming "to his division"—μ[ε]λλ[ε]ν καὶ εἰς τὴν μερίδα σου ἔρχ[ε]σθαι. Earlier exx. are P Petr III. 32(7)³ (Ptol.) a memorandum in connexion with the police tax on associations and factories τῆς Θεμιστου μερίδος, "in the division of Themistes," and BGU III. 975⁶ (A.D. 45) (= *Selections*, p. 42) a deed of divorce entered into ἐν τῇ Σοκνοπαίου Νήσου τῆς Ἡρακλίδου μερίδος τοῦ Ἀρσ[ι]νοῦτου νομοῦ, "at Socnopaei Nesus of the Heraclides district of the Arsinoite nome." The word is also very common in the sense of "portion," "share," as in Lk 10⁴² *al.*, e.g. P Lond 880¹⁸ff. (B.C. 113) (= III. p. 9) a document in which a man executes a division of his landed property—Πανοβχούνηι μὲν τῶι πρεσβυτέρωι υἱῶι αὐτοῦ μερίδας δύο . . . ταῖς ἑαυτοῦ θυγατράσιν μερίδα μίαν, and P Oxy XII. 1482²¹ (ii/A.D.) ἐν τῷ δὲ τόπῳ τοῦ πατρός σου ἀποτέθεικα τὴν μερίδα μου, "I have stored my share (of barley) in the room belonging to your father" (Edd.). For μερίς as a portion of food, cf. Gen 43³³ *al.*, and the classical exx. in Wetstein *ad Lk* 10⁴²: see also Field *Notes*, p. 64, and add Vett. Val. p. 345¹⁶ εἰ δὲ τις τῶν κεκλημένων ἐθέλοι

ἀβλαβῆς διαμένειν, μὴ μερίδι ἢ καὶ δευτέρῳ χρησάμενος εὐφρανθήσεται. We may have an ex. of the adj. μερικὸς in P Oxy XIV. 1655⁷ (iii/A.D.) μερικῶν μ, "forty divisible (?) (loaves)," but see the editors' note. Geldart (*Mod. Greek Language*, p. 97) traces the invention of the adj. to the Cyrenaics, who used it in the philosophical sense of "particular" (as in the phrase μερικαὶ ἡδοναί). In MGr it does not mean more than "some," "several."

μερισμός.

For μερισμός, "division," "share," cf. P Tebt I. 53³⁸ (B.C. 111) (= Witkowski², p. 104) γέγραπται ὁ μερισμός, "the division (of artabae) has been drawn up," P Fay 125⁷ (ii/A.D.) δύνασαι τὸν μερισμὸν τῆς Φιλ[ο]π[ο]λά[το]ρος ἔχειν, "take care to secure the share of Philopator." For the meaning "a distributing," cf. *Syll* 603 (= 3 1017)¹⁷ (iii/B.C.) πωλήσει δὲ καὶ τὰ συν[ε]ιληγμέν[α] ἐκ τοῦ [μ]ερισμοῦ, "ex distributione victimarum deo oblatarum" (Ed.). Wilcken (*Ostr* i. p. 256 ff.) has shown that in the ostraca μερισμός (= τὸ μεμερισμένον) denotes a personal tax assessed at the same rate for all, e.g. *Ostr* 613³ (A.D. 141-142) ὑπ[ε]ρ μερισμοῦ ἀπόρω(ν), perhaps a kind of poor-rate (*Ostr* i. p. 161), or more likely an extra levy to make up deficiencies caused by ἀποροι, who were unable to pay taxes (see *Archiv* iv. p. 545): cf. also P Tebt I. 29¹⁶ (c. B.C. 110) πυρίνον μερισμοῦ, "items of the corn-dues," BGU I. 20³ (A.D. 141-2) μερισμός [σπ]ερμάτων, *ib.* 21¹¹ (A.D. 340) μεμερισθαι καὶ ἀπαιτῆσθαι (*l.* ἀπητήσθαι) ἐπὶ τῆς ἡμετέρας κώμης εἰς τοὺς ἐξῆς ἐγγεγραμμένους ἀνδρας τοὺς ἐξῆς ἐγγεγραμμένους μερισμοὺς ἐφ' ἑκάστου μηνός. For a possible ex. of the rare μερισμα see P Strass II. 107⁶ (iii/B.C.) εἰς πάντας τοὺς λόγους τὰ μερισματα (?) . . .

μεριστή.

In P Leid Wxiv. 42 (ii/iii A.D.) (= II. p. 131) μεριστήης is used as a title of Sarapis: Dieterich compares Lk 12¹⁴. See also Vett. Val. p. 62⁴ ὁ κύριος τοῦ ὠροσκόπου ἐπιτόπως κείμενος ἢ ἰδίας αἰρέσεως μεριστήης χρόνων ζωῆς γίνεται.

μέρος.

The varied applications of μέρος, which we find in the NT, can all be illustrated from the vernacular. (1) The meaning of a "part" assigned to one, as in Rev 22¹⁹, is seen in P Strass I. 19⁵ (A.D. 105) τοῦ ὑπάρχοντος αὐτῶι μέρ[ο]ς ἐνὸς ἀπὸ μερῶν ἐννέα, and the Christian P Heid 61⁷ (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς, ἵνα δυνηθῶμεν μέρος τῶν (ἀ)μαρτιῶν καθαρῶσαι, "I beseech you, master, to remember me in your holy prayers, that I may be able (to receive) my part in the cleansing of sins." (2) For μέρος = the constituent "part" of a whole, as in Lk 11³⁸, cf. P Petr II. 13 (3)² (B.C. 258-3) τὸ πρὸς νότον [τ]οῦ ὀχυρώματος τείχος, μέρος μὲν τῆ αὐτοῦ πεπτωκός ἐστιν, "the wall to the south of the prison, part of it has fallen" (Ed.), BGU IV. 1123⁶ (time of Augustus) διαιεθήσεται εἰς με[ρ]ῆ [σα καὶ ὅμοια τρία, P Ryl II. 145¹⁴ (A.D. 38) ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος, and P Hamb I. 54¹⁴ (ii/iii A.D.) ἰς τὰ ἄνω μέρη—with reference to the upper reaches of the Nile. Similarly with Mt 15²¹ cf. P Leid M¹⁸ (ii/B.C.) (= I. p. 50) οἰκίας . . . τῆς οὐστῆς ἐν ἀπὸ νότου μέρει Διοσπόλεως τῆς μεγάλης, and with Ac 2⁶, where the word has the force

of "party," cf. P Oxy X. 1278²¹ (A.D. 214) ἕκαστον δὲ μέρος π[α]ραδοῦν[αι] ἐκατέρω τὸν αὐ[τ]ὸν περιστερεῶνα, "each party is to deliver to the other the said pigeon-house," P Flor I. 47¹⁷ (A.D. 213-17) where an ἀντικαταλλαγὴ is written out in four copies—εἰς τὸ παρ' ἑκατέρω μέρει εἶναι διοσπῆν, and the late P Lond 1028¹⁸ (vii/A.D.) (= III. p. 277) τοῦ πρασίνου μέρ(ου)s, "the green faction." (3) Μέρος in the sense of "branch or line of business," as in Ac 19²⁷ (cf. 25), is seen in P Flor I. 89² (iii/A.D.) (as amended *Berichtigungen*, p. 147) δικαιοδότης διέπῳν τὰ μέρη τῆς διοικήσεως. (4) For the derived sense of "matter" (2 Cor 3¹⁰, 9³) cf. P Ryl II. 127²¹ (A.D. 29) διδ' ἀξίω συντάξαι τῷ τῆ(s) Εὐημερείας ἀρχεφῶδι ἀναζητῆσαι ὑπὲρ τοῦ μέρους "wherefore I request you to order the archepherodotus of Euhemeria to inquire into the matter," and similarly *ib.* 140¹⁷ (A.D. 36): see also *Menandrea*, p. 69¹⁰⁷ τὸ τοιοῦτὸ μέρος ("all this kind of thing") | οὐκ ἀκριβῶς δεῖ φράσαι σοι, and p. 10¹⁷. (5) From this again we have the meaning "nature," as in P Tor II. 83⁵ (ii B.C.) καθ' ὃ ἂν μέρος ἢ εἶδος παρασυμφραφῆς, "quaecumque demum fuerit natura aut species infractionis" (Ed.), see the note on p. 38, "apud Polybium τοῦτο τὸ μέρος saepe est hoc, haec res: rei ergo intimam substantiam ac rationem significat." (6) Adverbial phrases are very common, e.g. (a) ἀπὸ μέρους (2 Cor 2⁵) in BGU IV. 1201¹⁵ (A.D. 2) εὔροσαν ἀπὸ μέρους τὰς θύρας κατακεκαυμέν[αs], "they found the doors partly burnt down," P Tebt II. 402² (A.D. 172) λόγος ἔργου ἀπὸ μέρ[ο]s γενομένου πρὸς τῷ πλινθουργῶ, "account of the work partially done at the brick-factory" (Edd.), and P Oxy XIV. 1681⁹ (iii/A.D.) ἀπὸ μέρους πείραν. "partial proof"; (b) ἐκ μέρους (1 Cor 12²⁷) in P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) ἐν τ[ι]ν[ι] ἡμέ[ρ]α ἢ ἐγὼ μέρος ἐν τῷ ἐνιαυτῷ, BGU II. 538³⁵ (A.D. 100-101) παραδό(= ὦ)σπον τὸν κλήρον ὡς καὶ ἐγὼ μέρος παρειλήφαμεν, and P Ryl II. 233⁶ (ii/A.D.) τὰ μέλαθρα . . . ἐκ μέρους σήμερον ἡρμολόγηται, "the beams have to-day been partly fixed"; (c) κατὰ μέρος (Heb 9⁵) in P Tebt I. 62¹ (B.C. 140-139) τῶν κατὰ μέρος ἐθνῶν, "the several associations," *ib.* II. 382²⁴ (B.C. 30-A.D. 1) ὄμνυ . . . ποιῆσειν πάντ[α] τὰ [κ]ατὰ δύο μέρη ἀπὸ μερῶν πέντε ἐπιμεμερίζειν δὲ . . . , "I swear that I will perform all that pertains to the two shares out of five shares and will divide . . .": cf. Cic. *ad Att.* xiii. 22. 2 τὰ κατὰ μέρος, of a detailed account. MGr μέρος, "part," "side," "region," "locality."

μεσημβρία.

For μεσημβρία in its literal sense of "midday," as in Ac 22⁶ (cf. Gen 15³ *al.*), cf. the astronomical P Ryl I. 27⁶⁶ (iii/A.D.) ἑαρινὴ ἰσημερία Πραχῶν ἕ μετὰ ὥρ(αν) ἄ ἑγγιστοῦ τῆς μεσημβρίας, "the vernal equinox is Pachon 7, one hour approximately after noon" (Ed.), and P Lond 121¹⁸⁷ (iii/A.D.) (= I. p. 89) where the time of day most favourable for divinations on the second day of the month is stated to be μεσημβρίας, "at noon." The derived meaning of "south," as probably in Ac 8²⁶, appears in *Syll* 540 (= 3972)⁹⁶ (B.C. 175-2) τοῦ <τοῦ> τόπου τοῦ πρὸς μεσημβρίαν βλέποντος. For the poetic adj. μεσημβρινός, see P Lond 130¹⁷⁴ (i/ii A.D.) (= I. p. 138), a horoscope, and the Christian amulet P Iand 61¹ (v/vi A.D.) μεσημβρινὸν δαιμόν[ι]ον with the editor's note. MGr μεσημέρι, "mid-day."

μεσιτεύω.

To the literary exx. of this verb (from Aristotle downwards) we may add such occurrences in the Κοινή as BGU III. 906⁷ (A.D. 34-5) μεσιτεύοντας ἑτέροις καὶ παραχωροῦντας, *ib.* 709¹⁸ (time of Antoninus Pius) τὰ ἐξ αὐτῶν περιγινόμενα ἀποφερομένου καὶ μεσιτεύοντας, CPR I. 1¹⁹ (A.D. 83-4) μεσιτεύοντας καὶ παραχωροῦντας ἑτέροις, and *ib.* 206¹². Cf. from the inscr. *OGIS* 437⁷⁶ (i/ii B.C.) γενομένου κλήρου ἀπὸ [τῆς] μεσιτεύσεως τὰς συνθήκας πόλεως, *ib.* 7⁹ πρὸς τὸν μεσιτεύοντα δῆμον. For the verb μεσιδίδω see P Rein 7²² (B.C. 141?) ἐμεσιδίδωσεν τὸ προειρημένον χειρόγραφον Πετεχῶντι, cf. 3² τὸ μεμεσιδιδωμένον χειρόγράφον.

μεσίτης

= "arbitrator" is common in connexion with legal transactions, e.g. P Lille 28¹¹ (iii/B.C.) αὐτοῖς ἐδώκαμεν μεσίτην Δωρ[ί]ων[α], P Cattaoui 1³ (before B.C. 87) (= *Chrest.* II. p. 98) ὁ κράτιστος διοικητῆς Ἰουλιανὸς ὁ διέπῳν τὰ κατὰ τὴν δικαιοδοσίαν ἠθέλησεν σὲ μεσίτην ἡμῶν καὶ κριτὴν γενέσθαι περὶ ὧν ἔχομεν πρὸς τοὺς ἀντιτεταγμέν[ο]s, P Rein 44⁸ (A.D. 104) Ἄκυλος ὁ κατασταθεὶς κριτῆς μεσί(τ)ης Ἀπολλωνίου, P Goodsp Cairo 29ⁱⁱⁱ 5 (c. A.D. 150) εἰάν σοι δόξη μεσίτην ἡμῶν δὸς ἕνα ἢ ἀντίδικος ἀποκαταστήσῃ τῇ συνηγορουμένη τὸ . . . , "if it seems good to you, give us an arbitrator in order that the defendant may restore to the plaintiff the . . ." (Ed.). In P Lond 370 (ii/iii A.D.) (= II. p. 251) mention is made several times of a μεσίτης, who may be the "surety" for a debt. The reference is to business transactions in P Strass I. 41¹⁴ (A.D. 250) παρακαθέσ[θ]αι τὰ δύο τά[α]ντα παρὰ κοινῷ μεσίτῃ Κολλούθω, BGU II. 419⁹ (A.D. 276-7) (= *Chrest.* I. p. 437) παρόντων μεσιτῶν, CPR I. 19²³ (A.D. 330) ὁ μετὰ μεσίτην, and P Oxy X. 1298¹⁹ (iv/A.D.) σὺ τοῦτου μεσίτης, "you being intermediary in this." For the subst. μεσιτία cf. BGU II. 445⁹ (A.D. 148-9) ἐπὶ μεσιτία τῶν ὑπαρχόντων . . . ἀρουρῶν, *ib.* I. 98²³ (A.D. 211) οὐκ ἔμεινεν τῇ γενομένη μεσιτία—of a man who did not discharge his duties as trustee, the late P Lond 113²⁷ (vi/A.D.) (= I. p. 201) συνβέβηκεν μεσιτίαν γενέσθαι μέσων εἰρηνικῶν ἀνδρῶν, and Vett. Val. p. 2²⁷ μεσιτίας κρίσεων.

μεσονύκτιον.

For this poetical word (cf. Lob. *Phryn.* p. 53) see P Leid Wiii. 37 (ii/iii A.D.) (= II. p. 91) τὸ μεσονύκτιον (for acc. cf. Mk 13³⁵), ὥρα πέμπτη (i. πέμπτη), ὅταν ἡσυχία γένηται, ἀνάψας τὸν βωμὸν κτλ., and similarly *ib.* xv. 34 (= p. 135). The form μεσανύκτιον, as in Mk Lc. B, Lk 11⁵ D, occurs also in P Oxy XIV. 1768⁸ (iii/A.D.) γ[ρ]άφω ἐλθὼν εἰς Σχεδιά τῇ κᾶ κατὰ τὸ μεσανύκτιον (cf. Ac 16⁸). With the interchange of cases in Mk 13³⁵, cf. P Oxy XII. 1489⁸ (late iii/A.D.) τοῦ ἄλλο (i. ἄλλου) μηνὸς . . . τῷ ἄλλο (i. ἄλλω) μηνί. MGr μεσονύχτι, pl. μεσανύχτα.

μέσος

is common as an adj. in personal descriptions, e.g. P Ryl II. 128⁹⁰ (c. A.D. 30) Ἀτρῆ(s) (ἐτῶν) λέ οὐ(λ)ή μετώπ(ω) μέσ(ω), "Hates, aged 35, with a scar on the middle of the forehead," *ib.* 154³ (A.D. 66) Χαίρῃμων . . . οὐλή(ι) ῥινί μ[ε]ῖση, "Chaeremon with a scar on the middle of the head and nose," similarly of height, as in P Oxy I. 73¹⁹ (A.D. 94)

Θαμουίνιον . . μέση μελίχρως, "Thamouinion of middle height, fair": cf. also *ib.* X. 1260¹⁰ (A.D. 286) μέση τοπ(αρχίας), "the middle toparchy." In P Petr I. 12³ (iii/B.C.) μέσος is followed by the dat.—Δύκιος . . μέσος μεγέθει. The neut. μέσον is frequently found in adverbial expressions: e.g. ἀνά μέσον—P Kyl II. 166¹¹ (A.D. 26) γύης δημόσις ἀνά μέσον ούσης δ[ι]ώρυγος, "a plot of state land separated by a dyke" (Edd.), P Oxy IX. 1200¹⁸ (A.D. 266) ἐν τοῖς ἀνά μέσον μέρεσι τῆς κώμης, "in the middle part of the village": εἰς τὸ μέσον—P Gen I. 117 (A.D. 350) τὸ στάβλον τῶν ὄνων, τὸ εἰς τὸ μέσον καὶ ἐκ νότου τῆς οἰκία[s] ἀστέγατον ὄν, cf. P Mon I³⁸ (A.D. 574) ἐλθόντος εἰς μέσον: ἐκ μέσου—P Hib I. 73¹⁴ (B.C. 243-2) ἐγ μέσου ἀφῆρηκεν αὐτόν (sc. ὄνον), "has removed it from my reach" (Edd.), BGU II. 385^{ii, 23} (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[έ]στου (cf. Col 2¹⁴ and Epict. iii. 3. 15 αἶρε ἐκ τοῦ μέσου). Several good exx. of the "improper preposition" ἀνά μέσον will be found *s.v.* ἀνά. On ἐμ μέσῳ for ἐν μέσῳ in certain good MSS. of the NT, but never in NBDD₂, see WH *Notes*², p. 157, and on μέσον c. gen. with the force of a preposition, as in Mt 14²⁴ N, Phil 2¹⁵, Lk 8⁷ D, and in LXX Exod 14²⁷ *al.*, see Hatzidakis *Einl.* p. 214, where the usage is traced to Semitic influence, but cf. the classical exx. in LS V. 1, and Epict. ii. 22. 10 βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον, "throw an estate between thyself and the child" (Sharp, p. 94). The MGr μέσα('s) is similarly used: see Thumb *Handbook*, p. 108. For μεσίδιον = "in consegna" (Ed.), cf. PSI VI. 551¹⁰ (B.C. 272-1).

μεσότοιχον.

A parallel to this ἄπ. εἶρ. = "partition-wall" (Eph 2¹⁴) may be found perhaps in a fragmentary list of abstracts of contracts regarding sales of house property at Hermopolis, P Amh II. 98⁹ (ii/iii A.D.) (ἡμισυ) μέρ(ος) [τῶν] μεσοτύχ(ων?), where the editors propose to read μεσοτόχων from μεσότοιχος (see LS). For ὁ μεσότοιχος see also an inscr. from Argos, *BCH* xxxiii. (1909) p. 452, No. 22¹⁶.

μεσουράνημα,

"mid-heaven," as in Rev 8¹⁸ *al.*, is found in the horoscope P Oxy II. 235¹³ (A.D. 20-50) μεσουρά(νημα) Ὑδροχῶ ζῳδίου ἀρσενικὸν οἰκητη[] . . Κρόνου: see the editors' note, where it is suggested that possibly a verb should be substituted for μεσουρά(νημα), and cf. the use of μεσουρανέω in P Leid VII. 6 (iii/iv A.D.) (= II. p. 13) with the accompanying note.

Μεσοσίας.

On the spelling and use of this distinctive name, which in the NT is confined to Jn 1⁴¹, 4²⁵, see Winer-Schmiedel *Gr.* p. 57.

μεστός.

For this adj. in its literal sense of "full," as in Jn 19²⁹ *al.*, cf. P Oxy VII. 1070³² (iii/A.D.) τραγη[μ]άτων σφυριδαν μεστήν μίαν, "one basket full of sweetmeats," *ib.* XII. 1449¹⁶ (A.D. 213-217) ἄλ(λος) λύχ(νος) χρ(υσοῦς) μεικ(ρὸς) μεστ(ός), "another gold lamp, small, full," and for its metaphorical application, as in Jas 3¹⁷ *al.*, cf. CPR I. 19¹⁶ (A.D. 330) ἀντεπιστάλαμα . . μεστὰ ψευδολογίας, "replies

full of falsehood," and the late P Oxy I. 130⁸ (vi/A.D.), where a debtor appeals for indulgence on the following ground—οὐδὲν ἀδίκον ἢ ἀσεβὲς κέκτηται ὁ ἐνδοξος οἶκος τοῦ ἐμοῦ ἀγαθοῦ δεσπότη, ἀλλ' αἰεὶ μεστός ἐστι ἐλεημοσύνης ἐπιρέον (i. ἐπιπρέων) τοῖς ἐδέσειν (i. ἐνδε-) τὰ χριώδη, "no injustice or wickedness has ever attached to the glorious house of my kind lord, but it is ever full of mercy and overflowing to supply the needs of others" (Edd.). MGr μεστός, "full," "exuberant."

μεστόω.

With the metaphorical use of μεστός (see above) cf. Didache ii. 5 οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει, "thy speech shall not be false, nor vain, but fulfilled by deed." On the use of the verb (and adj.) by medical writers, see Hobart, p. 189. Cf. MGr μέστωμα, "development," "maturity."

μετά.

In the NT (as in classical prose) μετά is construed only with the gen. and the acc., and the various shades of meaning connected with these two usages can be readily illustrated from our sources.

(1) c. gen.—(a) For the ordinary meaning "with," "in company with," we may cite P Eleph I¹⁵ (B.C. 311-10) (= *Selections*, p. 4) τοὶ μετὰ Δημητρίας, "those acting with Demetria," P Tebt I. 35¹⁰ (B.C. 111) δς κ[α]λ[ι] μετ' ὡμών ὑπὸ τὴν ἐντολὴν (om.) ὑπογράφει, "who shall append his signature to the edict together with yours" (Edd.), P Amh II. 135²⁴ (early ii/A.D.) ἐρῶσθαί σε εὐχ(ομαι) μετὰ τῶν τέκν[ω]ν], "I pray for your health and for that of your children" (Edd.), P Oxy III. 531⁴ (ii/A.D.) ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκῳ καὶ τοὺς μετ' ἐσοῦ πάντας, and *ib.* I. 119² (ii/iii A.D.) (= *Selections*, p. 102) καλῶς ἐποίησες οὐκ ἀπῆνεχες (i. ἀπήνεγκες) με μετ' ἐσοῦ εἰς πόλιν, "so kind of you not to have taken me along with you to the city!"—a schoolboy to his father. For the collocation μετὰ καί, as in Phil 4³, cf. BGU II. 412⁶ (iv/A.D.) προσῆλθέν μοι Δαυνοῦς χήρα οὔσα μετὰ καὶ τοῦ υἱοῦ ἐαυτῆς: see Deissmann *BS* p. 265 f.

(b) Closely associated with this is the meaning "in the employment of," e.g. P Passalacqua⁶ (iii/B.C.) (= Witkowski², p. 53) Φίλωνος ἀδελφὸς τοῦ μετὰ Δύσιδος ἐπιστολογράφου, "brother of Philon, the employé of Lysis the epistolographer": cf. BGU I. 27¹⁵ (ii/iii A.D.) (cf. p. 353) ὥστε ἔως σήμερον μηδένα <ν> ἀπολελεύσθαι τῶν μετὰ σίτου, "so that up till to-day no one of us in the corn-service has been let go."

(c) For μετά indicating *manner*, cf. P Petr II. 19 (1a)² (petition of a prisoner—iii/B.C.) ἀξιώ σε μετὰ δεήσεως καὶ ἱκετείας οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "I beseech you with prayer and supplication in the name of God and of fair play," P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μεθ' ἡσυχίας (2 Thess 3¹²) ἀναλύειν, P Oxy II. 292⁶ (c. A.D. 25) παρακλήσω σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεσταμένον (cf. Lk 14^{18f.}), and *OGIS* 56¹⁰ (B.C. 237) τὴν ἐπιμέλειαν διὰ παντὸς ποιοῦνται μετὰ μεγάλης δαπάνης καὶ χορηγίας.

(d) With this may be compared the gen. of *equipment* (as in Mt 26⁴⁷ *al.*) in the instructions to wear a befitting costume for an official function, P Oxy I. 123¹⁵ (iii/iv A.D.) εἰσβαίνων οὐν μετὰ τῆς αἰσθήτος (i. ἐσθήτος) γνώτω ὁ ἐρχόμενος ἐνα

ἔτοιμος εἰσβῆ, "let him remember when he enters that he must wear the proper dress, that he may enter prepared" (Edd.), ¹⁹ ἐκ[ε]λεύσθημεν γὰρ μετὰ τῶν χλαμίδων εἰσβῆναι, "for the orders which we received were to wear cloaks when we entered" (Edd.).

(e) This prepares us for a corresponding usage in connexion with mental states or feelings, e.g. P Amh II. 133¹¹ (early ii/A.D.) μετὰ πολλῶν κόπων ἀνγκάσαμεν αὐτῶν ἀντάσχεσθαι (ἴ. ἠναγκάσαμεν αὐτοὺς ἀντίσχεσθαι) τῆς τούτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορίου (ἴ. -ῶ), "with great difficulty I made them set to work at the former rent" (Edd.), P Lond 35S⁸ (c. A.D. 150) (= II. p. 172) ἐπαναγκάσαι με μετὰ ὕβρεων καὶ πληγῶν. Allied to this is the meaning "according to," as in P Tebt I. 27²² (B.C. 113) μετὰ τῆς ἑαυτοῦ γνώμης.

(f) The instrumental usage "by means of" is specially noticeable in the magic papyri, e.g. P Lond 121²²⁸ (iii/A.D.) (= I. p. 91) γράφε μ[ετ]ὰ μέλανος γραφικοῦ, *ib.* 46⁶⁵ (iv/A.D.) (= I. p. 67) ἔνχριε δὲ τὸν δεξιὸν ὀφθαλμὸν μεθ' ὕδατος. Cf. also BGU III. 909⁸ (A.D. 359) ἐβουλήθη ἐπέλευσίν μοι ποιήσασθαι μετὰ ξίφους, although this may be classed with (d) *supra*. In *Acta S. Marinae*, p. 30¹⁸ ἔτυπεν τὴν κεφαλὴν μετὰ τῆς σφύρας may be contrasted with the classical dative *ib.* p. 31 τύπτουσα τῇ σφύρῃ. This leads to the common MGr use of μέ, with the acc. to denote the instrument (cf. Evans *CQ* xv. p. 28).

(g) In Lk 1⁵⁸ (cf. Ac 14²⁷, 15⁴) it is customary to see a usage influenced by literal translation from the Semitic (see *Proleg.* p. 106, but cf. p. 246), but the usage is not unknown to vernacular Greek, e.g. P Amh II. 135¹⁵ (early ii/A.D.) τί δὲ ἤμειν συνέβη μετὰ τῶν ἀρχόντων ἴσως ἐγνώκατε ἢ κνώσσεσθε (ἴ. γνώσσεσθε), "what befell us in connexion with the magistrates you have probably heard or will hear" (Edd.), and the Byzantine BGU III. 79S⁸ εὐχαριστοῦμεν . . . τῇ ἡμῶν δεσποίνῃ εἰς πάντα τὰ κατὰ ἃ ἐποίησεν μετὰ τῶν δούλων αὐτῆς. Thumb *Hellen.* p. 125 shows that MGr disproves Semitism in πολεμεῖν μετὰ τινος (cf. Rev 12⁷ *al.*), comparing a MGr folksong τρεῖς ὥρες ἐπολέμαε με (= μετὰ) δεκοχτω χιλιάδες. We may also cite the Nubian inscr. of Silco I. *OGIS* 201³ ἐπολέμησα μετὰ τῶν Βλεμύων, ¹⁹ οἱ φιλονεικοῦσιν μετ' ἐμοῦ.

(h) Under the gen. construction we need only add μεθ' ὧν, "wherewith," an epistolary formula introducing the closing greeting, e.g. BGU IV. 10So³³ (iii/A.D.) (as amended *Christ* I. p. 56*f*) προσα[γ]όρευε ἀπ' ἐμοῦ πολλὰ τῆν σοι φιλάτην σύνευνον, μεθ' ὧν ἐρρῶσθαί σε καὶ εὐανοῦντα εὐχομαι, κύριέ μου υἱέ—the words from ἐρρῶσθαι to the end are added in a different hand, and similarly P Lips I. 110²⁷ (iii/iv A.D.).

(2) c. acc.—(a) with persons, meaning "besides," "in addition to": P Lond 260⁸⁷ (a list relating to the poll-tax—A.D. 72–3) (= II. p. 50) μετ[ὰ] τοῦς τετ[ε]λ[ε]κ[ε]τας, "including those who have since died" (Ed.), P Flor III. 33S (iii/A.D.) ἄλλον γὰρ σπουδαῖον οὐκ ἔχω(=ο)μεν μετὰ τούτου. Cf. P Giss I. 50¹³ (A.D. 259) μετὰ τὰ κριθέντα, "besides what has been determined."

(b) "after," of time: P Petr III. 104⁴ (B.C. 244–3) μετὰ τὸν σπόρον τοῦ δ (ἔτους), "after the sowing of the 4th year," P Tebt I. 72⁸⁷ (B.C. 114–3) μετὰ τὸν διαλογισμόν, "after the inquiry," P Oxy II. 27S¹⁶ (hire of a mill—A.D. 17) μετὰ τὸν χρόνον ἀπ[ο]κα[τα]στησάτωι ὁ μᾶνης τὸν μύλον ὑγιῆ καὶ ἀσινῆ, "at the end of the time the servant shall restore

the mill safe and uninjured" (Edd.), *ib.* 76⁶⁵ (A.D. 179) πρὸς τὸ μετὰ τελευτῆν αὐτοῦ ἀνεύθυνόν με εἶναι, "in order to free me from responsibility after his death" (Edd.), *ib.* VI. 903⁸⁶ (iv/A.D.) ἔμεινεν λέγων ὅτι μετὰ μῆναν λαμβάνω πολιτικὴν ἔμιατῶ, "he kept saying 'A month hence I will take a mistress'" (Edd.): cf. Ac 1⁵ and see further *Schulze Gr. Lat.* p. 17. Similarly *ib.* XIV. 1637²⁸ (A.D. 257–9) μετ' ἄλλα, "etc.," P Tebt II. 286³ (report of a trial—A.D. 121–13S) μεθ' ἕτερα, "after other evidence," and P Ryl II. 77⁴¹ (A.D. 192) μετ' ὀλίγον. A curious usage, as yet unexplained, is found in a few tax-receipts, where μετὰ λόγον is inserted between the name of the month and the day, e.g. P Fay 53² (A.D. 110–1) Φαῶφι μετὰ [λόγον] κς: see the editors' note.

(c) For μετὰ τό c. inf. cf. P Par 63¹⁹³ (B.C. 164) (= P Petr III. p. 36) μετὰ τὸ γράψαι τὴν πρὸ ταύτης ἐπιστολῆν, "after writing the former letter."

For further exx. of the different uses of μετὰ the monographs of Kuhring and Kossberg (see Abbreviations I.) should be consulted. The form μετὰ still occurs in MGr dialects (e.g. in Pontus); also with 1st and 2nd personal pronouns (e.g. μετὰ σένα, μετὰ ἐσένα), and in a few stereotyped formulae (e.g. μετὰ βιάς, "with effort"). The common form, however, is με (Thumb, *Handbook*, p. 103*f.*).

μεταβαίνω.

The ordinary meaning "remove," "depart," as in Lk 10⁷, is well brought out in P Tebt II. 316²⁰ (A.D. 99) ἐὰν δὲ μεταβαίνωμεν ἢ ἐγδημῶμεν [μ]εταδώσωμεν ἀμφ[ό]τεροι τῷ συνμοιάρχη, "if we change our abode or go abroad, we will both give notice to the president of the symmory" (Edd.): cf. *ib.* I. 61 (*b*)⁸² (B.C. 118–7). With the metaphorical usage in Jn 5²¹, 1 Jn 3¹⁴, cf. *OGIS* 45S⁷ (c. B.C. 9) εἰς ἀτυχῆς μεταβεβηκὸς σχῆμα. For the subst. it is sufficient to quote BGU I. 137⁶ (ii/A.D.) where, in connexion with a census return, reference is made to one who had been enrolled ἐπ' ἀμφοδου Δινυφῶν (= εἰων) νυνὲ δὲ μετὰβασιν ποιουμένου ἐπὶ τῶν Χηνηβοσκοκῶν Πρώτων.

μεταβάλλομαι.

For the metaphorical usage, as in the only ex. of the verb in the NT (Ac 28⁹), see the letter addressed by Darius I. to a provincial governor, Gadatas, in Asia Minor, *Priene* 115²⁰ (the writing of the copy is of the 1st half of ii/A.D.) ὅτι μετὰ τὴν ὑπὲρ θεῶν μου διάθεσιν ἀφανίζεις, δῶσω σοι μὴ μεταβαλομένωι πείραν ἡδικη[μ]ένου θυμοῦ: cf. the oracular *Kaibel* 1039¹² μοχθεῖν ἀνάγκη μετα[β]ολῆ δ' ἔσται καλή. The verb in the sense of "move," "transfer," "change," is common, e.g. P Hib I. 42³ (B.C. 262) τὸν σῖτον ἐν ἐφέης μεταβαλεῖσθα[ι] τοῖς παρὰ τῶν σιτολόγων, "with regard to the corn which you said you would transfer to the agents of the sitologi" (Edd.), *ib.* 45⁶ (B.C. 257) παραγίνεσθε [ἴ]να [τ]ὸν ἐν Σιέφθαι σῖτον μεταβάλ[η]σθε πρὸ τοῦ το . . . το ἐμβαλεῖν, "come here in order to transfer the corn at Sepththa before lading . . ." (Edd.), P Par 51⁴¹ (dream from the Serapeum—B.C. 160) (= *Selections*, p. 19) θάρσ[ε]ι . . . ὅτι μεταβέλ[η]κα τὴν κοίτην μου, "take courage, for I have changed my bed," P Ryl II. 231⁸ (A.D. 40) τὸν πυρὸν τὸν ἐν τῷ θησαυρῷ μεταβαλοῦ δι[ὰ] τὴν βροχὴν, "get the corn in the granary removed because of the inundation" (Edd.), P Fay 122² (c. A.D. 100) εὐ ποιήσεις

μεταβαλόμενος τὸ παρὰ σοὶ σί[ν]απι . . . τῶι κομίζοντι σοὶ τὸ ἐπιστόλιον, "please transfer the mustard that is with you to the bearer of this letter" (Edd.), and P Tebt II. 402⁵ (A.D. 172) μετεβλήθη ἀπὸ τοῦ πλινθουργίου, "transported from the factory"—of bricks. For the meaning "hand over," "credit," "pay," see P Oxy VIII. 1153⁸ (i/A.D.) τὰς [δ]ραχμῶν ἑξακοσίας μεταβαλέσθαι ἡμεῖν, "to pay us the 600 drachmae," *ib.* XII. 1419⁵ (A.D. 265) ἀς μετεβάλου δι(ὰ) δημοσίας τραπέζης, "which you credited through the public bank" (Edd.), and *ib.* XIV. 1665²² (iii/A.D.) τῆς τιμῆς ἑξαυτῆς μεταβαλλομένης ὑπ' ἐμοῦ ὡς ἐὰν δοκιμάσῃς, "the value to be handed over by me at once to any one approved by you" (Edd.). Μεταβόλος "retailer" (as in Isai 23^{2f.}) is seen in P Rev L^{xviii.}3 (B.C. 258) οἱ κάπηλοι καὶ οἱ μεταβόλοι, "the dealers and retailers," P Oxy XIV. 1675³ (iii/A.D.) κ[δ]μ[σα] διὰ τῶν . . . περὶ Ἡρακλέωνα μεταβόλων (δραχμᾶς?) ἤ, "receive through the traders with Heracleon 40 drachmae (?)," and *Ostr* I449¹ (Thebes—A.D. 164–5) ἐπι(τηρητῆς) τέλ(ους) μεταβόλ(ων) ἀλ(ειῶν) (*l.* ἀλ(ειῶν)) (see *Chrest.* I. i. p. 136).

μετάγω,

"transfer," "transport," is seen in P Oxy II. 244³ (A.D. 23) βουλόμενος μεταγαγεῖν . . . πρόβατα τριακόσια εἰκοσι, with reference to the transference of sheep from one district to another, and *ib.* 259¹⁹ (A.D. 23) μὴ ἔχοντός μου ἐκξουσάν (*l.* ἐξ-). . . μετάγω (*l.* -γεῖν) ἐμαυτὸν εἰς ἑτέραν φυλακ[ή]ν, "I have no power to transfer myself to another prison": cf. also P Tor I. 11²⁴ (B.C. 116) τὸ ἔθνος μεταγαγεῖν εἰς τὰ Μεμόνια, P Leid M^{ii.}3 (B.C. 114) (= I. p. 60) τῶν μεταγομένων εἰς τοὺς τάφους, of dead bodies, and the fragmentary P Ryl II. 67⁵ (late ii/B.C.) μεταγειοχότω[ν], again apparently of removal from one place to another. For the meaning of "translate," see Sir *prol.* ὅταν μεταχθῆ εἰς ἕτερον γλώσσαν. Hort *ad* Jas 3³ cites Plut. ii. 225 F and Epict. *Ench.* xxxiii. 3, where the verb is used of turning men to a better mind, but can find no clear authority for the sense of "leading not from one place to another but from one direction to another," which the Jas passage requires.

μεταδίδωμι

is used in the general sense of "inform" in such passages as P Oxy VIII. 1153⁶ (i/A.D.) μετάδος Νικάνορι ὅτι . . . , "tell Nicanor that . . ." P Giss I. 91 (fragment of a letter—ii/A.D.) τοῦ ἀδ[ελ]φοῦ μετα[δ]όντος ὅτι μινμή[σκει] ἡμῶν συνεχῶς, P Lond 1231¹⁴ (A.D. 144) (= III. p. 109) ἀξιοῦμεν δὲ τοῦ διαστολικοῦ ἀντίγραφου αὐτῶ μεταδοθῆναι, and P Oxy XIV. 1667⁶ (iii/A.D.) μετέδωκεν ὁ [Θε]όχρηστος ὅσα ἔπραξας, "Theochrestus informed me of your doings" (Edd.). A quasi-legal meaning appears in P Par 261²⁶ (B.C. 163–2) (= *Selections*, p. 16) τῷ νιῷ δὲ Ψινταίου . . . προσήλθομεν, καὶ περὶ ἐκάστων μετεδώκαμεν, "we (the Serapeum Twins) approached the son of Psintaes, and gave him detailed information," BGU I. 16⁷ (A.D. 159–160) (= *Selections*, p. 83) πρὸς τὸ μεταδοθῆν εἰς ἐξέτασιν εἶδος, "with regard to the report handed over to us for information," the report of five presbyter-priests regarding a brother priest, and more particularly in such passages as P Ryl II. 119³¹ (A.D. 54–67) μεταδόντες αὐτῶι καὶ τοῖς αὐτοῦ νιοῖς Ἐρμοφίλωι καὶ Καστορι διαστολικὸν ὑπόμνημα κατελθεῖν

εἰ[ς] τὸν διαλογισμόν, "we served a summons upon him and his sons Hermophilus and Castor to go down to the assize" (Edd.), P Oxy XII. 1472⁶ (A.D. 136) τοῦ δεδομένου ὑπομνήματος ἀντίγραφον σύνταξον μεταδοθῆναι ὡς ὑπόκει[ται], "give instructions that a copy of the memorandum which has been presented be served, as follows" (Edd.), *ib.* X. 1270⁴⁸ (A.D. 159) ἀξίω συντάξει γράψαι τῷ τοῦ Ὄξυ[ρυνχ]του στρα[τηγῶ] μετα[δ]οῦναι τούτου τὸ ἴσον [τῆ] Ἀμμων . . . , "I beg you to give orders that instructions should be sent to the strategus of the Oxyrhynchite nome to serve a copy of this application upon Ammon . . ." (Edd.), and, with ἐνώπιον, in BGU II. 578¹ (A.D. 189) μετάδο[ς] ἐνώπι[ον] ὡς καθήκ[ει] τοῖς προστεταγμένοις ἀκολουθῶς, where Deissmann (*BS* p. 213) treats μεταδιδόναι ἐνώπιον as an "official formula," and cites Wilcken to the effect that it means *to deliver personally*: "the demand for payment shall be made to the debtor, face to face, for the greater security of the creditor." See also P Flor I. 56²⁰ (A.D. 234) cited *s.v.* ἐνώπιον, and Preisigke's elaborate note in the introduction to P Strass I. 41, where the sense of "responsibility" conveyed by the verb in legal phraseology is fully discussed. The subst. μετάδοσις occurs in P Oxy XII. 1473⁴⁸ (application concerning a remarriage—A.D. 201) τούτου ὄντος ἀξίω τῆν μετ[α]δοσιν γένεσθαι [τῆ] Ἀπολλων[α]ρίφ[ω]ς ὡς καθήκει, "this being so, I request that the notification be made to Apollonarius in the proper way," *ib.* X. 1276¹⁹ (A.D. 249) κυρία ἢ πράσις . . . ἦνπερ . . . δημοσιώσεις . . . οὐ προσδεόμενος μετ[α]δοσῶς οὐδὲ ἐτέρας συνουδοκίσεως ἡμῶν, "the sale is valid, and you shall make it public without requiring a notification or any further concurrence on our part" (Edd.). For τὸ μεταδόσιμον, "the certificate," cf. P Tebt II. 316¹² (A.D. 99) (= *Chrest.* I. p. 174) ὄμνῶ . . . ἔχειν τὸ μεταδόσιμον ("ein den abgehenden Erheben überreichtes Zeugnis," Wilcken).

μετάθεσις.

PSI V. 546⁸ (mid. iii/B.C.) τοῦ ἀναβαθμοῦ τῆν μετάθεσιν, "the removal of the stair"—in connexion with repairs on a house. In Aristaeas 160 the subst. is used of the divine and incomprehensible "interchange" of the states of sleeping and waking: ὡς θεία τίς ἐστι καὶ ἀκατάληπτος τούτων ἡ μετάθεσις.

μεταίρω

is intrans. "change my position," "depart," in its two occurrences in the NT (Mt 13³³, 19¹), but for the trans. usage "remove," "transfer," as in the LXX, we may cite a Cilician rock inscr. found in the neighbourhood of a temple *OGIS* 573¹⁵ (i/A.D.) τῶν δὲ ἀναθεμάτων τῶν ὄντων ἐν τε τοῖς ναοῖς καὶ τῶν ἐπιγεγραμμένων ἐν τε ταῖς στήλαις καὶ τοῖς ἀναθέμασιν μηδὲν ἐξέστω<ι> μήτε ἀπαλειψαῖ μήτε ἀχρεώσαι μήτε μεταραῖ.

μετακαλίω.

The mid. of this verb, which is found *quater* in Acts in the sense "summon to myself," "send for" (cf. Hobart, p. 219 f.), may be illustrated from the curious interview with an Emperor (Marcus Aurelius or Commodus) P Oxy I. 33 verso^{ii.}2 (late ii/A.D.) Αὐτοκράτωρ μετεκ[α]λέσατο αὐτόν, *ib.* iv. 7 τίς ἦδη τὸν δευτέρον μου ἄδην προσκενοῦναι . . .

μετεκαλέσατο; where the meaning apparently is, "who now has sent for me, who am facing death for the second time?"; and *ib.* X. 1252 *recto*²⁶ (A.D. 288-95) ἐπὶ σήμερον ἦτις ἐστὶν τῆ μετεκαλέσω ἡμᾶς, "whereas to-day, the 18th, you summoned us" (Edd.). For the act. cf. P Tebt I. 23¹² (B.C. 119 or 114) διδὲ καὶ ἐτι νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθείς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ μετεκαλέσας ἐκ τῶν προηγημένων, where the editors render, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him, abandoning your previous state of ignorance": and for the pass. cf. P Par 63^{iii.9} (B.C. 165) ἵνα μετακληθῆς ἐτι πρὸς τὴν ἐμὴν αἴρεσιν.

μετακινέω

occurs in its literal sense of "move away" (transitive) in the Mysteries inscr. from Andania *Syll* 653 (= ³ 736)¹⁸⁶ (B.C. 92) μὴ μετακινούντες ἐπὶ καταλ[ύ]σει τῶν μυστηρίων μ[η]θέν τῶν κατὰ τὸ διάγραμμα: cf. also the inscr. on a stone found amongst the ruins of an ancient temple near Cephisia, *ib.* 888 (= ³ 123S)^{32E} (c. A.D. 160) πρὸς θεῶν καὶ ἡρώων, ὅστις εἰ ὁ ἔχων τὸν χώρον, μήποτε μετακινήσῃς τούτων τι. καὶ τὰς τούτων τῶν ἀγαμάτων εἰκόνας καὶ τιμὰς ὅστις ἢ καθέλοι ἢ μετακινῶι, τοῦτ' ἢ μήτε γῆν καρπὸν φέρειν μίτε θάλασσαν πλωτὴν εἶναι, κακῶς τε ἀπολέσθαι αὐτοὺς καὶ γένος.

μεταλαμβάνω.

For the gen. construction, as in Ac 2⁴⁶, cf. P Ryl II. 77¹⁹ (A.D. 192) τρωφῶν μεταλαβεῖν. The acc. (cf. Ac 24²⁵) is found in such passages as P Tebt I. 79⁴⁹ (c. B.C. 148) Θοτορταίου τὸν μεταλαβόντα τὴν κωμογρ(αμματεῖαν), "Thotortaeus, who succeeded to the post of komogrammateus" (Edd.), P Amb II. 39⁶ (late ii/B.C.) μεταλαβόντες τοὺς συντετελεσμέν[ο]ς πρὸς τοὺς τρέβεις Ἑρμων[θ]ίτας ἀγῶνας μεγάλως ἐχάρημεν, P Oxy I. 113¹⁴ (ii/A.D.) χάριν ἔχω θεοῖς πᾶσιν γινώσκων ὅτι ὅτι (omit) μετέλαβον παρατετευχότα Πλουτίωνα εἰς τὸν Ὀξυρυχίτην, "I thank all the gods to think that I came upon Plution in the Oxyrhynchite nome" (Edd.). The verb is frequent = "obtain information," "learn," e.g. P Tebt I. 40⁷ (B.C. 117) σαφέστερον μετεिल्φῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.), P Tor I. 11^{ii.2} (B.C. 116) ὑπὲρ ὧν μεταλαβόντος μου παρεγενήθη, εἰς τὴν Διόσπολιν, P Giss I. 27³ (ii/A.D.) (= *Chrest.* I. p. 29) μετέλαβον πα[ρ]ά τινων ἀπὸ Ἰβίωνος σήμερον ἐλθόντων[ν] συνοδοιπορηκέναι[ν] τιν[ῶ]ν παιδαρίῳ κτλ. For the legal sense of "assign" see P Tebt II. 294¹³ (A.D. 146) τοῖς παρ' ἐμοῦ μεταληψομένοις, "to my assigns," P Ryl II. 162¹² (A.D. 159) ἐγγόνοις αὐτῆς καὶ τοῖς παρ' αὐτῆς μεταληψομένοις, "to her descendants and assigns," and similarly P Oxy X. 1276¹³ (A.D. 249).

μετάληψις.

as read by WII in 1 Tim 4³ (for the intruded μ see *s.v.* λαμβάνω) is found in the sense of "concurrence" in the marriage-contract P Oxy X. 1273³⁹ (A.D. 260) οὐ προσδεόμενος τῆς τοῦ ἑτέρου μεταλήψεως οὐδὲ ἑτέρας εὐδοκήσεως, "without requiring the concurrence of the other side or any further consent" (Edd.); cf. *ib.* IX. 1200³⁶ (A.D. 266).

μεταλλάσσω.

From the meaning "exchange" which this verb has in its only occurrences in the NT (Rom 1^{25f}), the transition is easy to "exchange by leaving," "quit," and hence the common μεταλλάσσω βίον = "I die," e.g. P Par 22¹⁴ (B.C. 165) μετήλλαχεν τὸν βίον, *OGIS* 326¹⁵ (ii/B.C.) μεταλλάσσω τὸν βίον ἐν Περγάμῳ προειροθή τῆς συνόδου. The use of μεταλλάσσω alone in this sense is perhaps still more common in our sources, e.g. BGU IV. 1148⁸ (B.C. 13) τῶι μετήλλαχότι αὐτῆς) ἀνδρὶ Ἰσιδώρῳ, P Oxy X. 1282¹⁸ (A.D. 83) ὑπὸ τοῦ γενομένου καὶ μετήλλαχότος τῆς Θανάτος ἀνδρός, "by the former husband, now deceased, of Thnas" (Edd.), P Ryl II. 108⁹ (A.D. 110-11) ἀπὸ κληρον[ο]μίας τῆς μετήλλαχούσης ἡμῶν μη(τρὸς) Εὐδαιμον(ίδος), "from the inheritance of our deceased mother Eudaemonis," P Oxy III. 477¹⁴ (A.D. 132-3) ἢ μ[ε]τήλλαχεν, "who is dead," and *Syll* 731 (= ³ 1103)¹⁰ (c. B.C. 200) δέδωκεν δὲ καὶ τοῖς μετα[λλ]άξασιν τὸ ταφικὸν παραχρῆμα.

μεταμέλομαι.

A good ex. of the reflexive meaning "repent oneself," as in Mt 21³⁰ *al.*, is afforded by BGU IV. 1040²⁰ (ii/A.D.) χα[ί]ρω ὅτι μο[ι] ταῦτα ἐποίησας ἐμοῦ μ[ε]τα[μ]ελομένου π[ε]ρὶ μηδεός. καθαρ[ά]ν γὰρ ἔχων τὴν ψυχὴν κτλ.: cf. *ib.* 1208¹²⁰ (B.C. 27-6). In the great calendar inscr. *Priene* 105¹⁰ (= *OGIS* 458¹⁰) (c. B.C. 9), the verb has the somewhat weaker sense of "regret" (cf. 2 Cor 7⁸ RV), the birthday of Augustus being described as the beginning of life, and the end of a man's regretting that he has been born—ἔρας καὶ ὄρος τοῦ μεταμελεῖσθαι, ὅτι γεγέννηται. For the impers. act. see P Hib I. 59¹¹ (c. B.C. 245) εἰ μὴ παύσεις κ[α]κοποιῶν ἐν τῇ κώμη[ι] μεταμελή[σ]ει σοι, "if you do not stop your malpractices in the village you will repent it" (Edd.), and for the pass. form see P Thead 51¹⁵ (iv/A.D.), where a man is warned to give back an artaba of corn he has wrongly taken—εἰ δὲ μὴ μεταμελήσῃται ἔχεις, "otherwise you will have reason to be sorry for it." The subst. μετάμελος is seen in P Fay 124²³ (ii/A.D.) μετάμελόν σ[ο]ι πάλειν εἰσο[ί]σει ἢ πλεονεξ[ί]α σου, "your cupidity will again cause you regret" (Edd.), and for two exx. of the usual form μεταμέλεια cf. Menander *Fragm.* p. 268.

μεταμορφόω.

P Leid WII:38 (ii/iii A.D.) (= II. p. 87) σοὶ πάντα ὑποτέτακται, οὐ οὐδείς θεῶν δύναται ἰδεῖν τὴν ἀληθινὴν μορφὴν, ὁ μεταμορφούμενος εἰς πάντας, ἀόρατος. ἐφ' αἰῶν αἰῶνος, "qui transformaris in omnes (i.e. "qui omnium deorum formas assumis," p. 170), invisibilis in saeculum saeculi," similarly *ib.* xiii.35 (= p. 127); cf. 2 Cor 3¹⁸ and the parallel expression in Seneca *Ep.* 6. 1—"intellego, Lucili, non emendari me tantum, sed transfigurari" (cited by Clemen *Primitive Christianity*, p. 68). On the translation of Rom 12³, see *Field Notes*, p. 162.

μετανοέω.

A few exx. of this important verb can be quoted from our sources—PSI V. 495⁹ (B.C. 258-7) νυνὶ δὲ μετανενοήκεν διὰ τὸ ἐπ[ι]τετιμηθῆναι ὑπὸ κτλ., P Gurob 6³ (B.C. 214) ἔαμπερ μὴ βούλησθε μετανοή[σ]αι—in a broken context, *OGIS* 751⁹ (ii/B.C.) θεωρῶν οὖν ἡμᾶς μετανενοκώτας τε ἐπὶ τοῖς[σ] προημαρτημένοις (cf. 2 Cor 12²¹), BGU III. 747^{i.11}

(A.D. 139) ολό[μ]ενος με[τ]ανοή[σ]ιν (i. μετανοήσεν) ἡμῖν ἐπιχό[ν] (i. ἐπιέχον) σοι τῷ κυρίῳ δηλώσαι, P Tebt II. 424⁵ (late iii/A.D.) εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συνεχέ(= αἰ)ρω σοι· εἰ δὲ μετανοεῖς, σὺ οἶδας, “if you persist in your folly, I congratulate you: if you repent, you only know” (Edd.), BGU IV. 1024^{iv.25} (end of iv/A.D.) ὑπὸ γὰρ τοῦ ἐπι-κινέ[σ]ου αὐτῷ ἔρωτος [παρῆλθεν] μετανοῶν. In P Lond S97²² (A.D. S4) (= III. p. 207) παρακαλῶ δὲ σὲ εἶνα μὴ μελανήσης, the editor suggests that for μελανήσης we may perhaps read μετανήσης for μετανοήσης. See also *Melanorea* p. 127² where the verb is used of “change of mind.” Its meaning deepens with Christianity, and in the NT it is more than “repent,” and indicates a complete change of attitude, spiritual and moral, towards God. MGr μετανοιώνω, “repent.”

μετάνοια.

The transition to the deeper sense of this word (see *supra*) appears in Aristaeus 188, where God is described as by His gentleness and long suffering—μετατιθεῖς ἐκ τῆς κακίας [καί] εἰς μετάνοιαν ἀξεις, “turning men from their wickedness and leading them to amendment.” The interesting Calendar of Church Services at Oxyrhynchus, P Oxy XI. 1357⁴ (A.D. 535–6), mentions a ἡμέρ(α) μετα(ο)ίας, and we hear of a μοναστήριον μετανοίας at Alexandria in P Flor III. 298⁵⁴ (vi/A.D.): cf. P Lond 996³ (vii/A.D.) (= III. p. 248), and see Sophocles *Lex. s.v.* The phrase ἐν μετάνοιᾳ [γ]ενούμενος occurs in PSI V. 452¹⁴ (iv/A.D.), and similarly in BGU III. 836⁵ (time of Justinian). In *ZNTW* i. p. 66 ff. Wrede discusses the translation of μετάνοια in the NT (“nicht Sinnesänderung, sondern Busse”). It may be added that Lactantius (*Div. Inst.* vi. 24. 6) for the ordinary *paenitentia* of Christian Latinity prefers *resipiscencia*, as implying, like μετάνοια, a coming to one’s senses, resulting in a change of conduct.

μεταξὺ

is used prepositionally c. gen., as in Mt 18¹⁵, Rom 2¹⁵, in such passages as P Rein 44¹⁶ (A.D. 104) μετὰ τὸν τῆς συμφωνίας τῆς γενομένης μεταξὺ αὐτοῦ καὶ Ἰσιδώρας, P Oxy VIII. 1117³ (c. A.D. 178) μεταξὺ ἡμῶν καὶ ἀρχόντων, P Gen I. 48¹¹ (A.D. 346) τὴν συμ[π]εφωνηθεῖσα[ν] μεταξὺ [ἡ]μῶν ἀλλήλων τιμῆν, P Oxy VII. 1026² (v/A.D.) μεταξὺ ἐλάβομεν Γεροντίου κ[α]ὶ Ἰωάννην (i. -ης) ὥστε λαβεῖν Ἰω[ά]ννην τὰ ἱμάτια κτλ., “we have mediated between Gerontius and John to this effect: John shall take the cloaks” etc. (Ed.), PSI I. 71⁵ (vi/A.D.) μεταξὺ ἐμοῦ τε κ(α)ὶ τῶν λειτουργῶν, and *Katibel* 418¹ (ii/A.D.) τὸ μεταξὺ βίου θανάτοιο τε. For the adverbial usage in relation to *time*, as in Jn 4³¹, cf. BGU IV. 1153⁷ (B.C. 14) τοῦ μεταξὺ χρόνου, *ib.* 1139³ (B.C. 5) ἐν δὲ τῷ μεταξὺ, P Giss I. 30² (A.D. 140–161), *al.*: see also P Oxy X. 1320 (A.D. 497) ὁμολογῶ ὀφείλειν σοι καὶ χρεωστῆν ἀπὸ λόγου τιμῆς οἴνου οὐ ἐγνημαὶ παρὰ σοῦ καὶ ἐβάσταξα κατὰ τὰ μεταξὺ γενομένα [γραμματεία (?)]. The form μετοξὺ is found from i/A.D. onwards in such passages as P Lond 177¹¹ (A.D. 40–41) (= II. p. 168) ἐν δὲ τῷ μετοξὺ, P Amh II. 64⁴ (A.D. 107) ἄλλα μετοξὺ δεδα[π]ανῆσθαι, “that further expenses had been incurred meanwhile” (Edd.), P Oxy XIV. 1630¹² (A.D. 222?) μετοξὺ ἡμῶν [καὶ τιν?]ων ἀνδρ[ῶ]ν, P Tebt II. 433

(iii/A.D.) διαλήμψεται μετοξὺ ἡμῶν ὁ στρατηγός, and, in relation to space, P Oxy XII. 1475²⁰ (A.D. 267) τὸ μετοξὺ πωμάριον, “the intervening orchard”: see also Thackeray *Gr.* i. p. 77 for LXX parallels, and Reinhold p. 40 for the usage in the early Christian Fathers. MGr σπὸ μεταξὺ, “in the meantime”: (ἀνα-)μεταξὺ of place, “between,” “among.”

μεταπέμπομαι,

“summon,” “send for,” occurs in such passages as P Petr II. 19 (1a)⁸ (iii/B.C.) ἀξίωσας αὐτὸν [με]ταπέμψασθαι με καὶ δέεσθαι (“dismiss”) [ἀπὸ τῆς] φυ[λα]κῆς, P Tebt II. 289⁷ (A.D. 23) μεταπεμψάμε(νος) πέμψωι τῷ ἡγεμόνι ὡς ἀ[με]λοῦντα τῆς εἰσπράξεως, “I shall summon and summon you to the Prefect for neglecting the collecting,” P Ryl II. 77⁴¹ (A.D. 192) μεταπεμφθήσονται δὲ καὶ οἱ κοσμηταὶ ἕνα ἐπὶ παροῦσι αὐτοῖς αὐτὰ ταῦτα εἶπητε, “but the cosmetae shall also be summoned in order that you may repeat the same statements in their presence” (Edd.), and P Oxy I. 118 *verso*⁷ (late iii/A.D.) συμβουλευθέντες . . . διὰ τὸ ἀδηλον τῆς ὁδοπορίας προβίειον μεταπέμψασθαι (i. -ασθαι), “we have been advised to send for a ferry-boat on account of the uncertainty of the road” (Edd.).

μεταστρέφω,

which in the NT occurs only in Ac 2²⁰, Gal 1⁷, and as a *v. l.* in Jas 4⁹, means literally “change from one state to another”: cf. Deut 23⁵, Sir 113¹⁽³³⁾. The verb occurs in P Par 574²⁰²⁵ (iv/A.D.) μεταστρέφοντός σου τὸν λόγον ὡς ἴαν θέλης.

μετασχηματίζω.

For the meaning “refashion,” “change the outward appearance of that which itself remains the same,” we may appeal to *Preisigke* 5174¹⁰ (A.D. 512), where, in connexion with the purchase of an hermitage, power is given—καθελείν, ἀνοικοδομείν, μετασχηματίζειν, ἐν οἷα βούλεται ὄψει καὶ διαθέσει: similarly *ib.* 5175¹² (A.D. 513) and P Mon 134⁶ (A.D. 594) πωλεῖν καὶ μεταπωλεῖν καὶ μετασχηματίζειν. The passages, though late, are important in connexion with the interpretation of Phil 3²¹: see also *Field Notes* p. 169 f. for the meaning of 1 Cor 4⁶. To the exx. of the verb from profane sources add Diod. Sic. ii. 57, where it is used in connexion with the dividing up of the root-forms of the letters of the alphabet: cf. Gardthausen *Palaeographia*², pp. 41, 263. Cf. also Iamblichus *de Myst.* 3, 28, and see further *s.v.* σχῆμα.

μετατίθημι.

With the use of this verb in Ac 7¹⁶ we may compare P Tebt II. 336¹² (c. A.D. 190) ἐξ ὧν με[τ]ατίθ(εν)ται εἰς δημοσ(αν) γῆν (πυροῦ) (ἀρτάβαι) κτλ., of wheat “transferred” to domain land. See also with reference to persons P Ryl II. 220⁴⁴ (between A.D. 134–5 and 138), an official list of males, perhaps for military purposes, a certain number of whom had been transferred to a new heading or a new village in the 19th year of Hadrian—καὶ ἐνθάδ(ε) μετ(ε)τέ(θ)ησαν τῷ ἰθ(ε)τι οἱ πλειόνων (“those in excess”), and P Lond 322⁵ (A.D. 214–5?) (= II. p. 159 f., *Chrest.* I. p. 421), an application for the payment of the porters’ hire,

agreed upon for the removal of persons named from the village of Bacchias to that of Soenopaei Nesus—πρὸς ἀπαίτησιν φορέτρου ἀποτάκτου τῶν μετατιθεμένων ἐνθάδε ἀπὸ κώμης) Βακχιάδος). In BGU I. 4⁹ (ii/iii A.D.) μετατεθέντος μου εἰς ἄλλα (*sic*) Βουκοντῶν, military transference from one *ala* or company to another is indicated; and in P Oxy XII. 1417²⁰ (early iv/A.D.) ἀπὸ τῆς βουλῆς μετατεθῆναι the reference is apparently to change of purpose, though unfortunately the immediate context is wanting: cf. Aristaeus 188 μετατιθεὶς ἐκ τῆς κακίας [καί] εἰς μετάνοιαν ἄξις, and *Menaudrea* p. 61⁴⁸ ὥστ' εἰ τοῦτ' ἔδυσχεράνε τις | ἀτίμιαν τ' ἐνόμισε, μεταθέσθω πάλιν, "if any one disliked it, and thought it a wicked shame, let him change his mind." The description of Dionysius of Heracleia, who deserted the Stoics for the Epicureans, as ἡ μεταθέμενος, "the Turncoat" (Diog. Laert. vii. 166) may help us with Gal 1⁶ (cf. 2 Macc 7²⁴ μεταθέμενον ἀπὸ τῶν πατρῶν): see also Field *Notes*, p. 188.

μετατρέπω,

which "seems not to have been used in Attic" (LS), is read by WH in Jas 4⁹. The verb occurs *quinquies* in 4 Macc: cf. also Aq. Ezek 1⁹, Sm. Ezek 1⁹, 10¹¹, and Aristaeus 99 where the man, who has been permitted to behold the high-priest's vestments, is described as—μετατραπέντα τῇ διανοίᾳ διὰ τὴν περὶ ἕκαστον ἁγίαν κατασκευῆν, "profoundly moved in his mind at the sanctity attaching to every detail" (Thackeray).

μετέπειτα,

"thereafter," occurs in the NT only in Heb 12¹⁷: cf. *OGIS* 177¹⁴ (B.C. 96-5) εἰς τὸν μετέπειτα χρόνον, and for the form see Mayser *Gr.* p. 242.

μετέχω.

With the use of μετέχω in 1 Cor 10¹⁷ οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, cf. *Magn* 44¹⁷ (end of iii/B.C.) μετέχειν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, where too the immediately following ¹⁹τοὺς κοινωνησοῦντας τὰς τε θυσίας proves that here, as in the Corinthian passage (τῶν ἄρτων δὲ κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν.), μετέχω and κοινωνῶ must be regarded as synonymous: see Thieme p. 29 f. For a similar ex. from the papyri, cf. P Oxy XII. 1408²⁶ (c. A.D. 210-14) εἰσὶ] δὲ ὑποδεχομένων πολλοὶ τρόποι· οἱ μὲν γὰρ κοινωνοῦντες τῶν ἀδικη]μάτων ὑποδέχονται, οἱ δὲ οὐ μετέχοντες μὲν κα[. . .], "there are many methods of giving them (*viz.* robbers) shelter: some do so because they are partners in their misdeeds, others without sharing in these yet . . ." (Edd.). For the acc. after μετέχω cf. P Petr III. 32 (f)⁶ (iii/B.C.) (= *Chrest.* I. p. 310) ἐπέδικά σοι ἤδη ὑπομνήματα κατὰ Φίλωνος τοῦ μετέχοντός μοι τὴν μερίδα, and for the gen., as in 1 Cor 9¹² *al.*, cf. P Tebt II. 309²⁰ (A.D. 116-7) διὰ τὸ [μὴ δύνασθαι με]τασχέσθαι τῆς γεωργίας, "as I am unable to take part in the cultivation" (Edd.), and *Syll* 213 (= ³ 409)⁶³ (c. B.C. 275-4) ὅσαι ἐπιδόσεις γεγόνασιν ἐν ταῖς δήμῳ πασῶν μετέσχηκεν.

μετωορίζομαι.

For this verb in the literal sense of "am lifted up, suspended," cf. P Oxy VI. 904⁶ (v/A.D.) where a certain Flavius complains that he has been maltreated in the per-

formance of his duties—καθ' ἐκάστην ἡμέραν μετωορίζ[ό]-μενον σχοινίοις καὶ πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα, "being daily suspended by ropes and having my body belaboured with blows." From this it is a natural transition to the sense of being elated or exalted in mind, seeking high things, as in the LXX (Ps 130¹, 2 Macc 5¹⁷, 7³¹), and, according to some commentators, in Lk 12²⁹, the only passage where the verb is found in the NT (cf. Vg *nolite in sublime tolli*, Luther *fahret nicht hoch her*, Tind. Cov. "neither clyme ye up on high"). But, in view of the context, the rendering "be not anxious, worried" (cf. "be not ye of doubtful mind," AV, RV) is more likely, and is supported by such a passage from the Κοινή as P Oxy XIV. 1679¹⁶ (iii/A.D.) μὴ μετωορίζου, καλῶς διάγομεν, "do not be anxious, we are well" (Edd.). The adj. μετέωρος is used technically of an "incompleted" contract, which is therefore still "in suspense" in P Oxy II. 238¹ (A.D. 72) μετέωρος οἰκονομίας: see the editors' introduction, and cf. P Fay 116¹² (A.D. 104), *Chrest.* II. i. p. 99. More general ex. of the same usage are—P Ryl II. 144¹⁰ (A.D. 38) παραγενομένου μου εἰς Εὐημερίαν . . . περὶ μετέωρον ἐλ[ογ]οποιησάμην πρὸς Ὀννώφριν κτλ., "having gone to Euhemeria on some unfinished business, I entered into conversation with Onnophris etc." (Edd.), P Oxy IX. 1219⁵ (iii/A.D.) Θέων ὁ υἱὸς ἡμῶν παραγίνεται πρὸς σὲ πορευόμενος εἰς τὴν Νεκίου ἐνεκα ἀναγκαίου αὐτοῦ μετέωρον, "Theon our son is coming to you on his way to the city of Nikias on account of a pressing incompleted negotiation" (Ed.), *ib.* XIV. 1758¹⁶ (ii/A.D.) μελέτω σοι δὲ καὶ περὶ ὧν ἄλλων ἔχω παρὰ σοὶ μετέωρ[ω]ν ἐπισχέειν, and a letter published by Vitelli in *Atene e Roma* vii. p. 124, ll. 11-13 οὐτ[ε] ἔ]λουσάμην [οὐ]τε προσεκύνησα θεοῦς φοβουμένη σου τὸ μετέωρον, an interesting ex. of the popular idea of reciprocity between gods and men (see the editor's note on P Oxy VII. 1065^{7f}). From the inscr. we may cite *Syll* 510 (= ³ 364)⁴³ (after B.C. 297) ἐκ τῶν [τὰ μετέ]ωρα ἐγγυώμενων, "i.e. pecunias simpliciter mutuas datas sine pignore aut hypotheca" (Dittenberger): cf. *OGIS* 483⁶² (ii/B.C.) εἰάν τινες . . . μετέωρος ὄχετους ποιῶσιν, κωλυέωσαν αὐτοὺς οἱ ἀμφιδάρχαι, with Dittenberger's note, "in voce μετέωρος non putaverim editoribus loci vim inesse, sed omne genus canalium a superiore parte apertorum intellegi, ut recte eis opponantur tecti (κρυπτοί)." See also Epict. iii. 24. 75 ὅταν θέλω, πάλιν εὐφραίνω καὶ μετέωρος πορεύη εἰς Ἀθήνας, "when I choose you can put on a glad face again and go off in high spirits to Athens" (Matheson), and for the Ionic μετάρσιος cf. Wackernagel *Hellenistica*, p. 12 f. The subst. μετωορισμός occurs *quater* in Vett. Valens = *vltas perturbatio*.

μετοικεοῖα,

"transportation," "deportation." The verb μετοικέω is supplied by A. W. Mair and W. M. Ramsay in a Phrygian epitaph of about the middle of iv/A.D. in honour of C. Caipurnius Collega Macedo—θεοῦ προνοῖα καὶ ἱερῶν ἀγγέλων συνοδία με[τοικη]σαντα] εἰς [ο]ύρανόν ἐξ ἀνθρώπων (see *CR* xxxiii. p. 2).

μετοικίζω.

With the use of this verb in Ac 7⁴ of "transporting" or "transferring" from one country to another cf. *OGIS* 264⁷

ἐκράτησεν τῶν Περγα[μῶν] καὶ μετώκισεν αὐτοὺς πάλιν ἐπὶ τὸν κοιλῶν ἐῖς] τὴν παλαιὰν πόλιν, *Syll* 932 (= 3880)¹⁰ (A.D. 202) μετώκισαν εἰς αὐτὸ οἱ ὑποταγμένοι, and Aristaeus 4 περὶ τῶν μετωκισθέντων εἰς Αἴγυπτον ἐκ τῆς Ἰουδαίας. See also *CR* i. p. 7.

μετοχῆ.

For this NT ἄπ. εἶρ. (2 Cor 6¹⁴) cf. P Lond 941⁸ (A.D. 227) (= III. p. 119) κατὰ μετοχῆν τοῦ ἄλλου ἡμίσιος [τῶ]ν ὄλ[ων] οἰκοπ[έδω]ν, *al.* See also Meyer *Jur. Pap.* No. 11⁶³ (c. A.D. 567) εἴ[ν]αι τέ σε μάλιστα . . . ἄμοιρον παντελῶς πά[σ]ης μετοχῆς καὶ σχέσεως κληρονομίας μο[υ], cf. 78. In MGR μετοχή = "participle," "participation."

μέτοχος.

This adj. in the sense of "sharer," "partner," as in Lk 5⁷ (cf. Heb 3¹⁴), is common in papyri: cf. e.g. P Petr III. 37 (a)^{ii.7} (B.C. 259) διὰ Πασίτος καὶ τῶν μετόχων, BGU IV. 1123⁴ (time of Augustus) ὁμολογοῦμεν εἶναι τοὺς τρεῖς με[τό]χους καὶ κοινοῦς καὶ κυρίους ἕκαστον κατὰ τὸ τρίτον μέρος ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνον τῆς προκειμένης μισθώσε[ως] . . . , P Ryl II. 189⁴ (A.D. 128) Διονύσιος Σωκράτους καὶ οἱ μέτοχοι παραληπτὰ δημοσί[ου] ἱματισμοῦ κοστωδιῶν παραειλ[ή]φαιμεν) (l. παρειλ-) κτλ. "we, Dionysius son of Socrates and the associate collectors of public clothing for the guards, have received etc." (Edd.), *ib.* 192⁵ (A.D. 142) διέγρα[ψε] Σωτᾶ καὶ μετόχ[οις] πράκ[τορας] ἀργ[υ]ρικ[ῶν], "paid to Sotas and associates, collectors of money-taxes," and *Theb Ostr* 41¹ (A.D. 64-5) Πικῶς Παμώνθου) καὶ μέτοχοι Σενφάηριος Χαίρειν), "Pikos son of Pamonthes and his colleagues to Senphaeris, greeting"—receipt for a salt-tax. In P Leid F¹ (ii/B.C.) (= I. p. 34) Ἀλέξανδρος καὶ οἱ μέτοχοι, οἱ πραγμα[τ]ευόμενοι τὸ [ῶ]νητικόν (l. ὠνητικόν) κα[ὶ] τὸ ἐπιδέκατον ἀπὸ τοῦ . . . , the editor defines μέτοχοι as those who *societatem inierant ad certa quaedam tributa redimenda et exigenda*, or, according to Keuvsenius, "co-intéressés": in P Lips I. 106¹¹ (A.D. 98) εἰάν οὖν ὃ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλίζηται σε διὰ τοῦ γράμματος (l. γράμματος) τῶν γεωργῶν), the reference may be either to a second "cognitor," or to the joint-owner of a holding, whose price is under discussion. For μέτοχος c. gen., as in Heb 3¹⁴, cf. *Kaibel* 654⁵ (iii/A.D.) πρόσθεν μὲν θνητῆ, νῦν δὲ θεῶν μέτοχος. The form μετοχικός is seen in P Strass II. 116¹⁰ (c. A.D. 18) μέρος καὶ ἔχειν μετοχικῶν . . .

μετρώω.

"measure," is naturally common, e.g. P Petr III. 89² (Ptol.) μετρήσαι τοῖς ὑπογεγραμμένοις γεωργοῖς . . . δανεῖον εἰς τὸν σπόρον τοῦ κροτῶνος, P Tebt I. 10⁶ (B.C. 119) τὰ ἀπολείποντα ἐκ τοῦ ἰδίου μετρήσει, "he shall measure out the deficiency from his private means" (Edd.), *Chrest.* I. 168¹⁷ (B.C. 95) οἱ δὲ μεταληψόμενοι τὴν χρεῖαν μετρήσουσι κατ' ἔτος εἰς τὸ ἱερόν, P Tebt II. 459⁴ (B.C. 5) δ' εἰάν περισσὸν γένηται μέτρη[σ]ον αὐτοῖς, P Ryl II. 168¹¹ (A.D. 120) τὰ δὲ ἐκφόρια μετρήσωι ἐν τῷ Ἐφέει μνη, "I will measure the rent in the month Epeiph," P Flor II. 154⁴ (A.D. 268) πό[σας] ἀρτάβας ἐμέτρησας τοῖ[ς] δεκαπρώτοις; cf. the compound καταμετρέω (LXX Numb 34⁷ *al.*) in connexion with "horsemen," "cavalry," in

P Hal I. 15⁵ (iii/B.C.) ἐπὶ τοὺς καταμετρημένους ἵππους, P Lille I. 14³ (B.C. 243-2) τῶν περὶ Φαρβαῖθα καταμετρημένων μισθοφόρων ἵππῶν. The verb very readily passes into the meaning "pay," as in the ostrakon receipt *Theb Ostr* 116¹ (A.D. 61) μεμέτρηκε Ὀρος . . . εἰς θησαυροῦ (l. — ὄν) ἱερατικοῦ Κάτο τοπαρχ(ίας) κτλ., "Horus has paid into the granary of the Lower toparchy etc.": cf. P Oxy XII. 1443³ (A.D. 227?) λόγ[ος] ἐν κεφαλ(αῖω) τῶν μεμετρημένων ἡμῖν, "summary account of payments to us" (Edd.), *ib.* XIV. 1689³² (A.D. 266) τὸν μὲν πυρὸν ὡς εἰς δημό[σ]ου μετροῦμενον.

μετροπήτης.

For μετρητής, a "measure" of wine, as in Jn 2⁶, cf. P Gurob S¹⁴ (B.C. 210) ἰκάξω δὲ τὰ τετρυνγημένα εἰς οἶνον με[τρη]τᾶς §, "I estimate the grapes gathered at six metretae of wine" (Ed.), and *Syll* 306 (= 3672)⁶⁴ (B.C. 162-0) οἴνου μετρητᾶς τεσσαράκοντα. See also P Leid D²⁰ (B.C. 162) (= I. p. 25) ἐλαίου μετρητήν, and P Lond 1169^{iii.6} (iii/A.D.) (= III. p. 44) Ὀμηρος ἐξάγ(ων) ἐ(πι) ὄν(ω) ᾧ ἐ(λαίου) μετρητᾶς β—an interesting document from which we learn that two metretae of oil were an ass's load, so that the amount of excise duty could be ascertained by counting the number of the animals. The content of the μετρητής amounted to about 39.39 litres or 8½ gallons: see also Smyly in P Petr III. p. 197. For μέτρομα cf. P Oxy IX. 1221⁴ (iii/iv A.D.) τὰ μετρήματα τῆς πρὸς λίβρα ἐν τῷ Παρατονίῳ διὰ τῶν ἐκεῖ γεωργῶν κατὰ τὸ ἔθος μετρεῖται, "the deliveries of the western toparchy are being measured in at Paraetonium by the cultivators there according to custom" (Ed.)—with reference to the payment of corn-dues, and for μέτρησις cf. P Petr I. 22(2)³ (ii/B.C.) μέτρησις ἔργων τῶν ἐν τῇ Καλλιφάνου μερίδι, "measurement of work done in Calliphanes' division," P Oxy XIV. 1671⁸ (iii/A.D.) τὸν λόγον τῆς μετρήσεως, "the account of the measuring."

μετριοπαθῶ.

"feel moderately," does not occur in the LXX, and in the NT is confined to Heb 5², where see Windisch's note in *HZNT*. For the adj. see Aristaeus 256, where it is laid down that one of the elements of φιλοσοφία is—τὰ πρὸς τὸν καιρὸν πράσσειν δεόντως μετριοπαθῆ καθεστῶτα, "to do the duty of the moment as it should be done, practising moderation" (Thackeray); cf. the new adj. μετριοφιλῆς in P Ryl II. 114³ (petition to the Prefect—c. A.D. 280) τὸ μετριοφιλῆς σου αἰσθημένη, "perceiving your love of equity" (Edd.).

μετρίως.

This NT ἄπ. εἶρ. (Ac 20¹², cf. 2 Macc 15³⁸) may be cited from P Par 46⁶ (B.C. 153) (= Witkowski², p. 86) εἰ ἔρρωσαι . . . εἴη ἂν ὡς βούλομαι, καὶ αὐτὸς δὲ μετρίως ἐπ[α]ρ[κ]ῶ, P Ryl II. 150⁹ (A.D. 40) ὕβρισεν οὐ μετρίως, P Tor I. 2⁴ (ἡ)δικημένος οὐ μετρίως καὶ κινδυνεύων τῶν ἰδίων στερηθῆναι, and the touching letter of a slave to her master, P Giss I. 17⁵ (time of Hadrian) (= *Chrest.* I. p. 566) ἠγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνωθρεύσας, "I was distressed in no small measure, on hearing that you were sick." For the adj. see P Oxy VIII. 1117¹⁹ (c. A.D. 178)

μέτρια κεκτημένα ἐξ ὧν καὶ μόλις ζῶμεν, and *ib.* I. 120⁷ (iv/A.D.) μετρίων γὰρ καὶ δυστυχῶν γένεσιν αἰχροντες οὐδὲ οὕτω αἰαντοῖς προσαίχομεν, "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Ramsay (*Luke*, p. 360) quotes from a iv/A.D. Lycaonian inscr. μετρίων χηρῶν, "virtuous widows." The subst. μετρίότης is found in P Oxy VIII. 1121⁹ (A.D. 295), where a daughter declares that she has nursed her sick mother—κατὰ τὴν ἐμαυτῆς μετρίότητα, "in the goodness of my heart" (Ed.). For a different usage cp. P Beaugé 3, 11 (ed. J. Maspero: cited in PSI V. p. 9) κατὰ τὸν δυνατὸν τρόπον τῆς ἐμῆς μετρίότητος, "within the possible limits of my modest means."

μέτρον.

The varied uses of μέτρον, "a measure," may be illustrated by P Amh II. 43⁹ (B.C. 173) repayment of a loan in wheat that is "new, pure, free from all adulteration"—μέτρῳ δικαίῳ τῶι πρὸς τὸ βασιλικὸν χαλκοῦν μετρήσει καὶ σκυτάλῃ [δ]ικαίῃ, "by just measure calculated by the royal bronze standard, and with just measurement and rule" (Edd.), P Par 32¹² (B.C. 162) (= Witkowski², p. 67) ἐπιλεῖσθαι τὰ μέτρα τῶν ὀθονίων, *ib.*²⁴ ἀπόστειλ[ό]ν μοι τὰ μέτρα τῶν ὀθονίων, P Oxy IV. 717⁸ (late i/B.C.) συμβάλλω] αὐτὸ πρὸς τὸ χαλκοῦν μέτρον ἐν τῶι συνεδρείῳ, P Fay 89¹⁵ (A.D. 9) μέτρῳ τετάρτῳ, "the quarter measure" (cf. *ib.* 90¹⁴ (A.D. 234) μέτρῳ ἑνδεκαμέτρῳ), P Kgl II. 156⁶ (i/A.D.) ἐν οἷς καμάρᾳ ὧν μέτρα βορρᾶ ἐπὶ νότον μέτρι . . ., P Tebt II. 417¹⁸ (iii/A.D.) μετρή[σ]ον τὸν ἐρεγμόν, εἶδε πόσα μέτρα [ε]ἶχι, "measure the pulse and see how many measures there are" (Edd.): for further exx. see Preisigke *Fachwörter*, p. 125. With the 1st part of Lk 6³ cf. P Oxy VII. 1069²⁵ (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν, "let them put good measure into it (a tunic)," and P Flor II. 260⁶ (A.D. 255 or 265) καλῶς μετρήσας, and with the second part cf. P Lond 976⁵ (A.D. 315) (= III. p. 231) μετροῦντος (l.-ντες) μέτρῳ ᾧ καὶ παρελήφαμεν. For the phrases ἐν μέτρῳ (Ezek 4¹¹, cf. Jn 3²⁴ ἐκ μέτρον) see P Tebt I. 17⁷ (B.C. 114) στόχασαι ὡς πάντα τὰ ἐνοφειλόμενα περὶ τὴν κώμην ἐν μέτρῳ ἔσται, "endeavour to have all arrears owing from the neighbourhood in order" (Edd.). From the inscr. we may cite *Syll* 364 (= 3 797)⁷ (A.D. 37) οὐδὲν δὲ μέτρον χαράς ἐβρηκ[ε]ν ὁ κόσμος.

μέτωπον.

With Rev 13¹⁶, where the allusion is to the habit of marking soldiers and slaves with a distinctive brand (see Moffatt *ad l.* in *EGT*), we may compare P Lille I. 29^{ii. 36} (iii/B.C.) ὁ δὲ παραλ[αβὼν τὸ ἀνδρά]ποδον μαστιγῶσ[άτω μὴ ε]λασσον ἑκατὸν π[ληγῶν καὶ] στίξαιτο τὸ μέτω[πον]—with reference to the punishment of a runaway slave. The word is naturally common in those personal descriptions with which the papyri have made us so familiar. e.g. BGU III. 975⁹ (A.D. 45) (= *Selections*, p. 42) οὐλ[ή] μετόπο ἀριστερῶ (l. μετώπῳ ἀριστερῶ), "a scar on the left forehead," P Oxy I. 72⁴⁶ (A.D. 90) οὐλ[ή] μετώπ[ω] μέσῳ, and P Fay 91¹⁹ (A.D. 99) οὐλ[ή] μετόπῳ ἐγ δεξιῶν. MGr μέτωπο.

μέχοι, μέχοις.

Μέχρι is used prepositionally (1) of *time* c. gen.—P Tebt I. 50²⁸ (B.C. 112-1) μέχρι τοῦ νῦν, "up to the present

time," BGU IV. 1148²¹ (B.C. 13) μέχρι τῆ(s) ἐνεστώσης ἡμέρας, P Tebt II. 376¹¹ (A.D. 162) μέχρι τῆς ἐσομένης κοινῆς γεωργῶν διαμισθώσεως, "until the coming joint leasing out among cultivators" (Edd.), *ib.* 396¹¹ (A.D. 188) τοὺς τόκους μέχρι [τῆ]ς ἐνεστώσης ἡμέρας, "the interest up to date" (Edd.), P Oxy XIV. 1647²⁰ (late ii/A.D.) ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως, "from sunrise to sunset"; and c. τοῦ and inf.—P Rev Mélé p. 295⁴ (B.C. 131-0) (= Witkowski², p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι, P Tebt I. 29¹⁷ (c. B.C. 110) μέχρι [το]ῦ ἀπὸ τῆς προ[κει]μένης ἀσχολ[ή]σ[α]ς ἀπολυθῆναι, "until I am free from the labours above mentioned" (Edd.), P Oxy XIV. 1641⁶ (A.D. 68) μέχρι τοῦ τὸν χρόνον πληρωθῆναι: (2) of *place*, as in Kom 15¹⁹—*ib.* 1674⁶ (iii/A.D.) ἐὰν συντελεσθῆ τὸ ἔργον μέχρι τοῦ χώματος, "if the work is finished up to the embankment" (Edd.): and (3) of *degree*—P Tor I. 1^{vii. 28} (B.C. 116) μέχρι τελευτῆς βίου (cf. Phil 2⁸ μέχρι θανάτου, "to the length of death": Christ did not obey death (as in AV), but obeyed His Father in dying), P Oxy IX. 1203²⁹ (late i/A.D.) μέχρι κρίσεως, BGU III. 747^{ii. 11} (A.D. 139) μέχρι αὐθαδίας. For μέχρι with the force of a conjunction "till" c. conj., as in Eph 4¹³, cf. P Cairo Preis 48⁷ (ii/A.D.) μέχρι τὸ πλοιαρίδιον εὐρώμεν. On the omission of ἄν in the foregoing exx. see Moulton *Proleg.* p. 168 f. Μέχρις, which is read *ter* by WH in the NT (Mk 13³⁰, Gal 4¹⁹, Heb 12⁴) appears first in the papyri in the Roman period (Mayer *Gr.* p. 244): cf. Vett. Val. p. 357¹⁹ μέχρις ἐκ μηνιαίων ἢ ἐνιαυσιαίων ὑπόστασιν ἀναδέξεται ὁ χρόνος, and from the inscr., as early as the beginning of iii/B.C., *IG* XII. 5. 647 μέχρις ἂν ἡλιος δύῃ. On the LXX usage see Thackeray *Gr.* i. p. 136. See also s.v. ἄχρι, which is an *ablaut* variant of μέχρι. The root is an Indo-European *me, which produces μετά and μέσος (Boisacq, p. 631).

μή.

The general distinction between οὐ and μή is that οὐ is *objective*, dealing only with facts, while μή is *subjective*, involving will and thought. But in late Greek μή has encroached very largely upon οὐ, with the result that in the NT οὐ is almost entirely confined to the indicative, while μή monopolizes the other moods (but see I. 5). A few exx. of some of the many uses of μή will make this clear.

1. Μή negatives (1) the *conjunctive* (a) after ἐάν (ἂν)—P Oxy II. 294³² (A.D. 22) (= *Selections*, p. 36), where certain men are confined to prison, ἐάν μὴ τι πίσωσι τὸν ἀρχιστάτορα δο[ῦ]ναι εἰκ(= ἐκ)ανόν, "unless indeed they shall persuade the chief usher to give security," BGU II. 530¹² (i/A.D.) (= *Selections*, p. 61) αἰὰν (l. ἐάν) μὴ ἔλθης, κινδυνεύω ἐκστήναι οὐ ἔχω [κλή]ρον, "if you do not come I run the risk of losing the lot (of land) which I possess"—a father writes to his dilatory son, P Oxy I. 119⁸ (illiterate—ii/iii A.D.) (= *Selections*, p. 103) ἂμ μὴ θέλεις ἀπενεκαί μ[ε], ταῦτα γε[γ]νηντε, "if you refuse to take me, that's what's up!"—a boy to his father; (b) after ἵνα—P Oxy IV. 744¹³ (B.C. 1) (= *Selections*, p. 33) ἐρωτῶ σε οὐν ἵνα μὴ ἀγωνιάσης, "I beg you therefore not to worry," P Fay 112³² (A.D. 99) ἐπέχον τῷ δακτυλιετῇ Ζωίλῳ καὶ εἶνα αὐτὸν μὴ δυσωπήσης, "give heed to the measurer (?) Zoilus; don't look askance at him" (Edd.), and P Heid 6¹¹ (iv/A.D.) (= *Selections*, p. 126) ἵνα οὐν μὴ

πολλά γράφω καὶ φλυραρχῶ . . . παρακαλῶ . . . , "in order that I may not by much writing prove myself an idle babbler, I beseech . . .": μή ἔνα is found for ἕνα μή in P Ryl II. 230⁹ (A.D. 40) μή [οὔ]ν ἄλλως ποιή[σ]η(ς) μή ἕνα δόξωμένε σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.); (c) in the 2nd pers. aor.—forbidding what is still future (as in Mt 3⁹, 10²⁶, Mk 5⁷, Rom 10⁸ *al.*)—P Petr II. 40 (a)¹² (iii/B.C.) μή οὐν ὀλιγοψυχῆσθε, ἀλλ' ἀνδρίζεσθε, P Oxy IV. 744¹¹ (B.C. I) (= *Selections*, p. 33) εἴρηκας δὲ Ἀφροδισιάτι ὅτι μή με ἐπιλάθῃς· πῶς δύναμαι σε ἐπιλαθεῖν: "You told Aphrodisias, 'Do not forget me.' How can I forget you?", BGU II. 380⁹ (iii/A.D.) (= *Selections*, p. 105) μή οὐν ἀμελήσῃς, τέχνον, γράψε (I. γράψαι) μοι περὶ τῆς σωτηρίας [σ]ου, "do not then neglect, my child, to write me regarding your health," and P Tebt II. 421⁵ (iii/A.D.) (= *Selections*, p. 106) τὸ κιτῶνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ζυγκον ἐρχ[ό]μενος τὸ δὲ καλλᾶιον [μ]ή ἐνίγκῃς, "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring": for a full discussion of this usage contrasted with the usage immediately following, (2), see Moulton *Prolegomena*, p. 122 ff.;

(2) the present imperative, bidding one desist from what is already begun (as in Mt 7¹, Mk 5³⁹, 1 Thess 5¹⁹, Jas 2¹)—P Hib I. 56⁷ (B.C. 249) σὺ οὐν μὴ ἐνόχλει [α]υτόν, "do not molest him (as you are doing)," P Amh II. 37⁷ (B.C. 196 or 172) (as amended *Archiv* ii. p. 123) μή ἀθύμει, ἀλλ' ἄφες <σ> αὐτὸν χαίρειν, "do not lose heart, but suffer yourself to rejoice," and P Oxy II. 295⁵ (illiterate—c. A.D. 35) μὴ σκαλλῆ (I. σκύλλε) ἐατήν ἐνπῆναι (I. ἐμφῆναι), "stop troubling to give information," but, as showing that the distinction must not be pressed too far, note P Oxy VI. 932¹⁰ (late ii/A.D.) where a woman instructs a friend—τὰ χοιρίδια χωρὶς μου μὴ πῶλι, "do not sell the young pigs without me," and the natural reference is to the future;

(3) the infinitive (a) after verbs of saying, thinking, commanding, etc. (as in Mt 2¹², 5^{34, 39}, Mk 12¹⁸, *al.*)—P Tebt II. 284³ (i/B.C.) ἐπιπέκρηται μοι μὴ καταβῆναι ἕως τῆς κε, "it has been decided for me that I should not go down till the 25th," P Oxy II. 266²⁰ (A.D. 96) ὁμολογέ . . . μὴ [ἐ]γκαλεῖν [μ]ηδὲ ἐγκαλεῖσθαι, "acknowledges that he neither makes nor will make any claim," *ib.* 237^{ii, 25} (A.D. 186) Δίδυμος ῥήτωρ ἀπεκρίνατο μὴ χωρὶς λόγου τὸν Σεμπρώνιον κεκηνῆσθαι, and P Amh II. 135⁵ (ii/A.D.) ἐρωτῶ σε μὴ ἀμελεῖν μου, "I beg you not to forget me": (b) after a preposition—P Petr II. II (1)⁷ (iii/B.C.) (= *Selections*, p. 8) τοῦτο δὲ γίνεται διὰ τὸ μὴ ἀθροῦν ἡμᾶς, ἀλλὰ κατὰ μικρὸν λαμβάνειν, "this happens because we do not get our money in a slump sum, but in small instalments," P Alex 4³ (iii/B.C.) (= Witkowski², p. 51) πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρήσιμον, and P Lond 42² (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῷ μὴ παραγίνεσθαι σε . . . ἀηδίξομαι, "but on account of your not having returned I am distressed"; (c) after ὥστε expressing consequence (as in Mt 8²⁸, Mk 3²⁰, I Cor 17¹)—P Hib I. 66⁵ (B.C. 228) συναλαθῆσω σοι ὥστε σε μὴ διὰ κενῆς εὐχαριστήσῃαι ἡμῖν, "I will have a conversation with you, so that you shall not oblige me to no purpose" (Edd.);

(4) the participle (as generally in the New Testament)—P Eleph 13⁷ (B.C. 223–2) (= Witkowski², p. 43) μὴ ὀκνῶν (cf. Ac 9³⁸) γράφειν ἡμῖν, "not delaying to write us," P

Grenf II. 38⁴ (mid. i/B.C.) καλῶς οὖν ποιήσῃς μὴ ἀμελή-σ[α]ς α[. . . ἀγο]ράσαι . . . , P Oxy I. 38¹⁸ (A.D. 49–50) (= *Selections*, p. 53) τοῦ δὲ Σύρου μὴ βουλομένου ἐνμείναι τοῖς κεκρήμενοις, "as Syrus does not wish to abide by what has been decided," *ib.* II. 275⁴³ (A.D. 66) (= *Selections*, p. 58) ἔγραψα ἐπὲρ αὐτοῦ μὴ ἰδότες γράμματα, "I wrote for him seeing that he was unlettered," BGU I. 22⁵ (A.D. 114) (= *Selections*, p. 74) Ταρμούθιος . . . τὸ παρὸν μὴ ἔχουσα κύριον, "Tarmuthis at present without a guardian," and P Grenf II. 77⁹ (iii/iv A.D.) (= *Selections*, p. 120) θαυμάζω πάνν [ὄτι] ἀλόγως ἀπέστητε μὴ ἔραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "I wonder exceedingly that you went off so unreasonably, without taking the body of your brother": cf. P Tor I. I^{viii, 24} (B.C. 116) εἰ δὲ καὶ τις θεῖμι τὸ μὴ ὄν (cf. I Cor 1²⁸)—acc. and inf. follow, P Ryl II. 144²² (A.D. 38) ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "to bring baseless charges," and see Hort's note *ad* I Pet 1⁸ for the change from οὐ (οὐκ ἰδόντες) to μὴ (μὴ ὄρῶντες) in that verse:

(5) the indicative (a) in relative clauses as CPR I. 19⁷ (iv/A.D.) ἐντάξας . . . ἃ μὴ συνεφώνησα, BGU I. 114^{i, 25} (ii/A.D.) προοί[κ]α (I. προῖκα) [ἦ]ν ἀπ[ο]δέδωκεν αὐτῷ μήτε δὴ δύνα[τ]αι λαβεῖν, (b) in cautious assertions (as in Lk 11²⁵, Gal 4¹¹, Col 2⁶)—P Tebt II. 333¹¹ (A.D. 216) ὑφορῶμαι οὐν μὴ ἔπαθάν τι ἀνθρώπινον "I therefore suspect that they have met with some accident" (Edd.), P Gen I. 17¹⁵ (iii/A.D.) ὑφορούμε . . . μὴ ἄρα ἐνηθρώσκων [. . . ἐ]λαθεν ὑ[δ]ατι, "I suspect he may have jumped into the water unnoticed": cf. Moulton *Prolegomena* p. 193, where it is pointed out that in such cases "the prohibitive force of μὴ is more or less latent, producing a strong deprecatory tone"; (c) in the volitive future—BGU I. 197¹⁴ (A.D. 17–18) μὴ ἐξέσται [τοῖς μεμ]σ-θωμένοις προλιπεῖν τὴν μίσθωσιν ἐ[ν] τὸς τοῦ χρόν[ου], *ib.* III. 695²² (ii/A.D.) μὴ αὐτοὶ ὀφόνται περὶ πάντων . . . [ἐν τ]άχει τὴν ἀντιφώνησιν, and *ib.* 814²⁷ (iii/A.D.) ἐρωτῶ σε οὐν, μήτηρ, μὴ ἀφήσῃς (I. ἀφήσεις) μοι οὗτος (I. οὗτως): see again Moulton *Prolegomena*, p. 177.

II. For μὴ, as a conjunction "that," "lest," "perchance," as in Mt 24⁴, Ac 13⁴⁰, Gal 5¹⁵, after verbs of fearing, caution, etc., cf. P Par 45⁷ (B.C. 153) (= Witkowski², p. 85) προσέχων, μὴ εὔρη τι κατὰ σοῦ ἱπῆν (I. εἰπῆν), P Lond 964⁹ (ii/iii A.D.) (= III. p. 212) βλάπε μὴ ἐπιλάθῃ οὐδέν, "see to it that he forgets nothing."

III. Μὴ interrogative occurs 69 times in the NT, and seems to have been a feature of everyday language (see Moulton *Prolegomena*, p. 239). A good ex. is P Oxy I. 120¹⁴ (iv/A.D.) μὴ ἄρα παρέλκομαι ἢ καὶ εἰργομαι ἔστ' ἂν ὁ θεὸς ἡμᾶς αἰλαιήσῃ (I. ἐλεήσῃ), "am I to be distracted and oppressed until Heaven takes pity on me?" (Edd.): cf. Mt 7^{9, 14}, Mk 2¹⁸, Rom 3³, *al.* With Jn 4²⁹ we may compare Epict. ii. II. 20 μὴ τι οὐν βέβαιον ἢ ἡδονή; "can pleasure then be a steady thing?" (cited by Sharp, p. 98). On Jn 21⁵ see Moulton *Prolegomena*, p. 170 n.¹, and note that in Jas 3¹¹ Hort (*Comm. ad l.*) finds the stronger sense of impossibility, comparing Mk 4²¹, Lk 6³⁹. See also *Expt* VIII. xxvi. p. 129 ff.

IV. In BGU IV. 1032¹⁰ (A.D. 173) μὴ is construed with an adj., ἐκ μὴ νομ[ί]μων γάμων: cf. Rom 12¹¹. For ἐκτός εἰ μὴ see *s.v.* ἐκτός, and cf. *C. and B.* ii. p. 391, No. 254, a sepulchral inscr. from the Eumeneian district, where a man provides that his tomb shall not be occupied by any one except his wife and himself—χωρὶς εἰ μὴ τι πάθη ἢ θυγάτηρ

"Απφιον πρὸ τῆς ἡλικίας. For εἰ μὴ see *s.v.* εἰ, and add P Alex 47ⁱ (iii/B.C.) εἰ μὴ τὴν μήκωνα ("poppy") συναΐεις, οὐδεὶς σε ἀνθρώπων μὴ ὠφελήσῃ, P Par 47³ (c. B.C. 153) (= *Selections*, p. 22) ἰ μὴ μικρόν τι ἐντρέπομαι (cf. 2 Thess 3¹⁴), οὐκ ἂν με ἴδες τὸ π<ό>ρωπὸν μου πό(=ώ)ποτε, "but for the fact that I am a little ashamed, you would never yet have seen my face," and P Oxy VI. 939²¹ (iv/A.D.) (= *Selections*, p. 129) εἰ μὴ ἐπινόσως ἐσχέκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε, "unless my son Athanasius had then been in a sickly state of health, I would have sent him to you." For ἐπεὶ μὴ see *s.v.* ἐπεὶ, and for οὐ μὴ see *s.v.* οὐ. Reference may be made to Basil L. Gildersleeve "Encroachments of μὴ on οὐ in Later Greek" in *A/P* i. (1880), p. 45 ff., and to two important papers dealing with μὴ in *Studies in Honor of Basil L. Gildersleeve* (Baltimore, 1902)—"Indicative Questions with μὴ and ἄρα μὴ" by J. E. Harry, p. 427 ff., and "Μὴ for οὐ before Lucian" by Edwin L. Green, p. 471 ff.

In MGr a final ν may be added: μὴν and μῆ, like νάν and νά, follow the analogy of δέν and δέ (Thumb *Handbook*, p. 25 n.²; also p. 200 where the uses of μὴ ν) are conveniently summarized).

μήγε.

For εἰ δὲ μήγε see *s.v.* γε.

μηδαμῶς.

P Par 15⁶⁴ (B.C. 120) μηδαμῶς δυναμένον ἐπιδειξαὶ καθόλου τινὰ τῶν ἑαυ[τοῦ] γονέων, P Tor I. 1^{viii.23} (B.C. 116) τὰ μηδαμῶς ἀνήκοντα πρὸς τὴν ἐνεστῶσαν κρίσιν, P Oxy VI. 901¹¹ (A.D. 336) μηδαμῶς ἀδικηθεῖ[s] ὑπὸ τῶν χύρ[ων] (l. χόρ-), and P Strass I. 40³⁴ (A.D. 569) μ[η]δαμῶ[s] ἀποστήναι τῆς δουλικῆς α[ὐ]τοῦ προστασ[is]. On the relation of μηδαμῶς and οὐδαμῶς, see Mayser *Gr.* p. 182.

μηδέ.

P Lond 42^{20f}. (B.C. 168) (= I. p. 30, *Selections*, p. 10) σὲ δὲ μηδ' ἐνθευμήσθαι τοῦ παραγενέσθαι μηδ' ἐνβεβλοφῆναι εἰς τὴν ἡμετέραν περίστασιν, "that you have neither thought of returning, nor spared a look for our helpless state"—the complaint of a wife to her husband who had shut himself up in the Serapeum, P Grenf I. 43^{7f}. (ii/B.C.) α]ῦτοῦ δὲ μηδ' ἀποδεωκότος ἡμῖν μ[η]δ[ε] ἔππον μηδὲ τὴν πορείαν αὐτῆς ἐπ[ι]δε[ω]κότος ἐγράψαμέν σοι, ὅπως οὖν εἶδῃ[is].

μηθείς.

According to Thumb (*Hellen.* p. 14) the forms μηθείς and οὔθείς appear in the whole Greek world from iv/B.C., and are in wide use at the beginning of the Christian Era, after which they gradually disappear, without leaving any trace in MGr. We are prepared, therefore, to find that the forms in θ are more frequent in the LXX than in the NT, where there are only a few examples of οὔθείς (principally in the Lucan writings), and only one of μηθείς, namely Ac 27³³ according to NBA. A few exx. of μηθείς from the papyri will suffice—P Petr II. 11(1)³ (mid. iii/B.C.) (= *Selections*, p. 7) εἰ δυνατὸν ἐστὶν καὶ μηθὲν σε τῶν ἔργων κωλύει, "if it is possible and none of your work hinders you,"

PART V.

P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections*, p. 11) μηθὲν σοῦ ἀπεσταλκότος, P Leid B^{ii.7} (B.C. 164) (= I. p. 10) εἰς τὸ μηθὲν ἡμᾶς τῶν δεόντων ἐγλιπεῖν, *ib.*²¹ ἄλλως δὲ τῷ (for dat. cf. 2 Cor 2¹³) μηθὲν ἔχειν πλὴν τοῦ Πτολεμαίου, P Ryl II. 69¹⁶ (B.C. 34) πρὸς τὸ μηθὲν τῶν ἐκφορίων διαπαισεῖν, "so that the rents suffer no loss" (Edd.), P Oxy III. 492¹⁰ (A.D. 130) μηθὲν ἤσσον, and similarly *ib.* 495¹⁷ (A.D. 181-9). This last is pronounced by Thackeray (*Gr.* i. p. 59) "the latest date for θ." It should be noted that both in this and the preceding papyri (and other instances could be cited) the form μηθείς also occurs, and further, as our citations will have shown, "that θ retained its hold more tenaciously in the neut. nom. and acc. than elsewhere" (Thackeray, *Gr.* i. p. 59). For the interchange between μηθείς and μηθείς in Ptolemaic times, see especially Mayser *Gr.* p. 180 ff. See also *s.v.* οὔδείς.

μηδέποτε.

P Tebt I. 57⁶ (B.C. 114) μηδέποτε αὐτῶν τοῦτο πεπραχότων, "when they had never made this payment," P Giss I. 59^{iv.1} (A.D. 119-120) Βησαρίων Σιβούλιος μηδέ[ποτε] . . . λειτουργήσας.

μηδέπω.

P Oxy III. 471⁶ (ii/A.D.) τόκον κατέκρινεν οὐ μηδέπω χρόνου λαβόντες ἔνιοι τὸ δάνειον ἦσαν, "he condemned people to pay interest for a period at which in some cases they had not yet even received the loan" (Edd.). BGU V. 1210⁶³ (c. A.D. 150) δούλω . . . μηδέπω τριάκοντα ἑτῶν γενομένω, "a slave not yet thirty years old."

μηκέτι.

For ἕνα μηκέτι, as in 2 Cor 5¹⁵, Eph 4¹⁴, cf. P Oxy III. 528²³ (ii/A.D.) τούτους τοὺς λόγους λέγεις ἦνα (l. ἕνα) μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολ[ή]ν, "you say this to prevent my being believed any longer with regard to my embarkation (?)" (Edd.). As showing that μὴ with the pres. imper. must not be pressed as necessarily meaning "cease from doing something" (cf. *Proleg.* p. 125 f.), Mr. H. D. Naylor draws our attention to the ἔτι in 1 Tim 5²³ μηκέτι ὑδροπότει. "If Paul thought that there could be no ambiguity in μὴ ὑδροπότει, why should he insert ἔτι at all? Surely it is obvious that μὴ ὑδ. might be a warning against an act not begun, and therefore ἔτι is essential (in Paul's Greek) to make the sense 'cease drinking water' obvious at first sight."

μῆκος,

"length," of space, size, is seen in P Ryl II. 224 (a)⁹ (ii/A.D.) μήκο[us] πηχῶν []: cf. P Lond 755 verso^{4 ul}. (iv/A.D.) (= III. p. 222 f.). The reference is to time in P Leid W^{iii.3} (ii/iii A.D.) (= II. p. 89) σύρισον ἐπὶ μῆκος, and OGIS 666²⁷ (A.D. 54-68) διὰ τὸ μῆκος τοῦ [χρό]νου.

μηκύνω.

Aristeas 8 ἕνα δὲ μὴ περὶ τῶν προλεγομένων μηκύνοντες ἀδόλεσχόν τι ποιῶμεν, ἐπὶ τὸ συνεχὲς τῆς διηγήσεως ἐπανήξομεν, "but not to weary you with too long an introduction, I will resume the thread of the narrative" (Thackeray).

μηλωτή.

For this NT ἄπ. εἰρ. (Heb 11³⁷) = "sheepskin," cf. the list of imposts levied at Palmyra, *OGIS* 629³² (A.D. 137) πορφύρας μηλωτή[s] ἐκά[στου δέρμα]τος εἰσκομισθέν[τος πράξι ἀσάρια η]. The word occurs *quinquies* in the LXX always with reference to Elijah.

μήν.

See *s.v.* εἰ μήν. Other exx. of the particle are P Petr II. 16¹³ (mid. iii/B.C.) (= Witkowski², p. 12), ἡκούσ[α]μεν ἀριθμὸν ἔσεσθαι ἐκ τῶν Ἀρσινοε[ῶν], οὐ μή[ν ἀλλ]ὰ πενσόμεθα ἀκριβέστερον, P Lond 42²⁸ (B.C. 168) (= I. p. 30, *Selections*, p. 11) οὐ μήν ἀλλ' ἐπεὶ καὶ ἡ μήτηρ σου τυγχανε βαρέως ἔχουσα, κα[λῶς] ποιήσεις κτλ., "nor is this all, but since your mother is in great trouble about it, you will do well, etc.," P Oxy III. 471¹²⁶ (ii/A.D.) οὐ μήν εἰς [τὸ] τοῦ[. . .] ἀγοράου κριτηρ[ίου βήμα?] ἐπτακαίδεκαετ[ῆς] παῖς ἔσ[πετό] σοι; "did not a boy of 17 years accompany you to the judgement-seat in the public court?" (Edd.), and *ib.* 472²⁷ (c. A.D. 130) ἀλλὰ μήν· υἱὼν πίστews περὶ τούτων οὐσσης παρὰ τῷ δοκοῦντι πεπρακεῖναι, "again, if there had been security given to the supposed seller" (Edd.).

μήν.

For μήν denoting a (lunar) month cf. P Amh II. 50²⁰ (B.C. 106) τόκους διδράχμους τῆς μνάς τὸν μῆνα ἕκαστον, "interest at the rate of two drachmae on the mina each month," P Oxy II. 294⁶ (A.D. 22) (= *Selections*, p. 34) ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ [τῇ . . . τοῦ ὑπογε]γραμμένου μηνός, "on my arrival in Alexandria on the . . . of the undernoted month," BGU III. 975⁴ (A.D. 45) (= *Selections*, p. 42) μηνός Μεχίρ πέμπτη καὶ εἰκάτη, "the twenty-fifth day of the month Mechir," and the illiterate P Oxy XII. 1489⁶ (late iii/A.D.) τοῦ ἄλλο (l-ou) μηνός ἐλεύσομε (l.-μαι), "I shall return in another month," cf. ⁸ εἰ δὲ, ἔρχομε τῷ ἄλλο μηνῷ (l. ἔρχομαι . . . ἄλλω). In a Ptolemaic ostrakon, Mél. Nic. p. 185 No. 12⁷, we find *κατὰ μῆναν* (for form see *Proleg.* p. 49). The expression *εἰς δύο μῆνας ἡμερῶν* in P Strass I. 35⁵ (iv/v A.D.) is said to be "peculiar to the Egyptian speech" (see the introd.). The parenthetic nominative in expressions of time (cf. Mt 15³², Mk 8², Lk 9²⁸; Moulton *Proleg.* p. 69f.) is well illustrated by P Petr III. 36 (a) *verso*⁴ (Ptol.) λιμῶ παραπολλύμενος μῆνές εἰσιν δέκα, "perishing from hunger for the last ten months" (Edd.): cf. BGU III. 948⁶ (iv/v A.D.) γινώσκιν ἐ[θ]έλω ὅτι εἰπέν σοι ὁ πραγματευτ[ῆς] δ[τι] ἡ μήτηρ σου ἀσθενῖ, εἰδοῦ, δέκα τρίς μῆνες—a curious parallel to Lk 13¹⁶. For the adj. *μηνιαῖος* cf. P Ryl II. 206 (b)³ (iii/A.D.) εἰς λόγον διαγραφῆς μηνιαίου Ἀθύρ, "on account of the monthly payments of Hathur," and for *ἐπιμήνια*, "monthly supplies," see P Oxy III. 531¹⁷ (ii/A.D.). MGR μῆνας, pl. μῆνες, μῆνοι.

μηνύω.

With the forensic use of this verb in Jn 11²⁷, Ac 23³⁰, we may compare P Par 10¹⁶ (B.C. 145) where, after the description of a runaway slave, it is added—μηνύειν δὲ τὸν βουλόμενον τοῖς παρὰ τοῦ στρατηγού, "if any one wishes to report him, let him do so to the attendants of the strategus," and the Prefect's proclamation for the protection of the

native population, P Lond 1171 *verso* (c)⁷ (A.D. 42) (= III. p. 107) ἂν δέ τις μηνυθῇ ἢ τῶν στρατευομένων ἢ τῶν μαχαιοφόρων . . . βεβαιοσμένους τινὰ τῶν ἀπὸ τῆς χάρας . . . κατὰ τούτου τῆ ἀνωτάτω χρήσομαι τειμωρία. See also P Giss I. 61⁷ (A.D. 119) πολλά [αἰ]κισθ[ῆ]ν[τες] ὑπὸ Ψάιτος κωμογρ[αμ]ματέως Ναβοῦ ἀναγκάως μηνύοντ[ες] (l. μηνύομεν) α[ὐ]τὸν λογίαν πε[ρ]ιοικηκέναι ἐπὶ τῆς κώμης Ναβώα, P Tebt II. 297¹² (c. A.D. 123) ἐγράφη Ἀγαθῷ Δαίμονι σ[τ]ρ[α]τηγῷ ἕν' ἂν ὁ κ[ω]μογ[ραμ]ματέως μὴ δεόντως τὴν τάξιν ἢ μεμηνυκῶς πραχθῇ . . . "a letter was written to Agathodaemon the strategus in order that if the comogrammateus should have made an improper report upon the office he might be mulcted . . ." (Edd.), and P Oxy X. 1253²² (iv/A.D.) ἵνα μηδέν σου λανθάνῃ τὴν λαμπρότητα μηνύομεν, ἔπαρξε κύριε, "we give this information that nothing may escape your highness, my lord praefect" (Edd.)—an official report concerning certain military requisitions. For the wider sense "make known" cf. *Syll* 237 (= ³ 417)⁷ (B.C. 273-2) χρήματα τῷ θεῷ ἐμάνυσαν ἃ ἴσαν ἐκ τοῦ ἱεροῦ ἀπολω[λό]τα ἀπὸ τοῦ ἀναθήμενος τοῦ Φωκίων. See also P Leid W^{v.6} (ii/iii A.D.) (= II. p. 95) ἐφάνη Μοῖρα κατέχουσα ζυγόν, μηνύουσα (l. μηνύουσα) ἐν ἑαυτῇ τὸ δίκαιον, "Fate appeared holding a balance, showing that justice was to be found in her." In MGR the pres. form has changed to μηνῶ, although the aor. ἐμήνυσα retains the old spelling.

μήποτε

(= μή ποτε), in the sense of "lest haply," "lest perchance," as in Mt 4⁶, 5²⁵, *al.*, is seen in P Tebt I. 58³⁰ (B.C. 111) βεβουλεύεμε ἐκσπάσαι τὸ ἐπιδοδομένον ὑπόμνη(μα) μή ποτε ἐπὶ τοῦ διαλόγου χειμασθῶμεν, "we have decided to abstract the memorandum lest haply we should come to grief at the audit," and P Oxy I. 118 *verso*³⁷ (late iii/A.D.) ἐπὶ (l. ἐπεὶ) οὖν βραδύνουσι μήποτε αὐτῶν χρεῖα γένοιο εὐθὺς αὐτοῦς ἐξέλασον, "since they are delaying, lest haply there might be need of them, send them off immediately." With Lk 21³⁴ cf. P Flor I. 99⁹ (i/ii A.D.) (= *Selections*, p. 72) προορώμεθα μήποτε ἐ[π]ηρέαστη (cf. Lk 6²⁸) ἡμεῖν, "we are taking precautions, lest haply he should deal spitefully with us." For the construction with the ind. cf. P Par 49³¹ (B.C. 164-158) (= Witkowski², p. 71) ἐγὼ γὰρ νῆ τοὺς θεοὺς ἀγωνιῶ, μή ποτε ἀρ[ρ]ωστέι τὸ παιδάριον, καὶ οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς, "for by the gods I am anxious, lest haply the child is ill, and I have no leisure to come up to you." The constructions of the word in the NT are tabulated by H. Scott in Robertson *Gr.*³ p. 1415. Reference may also be made to Isidore *Epp.* ii. 270.

μήπου.

See *s.v.* μήπω.

μήπω,

"not yet," occurs in P Oxy VII. 1062¹⁵ (ii/A.D.) εἰ δὲ τοῦτό σοι βάρος φέρει καὶ μήπω ἡγόρασας, τὸ ἀργύριον δὸς Ζωίλῳ τῷ φίλῳ, "if it is troublesome and you have not yet bought them, give the money to my friend Zoilus" (Edd.), with reference to the purchase of some fleeces. In *ib.* 1068¹³ (iii/A.D.) μήπου is for μήπω—εὕρον τὸ σωματίον μήπου δυνάμενον κηδευθῆναι, "they found the body not yet ready to be buried" (Edd.).

μήπως

in the sense of "lest perchance" may be illustrated from the interesting letter of a son to his father, expressing anxiety regarding his safety. P Oxy XI V. 1680⁸ (iii/iv A.D.) καὶ γὰρ πρὸ τούτου σοι ἐδήλωσα λυπούμενος ἐπὶ τῇ ἐν ἡμῖν σου ἀπουσίᾳ, μήπως δ' μή εἶμι (i. εἴη) σοι γένοιτο καὶ μὴ εὐρωμέν σου τὸ σῶμα, "I have indeed told you before of my grief at your absence from among us, and my fear that something dreadful might happen to you and that we may not find your body" (Edd.). For a similar meaning with the ind. see P Flor II. 194¹⁴ (A.D. 259) ὄρα δὲ μήπως οὐκ ἔστιν χρεία Διοντῶν μαθῖν [π]ερὶ τούτου. In MGr independent μήπως is used in questions expressing doubt or denial, e.g. μήπως σοῦ εἶπα: "have I perhaps told you?" i.e. "I have not, of course, told you" (Thumb, *Handbook*, p. 181; see also *Proleg.* p. 245).

μηρός,

"thigh" (Rev 19¹⁶), is common in descriptions, as e.g. of a witness to a will, P Oxy III. 490¹³ (A.D. 124) εἰμί ἐτῶν λ' οὐλή [κατὰ] μηρὸν ἀριστερό[ν], or of a camel that has been sold, P Lond 1132 b. 5⁶ (A.D. 142) (= III. p. 142) κάμηλον θήλιαν φυρὰν κεχαραγμένην (i. πυρρὰν κεχαραγμένην) μηρῷ δεξιῷ κάππα.

μήτηρ.

It is not necessary to illustrate at length this common noun, but one or two points may be noted. Thus for its loose use (cf. Rom 16¹³ and see s.v. ἀδελφός, πατήρ, τέκνον) we may cite P Oxy X. 1296 (iii/A.D.) where the writer greets each of two women as "mother"—⁸ ἀσπάσομαι τὴν μητέρα (for the form cf. Moulton *Proleg.* p. 49) μου Ταμείαν, and ¹⁵ τὴν μητέρα μου Τιμπεσοῦρ(ιν): cf. *ib.* XIV. 1678 (iii/A.D.), where the same designation is applied to at least three persons. Similarly in P Giss I. 78¹ (ii/A.D.) Ἄλινη Τετήτι τῇ μητρὶ χαίρειν, the word is used as the pet-name of an old servant. Μήτηρ is used *ter* as voc. in BGU III. 814 (iii/A.D.). For the adj. μητρικός cf. P Ry I II. 153³³ (A.D. 138-61) ὁ μητρικός μου δούλος Μύρων, "my mother's slave Myron." In MGr it has developed the sense "motherly." The MGr noun μητέρα shows the acc. sing. treated as nom. on the analogy of such a noun as χώρα.

μητί.

On the translation of μητί in the NT, see Moulton *Proleg.* p. 170 and Hort *ad Jas* 3¹¹.

μήτιγε.

With μήτιγε in I Cor 6³ μήτιγε βιωτικά, "not to speak of mere affairs of daily life," we may compare the corresponding μὴ ὅτι γε in P Lond 42³³ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ὡς ἔτ[ε] σοῦ παρ[όν]τος πάντων ἐπεδεόμην, μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, "while you were still at home, I went short altogether, not to mention how long a time has passed since"—the complaint of a wife to her husband. See also Herod. iv. 76.

μήτις

= μή τις, is found in an indirect question in BGU IV. 1141³⁴ (B.C. 13) καθ' ἡμέραν δὲ τὸν θυλωρὸν (i. θυρωρὸν) ἔξερωτῶ μὴ τις ἔξω ὑπνωκε, "and daily I ask the doorkeeper whether any one has slept outside."

μήτρα,

"womb" (Lk 2²³, Rom 4¹⁹), may be illustrated by a magic spell of possibly ii/A.D., found among the Hawara papyri, *Archiv* v. p. 393, No. 312¹⁰ ff. ἄγε αὐτὴν τὴν Σαρατιάδ[α] ἣν ἔτεκεν εἰδία μήτρα μαει στε ἐλβωσατοκ κτλ. Wünsche commenting on this (p. 397) refers to a tablet from Hadrumetum (*Audolent* 264¹² ff.) with the words *Victoria quem peperit Suavulva*: "das letzte ist kaum ein eigentlicher Name, sondern ein Ersatz für den unbekanntenen Namen der Mutter" (*Berl. phil. Wochenschr.* 1905, 1080). See also *Archiv* i. p. 429.

μητροπόλις.

For the form (1 Tim 1⁹) see Moulton *Gr.* ii. p. 68.

μητροπόλις.

This subst., which in the NT is confined to the late subscription of 1 Tim, may be illustrated from P Fay 28² (A.D. 150-1) (= *Selections*, p. 81), where a notice of birth is addressed to certain men as γραμματεῦσι μητροπόλεως. See also the letter of the prodigal BGU III. 846⁶ (ii/A.D.) (= *Selections*, p. 93). γενιώσκειν σαι θέλω ὅτι οὐχ [ἦ]λπιζον ὅτι ἀναβένις εἰς μητρόπολιν, "I wish you to know that I had no hope that you would come up to the metropolis," and the Index to *OGIS* s.v. Apart from ecclesiastical use, the expression seems to have disappeared in early Byzantine times: see *Chrest.* I. i. p. 78. For μητροπολίτης cf. the land-survey P Ry I II. 216³³ al. (ii/iii A.D.), where one category is land belonging to citizens and assessed at 3 dr.—τριδραχος μητροπολιτών.

μαίново,

which differs from μολύνω as *maculo* from *inquino*, is never found in the NT in good part, but usually represents moral defilement (Tit 1¹⁵, Heb 12¹³): cf. the vision in the dream from the Serapeum, P Par 51²⁷ (B.C. 160) (= *Selections* p. 21, *Archiv* vi. p. 205) αὐται δὲ γυναῖκες εἰσιν. Ἐὰν μανθῶσιν, οὐ [μ]ὴ γέγονται καθαραὶ πόποτε, "but these are women. If they are defiled, they shall never at all be pure." See also P Leid W^{iii.4} (ii/iii A.D.) ἦκε κύριε, ἀμώμητος, καὶ ἀπήμαντος, ὁ μηδὲ ἕνα τόπον μαίνων, ὅτι τετέλεσμαί σου τὸ (ὄνομα), and for the verb used in a more general sense see P Par 14²⁹ (B.C. 127) ἐκπηδήσαντές μοι καὶ μιάναντες, ὑβρίσαντές με, πληγὰς ἔδωκαν, and P Flor III. 338³⁸ (iii/A.D.) οἶδα γὰρ συνειδήσει (= σει) ("conscientiously") σπουδάξεις ἐμοί· ἐμίανθη γὰρ παρὰ πᾶσι. From the insert. we may cite *OGIS* 194¹⁵ (i/B.C.) τοῦ ἀέρος τῆ [νη]νεμῖαι μα[ι]νομένου, where, however, the editor expresses doubts as to the restoration, *Syll* 891 (= ³ 1240)⁷ (ii/A.D.) ὑβρίσει μιάνας, and *Kaibel* 713⁹ οὐ χεῖρα φόνουσι μιάνας. The sense of legal defilement (ΝῆϚ), as in the LXX, may be illustrated from Aristeas 166 μανθόντες αὐτοὶ παντάσῃ τῷ τῆς ἀσεβείας μολυσμῷ. For ἀμῖαντος, see s.v.

μίσμα,

which in the NT occurs only in 2 Pet 2⁵⁰, is also found in Apoc. Petr. 9 τῷ μίσματι τῆς μοιχείας. In the late *Kaibel* 1140 b.³ (not before the time of Justinian) it is an epithet of Satan—Βελιάρ κ[ακό]μορ[φ]ε, . . . μ[ι]σμα, δράκων κτλ.

μίγμα,

which is read in the TR of Jn 19³⁰, is found in the magic P Lond 121⁸⁶⁷ (iii/A.D.) (= I, p. 112) λαβῶν πηλὸν ἀπὸ τρόχου [κε]ραμικοῦ μίξον μίγματος τοῦ θίου κτλ.

μίγνυμι.

Chrest. I, 198¹² (B.C. 240) ἀ(ρτάβας) ῥ βωλοπύρου μεμιγμένοι (l. -ου) κριθῆ ἀ(ρτάβας) ἰβ, BGU II, 372^{11.2} (A.D. 154) ἀ[νδ]ράσι πονηρ[ὸν] κ[α]ρ[ι] ληστ[ρ]ικὸν β[ί]ον ποιούμε]νοις μίγνυσθ[αι], P Amh II, 67⁸ (c. A.D. 232) τὰ τελευταῖα τοῖς προτέροις μίγνυμαι, and *OGIS* 502⁷ (ii/A.D.) μεῖζας τῷ φιλανθρώπῳ τὸ δίκαιον. The verb is found only four times in the NT and six times in the LXX. Amongst the latter we may note the curious use in 4 Kingd 18²³ καὶ νῦν μίχητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, where the sense requires some such translation as “make an agreement or a wager with.” For the compd. συμμίγνυμι τινι, *convenio cum aliquo*, cf. P Par 48¹¹ (B.C. 153) ἤκαμεν εἰς τὸ Σαραπειὸν βολάμενοι συμμίξαί σοι, and for συμμίσγω cf. P Tebt I, 12¹⁸ (B.C. 118) συμμίσγειν ἅμα ἡμέρα, “to join them at daybreak” (Edd.): see further Maysner *Gr.* pp. 23, 91. MGt συμίγω.

μικρός.

In P Leid N^{ii.12} (B.C. 103) (= I, p. 69) we hear of a Νεχούτης μικρός in a context which shows, according to the editor (p. 74), that the reference is to *age* rather than to *stature*; see further Deissmann *BS* p. 144 f. Other exx. are not so clear. P Gen I, 28¹¹ (A.D. 136) ἀγ[ο]ράσαι παρὰ τοῦ πατρὸς αὐτοῦ Στοτοήτιος ἐπικαλουμένον Μικροῦ πυρῶν, is not encouraging to the meaning *junior*, though, after all, there is no reason why “Stotoetis junior” should not be the father of a family. In any case the frequent occurrence of the formula makes it probable that it has a constant meaning; see P Eleph 17¹⁴ (B.C. 223–222) Πρενέβθιος Ἰσπθίνιος καὶ Ψεντεῖς μικρὸς ἀπολόγονται τὴν γῆν κτλ., P Tebt I, 63³⁵ (B.C. 116–115) γεω(ργὸς) Πετερμούθις μικρὸς Ἀμμένως, and P Goodsp Cairo 30^{11.28} (A.D. 191–2) μικρῷ Ἀφροδ(ισίῳ), viii. 8 Ἀφροδ(ισίῳ) καμηλ(εῖτη) μικ(ρῷ), Ἀφροδ. μικ. *quater*—other persons of the same name figure in this ledger, twice without description, then Ἀφρ. τέκνον, ποιμένι Ἀφρ., and twice before a lacuna. In P Oxy XIV, 1666⁴ (iii/A.D.) a certain Pausanias writes περὶ τοῦ μικροῦ Πανσανίου—evidently his son—stating that he desired to be transferred to a cavalry regiment. A similar application of the adj. to children is very common. We may cite, by way of example, P Lond 893⁷ (A.D. 40) (= P Ryl II, p. 381) καλῶς ποιή[σ]εις ἐξαιτή(ς) πέψιας μοι τῶν μικρῶν, “please therefore send me the child immediately” (Edd.), P Fay 113¹⁴ (A.D. 100) εἰκθύας (l. ἰχθύας) (δραχμῶν) ἰβ ἐπὶ τὰ τετρακοσστὰ (l. -κοστὰ) τοῦ μικροῦ, “12 drachmas’ worth of fish for the little one’s four-hundredth-day festival” (Edd.), P Lond 899⁶ (ii/A.D.) (= III, p. 208) ἐπεψια τῇ μικρᾷ φά ἰβ, “I sent twelve eggs to the little one,” P Giss I, 78⁷ (ii/A.D.) ἡ

μικρά μου Ἡραιδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπά-
ζεται κ[α]τὰ διὰ τί οὐκ οἶδα, P Oxy III, 530²⁶ (ii/A.D.)
Θαισοῦν τὴν μικρὰν (following ²⁴ ἀσπάζου τὰ παιδιά . . . ,
which seems to include Thaisous), and *ib.* 533²⁷ (ii/iii A.D.)
ἀσπάσασθε τὸν μικρὸν Σερῆγον καὶ Κοπρία καὶ τοῦ[ν]ς
ἡμῶν πάντας κατ’ ὄνομα (a grown-up Serenus figures earlier
in the letter). Other exx. of the adj. are P Meyer 12¹⁰
(A.D. 115) οὐλῆ δακτύλῳ μικρῷ χειρὸς) ἀριστερᾶς, P Giss
I, 20¹⁶ (ii/A.D.) μικρὸν ἐρ[γο]ν αὐτοῦ π[έ]ψιον. See also
for μικρὸν τι, as in 2 Cor 11^{1,16}, P Par 47⁸ (c. B.C. 153) (= *Witkowski* ², p. 88) ἰ μὴ μικρὸν τι ἐντρέπομαι, οὐκ ἂν με
ἴδες τὸ πρόσωπὸν (l. πρόσωπὸν) μου πόποτε, and for κατὰ
μικρὸν P Petr II, 11 (17⁷ (iii/B.C.)) (= *Selections*, p. 8), where
Polycrates writes to his father that he does not get his money
ἀθροῦν, “in a lump sum,” but κατὰ μικρὸν, “in small instal-
ments.” For the comparative see *Chrest.* II, 372^{7,17} (ii/A.D.),
where a soldier is described as—ἐ[ν] χῶρτη καὶ οὗτος ὁ
μικρότερος.

μίλιον.

For this noun (Mt 5⁴¹), which is a new formation from
the Lat. plur. *milia* (*passuum*), cf. P Strass I, 57⁶ (ii/A.D.)
μηδὲ μελιον ἀπεχουσῶν ἀλλήλων, “being less than a mile
distant from each other”—of two villages, and *Syl* 418
(= ³SSS)²⁶ (A.D. 238) ἀπὸ γε μελιων δύο τῆς κώμης ἡμῶν.
For other nouns borrowed from Latin see Moulton *Gr.* ii.
§ 63.

μιμῆομαι.

P Ryl II, 77³⁴ (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον
τὸν [γ]έρογτα φῶτα, “imitate your father the lover of office,
the brave old man” (Edd.), P Oxy X, 1295⁹ (ii/iii A.D.)
ἰδοῦ μὲν ἐγὼ οὐκ ἐμιμησάμην σε τοῦ ἀπάν (l. ἀποσπᾶν) τὸν
υἱόν μου, “see, I have not imitated you by taking away my
son” (Edd.), P Flor III, 367³ (iii/A.D.) ἐγὼ δὲ οὐ μιμήσομαι
σε: cf. 2 Thess 3^{7,9}. For μιμῶμαι τι, as in Heb 13⁷, 3 Jn¹⁴,
we may cite *Kaibel* S5³ ἤσκουν μὲν τὸ δίκαιον ἐμιμούμην τε
τὸ καλόν, and Aristas 188 μιμούμενος τὸ τοῦ θεοῦ διὰ παντός
ἐπιεικῆς. For μιμήσις cf. P Flor III, 292⁷ (vi/A.D.) κατὰ
μ[ι]μησιν τῆς ἀρτι παρελθούσης ἐκτῆς ἰνδ[ικ]τιονος), and
similarly *ib.* 293⁹ (vi/A.D.), and for μίμημα (*Wisd* 9⁸), cf.
Musonius p. 90⁴ καθόλου δὲ ἄνθρωπος μίμημα . . . θεοῦ μόνον
τῶν ἐπιγείων ἐστίν.

μιμητής.

The NT usage of this word (1 Cor 4¹⁶ *aL*) is well illus-
trated by such a passage as *Xen. Mem.* i. 6. 3 οἱ διδάσκαλοι
τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. It is note-
worthy that in all its NT occurrences μιμητής is joined with
γίνεσθαι, denoting moral effort (cf. Robertson-Flammer *ad*
1 Cor 11¹). For adj. μιμητικός cf. *Vett. Val.* p. 17²¹.

μιμνήσκομαι.

The act. μιμνήσκω, which is not found in the NT, is seen
in P Giss I, 91⁶ (ii/A.D.) μιμνή[σκει] ἡμῶν συνεχῶς, and for
pres. mid., as in Heb 2⁶, 13³, cf. P Hamb I, 37⁴ (ii/A.D.)
ἀναγκαῖον γὰρ ἐστι μιμησκέσθαι (l. μιμνήσκεισθαι) τῆς
καλοκαγαθίας σου, and BGU IV, 1024^{v.6} (iv/v A.D.) μιμνη-
σκόμενος ὧν ἐπρασες. The perf. μιμνήμαι in the sense of
“bear in mind,” “hold in remembrance,” is common, e.g.

P RyI II. 81²¹ (c. A.D. 104) τοῦ κατασπορέως . . . ὀφείλοντος . . . μεμνήσθαι μὲν τῆς γενομένη[s] αὐτῷ ἐντολῆς παρόν[τος σο]ῦ, "the inspector of sowing ought to have remembered my order given when you were present" (Edd.), P Oxy III. 525⁹ (early ii/A.D.) μέμνη[σ]ο τοῦ νυκ[τ]ελίου "Isidos τοῦ ἐν τῷ Σαραπ[τεῖω], "remember the night-festival of Isis at the Serapeum" (Edd.), P RyI II. 235¹³ (ii/A.D.) διὰ μέμ[νησο] καὶ ἡμῶν κἀν πάνν τι[νὰ ἄ]λλα πράττης, "therefore bear us too in mind even if you are engaged in quite other pursuits" (Edd.), and P Oxy XIV. 1664⁴ (iii/A.D.) ὅτι οὐ μόνοι ἡμεῖς μεμνήμεθά σου ἀλλὰ καὶ αὐτοὶ ἡμῶν οἱ πάτριοι θεοί, τοῦτο δῆλον ἅπασιν, "that not only we but also our ancestral gods themselves hold you in memory is clear to all" (Edd.),⁷ μεμνήμενη τῆς ἀγαθῆς σου προαιρέσεως, "remembering your goodwill" (Edd.). For a similar use of the I aor. ἐμνήσθην, cf. P Tebt II. 410⁶ (A.D. 16) μνήσθητι ὥ[s] (cf. Lk 24⁸) ἐν τῷ Τρ[ι]στόμῳ με ἐφιλοτ[ι]μοῦ σὺν ἐμοὶ μέναι, "remember how zealous you were at Tristomos to remain with me" (Edd.), *ib.* 420¹⁷ (iii/A.D.) μνήσθητι μοῦ (cf. Lk 23⁴²) δὲ καγῶ πεποιήκα σοι ἀπὸ ἀρχῆς μέχρι τέλους, "remember me and what I also have done for you from beginning to end" (Edd.), P Oxy VIII. 1070⁴⁸ (iii/A.D.) ὑμεῖς οὐδὲ ὅλως ἐγράψατε οὐδὲ ἐμνήσθητέ μου περὶ τῆς ἀσφαλείας τῆς οἰκίας ἡμῶν, "you have not written at all nor remembered me in regard to the safety of our house" (Edd.), *Preisigke* 150³ μνήσθητι ὑμῶν καὶ παράδος ὑμῖν θεραπείαν—a temple inscr. to Aesculapius, and *ib.* 4018 ἰσπορήσας ἐμνήσθητι τῆς . . . ἀδελφῆς. The verb is also found c. dat. in the sense of "recall" to one in P Lille S¹¹ (iii/B.C.) καλῶς οὖν ποιή[σ]εις μνησθεῖς Θεοδώρω. ἵνα . . . , "you will do well to recall to Theodoros that . . .", *ib.* 12¹ (B.C. 250-249) ἐμνήσθητι σοι καὶ παρόντι περὶ τῶν ᾠ (ἀρουῶν), "I have recalled to you verbally the matter of the 100 arourae." With Lk 1⁵⁴ cf. Pss. Sol. x. 4 καὶ μνησθήσεται (for form see Robertson *Gr.* p. 357) Κύριος τῶν δούλων αὐτοῦ ἐν ἐλέει (cited by Plummer *ad L.*), and with Lk 23⁴² cf. the Christian sepulchral inscr. from Antinoopolis *Preisigke* 1563⁶ Κ(ύρι)ε μ[ν]ήσθητι [τῆς δο]ύλη(s) σου [ἐν τῇ] βασιλεῖ(α) σου.

μισέω,

which survives in MGr μισῶ, is not so common in our sources as we might have expected, but cf. PSI III. 158³⁷ (iii/A.D.?) βαρυδσμοῦς μειουμένους ὑπὸ τῶν ἀ[σ]τεῖων γυναικῶν, "evil-smelling persons hated by refined women." *ib.* I. 41²² (iv/A.D.) ἀπερ ἡ φύσις μισεῖ, P Oxy VI. 902¹⁷ (c. A.D. 465) μισοῦσιν γὰρ οἱ νόμοι τοὺς τὰ ἄδικα διαπραττομέν[ο]υς, "for the perpetrators of injustice are hateful to the laws" (Edd.), and the Christian amulet *ib.* VIII. 1151² (v/A.D.?) φεῦγε πρὸς εὐμ α μεμισσημένον (i. μεμισσημένον). For the subst. μῖσος cf. Vett. Val. p. 242²⁵ ἡ ἐπιστήμη . . . ὑπὸ τῆς ἀληθείας στρηζόμενῃ τὸ . . . μῖσος ἀποδιώξει, and the quotation from Menander *Fragm.* p. 187 *s.v.* κατατίθημι. With *Menandrea* p. 18²¹⁶ θεῖον δὲ μισεῖ μῖσος, cf. P¹ 138 (139,²² where the same cogn. acc. occurs.

μισθαποδοτής.

With Heb 11⁶ we may compare the Christian P Gen I. 14²⁷ (Byz.) (as corrected p. 36) τῷ μισ[θ]αποδοτῇ θεῷ. For the corresponding verb cf. the sepulchral inscr. from a Coptic cemetery, *CIG* IV. 9124⁶ μισθαποδοτήσας.

μισθιος.

Deissmann's contention (*LAE*, p. 72) that this word is not to be regarded as a specifically NT word, but as belonging to the ordinary Greek of the time, receives further confirmation from such a passage as P Amh II. 92¹⁹ (A.D. 162-3) οὐχ ἔξω δὲ κ[ο]μιωνῶν οὐδὲ μισθιον γεν[ό]μενον τῆς ὄνης ὑποτελῆ. The editors translate, "I will have no partner or servant who is liable on account of the contract," but Wilcken (*Chrest.* I. p. 370) from its association with κοινωνόν prefers to take μισθιον as = "tenant." "sublessee." The adj. is also found in P Flor III. 322²¹ (A.D. 258?) μισθιοι ἔδ.

μισθός.

For the primary sense of this word "wage," "salary," cf. P Tebt II. 384²⁰ (A.D. 10) τέλους γερδίων καὶ τῶν τούτων μισθῶν, "weavers' tax and wages," P Fay 91²³ (A.D. 99) τὸν ἡμερήσιον μισθόν, "daily wage," P Lond S46¹⁰ (A.D. 140) (= III. p. 131, *Chrest.* I. p. 382) ἀπ[ό]ρου μου ὄν[τ]ος καὶ μισθοῦ πορίζοντος τὸ ζῆν ἀπὸ τῆς γερδιακ[ῆς]—petition of a weaver, who works for a wage (μισθοῦ), and has no means (πόρος) for discharging a public liturgy, P Oxy IV. 724⁵ (A.D. 155), where a slave is apprenticed to a shorthand-writer to be taught shorthand μισθοῦ τοῦ συμπεφωνημένου "at a salary agreed upon" of 120 silver drachmae, and P Fay 103³ (iii/A.D.) μ[ι]σθός τοῖς ἡράκτοι αὐτόν, "pay for the bearers" in connexion with funeral expenses. See also the temple inscr. at El-Kab *Preisigke* 158 Ἀνδρόμαχος Μακεδῶν ἀφίκετο πρὸς Ἀμενώθην χρηστὸν θεὸν μ[ι]σθοῦ ἐργαζόμενος καὶ ἐμαλακίσθη καὶ ὁ θεὸς αὐτῷ ἐβόηθησε αὐθημερῆ.

The dim. μισθάριον occurs in the illiterate P Tebt II. 413¹³ (ii/iii A.D.) ταῦτά σοι συναλάγη πέμπει[ν] ἐκ τῶν μισταρίων ἀτῆς, "it was arranged with you that these should be sent from her earnings" (Edd.). A new compd. μισθοπρασία is found in P Lond 1164 (h)⁶ (A.D. 212) (= III. p. 164), and is understood by the editors as denoting a sale under the terms of a lease (cf. *EEF Arch. Rep.* 1907-08, p. 57): for μισθαποχή in the sense of μίσθωσις see P Gen I. 70¹⁵ (A.D. 381) (= *Chrest.* I. p. 448) ἡ μισθαποχή κυρία καὶ ἐπερωτηθεῖς ὠμολόγησα. For μισθοφόροι ἱππεῖς, "mercenary cavalry" cf. P Grenf II. 31⁵ (B.C. 104) (see *Archiv* ii. p. 155), and for the "requisitioning"—ἐπὶ μισθοφορᾷ—of a camel to assist in transporting a porphyry pillar cf. P Lond 328¹⁸ (A.D. 163) (= II. p. 75).

μισθῶ.

The act. of this verb in the sense of "let out for hire" is seen in PSI I. 30² (A.D. 82) μεμισθωκά σοι εἰς ἕτη ἕξ . . . τὰς ὑπαρχούσας μοι . . . ἀρούρας, P Amh II. 92²⁵ (application for a lease—A.D. 162-163) ἔξουσίας σοι οὐσης ἐτέρο[υ]ς μεταμ[ι]σθῶν ὅποτε εἰαν αἰρή, εἰαν φαίνηται μισθῶσαι, "the right resting with you to make a fresh lease with other persons whenever you choose, if you consent to my proposal" (Edd.). For the mid. "have let out to one," "hire," cf. Meyer *Ostr.* 50³ ὦν (ἀρουῶν) ἐμισθωσάμη(ν) τῷ α(ὐτῷ) ᾗ (ἔτει), P Oxy III. 500²⁷ (A.D. 130) μεμε(=)σθώμεθα τὰς προκείμενας ἀρούρας, and P Fay 93⁸ (A.D. 161) βούλομαι μισθῶσασθαι παρὰ σοῦ τὴν μισθωτικὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and

unguent-making," to which the vendor replies—¹⁹f. Κάστωρ Ἀντιφίλου μεμισθωκα κατ(= θ)ὡς πρόκειται, "I, Castor, son of Antiphilus, have made the lease as is above written."

μίσθωμα

is not so common as we might have expected, but for the meaning "rent," "hire," we may cite such a passage as *Syll* 831 (= ³1200)¹⁵ (iv/iii B.C.) ὑποτελεῖ δὲ μίσθωμα Νικήρατος Κτησιφῶντι καθ' ἕκαστον ἐνιαυτὸν ἀργυρίου δραχμὰς πεντα[κ]οσίας ἀτελεῖς: cf. *ib.* 615 (= ³1024)²⁸ (c. B.C. 200) μίσθωμα ἀποδιδ[ό]τω αὐτοῦ. We have the plur. in *ib.* 634 (= ³271)²⁸ (B.C. 335-4) εἰς δὲ τὰ μισθώματα τῆς πόμπης, i.e. "ad apparatus pompae" (Ed.). There seems to be no exact parallel to the usage in Ac 28³⁰, see Lightfoot *Philippians*,² p. 9 n.³. For μίσθωσις, "a letting for hire," cf. BGU III. 916¹⁵ (time of Vespasian) ἡ μίσθωσις ἡδ' ἡ (cf. *Proleg.* p. 178) εἰς ἐνιαυτὸν [ἐ]να, P Fay 96¹² (A.D. 143) (= *Chrest.* I. p. 372) οὐ ἔχει ὁ Σύρος ἐν μισθώσει ἐλαιουργίου, "for the oil-press leased by Syrus," *ib.* 20 μενούσης κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πάσει, "the lease in all its provisions remaining valid" (Edd.), and P Oxy XIV. 1673 margin (ii/A.D.) τῶν ἀμπελοργῶν τὰς μισθώσις πέμψον, [ἐ]να τῆς ξυλοτομίας ἄρξωνται, "send the leases of the vine-dressers, in order that they may begin the pruning" (Edd.).

μισθωτός.

CPR I. 1⁸ (A.D. 83-84) τοῦ Ἀκουσιλάου γενομένου μισθωτοῦ τινων οὐσίων, *Syll* 587²⁹ (B.C. 329-8) μισθωτοῖς τοῖς ἐπὶ τὸν πύργον καὶ τὸν πυλῶνα πλινθοφοροῦσιν ("carrying bricks") καὶ πηλοδευστοῦσιν ("building with clay"). For μισθωτής, "lessee," "tenant," which is not found in the NT (but see I Macc 6²⁹), cf. P Tebt II. 308⁴ (A.D. 174) μισθωτα[ί]ς δρυμῶν, "lessees of marshes" (Edd.). P Lond 478² (ii/iii A.D.) (= II. p. 111) τοῖς λοι(ποῖς) μισθωταῖς ἱερ(οῦ) χει(ρισμοῦ) (cf. *Archiv* i. p. 140), and PSI III. 222⁴ (iii/A.D.) μισθωτοῦ ἀγρίων θήρας ζώων [κ]αὶ ὀρνέων (see the editor's introd.).

Μιτυλήνη.

According to Meisterhans *Gr.* p. 29 the spelling Μιτυληναῖος is regularly found in the Attic inscr. from v-ii/B.C., and it is not till B.C. 100 that Μιτυληναῖος, due to dissimilation, takes its place. See however the iii/B.C. papyrus P Petr II. 39(a)¹ Μιτυλην[αῖω]. So Ac 20¹⁴, except L which reads Μιτυλήνην (Moulton *Gr.* ii. p. 79).

Μιχαήλ.

In view of Paul's reference to the θρησκεία τῶν ἀγγέλων in Col 2¹⁸, it is interesting to note the existence of the great Church of St. Michael situated close to the walls of Colossai, and continuing as a religious centre long after the name of the town had itself disappeared: see *C. and B.* i. p. 214 ff. Sir W. M. Ramsay also cites various inscr. showing that the worship of Michael was common in Asia Minor, e.g. *ib.* ii. p. 541, No. 404 where Michael is named along with Gabriel and other angels, and *ib.* p. 741, No. 678 where the words + Ἀρχάγγελε Μιχαήλ, ἐλέησον τὴν πόλι σου κ[αὶ] ῥύθη αὐτὴν ἀπὸ τοῦ πονηροῦ) + (cf. Mt 6¹³, Lk 11⁴ A) ran round the pillar of a very ancient church (now destroyed) at Afion-Kara-Hissar. Other references to Michael are P Leid

Wxxi.¹⁶ (ii/iii A.D.) (= II. p. 153) διὸ συνίσταμαί σοι διὰ τοῦ μεγάλου ἀρχιστρατήγου Μιχαήλ, κύριε κτλ., and the magic P Lond 121²⁵⁷ (iii/A.D.) (= I. p. 92) παρεμφάνων . . . τῷ ἀρχαγγέλω Μιχαήλ. On the part Michael played in magic see W. Lueken *Michael: eine Darstellung und Vergleichung der jüdischen und der morgenländisch-christlichen Tradition vom Erzengel Michael*, Göttingen, 1898, and for Michael, as the angel of peace, guiding the souls of the righteous to the heavenly Jerusalem, see Charles' note on *Test. xii. patr.* Benj. vi. 1.

μνᾶ.

For this Semitic word, used as a Greek money unit for 100 drachmae (about £4), cf. P Lond 277¹⁰ (a loan—A.D. 23) (= II. p. 217) τόκου ὡς ἐκ δραχμῆ μιᾶς τῇ μνᾷ τὸν μῆνα ἕκαστον, "at the interest of a drachma per mina per month" —the usual rate of interest: so *ib.* 336¹⁸ (A.D. 167) (= II. p. 221), and P Oxy XIV. 1673²² (ii/A.D.) τὸ δὲ πέρασ ἤτησα τὴν μνᾶν, ὡς ἐδοξέν σοι, "eventually I asked for the mina, as you thought right." The word is used with reference to weight in *ib.* 1739¹ (ii/iii A.D.) σαππίριν (l. σαπφείριον, "sapphire") μνᾶν ὄλκην, *al.* For the form μναεῖον cf. *ib.* I. 9 *verso*¹⁵ (iii/iv A.D.) with the editor's note, where it is pointed out that the Attic mina is divided into 16 τέταρτα (*unciae*) and the Egyptian mina into 18, for μναῖαιον cf. *ib.* II. 496³ (A.D. 127), and for μναγαῖον cf. *ib.* VI. 905⁶ (A.D. 170) (see Mayser *Gr.* p. 167 f. for the inserted γ).

Μνάσων.

This proper name (Ac 21¹⁶), which was common among the Greeks, appears e.g. in P Hib I. 41³ (c. B.C. 261) ἀπεστ[άλκ]αμεν πρὸς σὲ Μνάσωνα [τὸν] δοκιμαστήν μετὰ φυ[λα]κῆς, "I have sent to you Mnason the controller under guard" (Edd.). On the reading of Cod. Beza (D) in Ac *loc.*, which elucidates the narrative, see Knowling *EGT ad l.*

μνεῖα.

For the epistolary phrase μνεῖαν ποιεῖσθαι, which is used by Paul in 1 Thess 1², Rom 1¹⁰, Eph 1¹⁶, Philem⁴, cf. the letter of Isias to her husband, who was at the time 'in retreat' in the Serapeum at Memphis, P Lond 42⁶ (B.C. 168) (= I. p. 30, *Selections*, p. 9) οἱ ἐν οἴκῳ πάντες <σοῦ> διαπαντὸς μνεῖαν ποιούμενοι>, and especially, in connexion with prayer, as in the Pauline passages, BGU II. 632⁵ (ii/A.D.) μνῖαν σου ποιούμενος παρὰ τοῖς [ἐν]θάδε θεοῖς ἐκομισάμην [ἐ]ν ἐπι[σ]τόλιον κτλ. and *Kaibel* 983² ff. (B.C. 79)—

Δημήτριος ἦκω πρὸς μεγάλην Ἱσιν θεάν,
μνεῖαν ἐπ' ἀγαθῶν τῶν γονέων ποιούμενος
καὶ τῶν ἀδελφῶν καὶ φίλων μου κατ' ὄνομα.

Other exx. of the phrase from the inscr. are *Syll* 929 (= ³685)⁷⁹ ὑπ[ε]ρ χάρας μόνον ἐφαίνοντο μνεῖαν πεποιημένοι, *Priene* 50¹⁰ ὅπως οὖν καὶ ὁ δῆμος φαίνεται μνεῖαν ποιούμενος τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν, and similarly *Magn* 90¹⁶—all ii/B.C. On the form μνεῖα for the older μνηῖα see Mayser *Gr.* p. 127.

μνήμα.

For μνήμα, "tomb," "monument," as in MGr, cf. BGU IV. 1024^{iv.23} (iv/v A.D.) ἐφθα[σεν] εἰς τὸ μνήμα τ[ῆ]ς φί[λ]ης

αὐτοῦ, and *Kaibel* S2¹ (iv/B.C.) εἰκὼν μνήμα χρόνου (ἐστὶ) (i.e. "fragile est").

μνημεῖον

is by no means so common in the papyri as we might have expected, but see P Flor I. 9¹⁰ (A.D. 225) φθάσαντός μου πρὸς τοῖς μναιμίοις (i. μνημείοις) τῆς αὐτῆς κώμης. Vitelli *ad l.* cites also P Casati 19, 5 p. 139. An interesting ex. may be cited from *Syll* 399 (= ³S5S)¹ (after A.D. 161), a stone originally found in Rome, and afterwards transferred to Britain, but now destroyed—Ἡρώδης μνημείον καὶ τοῦτο εἶναι τῆς αὐτοῦ συμφορᾶς καὶ τῆς ἀρετῆς τῆς γυναικός· ἔστιν δὲ οὐ τάφος· τὸ γὰρ σῶμα ἐν τῇ Ἑλλάδι καὶ νῦν παρὰ τῷ ἀνδρὶ ἔστιν: cf. also *Cagnat* IV. 660⁷ μ[η]δενὶ ἐξέσται μ[ή]τε πωλήσ[αι] μ[ή]τε ἀγοράσαι μ[ή]τ[ε] τὸ μνημείον . . . προ[σηθῆναι] ἑαυτοῦ.

μνήμη.

For μνήμη ποιεῖσθαι in its ordinary sense of "make mention" (as perhaps also in 2 Pet 1¹⁵: see Mayor *ad l.*), we may cite the letter attributed to the dying Hadrian, P Fay 19¹⁰, in which the Emperor announces his intention of making a simple and accurate statement of certain facts—αὐτῶν τῶν πραγμάτων ἀπλῆν [. . . ἀκριβ]εστάτην μνήμην ποιούμενος. Exx. of the subst. = "memory," "remembrance," are *Chrest.* I. 26³⁰ (A.D. 156) ἐπιστολῆ τοῦ κρατίστῃς μνήμης Μαιμερτείνου, P Ryl II. 233¹² (ii/A.D.) ἔχων ὑπογούς ἐν μνήμῃ τὰς τιμὰς ὧν ἀγοράζει ἐξαρτισμῶν, "having fresh in his mind the prices of the fittings which he buys" (Edd.), P Oxy II. 237^{vi.30} (A.D. 186) σὺ ὁ κύριος τῇ θεογνώστῳ σου μνήμη καὶ τῇ ἀπλανήτῳ προαιρέσει ἀνενεγκῶν τῇν γραφεῖσ[αν] σοι ὑπὸ τοῦ στρατηγοῦ ἐπιστολῆν, "your lordship exercising your divine memory and unerring judgment took into consideration the letter written to you by the strategus" (Edd.), *ib.* IX. 1219¹⁰ (iii/A.D.) διὰ τὴν μνήμην τ[ο]ῦ πατρὸς αὐτοῦ, *ib.* X. 1320 (A.D. 497) Ἐπιφανίῳ [ὑ]φ' αὐτοῦ τῆς μακαρίας μνήμης Ἰωσήφ, and *Syll* 740 (= ³1112,⁶ before A.D. 212) ὁ μνήμης ἀριστῆς Ἰουλίος Ἀριστέας. For the adj. μνημονικός cf. BGU IV. 1132⁷ (B.C. 13) κατὰ μνημονικὴν συγγραφὴν, and for μνήμων in the phrase ἀγορανόμωι . . . μνήμωνι cf. P Ryl II. 118¹³ (B.C. 16–15) with the editors' note.

μνημονεύω.

For μνημονεύω, "remember," c. gen., as in 1 Thess 1³ (see Milligan *ad l.*), cf. PSI VI. 651² (iii/B.C.) καλῶς ἀν ποιόις (cf. Maysen *Gr.* p. 326) μνημονεύων ἡμῶν. We should have expected the same construction in the Christian letter P Heid 6¹⁵ (iv/A.D.) (= *Selections*, p. 126), but the writer substitutes μοι for μου—παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς. *Syll* 139 (= ³284)⁸ (iv/B.C.) μνημονεύων (ὁ δῆμος) ἀεὶ τῶν εὐεργετῶν καὶ ζώντων καὶ τετελευτηκότων may recall Heb 13⁷. The verb is followed by the acc., as in 1 Thess 2⁹ *al.*, in BGU IV. 1024^{v.20} (iv/A.D.) ἀλλὰ τόκον οὐκ ἐν[ι] οὐδ[ε] τὴν σύνπλησιν ἐκείνων μνημονεύειν: cf. P Strass I. 41⁴⁰ (A.D. 250), where, in a dispute regarding an inheritance, one of the parties exclaims—οὐ μνη[μ]ονεύω δέ, τί ἐν τῇ μεσεῖτιά ἐγένετο, "I do not remember what took place in the negotiation," and receives the rejoinder—οὐ μνήμηςαι οὖν; "do you not then remember?"

The subst. μνημονεῖον, "record-office," is found in P Oxy X. 1282²² (A.D. S3) *al.*: cf. *Archiv* i. p. 190f., where it is shown that μνημονεῖον and γραφεῖον are practically identical.

μνημόσυνον.

Kaibel 367^{1f.} (iii/A.D.)—

Ἄεεον τόδε σῆμα πατὴρ εἶδρσε θυγατρί,
ἀθανάτην μνήμη, μνημόσυνον δάκρυν.

μνηστεύω.

For this verb = "promise in marriage," "betroth," cf. P Flor I. 36⁴ (iv/A.D.) μνηστευσάμενός μου τοῖνον τῷ ἡμέτέρῳ υἱῷ Ζωίλῳ τὴν τῆς θείας μου [.] τὸς θ[υ]γατέρα Ταε . . . τουν [ἀ]μα ἐκ νηπίας ἡλικίας πρὸς γάμον κοινωνίαν.

μογιλάλος.

The earliest citation we can give for this NT ἄπ. εἰρ. (Mk 7³²), except perhaps LXX Isai 35⁶, is from a ii/A.D. copy of a probably Ptolemaic astrological calendar, P Oxy III. 465²²⁸ οἷτος ὁ θεὸς ποιεῖ γῆρας πολὺ . . . οἷτος μὴ ἔχοντα ὀφθαλμούς, οἷτος ὅμοια κτήνη, οἷτος μογιλάλα, οἷτος κωφά, οἷτος νωδά, "this deity causes long old age, and persons with no eyes and like a beast and dumb and deaf and toothless" (Edd.): cf. Vett. Val. p. 73¹² γίνονται δὲ καὶ μογιλάλοι ἢ καὶ ταῖς ἀκοαῖς παραποδίζόμενοι. With the variant μογγιλάλος in Mk *l.c.* (WLNΔ 28 33 *al.*) cf. the word μογγός in P Lond 653¹⁶ (early iv/A.D.) (= III. p. 241) οὐκ εἰμὶ μογγός, "I am not hoarse," and see Moulton, *Gr.* ii. p. 106.

μόγισ.

Maysen (*Gr.* p. 17) cites only one ex. of μόγισ for μόλις (see *s.v.*) from Ptolemaic times, P Magd 11⁶ (B.C. 221) (= *Chrest.* I. p. 520) μόγισ ἔλκοντες τὸ πλοῖον ἡγάγομεν ἐπὶ τὸν ὄρμον τοῦ Ἀρσινόιτου, "hauling the vessel with difficulty we brought it to the harbour of Arsinoë." For later exx. see P Oxy II. 29S¹⁹ (i/A.D.) μόγισ (δραχμάς) χ ἀπαιτήσας, P Lips I. 105¹⁰ (i/ii/A.D.) μόγισ τὸν τῆς βεβρεγμένης ἀπῆρτισα, P Strass I. 41⁵¹ (A.D. 250) μό[γι]ς ἡ[χ]θησαν, and PSI I. 49² (vi/A.D.) μόγισ μετὰ πολλῶν καμάτων. The adj. μογερός is well illustrated by *Kaibel* 151^{9f.}—

τοῖός τοι θνητῶν μογερός βίος, ὧν ἀτέλεστοι
ἐλπιδες, αἰ[s] μοιρῶν νήματ' ἐπικρέματα.

μόδιος,

a dry measure containing 16 *sextarii*, i.e. about a peck: cf. P Thead 32²⁵ (A.D. 307) κρίθης μοδίους τεσε(= τεσσ)-εράκοντα ἐννέα μοδί(ous) μθ, P Gen I. 62¹⁷ (iv/A.D.) νίτρον μοδίους δεκάπεντε, and *OGIS* 533³⁰ (i/B.C.) σειτομετρίαν ἔδωκεν ἀνά πέντε μοδίους.

μοιχαλίσ.

To the examples of this late word, = "a married woman who commits adultery" (Rom 7³), given by Lob. *Phryn.* p. 452, we may add *Test. xii. patr.* Levi xiv. 6, where the high priests are charged with having intercourse both with unmarried and with married women—πόρναις καὶ μοιχαλίσιν συναφθήσεσθε.

In the figurative use of the word in Jas 4⁴ Schmiedel (Winer-Schmiedel *Gr.* p. 254) refers μοιχαλίδες both to men and to women (cf. *v.l.* μοιχοὶ καὶ μοιχαλίδες N^cKl.P), but the fem. μοιχαλὶς “is alone appropriate in this sense, since God is always thought of as the husband” (Ropes *ICC ad l.*). For the form μοιχαλὶς for μοιχάς (Vett. Val. p. 104¹¹) Wackernagel (*Hellenistica*, p. 7) compares δορκάλῖς for δορκάς, and μαιναλὶς for μαινάς. See also Kennedy *Sources*, p. 116.

μοιζάομαι.

After the example of the LXX translators of Jeremiah and Ezekiel, this verb, “commit adultery with,” is used in the NT with either sex as subject—Mk 10¹¹ of the man, *ib.*¹² of the woman. According to Wackernagel *Hellenistica* p. 7 ff. the verb would seem to belong to a “more vulgar” layer of Hellenistic Greek than μοιχαλὶς. For a verb μοιχαίνω (not in LS) see Vett. Val. p. 118⁵ πολυκοιτοῦσι δὲ καὶ μοιχαίνουσι καὶ καταφημίζονται.

μοιζεία.

For the plur. of this subst., as in Mt 15¹⁹, Mk 7²¹, cf. the astrological P Tebt II. 276¹⁶ (iii/iii A.D.) ἡ δὲ Ἄφροδίτη παρατυγχάνουσα τῷ τοῦ [Ἄρεως πορ]νίας <καλ> μοιχείας κατ[σ]τησιν, “Venus in conjunction with Mars causes fornications and adulteries” (Edd.). On the OT usage of μοιχεία see *s.v.* πορνεία. Wackernagel (*Hellenistica*, p. 9) conjectures a possible Doric form *μοιχᾶ, “adultery.”

μοιζεῖω,

“commit adultery” on the part of the man, occurs in the astrological P SI III. 158⁴⁵ (iii/A.D.?) οἱ δὲ καὶ τὰς ἰδ[ε]ίας γυναικας μοιχεύουσιν: cf. Mt 5²⁸. For a discussion of the verb and its cognates in later classical and in Jewish Greek cf. R. H. Charles, *The Teaching of the New Testament on Divorce* (London, 1921) p. 91 ff., and see *s.v.* πορνείω, also Wackernagel, *Hellenistica*, p. 9.

μοιζός,

ordinarily “adulterer,” is apparently used of sodomy in the illiterate P Oxy VIII. 1160^{24 ff.} (iii/iv A.D.) ἔγραψές μοι δὲ ὅτι κάθη ἐν Ἀλεξανδρίαν (L—la) μετὰ τοῦ μυχοῦ (L μοιχο[υ]) σου γράψον μοι δὲ τίς ἐστίν ὁ μυχός (L μοιχός) μου, “you wrote to me, ‘You are staying at Alexandria with your paramour.’ Write and tell me, who is my paramour” (Ed.).

μόλις.

P Tebt I. 19¹⁰ (B.C. 114) μόλις ἕως τῆς κῆ χωρισθήσονται, “they will hardly depart until the 25th” (Edd.), P RyI II. 113²⁷ (A.D. 133) μόλις πάντα τὰ ἑμαυτοῦ πωλήσας ἐδυνήθη πληρῶσαι, “I was with difficulty able to complete this by selling all my property” (Edd.), P Oxy VIII. 1117¹⁹ (c. A.D. 178) μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν, and *Kaibel* 531¹ μόλις ποτὲ ἡἴρον δεσπότη[ν] εὐνοῦστατον.

In MGr μόλις may have a temporal sense, “just now,” “as soon as.” The word is perhaps related to μῶλος, Lat. *moler*, just as μόγις comes from μόγος (Boisacq, p. 643).

μολύνω.

The metaphorical use of this word in the NT (1 Cor 8⁷, Rev 3⁴, 14⁴) is well illustrated by the uncanonical fragment P Oxy V. 840¹⁶ ἀλλὰ μεμολυ[μένος] ἐπάτησας τοῦτο τὸ ἐρὸν τ[ό]σον ὄντα καθαρὸν, “but polluted as thou art thou hast walked in this temple, which is a pure place.” Cf. also Epict. ii. 8. 13 ἐν σαυτῷ φέρεις αὐτὸν (*scil.* θεόν) καὶ μολύνων οὐκ αἰσθάνη ἀκαθάρτοι μὲν διανοήμασι ἄνθρωποι δὲ πράξει.

μολυσιμός.

For this NT ἄπ. εἶρ. (2 Cor 7¹) cf. Aristeas 166 ἀκαθαρσίαν τε οὐ τὴν τυχοῦσαν ἐπετέλεσαν, μαινεθέντες αὐτοὶ παντάπασι τῷ τῆς ἀσεβείας μολυσμῷ, “they are guilty of gross uncleanness and are themselves utterly tainted with the pollution of their impiety” (Thackeray), and Vett. Val. p. 242¹⁶ τὸν τρόπον μου ἐκαθάραι πάσης κακίας καὶ παντὸς μολυσιμοῦ καὶ τὴν ψυχὴν ἀθάνατον προλείψαι.

μονή.

Some exx. of this important Johannine word (Jn 14²³) may be given. In P IIb I. 93² (c. B.C. 250) ἐγγύωι μονῆς, *ib.* 111²¹ (c. B.C. 250) (= *Chrest.* II. p. 47) μονῆς Καλλιδρόμου, P Grenf II. 79¹⁷ (late iii/A.D.) μω(=ο)νῆς [καὶ ἐμ]φανίας, it is used technically in sureties for the “appearance” of certain persons (cf. *Archiv* i. p. 409 f.): see also P Oxy VIII. 1121²⁵ (A.D. 295) ἀξιοῦσα δὲ τούτους ἐπαναγκασθῆναι ἰξ[ανὰ] ἐνγραφὰ παρασχεῖν μονῆς καὶ ἐμφανείας, “requesting that they may be compelled to provide written security that they will stay and appear” (Ed.), P Flor I. 34⁹ (A.D. 342) ὁμολογῶ . . . ἐγγυή(=α)-σθαι μονῆς καὶ ἐμφανείας Αὐρ[ήλιον]. The meaning is doubtful in P Goodsp Cairo 15¹⁹ (A.D. 362), addressed to the *riparii* of the Hermopolite nome, where the complainant Aurelia states with regard to violences to which she has been subjected—ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθῷ [τοῦ] πραιποσ[ι]του. The editor translates, “I have made known both to the establishment of the *praepositus* and to his assistant,” dismissing as impossible here the later sense of “monastery” which μονή has for example in P Lond 392² (vi/vii A.D.) (= II. p. 333) Ἀλεξᾶ(ς) καὶ Δανιὴλ οἰκονόμου (L—ὄμοι) τῆς μω(=ο)νῆς τοῦ Λευκωτίου, “Alexas and Daniel stewards of the monastery of Leucotius.” A similar sense is found by Wilcken in a Munich papyrus, *Chrest.* I. 434⁴ (A.D. 390) ἀπὸ τῆς αὐτῆς Μονῆς Χε[ρ]αίου, where he regards Μονῆς as denoting the “mansio, Station” of Chaireas. In BGU III. 742^{ii. A. 2} (time of Hadrian) εἰ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνῆς ἢ παραχώρησις ἐγένετο καὶ εἰ ἡ μ[ο]νῆ προτέρα ἐγένετο τῆς σιτολ(ογίας) κτλ., μονή is apparently the term of residence which was ended by the παραχώρησις. For the adj. μόνιμος, “stable,” “enduring,” cf. P Amh II. 48⁹ (B.C. 106) παρεχέτω τὸν οἶνον μόνιμον ἕως Ἀθύρ λ, “let him supply wine that will keep until Athyr 30,” and *Kaibel* 579⁴ (ii/A.D.) ὦ μερόπων ἐλπιδες οὐ μόνιμοι.

μονογενής

is literally “one of a kind,” “only,” “unique” (*unicus*), not “only-begotten,” which would be μονογεννητος (*uni-*

γενίται), and is common in the LXX in this sense (e.g. Judg 11²¹, 1³ 21 (22)²¹, 24 (25)¹⁸, Tob 3¹⁵). It is similarly used in the NT of "only" sons and daughters (Lk 7¹², 8⁴², 9³⁴), and is so applied in a special sense to Christ in Jn 1¹⁴, 1¹⁸, 3¹⁸, 1 Jn 4⁹, where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father. We cannot enter here into the doctrinal aspects of the word, or into a discussion on the sources, Orphic or Gnostic, from which John is sometimes supposed to have drawn his use of it, but reference may be made to the art. by Kattenbusch "Only Begotten" in Hastings' *DCG* ii. p. 281 f. where the relative literature is given. A few exx. of the title from non-Biblical sources will, however, be of interest. In an imprecatory tablet from Carthage of iii/A.D., Wunsch *AF* p. 18²⁷, we find—*ὀρκίζω σε τὸν θεὸν* . . . τὸν μονογενῆ τὸν ἐξ αὐτοῦ ἀναφανέντα, where the editor cites the great magical Paris papyrus, 1325 *εἰσακουσόν μου ὁ εἰς μονογενής*. With this may be compared P Leid V. 2³ (iii/iv A.D.) (= II. p. 21) *εὐχαριστῶ σοι κύριε ὅτι μοι [ἔλυσεν] τὸ ἀγιον πνεῦμα, τὸ μονογενές, τὸ ζῶον*. See also Vett. Val. p. 11². An inscr. in memory of a certain Plutarchus, *Katibé!* 146⁴ (iii/iv A.D.) describes him as *μονογενής* *περὶ ἑῶν καὶ πατέρεσσι φίλος*. And the word is apparently used as a proper name in *C. and B.* i. p. 115, No. 17 (Hierapolis) *Φλαβιανὸς ὁ καὶ Μονογονιὸς εὐχαριστῶ τῇ θεῷ*, where Ramsay thinks that we should probably read *Μονογένης* or *Μηρογένης*. For the true reading in Jn 1¹³ it is hardly necessary to refer to Hort's classical discussion in *Two Dissertations*, p. 1 ff.

μόνος.

BGU I. 180²³ (A.D. 172, (= *Christ.* I. p. 472) *ἀ[ν]θρῶπιος* *πρεσβυ[τ]ῆς καὶ μόνος τυγχ[ν]ώνων*, *ib.* II. 385⁴ (ii iii A.D. *γενώσκειν σε θεῶν, ὅτι μόνη ἰμι ἐγώ*—a touching letter of a daughter to her father, P Meyer 20⁶⁶ (1st half iii A.D., *μίαν σου ἐπί[σ]τολὴν ἐκομισάμην μόνην*, P Oxy X. 1298⁵ (iv/A.D.) *ἐγὼ μόνος (ἢ μόνον;) πάνυ ἔμαυτον τηρῶν ὑπὲρ τὸν ἀσφάλην*, "I have been keeping myself quite alone beyond the point of safety" (Edd.), and *ib.* 3 *σε γὰρ μόνον ἔχω μάρτυρα*, "for I have only you to witness" (Edd.). For neut. μόνον as an adv. cf. P Eleph 13⁴ (B.C. 223-2) *ὁ δὲ ἐπήκει μόνον, ἐπέταξεν δὲ οὐθὲν*: cf. the letter of a father to his son, P Oxy III. 531¹¹ (ii A.D.) *τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχε[ῖ] φιλολογῶν καὶ ἀπ' αὐτῶν ὀνησιν ἔξεις*, "give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit" (Edd.). For the common phrase *οὐ μόνον, ἀλλὰ καὶ* cf. P RyI II. 116¹⁴ (A.D. 194) *οὐ μόνον ἐξέβρισαν ἀλλὰ καὶ τὴν ἐσθήτά μου περιέσχισαν*, "not only abused me but tore my garments," *ib.* 243⁴ (ii/A.D.) *οἴδαμεν ὅτι ἀπῶς ἔχεις θιά τὴν λιψυδρίαν, τοῦτο οὐ μόνον ἡμεῖν γενόμεον ἀλλὰ καὶ πολλοῖς*, "we know that you are distressed about the deficiency of water; this has happened not to us only but to many" (Edd.). For *κατὰ μόνος*, as in Mk 4¹ *al.*, cf. Menander *Fragm.* p. 46 *καὶ νῦν ὑπὲρ τούτων συνάγουσι κατὰ μόνος*, "they are having a private party," and *Menandrea* p. 38¹¹³. The phrase is written as one word in BGU III. 813¹⁴ (iii/A.D.), as read in *Arché* ii. p. 97. MGr μόνος, "alone": μόνος, "simple," "single."

PART V.

μονόφθαλμος

is an Ionic compound (Herod. iii. 116 *al.*) condemned by the Atticists (*Loeb. Phryn.* p. 136), but revived in the later vernacular (cf. Mt 18⁹, Mk 9¹⁷). According to Ammonius it is to be distinguished from *εἰτερόφθαλμος*: *εἰτερόφθαλμος* μὲν γὰρ ὁ κατὰ περίπτωσιν πηρωθεὶς τὸν ἕτερον τῶν ὀφθαλμῶν, *μονόφθαλμος* δὲ ὁ ἕνα μόνον ὀφθαλμὸν ἔχων ὡς ὁ Κύκλωψ (cited by Rutherford *NP*, p. 209 f.).

μονόω.

This common classical verb may be illustrated from Musonius p. 73¹ *εἰ δ' ὀμολογήσεις τὴν ἀνθρωπιαν φύσιν μέλιση μάλιστα προσοικνεῖαι ἢ μὴ δύναται μόνη ζῆν, ἀπόλλυται γὰρ μονωθείσα κτλ.* For a possible instance of the subst. *μόνωσις* see *Christ.* II. 55⁸ (A.D. 368) with the editor's note.

μορφή.

With Tob 1¹², where the Most High is said to have given Tobit *χάριν καὶ μορφήν*, "grace and favour (beauty, *KV* marg.)" in the sight of Enemessar, cf. the forms of salutation P Leid D¹¹ (B.C. 162) (= I. p. 25) *περὶ μὲν οὖν τούτων δοῖ (ἢ δοῖη or δοῖεν) σοι ὁ Σάραπις καὶ ἡ Ἴσις ἐπαφροδίσι[α]ν, χάριν, μορφήν πρὸς τὸν βασιλέα, and* *ib.* K¹⁰ (c. B.C. 99) (= I. p. 52) *πα[ρ]ακα[λ]ῶ δὲ κ[αὶ] αὐτὸς τοῖς θεοῖς, ὅπως δώσιν αὐτοῖς χ[ά]ριν καὶ μο[ρ]φ[ῆ]ν πρὸς τὸν βασιλέα*: see also *Syll* 802 (= 2 1168)¹¹⁹ (c. B.C. 320) *νεανίσκον εὐπρεπῆ τὰ μορφάν, Vett. Val. p. 1⁶ ὁ . . . ἥλιος . . . σημαίνει . . . ἐπι γενέσεως βασιλείαν . . . φρόνησιν, μορφήν, κίνησιν, ἔψος τύχης κτλ.*, where the editor understands by *μορφήν*, "pulchritudinem." Kennedy (*ad Phil* 2⁸ in *EGT*) has shown from the LXX usage that "the word had come, in later Greek, to receive a vague, general meaning, far removed from the accurate, metaphysical content which belonged to it in writers like Plato and Aristotle." Hence the meaning must not be over-pressed in the NT occurrences, though *μορφή* "always signifies a form which truly and fully expresses the being which underlies it." This is seen in such passages from the papyri as P Leid W¹⁰ 3 (ii/iii A.D.) (= II. p. 103) *σε μόνον ἐπικαλοῦμαι, τὸν μόνον ἐν κόσμῳ διατάξαντα θεοῖς καὶ ἀνθρώποις, τὸν ἑαυτὸν ἀλλάξαντα σεαυτὸν μορφαῖς ἀγίας καὶ ἐκ μὴ ὄντων εἶναι ποιήσαντα*, *ib.* 200⁸ (= II. p. 127) *ἐπικαλοῦμαι σε κύριε, ἵνα μοι φάνη ἡ ἀληθ- θινή σου μορφή* and the magic P Lond 121⁹²³ (iii/A.D.) (= I. p. 102) *ἡκέ μοι τὸ πνεῦμα το ἀεροπετές, . . . καὶ ἐμβθεῖ αὐτοῦ εἰς τὴν ψυχῆν, ἵνα τυπώσῃται τὴν ἀθάνατον μορφήν ἐν φωτι κραταιῷ καὶ ἀφάρτῳ*. The word is found *ut* in the script of Antiochus I., *OGI* 353 (part. i. v. c. 127) *μορφῆς μὲν εἰκόνας παντοῖα τέχνη . . . κοσμήσας, ἡ σῶμα μορφῆς ἐμῆς ὡς χαρακτηρη μορφῆς ἐμῆς*. In *Syll* 825 (= 2 1238)¹² (c. A.D. 160) *μορφή* is combined with the more outward *σχῆμα*—*συγχέαι τῆς μορφῆς καὶ τοῦ σχήματος*, and in *Katibé!* 1118 it is used with reference to a corpse—

Μικρὰ μὲν ἡ λίθος ἐστίν, ἔχει δ' ἠδῆσαν ὀπαπτήν
ἐνδὸν τῶν μορφῶν, ὡς Ἴον ἐν τάλάρῳ.

In Epict. iv. 3. 19 *μορφή* is practically equivalent to ἡ ἐκτος περιγραφή or *σχῆμα*: cf. Mk 16⁶ where Lightfoot (*Philippians* 2, p. 129) admits that *μορφή* "has no

peculiar force," but suggests that σχῆμα "would perhaps be avoided instinctively, as it might imply an illusion or an imposture." MGr μορφή, μορφιά, ἔμορφιά, ὁμορφιά. Boisacq (p. 645) notes a possible connexion with Lat. *forma* (by dissimilation from *morg^hhmā or *mrg^hhmā), but gives also another hypothesis *s.v.* μάρπτω (p. 612).

μοοφόω.

The only occurrence of this verb in the Greek Bible is in Gal 4¹⁹ (but cf. Aq. Isai 44¹⁵), where Burton (*ICC ad L.*) thinks that "the words not unnaturally suggest a reversal of the preceding figure [cf. 1 Thess 2⁷], those who were just spoken of as babes in the womb, now being pictured as pregnant mothers, awaiting the full development of the Christ begotten in them." He compares the use of πλάσσω in Jer 1⁵ πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, Rom 9²⁰, 1 Tim 2¹³.

μόρφωσις.

Pallis *ad Rom* 2²⁰ regards μόρφωσιν as probably a Stoical term = παιδευσιν, "education," and compares μορφωμένους in MGr applied to a well-educated person. With 2 Tim 3⁵ cf. Philo *De Plantat.* 70 (ed. Wendland) ἐπεὶ καὶ νῦν εἰσὶ τινες τῶν ἐπιμορφαζόντων εὐσέβειαν, οἳ τὸ πρόχειρον τοῦ λόγου παρασυκοφαντοῦσι φάσκοντες οὐθ' ὄσιον οὐτ' ἀσφαλές εἶναι λέγειν ἀνθρώπου θεὸν κληρον. The subst. μόρφωμα is found *quinguis* in Aquila's version of the OT: see HR *s.v.*

μοσχοποιέω.

This compound verb, which in Ac 7⁴¹ takes the place of ἐποίησε μόσχον in Ex 32⁴, is claimed by Blass (*ad Ac l.c.*) as an example of the faculty which the Greek language never lost of forming new words. No other instance of it occurs in the LXX or in profane writers, but it follows the model of the Platonic εἰδωλοποιέω (*Rep.* 605 C); cf. εἰδοποιέω (Plut. *Alex.* 1), ἀγαλατοποιέω, εἰκονοποιέω.

μόσχος.

The invariable Biblical use of μόσχος in the sense of "calf" is seen in such passages as P Ryl II. 229²⁰ (letter regarding farm stock—A.D. 38) ἐπιμελοῦ δὲ καὶ τοῦ μόσχου, "do you also take care of the calf," P Fay 121¹³ (c. A.D. 100) καὶ τὸ δ[έ]μα τοῦ μόσχου οὐ ἐβ[ύ]σαμεν αἴτησον παρὰ τοῦ κურτοῦ βυρσέως, "ask the hunch-backed tanner for the hide of the calf that we sacrificed" (Edd.), and P Oxy IX. 1211⁴ (list of objects for a sacrifice "to the most sacred Nile"—ii/A.D.) μόσχος ᾧ. In BGV V. 1¹⁸³ (c. A.D. 150) it is laid down—ἀσφραγίστους μόσχους οὐκ ἐξὸν θύειν, and consequently in P Lond 472⁴ (A.D. 188) (= II. p. 22) we have a certificate of payment of a tax in respect of a calf to be sacrificed—διέγραψε τέλος μόσχου θυομένου, and in P Grenf II. 64³ (ii/iii A.D.) a certificate issued by "a sealer of sacred calves" that he had examined a sacrificial calf and found it without blemish—ἰαιρομοσχοσφραγιστῆς (*l. iero-*) ἐπεθεώρησα μ[ό]σχ[ο]ν θνόμενον (cf. BGV I. 250 = *Chrest.* I. 87—after A.D. 130). The dim. μοσχάριον occurs in P¹SI VI. 600 (iii/B.C.), which also shows μοσχοτρόφος (cf. P Gurob 22⁴⁴—iii/B.C.). For μοσχομάγειρος, "a calf-butcher," see P Oxy XIV. 1764⁶ (iii/A.D.), where the editors

in their note compare BGV I. 3¹¹ (A.D. 605) χοιρομαγείρω, and ἰσικιομάγειρος in a Kainer papyrus *ap. Wessely Wien. Stud.* 1902. 129 (A.D. 596).

μουσιζός.

In an action before the Emperor Claudius in which Isidorus, the Gymnasiarch of Alexandria, raises a complaint against King Agrippa, the Emperor taunts Isidorus with the fact that he is the son of a female musician—ἀσφαλῶς [ἐ]κ μουσικῆς εἰ, Ἰσίδωρε, and receives the answer—ἐγὼ μὲν οὐκ εἰμι δούλος οὐδὲ μουσικῆς [υ]ίός, ἀλλὰ διασήμου πόλεως [Ἰ]λεξαν[δρ]εῖ[ας] γυμνασιάρχος (*Chrest.* I. 14^{iii. 8ff.}). From P Flor I. 74⁶ (A.D. 181) συμφωνίας πάσης μουσικῶν τε καὶ ἄλλων, P Oxy X. 1275⁹ (iii/A.D.) συμφωνίας αὐλητῶν καὶ μουσικῶν (cf. Rev 18²²), T. Grassi (in *SAM* iii. p. 130) concludes that μουσικοί was not a merely general term, but denoted a special class of performers. Cf. however P Oxy III. 519⁵ (account of public games—ii/A.D.) ὑπὲρ μου[σ]ικῆς (δραχμαὶ) . . .

μόχθος.

For this expressive subst. = "labour," "hardship" (1 Th 2⁹ *al.*) cf. the mantic P Ryl I. 28¹⁷ (iv/A.D.) κνήμη εὐώνυμος ἐὰν ἄλληται σημαίνει γυναίκε ψόγον ἐκ μοιχείας δούλους δὲ ἀπειλαὶ καὶ μόχθοι (*l. ἀπειλὰς καὶ μόχθους*), "if the left leg quiver, it signifies for a woman censure in consequence of adultery, and for slaves, threats and labour" (Edd.), and *Kaibel* S51¹ (iii/A.D.) ἐσθλοῖς οὐ κενὰ μόχθων χ[ρ]ῆμας. The verb is found in the oracular *ib.* 1039¹² μοχθεῖν ἀνάγκη μετα[β]ολῆ δ' ἔσται καλῆ, and the adj. in P Tebt I. 24⁵⁷ (B.C. 117) μ[ο]χθηρὰν ἀγωγὴν, "nefarious conduct" (Edd.), and the epigrammatic P¹SI I. 17 *recto* ^{vi. 4} (iii/A.D.?) ἔθεν ἐς ἀθανάτους καὶ ἀέζω[ο]ν βίον ἦλθεν | τοῦτο τὸ μοχθηρὸν σῶμ' ἀποδυσάμενος.

μύεω.

For the original technical use of this verb, "initiate" into the mysteries, which may underlie the Pauline usage in Phil 4¹² (cf. 3 Macc 2³⁰), it must be enough to refer to such passages from the inscr. as *OGIS* 530¹⁵ θεοπρόποι . . . οὔτινες μνηθέντες ἐνεβάτευσαν, *ib.* 764¹² (ii/B.C.) ταῖς πα[ρ]αγενημέναις θεωρίας εἰς τὰ Νικηφόρικα καὶ μνηθείσας, with the editor's note, "quae legationes ad Nicephoria venerunt et per eam occasionem mysteriis Cabirorum initiatae sunt." The subst. μύσις occurs *bis* in the latter document—⁷ ἤ[μ]εραι ἐπιβάλλον ἦν ἡμέραι τὴν τῶν ἐφήβων μύσιν ἐπιτε[λ]εῖσθαι, ⁹ τό τε τῆς μύσεως ἕνεκεν ἀθρο[ίσ]θην πλήθος ἐδείπνισεν ἐν τῷ . . . In later eccles. Greek ὁ μούμενος denotes one who is about to be baptized, a candidate for baptism: cf. Anrich *Das antike Mysterienwesen* (Göttingen, 1894), p. 158, Inge *Christian Mysticism*, pp. 4, 349, and for a similar use of μύσις see *SAM* i. p. 15.

μῦθος.

This subst., which in the NT is confined to the Pastorals and 2 Pet 1¹⁶ in the sense of "fable," "fanciful story," is similarly used in *Kaibel* 277^{1f.}—

Ἀφευδεῖς μόνη καὶ πρώτη [τοὺς πρὶν ἀοιδούς
δείξα,] καὶ οὐκέτι μοι μῦθον [εἰρεῖτ' ἀρετήν.

Gf. Epict. iii. 24. 18 σὺ δ' Ὀμήρῳ πάντα προσέχεις καὶ τοῖς μύθοις αὐτοῦ. For the more primary sense of "word," "story" cf. *Syll* 492 (= ³382)⁷ (B.C. 290–280) τοῖς μύθου[ς] τοῖς ἐπιχωρίους γέγραφεν, *Kaibel* 185⁵ (i/B.C.—i/A.D.) καὶ γνῶθι μύθους, οἷς σοφῶς ἐτέρπετο, and S781^f. ἀλκῆ καὶ μύθοισι καὶ ἐν βουλαῖσι κρατίστους | ἄνδρας ἀγακλειτοὺς γέινατο Κεκροπίη. A good ex. of the adv. μυθῶδως is afforded by Aristeas 168 οὐδὲν εἰκῆ κατατέτακται διὰ τῆς γραφῆς οὐδὲ μυθῶδως, "nothing has been set down in the Scripture heedlessly or in a mythical sense" (Thackeray).

μυζάομαι.

This NT ἄπ. εἶρ. (Rev 10³) is used of the "roar" of the sea in *Kaibel* 1028⁶²—

παντὰ δὲ μελανθεῖ ρόζωι
σπερχόμενος βαρὺ πόντος ἐνὶ σπήλυγι βαθείαις
μυκάτ' ἐξ ἀδύτων.

Cf. P Leid W^{xxi}. 20 (ii/iii A.D.) (= II. p. 155) ἕσω προσβαλόμενος μύκησαι ὀλολυγμός (*l.* -όν), also ³³ μύκησαι ὄσον δύνασαι.

μυζηρίζω.

This verb, which is rare outside the LXX (cf. 3 Kingd 18²⁷, 4 Kingd 19²¹), and means properly "turn up the nose" as a sign of contempt, "ridicule" (see *Or. Sib.* i. 171 cited *s.v.* μαίνομαι), is found in the NT only in Gal 6⁷ θεὸς οὐ μυκτηρίζεται, where perhaps we may translate "God is not deceived," or "outwitted" by an easy metonymy, he who is outwitted being thereby made ridiculous (Burton *JCC ad l.*): cf. the remark of Pollux (*Kock* III. p. 257, Fr. 1039) to the effect that Menander used μυκτηρισμός for ἔξαπάτη. Cf. Menander *Fragm.* p. 172, and Durham *loc.* p. 80.

For μυκτήρ in its literal sense of "nose," "nostril," cf. the medical recipe P Oxy VIII. 1088²⁴ (early i/A.D.) αἶμα ἀπὸ μυκτῆρων στήσαι, "to stop nose-bleeding," also ²⁶, ³², ³⁵.

μυζικός.

For the form cf. ὄνικός, and μυλονικός cited *s.v.* μύλος.

μύλιτος.

Syll 583 (= ³996)¹⁶ (c. i/A.D.?) ἀγαλμα μαρμάρινον Ἀρτέμιδος ἐπὶ παραστάδι μυλίτη. The editor compares *CIG* II. 3371⁴ σὺν τῇ κειμένῃ σορῶ ἔσω μυλίτη. [ἐ]ν ἧ ἔνεστί μου ἡ γυνή, and quotes Boeckh to the effect that the reference is to the kind of stone of which millstones were made.

μύλος.

"a mill," as in Mt 24⁴¹, Rev 18²², occurs in P Oxy II. 2781⁷ (a lease—A.D. 17), where it is laid down—μετὰ τὸν χρόνον ἀπ[οκα]ταστησάτω ὁ μάνης τὸν μύλον ὑγιῆ καὶ ἀσινῆ, οἷον καὶ παρείληφεν, "at the end of the time the servant shall restore the mill safe and uninjured in the condition in which he received it" (Edd.). With the μύλος ὄνικός (Mk 9¹²), cf. P RyI II. 167¹⁰ (A.D. 39) μυλαῖον ἐνεργὸν ἐν ᾧ μύλοι Θεβαϊκοὶ τρεῖς σὺν κώπαις καὶ τραπέζαις, "a mill in full working order, containing 3 Theban millstones, with handles and nether-stones" (Edd.), and similarly BGU IV. 1067⁵ (A.D. 101–2). See also the new compound

μυλονικός in P Lond 335⁷ (A.D. 166–7 or 198–9) (= II. p. 191). Μυλοκόπος, "mill-stone-worker," is found in P Tebt II. 278¹² (early i/A.D.).

Μύρα, Μύρα.

Μύρα (neut. plur.) is read in Ac 27⁵ B, but the cursive S1 reads Μύραν, a form which Ramsay (*Paul*, p. 129) supports from the modern name with acc. Μύραν and gen. Μύρων. The single liquid, as in Ac 21¹ D, is also attested in *CIG* III. 4288³ διὰ τῶν ἐν Μύροις ἀρχέλων: cf. Winer-Schmiedel *Gr.* p. 58, Moulton *Gr.* ii. p. 101.

μυριάς.

For μυριάς = 10,000, as in Ac 19¹⁹, it is sufficient to cite P Tebt II. 308⁸ (A.D. 174) (= *Chrest.* I. p. 376) τιμὴν βίβλου μυριάδων δύο, "the price of 20,000 papyrus stalks" (Edd.), P Amh II. 107¹⁰ (A.D. 185) κρηθῆς ἀρταβῶν μυριάδων δύο, "20,000 artabae of barley," and P Oxy VIII. 1115¹⁴ (A.D. 284) μυριάδας τρεῖς καὶ ὀκτακισχιλίστους, "38,000." The sense of unlimited numbers, like our "myriads," as in Rev 5¹¹ *al.*, is seen in the Christian amulet P Iand 6¹⁰ (v/vi A.D.) ᾧ̄ (sc. θεῶ) παραρασκουσιν (*l.* παραστήκουσιν) μύριαι μαριαιάτες (*l.* μυριάδες) ἀγγέλω: for other exx. see the editor's note *ad l.*, and cf. Moulton *Egyptian Rubbish-heaps*, p. 31 f.

μυρίζω.

This verb (Mk 14⁶) for "anoint" is restored in the magic P Lond 121⁸⁰ (iii/A.D.) (= I. p. 90) after a much mutilated line—δὸς εἰς τὴν ὄψιν μυρ[ί]ζεσθαι. In MGr μυρίζω means "smell."

μυρίαί.

which in the NT (Mt 18²⁴ *al.*) denotes a very large, an unlimited number, is used literally = 10,000 before a collective subst. in P Petr III. 41 *verso*⁴ (iii/B.C.) κατὰ μυρίαν δεσμῆν, "for 10,000 bundles"; cf. *ib.* 7⁹.

μύρον.

For this Semitic loan word (cf. Lewy *Fremdwörter*, pp. 42, 44) we may cite a private account of c. A.D. 1, P Oxy IV. 736¹³ μύρου εἰς ἀποστολὴν ταφῆς θυγατρὸς Φνᾶς (τετρώβολον), "perfume for the dispatch of the mummy of the daughter of P'hna 4 ob." (Edd.), and the medical prescription *ib.* II. 234^{ii.9} (ii/iii A.D.) χαλβάνη σουσίω μύρω διέλις πρόσμειζον μέλι καὶ ρόδιον, "dilute some gum with balsam of lilies, and add honey and rose-extract" (Edd.). In P Giss I. 93¹⁴ μύρον αὐλητή, the editor suggests that μύρον ought perhaps to be written as a proper name—Μύρον: cf. the name Ἀβρότονον (properly = "southernwood") in Menander's plays. In P RyI II. 420 (ii/A.D.) we hear of an ἀρτοκόπος, a μυροπώλης, and an ἡπητής ("cobbler"): for the adj. see P Fay 93⁶ (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλακὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.). We may add that in *Kaibel* 726² (iii/iv A.D.) there is reference to—X(ριστο)ῦ μύρον ἄφθιτον. Boisacq (p. 886) refers to σμύρις, connecting with English *smear*.

μυστήριον.

There are many aspects of this important word which lie outside our immediate purpose, but its use as a technical term in pagan religion to denote a "secret" or "secret doctrine" known only to the initiated, which they are not at liberty to disclose, may be briefly illustrated. Thus from the inscr. we have *OGIS* 331⁶⁴ (Pergamon—mid. ii/B.C.) διατάξαμεθα δὲ ἀκολουθῶν τούτοις καὶ περὶ θυσιαῶν καὶ πομπῶν καὶ μυστηρίων τῶν ἐπιτελουμένων πρὸ πόλεως αὐτῶν ἐν τοῖς καθήκουσι καιροῖς καὶ τόποις, *ib.* 528¹³ τοῦ μεγάλου καὶ κοινοῦ τῆς Βειβυλίας ναίου τῶν μυστηρίων ἱεροφάντην, *ib.* 540²¹ (end i/A.D.) Ἀτταβακοαὶ οἱ τῶν τῆς θεοῦ [*Matis Magnae*] μυστηρίων μύστ[αι ἐτέ]μησαν τὸν [ἐαυτῶν φίλον καὶ εὐεργέτην, and *ib.* 721² (iv/A.D.) ὁ δαδούχος τῶν ἀγιωτάτων Ἐλευσίνι μυστηρίων [*Νικαγόρας*]. In the sepulchral epigram *Kaibel* 588⁴ a priest is described as—ἐκτελέσας μυστήρια πάντοτε σεμνῶς, cf. *ib.* 7 τὰ βίου συνεχῶς μυστήρια σεμνά, where the adv. συνεχῶς is used for an adj. From the papyri we may cite *P Leid W*^{iii.42} (ii/iii A.D.) ἄρξει λέγειν τὴν στήλην καὶ τὸ μυστήριον τοῦ θεοῦ: cf. *ib.* 12 ἄτερ γὰρ τούτων ὁ (θ)εὸς οὐκ ἐπακούσεται, ἄλλως (ἀ)μυστηρίαστον οὐ παραδέξει(=ε)ται, "nam sine his deus non exaudiet, alioqui (non) initiatum non admittet" (Ed.). The word seems to refer to a material object in *P Leid V*^{x.19} (iii/iv A.D.) δότε οὖν πνεῦμα τῷ ὑπ' ἐμοῦ κατασκευασμένῳ μυστηρίῳ. In an interesting love-charm from a Berlin papyrus (*P Berol* 9909), now edited in *Aegyptus* iv. (1923), pp. 305-8, the unusual formula ⁶⁰κέεται παρὰ σοὶ τὸ θεῖον μυστήριον occurs, apparently with reference to the fact that some of the hair of the beloved was attached to the papyrus, which had been inserted in the mouth of the mummy (whose *κενυδαίμων* was invoked to aid the lover). In an incantation to the Great Deity in *P Lond* 46¹¹⁰ (iv/A.D.) (=I. p. 68) the words occur—ἐγὼ εἰμι Μουσιῆς (*l.* Μωυσιῆς) ὁ προφήτης σου ᾧ παρέδωκας τὰ μυστήριά σου τὰ συντελούμενα Ἰσραήλ. See also the magical *P Par* 574²⁴⁷⁷ (iv/A.D.) διέβαλεν γὰρ σου τὰ ἱερά μυστήρια ἀνθρώποις εἰς γνώσιν. Another ex. of the word, which we owe to the courtesy of Dr. Victor Martin, is afforded by an unedited Genevan papyrus, unfortunately mutilated at the most interesting point, where the writer assures his readers that if, in priority to extraneous pleasures (*ὑπερόρια ἡδέα*), they auspiciously perform the mysteries, things will afterwards turn out well for them—εἰ γὰρ ἐπ' ἀγαθοῖς πρότερον τῶν[.]οὔσων τὰ μυστήρια τελέ[σους] ὕ[σ]τερ[ο]ν αὐτοῖς συμβαίνοι[.] . . . : a sort of pagan equivalent of Mt 6³³.

The Biblical usage of the word follows different lines and is traced with great fulness by J. A. Robinson *Ephesians*, p. 234 ff., where in particular it is shown that in its NT sense a mystery is "not a thing which *must* be kept secret. On the contrary it is a secret which God wills to make known and has charged His Apostles to declare to those who have ears to hear it" (p. 240). So far then as this word is concerned we are not prepared to find any "intimate" connexion between Paulinism and the mystery-religions: cf. H. A. A. Kennedy *St. Paul and the Mystery-Religions* (London, 1913), C. Clemens *Der Einfluss der Mysterienreligionen auf die älteste Christentum* (Giessen, 1913), and for a different view W. Bousset *Kyrios Christos*, Göttingen, 1913, p. 125 ff., R. Reitzenstein

Die hellenistischen Mysterienreligionen, Leipzig, 1910. Important discussions on the word will be found in E. Hatch *Essays on Biblical Greek*, Oxford, 1889, p. 57 ff., H. von Soden *ZNTW* xii. (1911), p. 188 ff., and T. B. Foster *AJT* xix. (1915), p. 402 ff.: cf. also S. Cheetham's Hulsean Lectures on *The Mysteries Pagan and Christian*, London, 1897. For the μυστήριον κοσμικὸν ἐκκλησίας of Didache xi. 11, explained by Harnack on lines of Eph 5³², cf. MGt μυστήριον = "sacrament," used of marriage: see G. F. Abbott in *The Nineteenth Century*, 1908, p. 653 ff., who shows that the modern wedding week in Macedonia fits most closely the Eleusinian Mysteries.

μωπάζω.

For a full discussion of this difficult word in 2 Pet 1⁹ see Mayor *Comm. ad l.*, where it is shown that the meaning is screw up the eyes in order to see, as a short-sighted man does, and consequently that μωπάζω limits, rather than intensifies, the preceding τυφλός. Apart from the Petrine passage the only known instance of the verb in Greek literature is Ps. Dionys. *Ecll. Hier.* ii. 3, p. 219 (cited by Suicer), where after speaking of the Light which lighteth every man, he proceeds "if a man of his own free will closes his eyes to the light, still the light is there shining upon the soul μωπαζούση καὶ ἀποστρεφομένη (blinking and turning away)."

μώλωρ,

found in the NT only in 1 Pet 2²⁴, is defined by Bengel (*ad l.*) as "zibex, frequens in corpore scrvili": cf. Sir 28¹⁷.

μῶμος.

In 2 Pet 2¹³ this word is used in the "Biblical" sense of "blemish" (cf. Lev 21²¹). For the meaning "blame" "reproach," as in classical Greek (cf. also Sir 11³¹, 18¹⁶) see *Kaibel* 948⁷ f. (Rom.)—

οὐνεκ' ἐγὼ π[ι]νυτ[ᾶ]τα καὶ ἀγλαὸν ἤθεσι κόσμον
δῶ[κ]α καὶ ἐγ[μ]ώμου πάντοθεν εἰρυσάμην,

where ἐγ[μ]ώμου = ἐκ μώμου (see Index). See s.v. ἄμωμος. Boisacq (pp. 57, 637 n.1, 655) connects μώμος with the Homeric ἀμύμων and with μιάνω.

μωρολογία,

"foolish talking" (Eph 5⁴): cf. Plut. *Mor.* 504 B οὕτως οὐ ψέγεται τὸ πνεῦν, εἰ προσείη τῷ πνεῦνι τὸ σιωπᾶν· ἀλλ' ἡ μωρολογία μέθην ποιεῖ τὴν οἴνωσιν.

μωρός.

In the nursery acrostic *P Tebt* II. 278³⁵ (early i/A.D.) it is said of a lost garment—λέων ὁ ἄρας, μωρός <ὁ> ἀπολέσας, "a lion he was who took it, a fool who lost it": cf. BGU I. 45¹² (A.D. 203) ἐπῆλθεν αὐτῷ, ἐπαγαγὼν σὺν αὐτῷ τὸν ἑαυτοῦ υἶδν καὶ μωρ[ὸ]ν τινα. *ib.* IV. 1046^{4.22} (ii/A.D.) Μάρων ἐπικαλ(ο)ύμενος μωρός shows the word used as a nickname, cf. the cognomen Brutus (*Liv.* i. 56. 8): so the diploma of club membership with reference to the boxer Herminusus—*P Lond* 1178⁴¹ (A.D. 194) (= III. p. 217) γενώσκεται δὲ τὰ [ἡμῶν] συνοδοίτην Ἑρμείνον, τὸν καὶ Μωρόν, "know that we are adopting as member Herminusus, also called Morus." The word is a Greek word, and it is

quite unnecessary to identify it in Mt 5²² with Heb. מְרִיבֵי־נֹחַ Numb 20¹⁰ (cf. RV marg.). It is found in the Midrashim, and may well have passed into use amongst the Aramaic-speaking population in the time of Christ: see further Field *Notes*, p. 3 ff., Moulton *Gr.* ii, p. 152 f., and Allen *ICC ad Mt l.c.* MGr μωρέ, "well now!"

Μωϋσῆς.

For this the older form of the proper name, as in the LXX, see Thackeray *Gr.* i, p. 163. The spelling Μουσῆς, Μουσῆ, is found in P Oxy VIII. 1116²¹ (A.D. 363), P Grenf II. 102¹ (vii¹A.D.), *al.* See further Preisigke *Namenbuch*, s.vv.

N

Ναζαρέτ—ναύκληρος

Ναζαρέτ.

On the form of this proper noun see Burkitt *Syriac Forms*, pp. 16, 28 f., and cf. *JTS* xiv. p. 475 f., Moulton *Gr.* ii. p. 107 f.

Ναζωραῖος.

To Allen's discussion of this word in *ICC ad Mt* 2²³, add *ZNTW* xxi. (1922), p. 122 ff.

ναί.

For this strong particle, responsive and confirmatory of a preceding statement, as in *Mt* 15²⁷ *al.*, cf. a report of the proceedings of the Senate P Oxy XII. 1413⁷ (A.D. 270-5) γ]ραμματεὺς πολιτικῶν εἶπ(εν)· ναί. See also *Ev. Petr.* 9 with Swete's note. The word survives in MGr, but is sometimes changed to ναῖσκε, and sometimes strengthened with μάλιστα (Thumb *Handbook*, p. 199).

Ναιμάρι.

On the different forms of this Semitic name found in the MSS of *Lk* 4²⁷, see Blass *Gr.* p. 17 n²., Moulton *Gr.* ii. p. 84.

ναός,

which in both LXX and NT is applied to the temple at Jerusalem, occurs in the inscr. on the front of the temple of Athene Polias at Priene—*Priene* 156

βασιλεὺς Ἀλεξάνδρος
ἀνέθηκε τὸν ναὸν
Ἀθηναίῃ Πιολιάδι.

See Fouillac *Recherches*, p. 61, and cf. *Syll* 214⁴⁴ (c. B.C. 267) παρὰ τὸν νεὸς τῆς Ἀθηνᾶς τῆς Πιολιάδος with reference to a temple in honour of the same goddess at Athens. In *ib.* 730 (= ³ 1102)²⁹ (B.C. 175-4) the word is apparently to be distinguished from the wider and more general ἱερόν, "the temple precincts"—δοῦναι δὲ αὐτῶι καὶ (εἰ)κόνας ἀνάθεισιν ἐν τῶι ναῶι. ἀναγράψαι δὲ τότε τὸ ψήφισμα εἰς στήλην λιθίνην καὶ στήσαι ἐν τεῖ αὐλεῖ τοῦ ἱεροῦ, and for a still clearer ex. of ναός as the special "shrine" or dwelling-place of the god, cf. P Par 35²² (B.C. 163) (= Wilcken *UPZ* i. p. 130) οὐ μὴν [ἀ]λλὰ καὶ εἰς τὸ ἄδυτον τῆς θεᾶς εἰσελθῶν ἐκούλη[σε]ν τὸν ναὸν ὥστε κινδυνεῖσαι καὶ συντρίψαι αὐτόν, where Wilcken notes, "Der ναός in Allerheiligsten ist der Schrein, in dem das Bild der Göttin steht." See also the interesting regulation from the *Gnomon des Idios Logos*, BGU V. 1210¹⁹¹ (c. A.D. 150) ἐν παντὶ ἱερωῶ, ὅπου ναός ἐστιν, δέον προφήτην εἶναι καὶ λαμβάνει τῶν προσόδων τὸ π[έ]μπτον: see also *ib.* 211 τοῖς θάπτουσι τὰ ἱερά [ῶ] [α] οὐκ [έ]ξ] ὄν προφητεῖεν οὐδὲ ναὸν κωμάζειν οὐ[δ]ὲ

τρέφειν ἱερά [ξ] [ῶ] [α], and Epict. i. 22. 16 τί οὖν ναοὺς ποιοῦμεν, τί οὖν ἀγάλματα . . . ; In BGU II. 489⁵ (ii/A.D.) ναοῦ Καίσαρος θεοῦ νιοῦ the context is unfortunately broken. With Ac 19²¹ we may compare *ib.* I. 162¹² (ii/A.D.) βωμίσκιον ἀργυροῦν. For the compound σύνναος cf. e.g. the temple oath, *Chrest.* I. 110 A⁴ (B.C. 110) νῆ τοῦτον τὸν Ἑρακλή καὶ τοὺς συννάους θεοῦς.

νάροδος,

"spikenard," is found in such passages as PSI VI. 628⁷ (iii/B.C.) νάρδου ξηρᾶς μν(αῖ) β, P Oxy VIII. 1088⁴⁹ (early i/A.D.) νάρδου (ὀβολός), P Leid W¹. 17 (ii/iii A.D.) νάρδος Ἰνδικός, and *ib.* ix. 10 where νάρδος is included in a list of ἐπιθύματα: cf. Mk 14³, Jn 12³. See also the adj. in Menander *Fragm.* p. 78, No. 274 νάρδιον (μύρον). The word is Semitic, cf. Lewy *Fremdwörter*, p. 40, and is found in Theophr. *HP* ix. 7. 2 ff.

Νάρκισσος.

Thieme (p. 40) quotes instances of this proper name from Magnesia (*Magn* 122 a¹⁴—not later than iv/A.D.) and Hierapolis (*Hierap.* 80), proving that its occurrence outside Rome was well established, and consequently that the common identification of τοὺς ἐκ τῶν Ναρκίσσου (Rom 16¹²) with the household of the well-known freedman of that name is by no means certain. Rouffiac (p. 90) cites also an ex. from Thasos *IG* XII. 8, 548, 2: cf. Zahn *Introd.* i. p. 419. The word, as a plant-name, is probably derived from a Mediterranean tongue: for the termination -σος cf. κυπάρισσος. As the plant is sedative, the influence of νάρκη upon the stem may be traced (Boisacq, p. 657).

ναυαγέω.

With the metaphorical use of this verb, "make shipwreck of," "come to ruin," in 1 Tim 1¹⁹, we may compare the frequent occurrence of the same figure in popular Greek philosophy, e.g. Ps. Kebes 24, 2 ὡς κακῶς διατρίβουσι καὶ ἀθλῶς ζῶσι καὶ ὡς ναυαγοῦσιν ἐν τῷ βίῳ, "how wretchedly they live and how miserably they drag out their existence—derelicts, as it were, on life's ocean" (Clark). Other exx. in Dibelius *HZNT ad* 1 Tim *l.c.* The literal sense, as in 2 Cor 11²⁵, is well illustrated in P Oxy IV. 839 (early i/A.D.), where, after describing an accident to a boat, the writer continues—^{61f.} ὡς ἐναυάγησεν κατὰ Πτολεμαίδα καὶ ἤλθέ μοι γυμνὸς κекινδυνευκῶς. εὐθέως ἠγόρασα αὐτῶι στολήν.

ναύκληρος.

This word should be translated "captain" rather than "owner" (AV, RV) in its only occurrence in the NT, Ac

27¹¹, for the vessel belonged to the Alexandrian fleet in the Imperial service: see Ramsay *Paul*, p. 324. In this connexion it is interesting to note that, judging from two ναύκληρος—receipts P Lille I. 22, 23 (both B.C. 221), the Ptolemies were themselves ship-owners and hired out their vessels for corn-transport. The ναύκληρος in both the above cases is described also as μισθωτής or “lessee,” though in themselves the two functions were distinct: “die Pacht eines Schiffes für unbestimmte Zwecke schafft einen μισθωτής. die Übernahme eines Staatstransportes einen ναύκληρος” (Rostowzew, *Archiv* v. p. 298). That private persons could also be ship-owners is shown by another receipt P Lille I. 21 (B.C. 221), where a certain Heracleides acts as ναύκληρος for a transport belonging to Heracitus—⁶ Ἡρακλείδης ναύκληρος τῆς Ἡρακλείτου προσαγογέιτος (i. προσαγωγίδος): see further Wilcken, *Archiv* v. p. 226. Other exx. of the term are P Hib I. 39⁵ (B.C. 265) where, as in Ac I. c., Horus is described as ναύκληρος καὶ κυβερνητής of a State barge (εἰς κοινῶν τῶν βασιλικῶν) conveying corn, and as ναύκληρος is instructed to write a receipt and seal a sample of his freight—σύμβολον [δ]ὲ ὑμῖν γραψάσθω . . . [κα]ὶ δείγμα σφραγισάσθω, *ib.* 98² (B.C. 251) ὁμολογῆ [Διονύσιος] ν[α]ύκληρος ἐμ[β]εβ[λ]ήσθαι] . . . κριθ[ῶ]ν (ἀρτάβας) Δω, “Dionysius, captain, acknowledges that he has embarked 4800 artabae of barley” (Edd.), P Oxy I. 63⁴ (ii/iii A.D.) τοῦ ἀναδιδόντος σοι τὸ ἐπιστόλιόν μου ναυκλήρου Πανεμογώτος, “the bearer of this letter is the captain Panemouōs” (Edd.), and the Delian inscr. *OGIS* 344¹ (i/B.C.) οἱ καταπλέοντες εἰς Βιθυνίαν ἔμποροι καὶ ναύκληροι, where the ἔμποροι, “private-owners,” are distinguished from the ναύκληροι, “captains” or “sailing-masters.” For the difference between ναύκληρος and πιστικός see the note on P Lond IV. 1341¹² (A.D. 709). Ναυκλήριον, “vessel,” is found in P Oxy I. 87⁷,²⁰ (A.D. 342).

ναῦς

is freely found in Aelian, Josephus, and other writers of the literary Κουή, and, though not common, it occurs also in the vernacular, e.g. in one of the Zeno letters, PSI V. 533¹³ (iii/B.C.) εἰς τὴν ναῦν, and in a business document P Lond 1164(h)⁷ (A.D. 212) (= III. p. 164) διὰ γεῶς σὺν ἰσπῶ. Cf. from the inscr. *Cagnat* IV. 33^d,¹¹ (B.C. 47) μήτε αὐτοῖς] ὄπλοις χρήμα[σι] ναυσι βοθη[έτω], *Syll* 348 (= ³763)⁷ (B.C. 46) ἐν νηί, *ib.* 499 (= ³716) (end of ii/B.C.) ἐν τ[α]ῖς ἰεραῖς ναυσίν. The nom. plur. νῆες is seen on the Rosetta stone, *OGIS* 90²⁰ (B.C. 196): for a later use of ναῦς in this same case, cf. Mayser *Gr.* p. 269 n.¹, and see Lob. *Phryn.* p. 170 αἱ νῆες ἐρεῖς, οὐχ αἱ ναῦς, σόλοικον γάρ. Ναῦς is cited twenty times in HR from the LXX, but its solitary occurrence in the NT is in Ac 27¹¹, where Blass *ad l.* (cf. *Philology*, p. 186) thinks the word is taken from an Homeric phrase. That Luke should use Homer is natural: cf. also the Epic words and forms appearing in late Hellenistic and vulgar epitaphs, especially the metrical ones. For ναῦλον πλοίου the “fare on a boat,” see Wilcken *Ostr.* i. p. 386 f. and cf. P Goodsp Cairo 30ⁱⁱ,¹³ (A.D. 191–2) with the editor’s note.

ναύτης.

To the rare occurrences of this subst. in Greek prose (*ter* in NT) we can now add such exx. as PSI V. 502²⁴ (B.C.

257–6) πρὸς τῇ τῶν ναυτῶν ἀποστολῇ, P Petr II. 15 (1)⁷ (B.C. 241–239) τῶν ναυτῶν [ἀπο]πέπτων οὐκέτι ρα[ῖ]δων ἀνακα[τ]ήσασθαι, “if the sailors are scattered, it will no longer be easy to collect them again,” P Giss I. 40ⁱⁱ,¹⁸ (A.D. 215) (= *Chrest.* I. p. 38) χοιρέμπο[ρ]οι καὶ ναῦται ποτά[μ]ιοι, P Oxy I. 86⁹ (A.D. 338) ναύτην ἕνα, P Gen I. 14⁸ (Byz.) τὰ ναῦλα τοῦ μικροῦ πλοιαρίου λαβεῖν παρὰ τοῦ ναύτου, and *OGIS* 674¹⁴ (taxes—A.D. 90) ναύτου δραχμὰς πέντε.

The form ναύστης is found on the mummy-label *Preisigke* 1207 ἐκβολὴν ποιῆσαι ναύστην ἰς κόμη. For the adj. ναυτικός cf. P Eleph 1¹³ (B.C. 311–10) (= *Selections*, p. 4) τῶν Ἡρακλείδου πάντων καὶ ἐγγαίων καὶ ναυτικῶν, “all Heracleides’ possessions both on land and sea,” P Oxy VI. 929⁸ (ii/iii A.D.) καλῶς ποιήσεις ἀπαιτήσας Τιθοῖν τὸν ναυτικὸν δῦμα καροῖου χιτῶνος, “please demand from Tithois the sailor a garment consisting of a brown tunic” (Edd.); and for ναυτεία, “naval affairs,” cf. P Rev J^{xxxv},⁶ (B.C. 258), and *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) προσέταξεν δὲ καὶ τὴν σύλληψιν τῶν εἰς τὴν ναυτείαν μὴ ποιεῖσθαι, with Dittenberger’s note. Ναύτης survives in MGR.

νεανίας

is restored in P Oxy III. 471¹¹⁴ (ii/A.D.) with reference to a boy of seventeen who had not been sent—ἐπὶ τὰ] διδασκαλ[ε]ῖα κα[ὶ] τ[ὰ]ς προσηκούσας τοῖς νεαν[ι]α[ῖ]ς τριβ[ά]ς. “to the schools and the exercises proper for the young” (Edd.): cf. *Syll* 425 (= ³546 B²⁵) (B.C. 216–14) εἰς τὸ ἔλαιον τοῖς νεανίοις (i. -αῖς) στατήρας δέκα. For νεανιέμοι of acting with youthful recklessness see P Grenf II. 78⁹ (A.D. 307). The word is derived from a hypothetical abstract noun *νεῖα, “youth” (Boissacq, p. 659).

νεανίσκος.

In P Amh II. 39² (late ii/B.C.) the members of a chosen band of youths are described as—οἱ [ἐκ] τοῦ σημείου νεανίσκοι. Cf. also for the word P Par 60 *bis*¹⁰ (c. B.C. 200) ὥστ[ε] φυλάττειν καὶ καταστή[σαι] τοὺς νεανίσκους, P Oxy III. 533¹³ (ii/iii A.D.) where directions are given not to lease a house—νεανίσκοις ἔ[ν]α μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνον, “to youths that we may not be caused vexation and annoyance” (Edd.), and from the inscr. *Syll* 802 (= ³1168)¹¹⁸ (c. B.C. 320) νεανίσκον εὐπρεπῆ τὰμ μορφάν, *OGIS* 443⁹ (i/B.C.) τὴν τε τῶν ὑποτεταγμένων] ἑαυτῶν νεανίσκων ἐνδημίαν εὐ[α]κτῶν παρέχεται καὶ ἀμειπ[το]ν. The dim. νεανισκάριον occurs in Epict. ii. 16. 29.

Νεάπολις.

See *s.v.* νέος *ad finem*.

Νεεμίαν.

See *s.v.* Ναυμάν.

νεκρός.

Among the numerous passages that might be quoted showing how universally in the ancient world a dead body was regarded as unclean, we may mention P Tor I. 1ⁱⁱ,²² (B.C. 116), where it is said of Hera and Demeter—αἷς ἀθμίτὰ ἔστιν νεκρὰ σώματα, “quae abhorret a cadaveribus” (Ed. . . Other exx. of the word in this general sense are P Fay 103¹

(iii/A.D.) λ[όγος] ἀναλώματος τοῦ νεκροῦ, "account of expenses for the corpse," P Oxy I. 51⁸ (A.D. 173) the report of a public physician who had been appointed—ἐφιδεῖν σῶμα νεκρὸν ἀπηρημένον Ἴερακος, "to inspect the body of a man who had been found hanged, named Hierax" (Edd.) (cf. *ib.* III. 475⁶—A.D. 182), P Grenf II. 77¹³ (iii/iv A.D.) (= *Selections*, p. 120), where two men are charged with leaving their brother's body, while carrying off his effects—καὶ ἐκ τούτου ἔμαθον ὅτι οὐ χάριν τοῦ νεκροῦ ἀνήλατε ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ, "and from this I learned that it was not on account of the dead man you came here, but on account of his goods," and from the inser. *Syll* 43S¹⁵ (c. B.C. 400) τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγαῖ. In *JHS* xix. p. 92, a sepulchral inser. of ii/A.D., we have χαίρει μοι μήτηρ γλυκυτάτη καὶ φροντίζετε ἡμῶν ὅσα ἐν νεκροῖς—the correlative of the NT ἐκ νεκρῶν. [Note the alternation of sing. and plur. where the reference is identical (cf. Milligan *Thess.* p. 131 f.).] With the use of νεκρός in Lk 15^{24,32}, Rev 1¹⁸, 2⁸, 3¹, cf. BGU IV. 1024^{ii.26} (iv/v A.D.) ἐλέησα τὴν δυσδ[αίμον]α, ὅτι ζῶσα [π]ροσεφέρετο τοῖς βου[λομένοις] ὡς νεκρά. In *C. and B.* ii. 343^{1ff.} (= p. 477) a certain Menogenes Eustathes expresses his views on life in the spirit of Epicurean philosophy—

τὸ ζῆν ὁ ζήσας καὶ θανὼν ζῆ τοῖς φίλοις·
ὁ κτώμενος δὲ πολλὰ μὴ τρυφῶν σὺν τοῖς φίλοις,
οὗτος τέθνηκε περὶ πατρῶν καὶ ζῆ νεκροῦ βίον?

"The Christian spirit which objected to free enjoyment of life for self and friends is stigmatized as 'death in life'" (Ed.). Cf. also Soph. *Philoct.* 1018 ἄφιλον ἔρημον ἀπολιν ἐν ζῶσιν νεκρῶν. Νεκρός is virtually = θνητός in Epict. i. 3. 3, ii. 19. 27 (cited by Sharp, p. 54).

For a subst. νεκρία (not in LS), cf. P Par 22¹⁶ (B.C. 165) τῶν δὲ ἀδελφῶν αὐτοῦ . . . παρακομισάντων αὐτὸν εἰς τὰς κατὰ Μέμφιν νεκρίας, μέχρι τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἢ Νέφορις θάψαι, P Tor I. 1^{i.20} (B.C. 116) see note on p. 85, and *Preisigke* 5216⁶ (i/B.C.), and for νεκροτάφος, "grave-digger," cf. P Grenf II. 73⁷ (late iii/A.D.) (= *Selections*, p. 118), *ib.* 77³ (iii/iv A.D.) (= *Selections*, p. 120), and see P Ryl II. 65² note, and Otto *Priester* i. p. 108 f.

νεκρῶω.

To Rom 4¹⁹ κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] νενεκρωμένον, Deissmann (*LAE*, p. 94) finds a striking parallel in *IG* III. 2, No. 1355 ἀνθρωπε . . . μὴ μου παρέλθης σῶμα τὸ νεν[ε]κρ[ω]μένον, "O man, pass not by my body, now a corpse."

νέκρωσις.

The use of this word in 2 Cor 4¹⁹ may be illustrated from Photius *Bibliotheca*, p. 513³⁶, cited by Deissmann (*LAE*, p. 96 n. 1) from the *Thesaurus Graecae Linguae*—οἱ γὰρ κόκκοι μετὰ τὴν ἐκ σήψως νέκρωσιν καὶ φθορὰν ἀναζῶσι, "for the seeds come to life again after death and destruction by decay." See also Vett. Val. p. 53⁸ τὰ ἐκτρώματα γίνονται καὶ δυστοκίαι καὶ νεκρώσεις. In Mk 3⁵ D νέκρωσις is substituted for πύρωσις.

νεομηρία.

For this uncontracted form (Ionic), which is preferred by W11 in Col 2¹⁶, we have no evidence earlier than ii/A.D., e.g.

P Tebt II. 318¹² (A.D. 166) μηνὶ Πάχων νεομηρία, "on the first of the month Pachon." P Goodsp Cairo 30^{x1.9} (A.D. 191-2) ἐπὶ τῆς νεομηρίας), P Leid Wix.⁴⁵ (ii/iii A.D.) ταῖς τῶν θεῶν αὐθεντικαῖς νεομηρίαῖς, BGU IV. 1021¹⁰ (iii/A.D.) ἀπὸ τῆς οὔσης νεομηρίας τοῦ ὄντος μηνὸς Ἐπειφ: cf. *Lab. Phryn.* p. 148 "Νεομηρία non contractis primoribus syllabis perrarum est etiam in vulgari Graecitate." It is doubtful, therefore, whether it should be read in the NT passage, especially in view of the occurrence of νομηρία in most books of the LXX (Thackeray *Gr.* i. p. 98), and regularly in the Ptolemaic papyri and the inser., e.g. P Petr II 4(2)⁶ (B.C. 255-4) ἕως τῆς νομηρίας, BGU IV. 1053²⁰ (B.C. 13) ἐν μηνὶ ἰ ἀπὸ τῆς νεομηρίας, *Syll* 139 (= ³ 284)¹⁶ (c. B.C. 322) στεφανωθήσεται (ὁ ἀνδριάς) ἀεὶ ταῖς νομηρίαῖς καὶ ταῖς ἄλλαις ἑορταῖς, *Preisigke* 1057 Πέταλος . . . παρεγενέθη πρὸς τὸν Σάραπιν νομηρία. Souther draws our attention to the occurrence of *numenia* in good Lat. MSS.

νέος.

For the relation of νέος to καινός in the papyri see *s.v.* καινός. The two words are found together, according to the editor's restoration, in P Flor III. 369² (A.D. 139-149) ἐκ [κ(αι)]νῆς καὶ νέας περι[σ]τάσεως. The adj. is applied to the "new" year in P Strass II. 91¹⁸ (B.C. 87?) τοῦ νέου ἔτους, and in the letter of an anxious wife to her husband, P Giss I. 19¹¹ (ii/A.D.) τῆι ᾧ [ἡμέρᾳ] τοῦ νέου ἔτους νῆ τὴν σὴν [σωτη]ριαν ἄγ[ε]υστος ἐκοιμώμη, "on the first day of the new year I swear by your safety I went to bed without tasting food," although, as the editor points out, that day was generally regarded as a *laeta dies* (Ovid *Fasti* i. 87). For νέος in relation to crops cf. P Oxy III. 500¹⁹ (A.D. 130) ἐγ νέων [γέ]νημάτων, and *ib.* VII. 1024³⁵ (A.D. 129) ἐκ νέων ἀποδώσει τὰς ἴσας, "he shall repay an equivalent amount out of the new crop" (Ed.). An inser. from Akoris (Teneh) marks the state of the water of the river Nile as—τὸ ἐπ[άγαθ]ον γόνιμ[ον] νέον ὕδωρ (*Preisigke* 991⁶—A.D. 290). On the use of νέος to denote a full-grown man of military age, see Ramsay *Teaching*, p. 41, and on the Νέοι as a social club of men over twenty (as contrasted with the Ἐφηβοὶ on the one hand and the Γερονσία on the other), see the same writer in *C. and B.* i. p. 110 f.: cf. also *OGIS* 339³¹ (c. B.C. 120) γυμνασιάρχος τε αἰρεθείς τῆς τε εὐταξίας τῶν ἐφήβων καὶ τῶν νέων προενοήθη, and *Syll* 524 (= ³ 959)⁵ (ii/B.C.) οἶδε] ἐνίκων τῶν τε παίδων καὶ τῶν ἐφήβων καὶ τῶν νέων τοὺς τιθεμένους ἀγῶνας—the νέων being described elsewhere in this document as ἀνδρῶν. The reading Νέαν Πόλιν (for Νέαπολιν), which is adopted by the critical editors in Ac 16¹¹, is supported by inser. from B.C. 410 onwards: see Meisterhans *Gr.* p. 137, Winer-Schmiedel *Gr.* p. 37.

νεοσός.

See *s.v.* νοσός.

νεότης.

The phrase ἐκ νεότητος, "from youth upwards," as in Mk 10²⁰ *al.*, is found as early as Homer (*Il.* xiv. 86): cf. P Tebt II. 276³³ (astrological—ii/iii A.D.) ἀπὸ νεότητος, PSI VI. 685⁷ (iv/A.D.) ἐν τῷ τῆς νεότητος μου χρόνῳ, and *Kaibel* 322³ τῆνδ ἄρ' ἐμὴν νεότητα πατὴρ Παιδέρως ἐνεγράψεν ("imagine[m] iuvenile[m]"). See also Didache iv. 9

ἀπὸ νεότητος διδάξει τὸν φόβον τοῦ θεοῦ. As showing that νεότης (1 Tim 4¹²) may cover mature age, see Ramsay cited s.v. νέος, and cf. Iren. c. *Haer.* ii. 22 "triginta annorum aetas prima indolis est iuuenis et extenditur usque ad quadragesimum annum." MGr νιότη, "youth."

νεόφυτος.

This word, which in its metaphorical sense of "newly-converted" is confined to Christian literature (cf. 1 Tim 3⁶), is of frequent occurrence in the papyri in the original meaning of "newly-planted" (cf. Ps 127³), e.g. P Ryl II. 138⁹ (A.D. 34) εἰς τὰ νεώ(=ὄφυτα τῶν ἐλαιῶνων, "into the young plantations in the olive-yards" (Edd.), BGU II. 563^{i.9a}. (ii/A.D.) ἀπὸ νεοφύτ[ων, P Tebt II. 311¹⁸ (A.D. 134) ἐν τῷ λεγώ(=ο)μένῳ Νεώ(=ο)φύτῳ γύψ, "in the so-called Newly-planted field" (Edd.), and P Oxy VI. 909¹⁶ (A.D. 225) χῶματος ἀμπελ[υ]κοῦ κτήματος νεοφύτου, "the embankment of the newly-planted vineyard." See also Deissmann *BS* p. 220f.

νεύω.

As showing how readily this verb, which means literally "nod," "make a sign" (Jn 13²⁴, Ac 24¹⁰), may come to imply words (cf. Field *Notes*, p. 100), see the letter of a brother to his sister, BGU IV. 1078⁹ (A.D. 39) ἤθελον δὲ ἡ περὶ τῶν ἔργων σεσημάνκαις μοι νεύων ἃ γέγονε ἡ οὐ. For the derived sense "look towards," of countries or places (Lat. *versare, spectare*), cf. P Lond 978⁷ (A.D. 331) (= III. p. 233) ἀνδρεῶνα] νεύοντα εἰς νότον, "(a dining-hall) looking to the south," PSI VI. 709¹³ (A.D. 566) οἰκίαν νεούσαν ἐπ' ἀπηλιώτην, "a house looking towards the east," P Oxy VII. 1038²⁰ (A.D. 568) ἀπὸ οἰκίας νεούσης ἐπὶ νότον, and *Preisigke* 4127¹⁰ (hymn to Helios) νεύω[ν γὰρ κατ]εδειξάς μοι σεαυτόν.

νεφέλη

is used metaphorically in *Kaibel* 375² ἔθανον λοιμοῦ [νε]-φ[έλη] καταλη[φ]θείς. The editor regards λοιμοῦ νεφέλη as "vox vulgaris . . . apud Asianos." For νεφέλαι as the vehicle on which the quick and the dead are wafted to meet the returning Lord, see Milligan on 1 Thess 4¹⁷, and add that the later Jews called the Messiah the Son of the Cloud (Hort *Apos.* p. 12). With the constr. in 1 Cor 10¹ cf. P Lond 46²⁶⁶ (iv/A.D.) (= I. p. 73) ὑπὸ τὴν τοῦ ἀέρος νεφέλην.

νεφός.

We are unable to illustrate from our sources the metaphorical use of this NT ἄπ. εἰρ. in Heb 12¹, but cf. *Kaibel* 1068² πᾶν γὰρ ἄκοσμη[η]ς λελυται νεφός, and the phrase in the Hymn of Isis *ib.* 1028⁶⁶ (end of (iii)/A.D.) πολέμω (= ου) κρουρόν νεφός, which recalls *H.* xvii. 243.

νεφρός.

In the astrological P Ryl II. 63⁷ (iii/A.D.) we find the "kidneys" assigned to Saturn—Κρόνον νεφροί. For the diminutive cf. P Oxy I. 108^{i.9} (A.D. 183 or 215) γλώσσα μία, νεφρία β, "1 tongue, 2 kidneys"—a cook's monthly meat bill.

PART V.

νεωκόρος.

In a papyrus of B.C. 217 edited by Th. Reinach in *Mémoires*, p. 451 ff. (= P Magd 35) we hear of a certain Nicomachus who was νεκόρος (Doric form of νεωκόρος) of a Jewish synagogue in an Egyptian village. According to the editor this term, the Greek equivalent of the Hebrew *hazzadu* (generally called ὑπηρετής), was borrowed from the usage of pagan religion, and is still the current title in Greece or the "sacristan" of an orthodox church, as well as of a Jewish synagogue: see also Lumbroso in *Archiv* iv. p. 317, and cf. Herodas iv. 41, where the νεωκόρος (Lat. *acdituus*) is sent for to open the temple of Asklepios in Cos. Another early ex. of the word denoting a humble temple-functionary is *Priene* 231 (iv/B.C.) Μεγάβυζος] Μεγαβύζου νεωκόρος τῆς Ἀρτέμιδος τῆς ἐν Ἐφέσῳ, which is interesting as pointing forward to the proud application of the term to Ephesus itself as the "warden" of the temple of Artemis, as in Ac 19³⁵, see e.g. *OGIS* 481¹ (A.D. 102-6) Ἀρτέμιδι Ἐφεσία . . . καὶ τῷ νεωκόρῳ Ἐφεσίων δῆμοι, with Dittenberger's note. The earliest trace of Ephesus as νεωκόρος is said to be on a coin of A.D. 65: see Koufiac, p. 65 n.⁴. Later the city came to be known as δῖς, τρίς νεωκόρος: see Ramsay, art. "Ephesus," in Hastings' *DB* i. p. 722. Instances of the term applied to individuals are P Oxy I. 100² (A.D. 133) Μάρκος Ἀντώνιος Δεῖος . . . νεωκόρος τοῦ μεγάλου Σαράπιδος, BGU I. 73¹ (A.D. 135) Κλαύδιος Φιλόξενος νεωκόρος τοῦ μεγάλου Σαράπι[δ]ος, P Tebt II. 286¹³ (A.D. 121-138), 317¹ (A.D. 174-5), *al.*: cf. also *Syll* 607 (= 389S²⁸ (iii/A.D.) ἱβ[ό]σησεν) ὁ δῆμος] πολλοῖς ἔτεσι [τοῦς] νεωκόρους. On the form of the word see Thumb *Hellen.* p. 78, and cf. Otto *Priester* i. p. 113, Crönert *Mem. Herc.* p. 165. The subst. νεωκορία is found in BGU I. 14^{ii.11} (A.D. 255), Vett. Val. p. 4²⁵, and ναοφύλαξ in BGU II. 362^{ii.10} (A.D. 215) (= p. 4). Boisacq (p. 495) reverts to the traditional derivation from κορέω, "sweep," comparing the Ion. ζακόρος and the Hom. σηκακόρος.

νεωτερικός.

For this adj., which in the NT is confined to 2 Tim 2²², cf. P Oxy XII. 1449⁵⁶ (Return of Temple Property—A.D. 213-7) κάτωπ(τρον) νεωτερικ(όν) χαλκοῦν] δίπ(τυχον) ἄ, "1 bronze folding mirror in new style" (Edd.).

νεώτερος

in the literal sense of "younger" is seen in P Par 38²² (B.C. 162) παραδειξαι Ἀπολλωνίῳ τῷ νεωτέρῳ μου ἀδελφῷ. *Syll* 790 (= 31157)²⁵ (c. B.C. 100?) ἄνδρας τρεῖς (μῆ) νεωτέρους ἐτῶν τριάκοντα, and P Oxy II. 245¹⁸ (A.D. 26) Στράτωνος νεωτέρου, "of Strato the younger." The word is contrasted with πρεσβύτερος in P Strass II. 85¹⁸ (B.C. 113) Πανοβχούνει μὲν τῷ ἑαυτοῦ πρεσβυτέρῳ υἱῷ μερίδα ἄ, Πατήτι τῷ νεωτέρῳ αὐτοῦ υἱῷ μερίδα μίαν, and in P Par 66²⁴ (Ptol./Rom. period) πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι: cf. P Tebt II. 317^{8,13} (A.D. 174-5), where we read —Ἡρακλῆον νεωτέρου and Ἡρακλῆν (/-νον) πρεσβύτερον, "Heracleus the younger" and "Heracleus the elder." In a iii/B.C. inscr. from Ptolemais published in *Archiv* i. p. 202, No. 4¹⁵ a distinction is drawn between οἱ νεώτεροι καὶ οἱ ἄλλοι π[ολί]ται. It is not very clear whom we are to under-

stand by the former class, but Jouguet (*Vie municipale*, p. 26, cf. Plaumann *Ptolemais*, p. 25) prefers to think of those young in age, rather than of citizens recently introduced into the city, but not yet officially enrolled in the demes. In P Grenf II. 35¹² (B.C. 81) (= Witkowski ², p. 122) amongst other articles mention is made of—*μάρο[υ]πον μεγάλου α, καὶ τῶν νεωτέρων δύο*, “one bag of the large sort, and two of the newer shape,” and in P Oxy II. 298²⁹ (i/A.D.) the writer, after complaining of the upsetting practices of a certain Hiermodorus (*πάλι γὰρ πάντα ταράσσει*), adds—*ἐὰν εὕρῃς παρὰ σοὶ νεώτερον ἐντ[ά]σσειν ἐν τοῖς γραμμασ[ι] ἐνεγκον*, “if you find where you are a young man to replace him, tell me when you write” (Edd.).

νή.

For this particle, as in 1 Cor 15³¹, cf. P Par 49³⁰ (B.C. 164-158) (= Witkowski ², p. 71) *ἐγὼ γὰρ νή τοὺς θεοὺς ἀγωνῶ, μὴ ποτε ἀρ[ρ]ωστῆί τὸ παιδάριον*, *Chrest.* I. 110 A⁴ [a temple oath—B.C. 110] *νή τοῦτον τὸν Ἡρακλῆ καὶ τοὺς συννάουθ θεοὺς*, P Lond 897¹¹ (A.D. 84) (= III. p. 207) *κέκρικα γὰρ νή τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν*, P Giss I. 19¹¹ (ii/A.D.) *τῆι ᾧ [ἡμέρα] τοῦ νεοῦ ἔτους νή τὴν σὴν [σωτη]ρίαν ἀ[γ]ειστος ἐκοιμώμην*, and P Oxy VI. 939²⁰ (iv/A.D.) (= *Selections*, p. 129) *νή γὰρ τὴν σὴν σωτηρίαν, κύριέ μου, ἧς μάλιστα μοι μέλει*—a Christian letter from a servant to his master. *Nḗ* is used incorrectly with negatives in P Oxy I. 33^{iv. 13} (interview with an Emperor—late ii/A.D.) *νή τὴν σὴν τύχην οὔτε μαίνομαι οὔτε ἀπονεόημαι*, “I swear by your prosperity, I am neither mad nor beside myself” (Edd.) (cf. Ac 26²⁵), and BGU III. 884^{i. 3} (ii/iii A.D.) *νή γὰρ τοὺς θεοὺς [οὐ]κ ἔχωι (ἰ. ἔχω) λο[ιπὸν] τί σοι γράψωι (ἰ. γράψω)*, cf. ¹¹.

νήθω.

This late form of νέω, “I spin,” occurs *bis* in the NT (Mt 6²⁸, Lk 12²⁷): cf. *Kaibel* 501⁵ (iv/A.D.) *οὕτω μοῖρα βραχὺν νῆσε βίον μερόπων* (“mortals”). A verbal *ἀνηστος*, not in LS, is found in P Oxy X. 1288³⁴ (iv/A.D.) *ἀσπιπίου ἀνήστο(υ)*, of “unspun tow”: see the editor’s note.

νηπιάζω.

“am as a babe,” which in Bibl. Greek is confined to 1 Cor 14²⁰, is cited elsewhere only from Hippocrates *Ep.* 1281. 52: cf. the Homeric *νηπιαχέω*.

νήπιος.

For this adj. in its ordinary sense of “young,” cf. P Tebt II. 326⁶ (c. A.D. 266) where a woman notifies the Prefect that her husband had died intestate—*τὴν ἐξ ἀμφοῖν γενομένην θυγατέρα κομιδῆ νηπιαν καταλιπὼν ἧ ὄνομά ἐστι Παυλίνα*, “leaving our daughter, called Paulina, quite young” (Edd.), P Ryl II. 114²¹ (c. A.D. 280) a woman’s petition for assistance to enable her to recover her property and—*μετὰ νηπιῶν τέκνων ἐν τῇ ἰδίᾳ συν[μένειν]*, “to live with my young children in my own home” (Edd.), and P Flor I. 36⁵ (iv/A.D.) *ἄ]μα ἐκ νηπίας ἡλικίας*. An earlier ex. of the word is P Leid B^{i. 22} (B.C. 164) (= I. p. 9) *χρείας ἔτι νηπίας οὔσας*, unfortunately after a lacuna. See also

Kaibel 314^{1 ff} (iii/A.D.), a sepulchral epitaph to a child, who had lived only four years, five months, and twenty days—

Νήπιός εἰμι τυχὼν τῦμβου τοῦδ', ὦ παροδείτα·
ὄσο' ἔπαθον δ' ἐν βαιῶι τέρματί μου βιοτῆς,
ἐνκύρσας λαϊνέα στήλλη τάχα καὶ σὺ δακρῦσεις.

Νηρέυς.

To show how little this proper name is confined to Rome (Rom 16¹⁵) Rouffiac (p. 91) cites exx. of its use not only from Rome (*CIL* VI. 4344), but also from Ancyra in Galatia (*CIL* III. 256), and from Athens (*IG* III. 1053¹¹, 1160⁶², 1177¹⁹).

νήσος.

For this fem. subst. in -ος, it is sufficient to cite P Petr II. 28^{vii. 9} (iii/B.C.) *ἱεράς νήσον*, BGU IV. 1031¹² (ii/A.D.) *ὄρα μὴ ἀμελήσης τὸν ἀλοητὸν (“threshing”) τῆς νήσον*. The word was used (in contrast to *ἡπειρος*, “high land”) of land flooded by the Nile, and was so designated on account of the canals by which it was intersected (see Preisigke *Fachwörter s.v.*). In P Oxy VIII. 1101²⁴ (A.D. 367-70) a Prefect gives orders that in certain circumstances a man should be deported to an island—*τοῦτον νήσον οἰκήσαν κελεύω*. For the form *νήσσον* which is read in Ac 13⁶ D, see Crönert *Mem. Herc.* p. 93, and for *νησιώτης* used as an adj., see P Grenf II. 15^{ii. 2} (B.C. 139) *γῆς νησιωτίδος*. MGr *νησί*, “island.”

νηστεύω.

An interesting ex. of this verb is afforded by the new Logion P Oxy I. 15^{ff}. *λέγει Ἰησοῦς. ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ*. For the gen. constr. cf. Empedocles (ed. Sturz) 454 *νηστεύσαι κακότητος*.

νήστις.

For the rare form *νήστης* see the medical receipt P Oxy VIII. 1088⁴⁴ (early i/A.D.) *ταῦτα νήστη διδου πείν*, “give them to the patient to drink fasting” (Ed.): cf. *Syll* 805 (= ³ 1171)⁹ (Rom.) *ἔδωκεν εὐζωμον νήστη τρώγειν*, “he gave rocket to the fasting man to eat.” MGr *νηστικός*, “sober,” “hungry.”

νηφάλιος.

In *Syll* 631 (= ³ 1040)²⁶ (beginning of iv/B.C.) *νηφάλ[ι]οι τρέψ βωμοί* may refer either to altars at which only wineless offerings were made, or perhaps to cakes made in the form of an altar, free from all infusion of wine: see Dittenberger’s note, and cf. *Roberts-Gardner* ii. p. 380. The acc. fem. plur. *νηφάλιους* in 1 Tim 3¹¹ is found in Plutarch. For the late *νηφάλεος* see Moulton *Gr.* ii. p. 76.

νήφω.

is found along with *ἀγνεύω* to mark the proper state of intending worshippers in *Syll* 790 (= ³ 1157)⁴¹ (c. B.C. 100) *ἀγνεύοντες καὶ νήφοντες*: cf. *ib.* 564¹ (ii/B.C.) *ἀπ’ οἴνου μὴ προσεῖναι*. For the metaphorical application, as in 1 Thess 5^{6, 8} *al.*, see Aristeas 209 where *νήφειν τὸ πλεῖον μέρος τοῦ βίου*, “to be sober for the greater part of one’s life,” is laid down as one of the qualities of a ruler, and the exx. in Hort’s

note *ad* 1 Pet 1³³. See also BGU III. 1011^{iii.9} (ii/B.C.) γήφ[ει]ν ἀναγκ[αζέσθ]ω, and P Oxy VII. 1062¹³ (ii/A.D.) αὐ[τ]ήν δέ σοι τήν ἐπιστολήν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγοῖς νήφων καὶ σαυτοῦ καταγοῖς, "I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned" (Ed.). For the compound ἐνήφω, see M. Anton. i. 16. 9.

Νίγερ.

This Latin surname, as in Ac 13¹, is found in an ostrakon tax-receipt of A.D. 174-5, published in *Archiv* vi. p. 213, where one of the πράκτορες ἀργυρικῶν is Αἰβύτιος Νίγερ. It stands alone in a sepulchral inser. of Roman times, *Preisigke* 46 Νίγερ μαχαιοφόρος, εὐψύχι. On the possibility that Νίγερ (Ac *l.c.*) was a nickname first given to Συμεών at Antioch (cf. Ac 11²⁶), see Kinsey in *Exp T* xxxv. p. 86 f.

Νικάνωρ.

This proper name (Ac 6⁵) is common in the inscr., e.g. IG XIV. 2393³⁷⁵, 2405²⁵ *al.*, and in such wall-scratchings as *Preisigke* 1070 Νικάνωρ ἦκω μεθ' Ἡρακλίας [Δ]ρυγίτιδος μεθῶν (or μεθ' ὠν?), 3736 (i/A.D.) Νικάνωρ Ἀπολλωνίου ἦκω. See also P Frankf 5 *recto*²⁰ (B.C. 242-1) and cf. Crönert *Mem. Herc.* p. 170, n. 4.

νικάω

is found in a legal sense of *winning one's case*, as in Rom 3⁴, in P Hal I. 1⁵⁸ (mid. iii/B.C.) ἐὰν δέ τιν (l. τις) . . . γρ[αψ]άμενος δίκην ψευδομαρ[τ]υρίου νικήσῃ κτλ., and in relation to games in PSI IV. 364 (B.C. 251-0) γίνωσκε Διονύσιον τὸν ἀδελφὸν νενικηκότα τὸν ἐν Ἱερὰ νήσῳ ἀγῶνα τῶν Πτολεμαίων, and P Oxy XIV. 1759⁴ (letter to an athlete—ii/A.D.) πρὸ [τ]ῶν ὄλων εὐχομαί σε ὑγιαίνειν [κ]αὶ νικᾶν πάντοτε. It is very common as an epithet of the Emperors, e.g. P Amh II. 140¹¹ (A.D. 349) τῶν πάντα νικῶν[των] δεσποτῶν ἡμῶν Ἀγούστῳν, "of our all-victorious masters the Augusti" (Edd.). A good parallel to Rom 12²¹ is afforded by *Test. xii. patr.* Benj. iv. 3 οὗτος τὸ ἀγαθὸν ποιῶν νικᾷ τὸ κακόν.

νίκη.

An interesting ex. of this word, which in the NT is confined to 1 Jn 5⁴, occurs in the letter of the Emperor Claudius incorporated in the diploma of membership of The Worshipful Gymnastic Society of Nomads, in which he thanks the club for the golden crown sent to him on the occasion of his victorious campaign in Britain in A.D. 43—ἐπὶ τῇ κατὰ Βρετάνων νίκη (P Lond 1178¹² (A.D. 194)) (= III. p. 216, *Selections*, p. 99). See also P Giss I. 27⁶ (ii/A.D.) ἐρχομένῳ εὐαγγελίζοντι τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς with reference to the arrival of a slave announcing a victory over the Jews, and the Gnostic charm for victory in the race-course, P Oxy XII. 1478³ (iii. iv A.D.) δὸς νείκην ὀλοκληρίαν σταδίου (l. σταδίου), "grant victory and safety in the race-course": the charm begins—νικητικὸν Σαραπάμμωνει νίφῳ Ἀπολλωνίου, "charm for victory for Sarapammon son of Apollonius," cf. P Lond 121³⁰⁰ (iii/A.D.) (= I. p. 97) νικητικὸν δρομέως. P Strass I. 42¹⁷ (A.D. 310) ἔμνημι θεοῦς ἅπαντας καὶ τύχην καὶ νίκην τῶν δεσποτῶν

ἡμῶν τῶν ἀνικήτων βασιλέων μηδένα ἀποκεκρυφέναι shows a common formula. Other exx. of the word are P Leid B^{iii.18} (B.C. 164) (= I. p. 11) ὅς διδοίη σοὶ μετὰ τῆς Ἰσῖος νίκη, *OGIS* 90³ (Rosetta stone—B.C. 196) ὦ ὁ Ἥλιος ἔδωκεν τὴν νίκη, and *ib.* 678¹ (A.D. 117-38) ὑπὲρ σωτηρίας καὶ αἰωνίου νείκης Αὐτοκράτορος Καίσαρος Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ. In BGU IV. 1084²³ (A.D. 222-35) it is the name of a goddess—ἀγίας Ἀρσινόης Νείκης. For the compound νικηφόρος see P Tebt I. 43²⁸ (B.C. 118) θεοὶ μέγιστοι νικηφόροι, "most great and victorious gods," and the description of Ptolemy IV. (B.C. 221-05), *OGIS* 89³ θε[οῦ] μεγάλου Φιλοπάτορος Σωτήρος καὶ Νικηφόρου.

Νικόδημος.

For this proper name, which is common both to Greeks and Jews, cf. P Hib I. 110 *verso*^{60, 75, 105} (c. B.C. 255), BGU IV. 1132^{2,3} (B.C. 13) Νικοδείμου, P Flor I. 6²⁰ (A.D. 201) Νικόδημον βουλευτήν, and the Indexes to *Syll* and *Preisigke's Sammelbuch*.

Νικολαΐτης.

See *s.v.* Νικόλαος.

Νικόλαος.

For this proper name, as in Ac 6⁵, cf. *IG XIV.* 682, 1252, and the many exx. in *Preisigke's Sammelbuch*, see Index. On νικο-λαός in popular etymology a rough Greek equivalent for נַי יָלָא, leading to the identification of the Nicolaitans with the Balaamites, see Moffatt on Rev 2⁶ in *EGT*. Harnack rejects any allegorical interpretation of the name (*The Journal of Religion* iii. (1923), p. 413 ff.).

νίκος.

This form, as in Mt 12³⁰, 1 Cor 15^{54, 57}, 1 Esdr 3⁹, occurs in BGU III. 1002¹¹ (B.C. 55) σοὶ δέ εἰσιν πάσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαὶ καὶ ὄναι καὶ δίκαια καὶ βέβαια καὶ νίκος, apparently with reference to victory in a law-suit. According to Wackernagel (*Hellenistica*, p. 26 f.) the word is originally related to the poetic νείκος, "strife," but passed into Ionic with the meaning of "victory," through the influence of νίκη: see also Fraenkel *Glotta* iv. (1913) p. 39 ff. Some Lat. MSS. actually translate νίκος in 1 Cor 15^{11, c.} by *contentio*.

νίπτω.

See Ev. Petr. 1 τῶν δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας: "the callousness of the Jewish leaders is sharply contrasted with the scruples of the Gentile Procurator" (Swete *ad l.*). MGr νίβω (νίβγω).

νοῶ.

The phrase νοῶν καὶ φρονῶν is common in wills of both the Ptolemaic and the Roman periods, e.g. P Petr I. 16(1)¹² (B.C. 237) τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος, P Oxy I. 104⁴ (A.D. 96), *ib.* III. 491² (A.D. 126), the testator thus certifying himself as "being sane and in his right mind": contrast the imprecation, Wunsch *AF* p. 20⁵⁹ (iii/A.D.), βασιάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοῶσιν τί π[ρ]ο[ῦ]ωσιν. With 2 Tim 2⁷ we may compare the sepulchral inser. *Kaibel* 278³ καὶ σὺ | ἐρχόμε[ν]ο[s]

π[α]ρ' ὀδῶ τὸ[ν] φίλον ὄντα νόει, "et tu quoque qui praeteris nosce amicum tibi esse." For the meaning "perceive," "understand," cf. further BGU I. 114¹⁻⁹ (A.D. 117) νοοῦμεν ὅτι αἱ παρακαταθήκαι προοίκες εἰσιν, and for the meaning "purpose," cf. P Par 63^{xi.61} (B.C. 165) τοὺς καθ' ὄντινόν τρόπον νοοῦντάς τί σοι ἀντίον, *Preisigke* 5235⁷ (A.D. 12) π[ι]λέους μοι πληγὰς ἐνέτεινε[ν] ἐ[ξ]έλα[σ]ίν μοι νοησάμ[ε]νο[ς]. See also P Rein 16³⁴ (B.C. 109) a legal execution against two men—παρ' οὐ ἂν αὐτῶν νοῆται καὶ ἐκ τῶν ὑ[παρ]χόντων] αὐτοῖς [πάντων], "tant sur leurs personnes que sur la totalité de leurs biens" (Ed.).

In Rom 1²⁰ Field (*Notes*, p. 151) understands νοούμενα as "conceived"—apprehended by the mind." MGr νοιώθω, "perceive," "notice," "feel."

νόημα.

Νοήματα, which is found *sexies* in the NT, is best rendered on each occasion by "thoughts." According to Heinrici *ad 2 Cor 4*⁴ (in Meyer⁸) the plur. in the sense of "mind," "reason," which many commentators prefer, can be supported only by Pind. *Ol.* 7. 72. The sing. is seen in *Kaibel* 632 Τραιανου τάφος οὗτος, ὃς εὐσεβὲς εἶχε νόημα.

νόθος.

This NT ἄπ. εἶρ. (IIeb 12⁸) is found in such passages as P Hib I. 32¹⁵ (return of sheep—B.C. 246) ψιλὰ νόθα ι, "10 are shorn and half-bred," P Petr III. 59 (β)⁶ (tax-return—iii/ii B.C.) νόθοι ιδ, and P Tebt II. 302²⁴ (A.D. 71-2) τινῶν ἐκ τοῦ ἱεροῦ νόθων, "certain bastards from the temple," in contrast to the legitimate (νόμιμοι) priests: cf. *Syll* 734 (= ³ 1106)¹⁴⁴ (Cos—c. B.C. 300) ἂν δέ τις νόθος ὦν κρ[ι]θεῖς γνωσθῆι μετέχειν τῶν ἱερῶ[ν], μὴ ἐξέστω αὐτῶ μετέχειν τῶν [ἱ]ερωσιῶν, and see also the sepulchral inscr. *Kaibel* 120⁵⁶—

ἔξηκοντ' ἔτεσιν μετ' ἑμῆς ἐβίωσα γυναικός,
ἐξ ἧς ἔσχα τέκνα γνήσια κοῦχλ νόθα.

The word is of doubtful origin.

νομή.

In P Hib I. 52⁷ (c. B.C. 245) we read of certain persons who had used up the pastures—ἀποκέχρηται ταῖς νομαῖς. in circumstances which are far from clear: cf. P Oxy II. 244⁵ (A.D. 23) the transference of sheep νο[μῶ]ν χάριν, "for the sake of pasturage," *ib.* X. 1279¹⁸ (A.D. 139) a lease of State and on this condition—ἔχειν με τὰς νομάς καὶ ἐπινομάς φόρου τῶν ομῶν (ἴ. νομῶν) κατ' ἔτος σὺν παντὶ δραχμῶν τεσσάρων, "that I shall have the pastures and secondary pastures at the annual rent for the pastures of four drachmae in all" (Edd.), P Tebt II. 317²⁸ (A.D. 174-5) π[ε]ρὶ μισθώσεως νομῶν, "concerning a lease of pastures," and P Ryl II. 100⁹ (A.D. 238) πρὸς τὴν τῶν προβάτων [βρῶσιν καὶ κοίτη]ν καὶ νομήν, "for the maintenance, folding, and pasturing of sheep." On a tax *eis tās nomás*. see Wilcken *Ostr.* i. p. 265 f. For the legal phrase νομῆ ἄδικος, "unjust possession," see P Tebt II. 286⁷ (A.D. 121-38) with the editor's note, and cf. *ib.* 335¹² (mid. iii/A.D.), and for μακρὰς νομῆς παραγραφή, "*longae possessionis praescriptio*," see *Christ.* II. 374 (iii/A.D.). Νομεύς, "shepherd," appears in P Oxy II. 245¹⁷ (A.D. 26), and the verb in *ib.* 10 ἄνεμησεται σὺν τοῖς (ἴ. τοῖς) ἐπακολουθοῦσι ἀρνασι περὶ Πέλα, "which (sheep) will pasture, together with the lambs that may be

produced, in the neighbourhood of Pēla." The wider sense of "belong to," "hold sway in," is seen in *OGIS* 50⁸ (mid. iii/B.C.) τοῖς τὴν σύνοδον νέμουσιν, with reference to the members of an association or club, see Dittenberger's note and cf. Plaumann *Ptolemais*, p. 62.

νομίζω.

For this verb in the pass. with reference to received custom or usage cf. P Hib I. 77³ (B.C. 249) ἵνα συντελεῖται τὰ νομιζόμενα [τοῖς θεοῖς], "in order that the customary payments may be made to the gods" (Edd.), P Ryl II. 153^c (A.D. 138-61) τὰ νεοσμισμένα (ἴ. νενομ-)- τοῖς κατοχομένοισι, "the accustomed rites for the departed" (Edd.), P Oxy VII. 1070¹¹ (iii/A.D.) τῶν χρηστῶν ἐλπιδῶν τῶν ἐν ἀνθρώποισι νεονομισμένων (ἴ. νενομ-), "the good hopes that are held by mankind" (Ed.), *Syll* 737 (= ³ 1109)⁸⁴ (before A.D. 178) μηδενὶ ἐξέστω ἰσβακχον εἶναι, ἐὰν μὴ πρῶτον ἀπογράφηται παρὰ τῷ ἱερεῖ τὴν νεονομισμένη ἀπογραφὴν, and *OGIS* 210¹⁰ (A.D. 247-8) (= *Christ.* I. p. 102) πρὸς τὸ δύνασθαι τὰ περὶ τὰ ἱερά θρησκια κατὰ τὰ νεονομισμένα γέινεσθαι. The act. "suppose," "think," is frequent, e.g. P Par 46¹⁹ (B.C. 153) νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῇ ἀληθείᾳ, "for I think that you more than the others are a follower of truth," P Tebt I. 50¹¹ (B.C. 112-1) νομίσας καιρὸν εὐφύη ἔχειν, "thinking that he had a favourable opportunity" (Edd.), P Fay 109⁴ (early i/A.D.) νομίσας ὅτι κυχρὰς μοι αὐτοῦς, "consider that you are lending them (3 staters) to me" (Edd.), P Lips I. 105² (i/ii A.D.) ἔχθες κατέσχον τὸν φύλακα νομίζων σοι δύνασθαι πέμψαι ὃν ἐπέζητησας λόγον, BGU II. 450²⁵ (ii/iii A.D.) ὡς νομ[ι]ζῶ, οἶδεν ἡ γυνή σου ποῦ ἐστιν Θάυς, and P Lond IV. 1359¹⁰ (A.D. 710) ὑπὲρ ὃ νομίζεις, "beyond what you expect" (Ed.). The verb survives unchanged in MGr.

νομικός.

Without entering into the discussion as to whether this term when applied to Zenas in Tit 3¹³ implies in his case a knowledge of Roman or Hebrew law, it may be noted that *exx.* of the former sense can be readily produced from the papyri and inscr.: see e.g. BGU I. 326^{ii.22} (ii/A.D.) where a certain Gaius Lucius Geminianus, νομικός Ῥωμαϊκός, certifies that he has examined the copy of a will, and finds that it corresponds with the original: cf. Mommsen's commentary *ad l.* in the *Berliner Sitzungsberichte*, 1894, p. 4, n. 1, where a number of instances of νομικός, "lawyer," are cited from Greek inscr. of the Imperial age. See also *Magn* 191⁴ (time of Antonines) a decree honouring Ζῶβιον Διοσκούριδον νομικὸν ζήσαντα κοσμίως, and *P.A.S.* ii. p. 137 (Imperial period) Δ. Μαλῶ Μαξίμω νομικῶ. In P Oxy II. 237^{viii.2} (A.D. 186) we have the copy of an answer by a νομικός—ἀντίγραφον προσφωγ[η]σῶς νομικοῦ—to a technical question addressed to him by the presiding magistrate, which prepares us for the frequent appointment of νομικός as "assessors," where "the judge was a soldier and therefore not a legal expert": see *GH ad l.* and cf. *CPR* I. 18²⁴ (A.D. 124) (= *Christ.* II. p. 93) Βλασίος Μαριανὸς ἐπαρχος . . . συναλλαγῶς Ἀρτε[μ]ιδ[ί]ωφ τ[ω] νομ[ι]κῶ [π]ε[ρ]ὶ τοῦ πράγματος, ὑ[π]η[γ]όρευσεν ἀπόφασιν ἢ καὶ ἀν[ε]γ[γ]νώσθη, P Cattaoui^{iii.18} (ii/A.D.) (= *Archiv* iii. p. 59, *Christ.* II. p.

421) Δουπ[ος] λαλήσας μετὰ τῶν νομικῶν εἶπεν κτλ. The term is also applied to a private notary, as in BGU I. 361^{iii.2} (A.D. 184) ὁ νομικός ὁ τὴν οἰκονομίαν γράψας: and for the corresponding νομογράφος cf. P Fay 28¹⁵ (A.D. 150-1) (= *Selections*, p. 82) ἔγραψ[ε]ν ὑπὲρ αὐτῶν Ἀμμώνιος νομογράφος). On the late variant νομικάριος for νομικός see P Oxy XII. 1416²¹ (c. A.D. 299) with the editors' note.

νομίμως.

Epiict. iii. 10. 8 ὁ θεός σοι λέγει 'δός μοι ἀπόδειξιν, εἰ νομίμως ἤλλησας' offers a good parallel to 2 Tim 2⁵ (see Sharp, p. 2). For the corresponding adj. cf. P Tebt II. 302²⁶ (A.D. 71-2) ἡμῖν τοῖς νομίμοις ἱερέσιν ἐτήρησεν [τὰς ἀρούρας, "he reserved the land for us, the legitimate priests" (Edd.), P Fay 124¹⁸ (ii/A.D.) ἀνευ νομίμων, "illegally," BGU IV. 1032¹⁰ (A.D. 173) ἐκ μὴ νομ[ζ]μων γάμων, P Oxy IX. 1201¹⁸ (A.D. 258) τοῦ μέρους τοῦ διατάγματος τοῦ τοῖς νομίμοις κληρονόμοις τ[ῆ]ν διακατοχὴν διδόντος, "that portion of the edict which grants succession to the lawful heirs" (Ed.), BGU IV. 1074² (A.D. 275) νόμιμα καὶ φιλόνηθ[ρ]ωπα, *OGIS* 56⁶⁶ (B.C. 237) συντελεῖν τὰ νόμιμα τῆι θεῷ, and the Christian sepulchral inscr. *Kaibel* 727⁶ νομίμοις δὲ θεοῦ παρεγένετο πᾶσιν.

νόμισμα

in its primary sense of *institutum*, anything sanctioned by usage, is in classical Greek almost confined to poetry (cf. Jebb *Antigone* 296). We can however supply an example in the Κοινή from the petition of Dionysia, P Oxy II. 237^{iii.22} (A.D. 186), where reference is made to the fact τὰς Αἰγυπτιακὰς γυναῖκας κατὰ ἐγχώριον νόμιμα (i. νόμισμα) κατέχουν τὰ ὑπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν, "that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts" (Edd.). It should be noted, however, that the reading is somewhat uncertain. With the more special sense of "coin" in Mt 22¹⁹ (cf. 1 Macc 15⁶) we may compare P Tebt II. 485 (ii/B.C.) ὅς δ' ἂν παρὰ ταῦτα ποιῆι τό τε ἀργυρικὸν νόμισμα καὶ τὸν ἀποτ[ι], P Grenf II. 77⁶ (iii/iv A.D.) (= *Selections*, p. 120) ἐν δραχμαῖς τριακοσίας τεσσαράκοντα παλαιῶν νομισμάτων: see also the introd. to P Thead 33. For the form νόμιζμα see BGU I. 69⁶ (A.D. 120) ἀργυρίου σεβαστοῦ νομιζματος: cf. Deissmann *BS* p. 185.

νομοδιδάσκαλος,

"a teacher of the law," is found *ter* in the NT, but does not seem to occur elsewhere except in eccles. writers: cf., however, νομοδιδάκτης in Plut. *Cato Major* xx. 4.

νομοθεσία.

This classical word (found also in Philo), which in the NT is confined to Rom 9¹, "the giving of the law," occurs in a royal petition of about A.D. 375, P Lips I. 35⁷ τῆς θείας ὑμῶν καὶ φιλανθρώπου νο[μ]οθ[ε]σίας. Cf. *Syll* 790 (= 31157)⁹³ (c. B.C. 100) διαπαρὰ διδ[ο]σ[θ]ῶ [δὲ τὸ ψήφισμα τόδε καὶ τοῖς] αἰρεθισμένοις μετὰ ταῦτα στρατηγοῖς [καὶ νομοφύλαξιν] νομοθεσίας τάξιν ἔχον, *OGIS* 326²⁶ (time of Attalus II. Philadelphus, B.C. 159-138) καθὼς αὐτὸς ἐν τῇ νομοθεσίᾳ περὶ ἰκάστων δια[τ]εταχέν.

νομοθετέω.

An interesting ex. of this verb is found in a letter of remonstrance from the Senate of Antinoópolis to the epistrategus Antonius Alexander, in which they vindicated the privilege bestowed on them by Hadrian to be exempt from public burdens outside their own city, P Oxy VIII. 1119¹⁶ (A.D. 254) θεός Ἀδριανὸς ἐνομοθέτησεν σαφῶς παρὰ νόμοις μὲν ἡμῖν ἀρχειν καὶ λειτουργεῖν, πασῶν δὲ ἀπηλλάχθη τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶν, "the deified Hadrian clearly established the law that we should bear office and burdens nowhere but at home, and we were relieved of all offices and burdens elsewhere" (Ed.). For the pass., which alone occurs in the NT, see *OGIS* 329¹³ (mid. ii/B.C.) τὰ καλῶς καὶ δικαίως νενομοθετημένα ἡμῖν ὑπὸ τῶν βασιλέων, *ib.* 493⁵⁶ (ii/A.D.) ταῦτα μὲν ὑμῖν ὀρθῶς καὶ καλῶς . . νενομοθετήσθω.

νόμος.

For the use of νόμος c. gen. obj. to denote a particular ordinance as in Rom 7² ἀπὸ τοῦ νόμου τοῦ ἀνδρός ("from that section of the statute-book which is headed 'The Husband,' the section which lays down his rights and duties" SH), cf. *Syll* 828 (= 31198)¹⁴ (iii/A.D.) κατὰ τὸν νόμον τῶν ἐρανιστῶν. See also P Rev Lxxv. 15 (B.C. 259-8) *al.* where the various cross-references from one section to another are marked by the phrase κατὰ τὸν νόμον (cf. the editors' note, p. 91). Thieme (p. 30) illustrates the quasi-personification of ὁ νόμος in Jn 7⁵¹, Rom 3¹⁹, by *Μαζι* 92 a. 11 (ii/B.C. *ad init.*) πάντων συντελεσθέντων, ὧν ὁ νόμος συντάσσει, cf. b. 1⁶ πάντων συντελεσθέντων ὧν ὁ νόμος ἀγορεύει. The phrase ἐν νόμῳ γέγραπται is found in legal phraseology from iii/B.C. onwards, e.g. *Μαζι* 52³⁵ ὅσα καὶ τοῖς τὰ Πύθια ἐπαγγελλόν[τ]εσισιν ἐν νόμῳ γέγραπται. For the expression νόμος βασιλικός in Jas 2⁸ see *s.v.* βασιλικός *ad fin.* The inscr. is reproduced in *OGIS* 483. In a remarkable epitaph from Apameia, *C. and B.* ii. p. 338 No. 399 *bis*, provision is made that the grave shall not be disturbed in the following terms—ἰς ὁ ἕτερος οὐ τεθῆ. εἰ δὲ τις ἐπιτηδεύει, τὸν νόμον οἶδεν [τῶν] Εἰουδῶν. According to Ramsay, the reference must be not to the law of Moses, but to some agreement made with the city by the resident Jews for the better protection of their graves. For a detailed study of νόμος used qualitatively in the Pauline Epistles we may refer to Slaten *Qualitative Nouns*, p. 35 ff. Norden (*Agnostos Theos*, p. 11 n. 2) points out how readily Paul's teaching in Rom 2¹⁴ ff. ὅταν γὰρ ἔβνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι κτλ. would be understood in view of the ἀγραφὸς νόμος of the Greeks (cf. R. Hirzel *Abh. d. Sächs. Ges. d. Wiss., phil.-hist. Kl.* xx. 1900). See also Ferguson *Legal Terms*, p. 64.

νομός.

Although νομός as a *terminus technicus* for a political "department" or "district" of the country does not occur in the NT, we may cite here, owing to the interesting analogy which it presents to Lk 2¹⁻⁴, the rescript of the Prefect Gaius Vibius Maximus commanding all who happened to be out of their own homes to return home in view of the approaching census—τῆς κατ' οἰκίαν ἀπογραφῆς συ[ν]εστῶ[ς] [σ]ις ἢ ἐνεστῶ[σης], see *L.A.E.* p. 268 n. 9) ἀναγκαῖον [εἶστιν

πάσιν τοῖς καθ ἡ[ντινα] δῆποτε αἰτ[ίαν ἐκστᾶσι τῶν ἑαυτῶν] νομῶν προσ[αγγέλλε]σθαι ἐπα[νελ]θεῖν εἰς τὰ ἐαυτῶν ἐ[φ]έστια (P Lond 904²¹ff. (A.D. 104) (= III. p. 125, *Selections*, p. 73)). For the word in the LXX see Deissmann *BS* p. 145, and cf. Wackernagel *Hellenistica*, p. 10.

νοσέω

in its literal sense "am sick" occurs in such passages as P Oxy I. 76²⁰ (A.D. 179) νοσήσας ἐπισφαλῶς ἔχει, "has fallen ill and is in a precarious condition" (Edd.), PSI IV. 299¹¹ (iii/A.D.) ἐνόσησαν δὲ πάντες οἱ κατὰ τὴν οἰκίαν, P Oxy VIII. 1161⁸ (Christian—iv/A.D.) ταῦτα δέ σοι ἔγραψα νοσοῦσα, δ[ι]νῶς ἔχουσα, "I write this to you in sickness, being very ill" (Ed.), *ib.* X. 1299⁵ (iv/A.D.) ἀπὸ τοῦ νέου (= νέου) ἔτους πολλὰ ἐνοσοῦμεν. Cf. also the iii/B.C. Coan decree conferring a gold crown on a physician for his services during an epidemic, *Cos* 5⁵ (= *Syll* 490 (= 3943)) παρέχων αὐτοσάυ[τῶ]ν π[ρ]ό[θυμ]ον εἰς τὰν σωτηριαν τῶν νοσεύν[ων].

νόσος.

PSI IV. 299³ (ii/A.D.) κατεσχέθην νόσῳ (cf. [Jn] 5⁴), P Oxy XII. 1414²⁶ (A.D. 270–5) ἐ (l. ἐν) νόσῳ εἰμι καὶ τῆς πλευρᾶς [β]έγγχομαι, "I have (long) been ill and have a cough from my lung" (Edd.), *ib.* VIII. 1121⁹ (A.D. 295) νόσῳ κατα[β]λ[η]θείσα, "stricken with illness" (Ed.), *ib.* VI. 939²³ (iv/A.D.) (= *Selections*, p. 130) ἡνίκα ἐβαρέτο τῆ νόσῳ, "when she was oppressed by sickness," *ib.* VIII. 1151²⁶ (Christian amulet—v/A.D.?) ὁ ἰασάμενος πᾶσαν νόσον καὶ πᾶσαν μαλακίαν (cf. Mt 4²³), and similarly BGU III. 954¹¹ (vi/A.D.) (= *Selections*, p. 133). For ἱερά νόσος, "epilepsy," cf. P Oxy II. 263¹⁰ (A.D. 77) the sale of a slave ἀσυκοφάνητον πλην ἱεράς νόσου καὶ ἐπαφῆς, "without blemish apart from epilepsy and leprosy," *et saepe*. Cf. also the sepulchral inscr. *Preisigke* 5883⁷ θνήσκω δ' οὐ νοσοῖσι δαμείς, εὐδων δ' ἐνὶ κοίτῃ | τοῦτον ἔχω μισθὸν δύσθιον (= λούσθιον "last") εὐσεβίης, and *Kaibel* 314²¹ f. cited *s.v.* κορέννυμι. For the adj. νοσε(η)ρός see Crönert *Mem. Herc.* p. 295 n.². The form νοσηλός is found in the Christian P Oxy VI. 939²⁸ (iv/A.D.) (= *Selections*, p. 130) νοσηλότερον δὲ ὅμως τὸ σωματίον ἔχει, "she is still in a somewhat sickly state of body," and ἀνόσητος in P Iand 13¹¹ (iv/A.D.) εἰ ἀνόσει[τ]ος εἰ γράψον. The verb νοσηλεύω is found *bis* in the so-called letter of Trajan, P Fay 19^{8, 20}. Νοσοκομείον, "hospital," occurs in the late P Amh II. 154^{2, 8} (vi/vii A.D.), and appears in MGr νοσοκομείο: but νόσος has dropped out of the vernacular, ἀρρώστια taking its place (Thumb, *Handbook* p. 46).

νοσοιά.

On the form of this collective word = "brood" (Lk 13³⁴) see Dieterich *Untersuchungen*, p. 47. A new ex. of the earlier form may be cited from *Menandrea* p. S1²⁷⁸ νοστιαν | χελιδόνων. The Ionic form νοσιή is found in Herodas vii. 72, and hypocoristic proper names Νοσσίς, Νόσσοσ, Νοσσῶ, are quoted by Boisacq, p. 664. See also Hatzidakis *Eint.* p. 268.

νοσσός.

According to Moulton *Gr.* ii. p. 92 this Hellenistic form (for νεσσός), which is found on the word's only occurrence

in the NT (Lk 2²⁴), arose from the slurring of ε into a γ sound, just as βορέας much earlier produced (Βορῆας) βορᾶς. Νεοσσός is seen in *Kaibel* 1033²⁰ (iii/B.C.) θ[ι]ούροις πτερύγεσσι νεοσσόν, and Herodas viii. 48, and νεοσσοπᾶλις, "seller of young birds" in *ib.* vii. 99. For the LXX usage cf. Thackeray *Gr.* i. p. 98. Νεοσσός < *νεφο-κίος, "a new occupant of a nest," from κείμει (Boisacq, p. 664).

νοσφιζέω.

The absolute use of this verb "purloin," "peculate," in Tit 2¹⁰ is illustrated by P Petr III. 56(b)^{10, 12} (later than B.C. 259) where an official swears—οὔτε αὐτὸς νοσφειοῦμαι, "I will neither peculate myself," adding that if he finds any one νοσφιζόμενον, "peculating," he will report him; cf. *ib.* (ε)² where νοσφίσασθαι occurs in a similar context. See also P RyI II. 116¹⁰ (A.D. 194) θλειβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίσαστο ἐν τε ἐνδομενείᾳ καὶ ἀποθέτοις, "oppressed by the consciousness of what she had appropriated both of the furniture and stored articles," and *Syll* 578 (= 3993)²¹ (iii/B.C.) εἰ μὴν μηθὲν νοσφιζέσθαι. For the constr. with ἀπό, as in *Ac* 5^{2f}, cf. PSI IV. 442⁴ (iii/B.C.) ἐφάνη ἐπ' ἀληθείας ὅτι νενοσφίσται ἀπὸ τῶν ἀμφιτάπων ("rugs": cf. LXX Prov 7¹⁶), and *Kaibel* 287² (ii/A.D.) ἀλλά με μοῖρ' ἀφ' [ὀμ]αίμου ἐνόσφισεν. Νοσφισμός is found in Vett. Val. pp. 40²⁸, 84²¹, and νοσφιστής in *ib.* 48²⁶.

νότος.

For νότος, "the southern quarter," "the south," it is sufficient to cite P Oxy II. 255⁷ (census return—A.D. 48) (= *Selections*, p. 46) ἐν τῇ ὑπαρχο[ύ]σῃ μοι οἰκίᾳ λαύρας νότου, "in the house which belongs to me in the South Lane," P Tebt II. 342⁸ (late ii/A.D.) νότον (see *Proleg.* p. 73) νοτινῆς ῥύμης, "on the south of the southern road." Other ex. of the adj. are P RyI II. 157⁵ (A.D. 135) τὴν νοτινὴν [με]ρίδα, "the southern portion," and P Oxy IV. 729⁹ (A.D. 137) τοῦ νοτίου χώματος, "the southern embankment"; for the form νότιος cf. *Syll* 538 (= 3970)³ (B.C. 289–8) παρὰ τὸ νότιον τεῖχος τὸ τοῦ ἱεροῦ, and see Crönert *Mem. Herc.* p. 186.

νουθεσία.

This comparatively rare and mostly late word (Lob. *Phryn.* p. 512) is found in BGU II. 613²¹ (time of Anton. Pius?) and P Amh II. 84²¹ (ii/iii A.D.), both times unfortunately in broken contexts. On the form νουθετεία see Crönert *Mem. Herc.* p. 288.

νουθετέω.

For this verb in its derived sense of "admonish," as in all NT occurrences, cf. the late P Grenf II. 93³ (vi/vii A.D.) παρακαλῶ τὴν ὑμετέραν πατρικὴν θεοφιλίαν νουθετῆσαι αὐτῶν . . ., —a request to a bishop to put pressure on a presbyter to make him act justly to a letter-carrier.

νομηγία.

See νεομηγία.

νουνεχῶς.

On the formation of this NT ἄπ. εἶρ. (Mk 12³⁴), which is found from Aristotle downwards, as equivalent to νουν-

εχόντως (Lob. *Phryn.* p. 599), see Giles *Manual of Comparative Philology*², p. 240, where reference is made to the adj. *νουνεχής* and the subst. *νουνέχεια* in the later Greek.

νοῦς.

In P Par 63i.²⁷ (B.C. 164) (= P Petrie III. p. 20) a complaint is made that certain people left in their homes are harassed—*τῶν πρὸς ταῖς πραγματείαις οὐ κατὰ τὸ βέλτιστον ἐγδεχομένων τὸν τοῦ περὶ τῆς γεωργίας προστάγματος νοῦν*, “because the officials do not put the best interpretation on the meaning of the decree concerning agriculture” (Mahaffy). For the wider meaning “thought,” “mind,” cf. P Tebt II. 334 (A.D. 200–1), a curious petition in which a woman complains that she has been robbed and deserted by her husband, and adds—*ἐξ οὐ καὶ παι(ἐπαίδο-ποιησάμην πα)ιδία δύο, μ[η] ἔχουσα κατὰ νοῦν ἄλλον*, “I have also had two children by him and have no thought of another man (?)” (Edd.). Cf. also P Oxy XIV. 1665²⁷ (iii/A.D.) *ἐρρώσθαι σε εὐχομαι κατὰ νοῦ (ἐνοῦν) διάγοντα*, “I pray for your health and success” (Edd.). The dat. *νόω* is found in BGU II. 385⁵ (ii/iii A.D.) *ἐν νόω ἔρχης ὅτι ἡ θυγά(τ)ηρ μου ἰς Ἀλεξάνδρεια ἐσσι (ἐσει?)* and the acc. *νόον* in *Preisigke 287⁵ ὅ]ταν ἦλθεν ὑπὸ νόον τινός*. On the declension of the word see Moulton *Gr.* ii. pp. 127, 142, Winer-Schmiedel *Gr.* p. 84, and cf. Thumb *Handbook*, § 63 n.² for the forms in MGr, which also (*ib.* p. 343) shows such phrases as *ἔρχεται ὁ τοῦ νοῦ μου*, “it occurs to me,” and *χάνω τὸ νοῦ μου*, “lose my reason.” For *νοῦς* denoting the being of God cf. Epict. ii. S. 2 *τίς οὖν οὐσία θεοῦ: . . . νοῦς, ἐπιστήμη, λόγος ὀρθός*.

Νύμφα.

In *Proleg.* p. 48 Moulton suggests that *Νύμφαν*, which apparently should be read as a woman's name in Col 4¹⁵, is not due to a Doric *Νύμφαν*, but by a “reverse analogy process” the gen. *Νύμφης* produced the short nom. *Νύμφα*, like *δόξα, δόξης*. He compares *Εἰρήνα* in a Christian inscr. *C. and B.* ii. p. 497 n.⁵.

νύμφη.

Thumb (*Hellen.* p. 123) cites the MGr *νύ(φ)φη*, “bride,” “daughter-in-law,” to support the Greek character of the meaning “daughter-in-law” (Mt 10³⁵, Tob 11^{16f} B. *al.*), as against Grimm's reference to Heb. *נִשְׂמָה*. The word is used of a little girl five years old in *Kaibel 570² (ii/A.D.)*. *Νύμφη* is cognate with Lat. *nubo*, *νυός*, and *νεῦρον* (Boisacq, p. 673 f.).

νυμφίος.

For *νυμφίος*, “bridegroom,” see the late CPR I. 30²⁷ (vi/A.D.), and from the inscr. *Syll 615 (= 3 1024)^{33f.} (c. B.C. 200)* *ὦν οἱ νυμφιοὶ θύ[ου]σιν τῶν ἀρ[ν]ῶν τῶι ἱερεί καὶ τῶι νυμφίω γλώσσω ἐκατέρωι*, and the sepulchral inscr. *Preisigke 10* *Ἰοάνη Ἰοάνου νύμφιε ἔωρε πασιφίλε καὶ ἄλυπε χρηστὲ χαίρε, ὡς (ἐτῶν) λ̄*.

νυμφών.

For *νυμφών*, “bridechamber,” rare in profane Greek and in the NT found only *qual.* (cf. Tob 6^{14, 17}), see P Lond 964¹⁹ (ii/iii A.D.) (= III. p. 212) *ἰς τὸν νυμφώνα*—a letter referring to preparations for a wedding-feast.

νῦν.

The classical phrase *τὰ νῦν*—“now,” which in the NT is confined to Acts, is found in P Oxy IV. 743³⁰ (B.C. 2) where the writer states with reference to a certain Damas—*καὶ τὰ νῦν ἐπειπέπομφα αὐτὸν πάντα συνλέξαι*, “and now I have dispatched him to collect them all (*i.e.* rents)” (Edd.): cf. BGU IV. 1114¹⁷ (B.C. 4) *τανῦν συγχωρεῖ ὁ Ἰμερος κεκομισθαί κτλ.*, P Oxy IV. 811 (c. A.D. 1) *καὶ τὰ νῦν εἴ σοι φά(νε)ται γράψον αὐτῶ*. In PSI VI. 609¹⁰ (iii/B.C.) *τό τε παρελ.ον (ἐ. παρελθόν?) ἐχφόριον καὶ τὸν ἐτοιμάσας, τὸ νῦν* is probably equivalent to *τὸ τοῦτου τοῦ ἔτους ἐχφόριον*: see the editor's note. The formula *ἀπὸ τοῦ νῦν*, “henceforth,” as in Lk 1⁴⁸ *al.*, 2 Cor 5¹⁶, is common, e.g. P Oxy III. 479⁶ (A.D. 157) *βοῦλομαι ἀναγραφῆναι ἀπὸ τοῦ νῦν ἐπὶ τοῦ ὑπάρχοντός μοι μέρους οἰκίας . . . Ὀρον*, “I wish that Horus should henceforth be registered at the house of which I own part” (Edd.); other exx. in Deissmann *BS* p. 253. For *μέχρι τοῦ νῦν* cf. BGU II. 667⁵ (A.D. 221–2) *κατὰ [τῆ]ν ἐξ ἀρχῆς καὶ μεχρὶ τοῦ νῦν συνήθια*. See also the emphatic *νῦν ἐπὶ τοῦ παρόντος*, “now at the present,” in P Oxy III. 482² (A.D. 109).

νυνί.

The evidence of the papyri, so far as we have remarked it, confirms the equivalence of *νυνί* to *νῦν* in the NT (as Grimm notes): cf. e.g. P Petr III. 42 II(8) f.⁴ (iii/B.C.) *νυνί [δὲ] ἐν φόβωι ἐ[ι]μι οὐ μετρίωι*, P Oxy III. 490⁵ (A.D. 124) *Διονυσίω . . . νυνεὶ ἀφήλκικι*, “Dionysius now a minor,” *ib.* 506²⁵ (A.D. 143) *τὸ πρὶν ἀμπελικοῦ κτήματος νυνεὶ δὲ χερσαμπέ[λ]ου*, “what was previously a vineyard but is now dry vine-land” (Edd.), *ib.* VI. 908⁵ (A.D. 199) *Σαραπίων . . . νυνεὶ εὐθηνι-ἀρχης τῆς αὐτῆς πόλεως*, “Sarapion at present eunthearch of the said city.” The adverb is joined to a subst. (cf. Gal 4²⁵ *al.*) in P Ryl II. 111⁴ (A.D. 161) *τὴν νυνεὶ γυναι[κ]ὰ μου*.

νύξ.

P Oxy II. 235⁷ (horoscope—A.D. 20–50) *ῥα τετάρτη τῆς νυκτός*. For the gen. of time, as in Mt 2¹⁴ *al.*, cf. P Hib I. 36⁵ (B.C. 229) *ἀπολωλεκέναι ἐκ τῆς αὐλῆς νυκτός πρόβατον θῆλυ δασὺ Ἀράβιον*, “that he has lost from the pen at night an unshorn ewe of Arabian breed” (Edd.), P Amb II. 134⁶ (early ii/A.D.) *Πετέα . . . νυκτός ἀποσπάσαι*, “to seize Peteus by night,” and P Ryl II. 198⁵ (iii/A.D.) *κῶ νυκτός ἰς τὴν κῆ*, “the night of the 24th to the 25th” (Edd.). The phrase *νυκτός καὶ ἡμέρας*, the regular order of the words in Paul (cf. Milligan *Thess.* p. 24, Ramsay *CRE*, p. 85), is seen in BGU I. 246¹² (ii/iii A.D.) *νυκτός καὶ ἡμέρας ἐντυχνάω τῶ θεῶ ὑπὲρ ὡμῶν*—a good parallel to I Thess 3¹⁰. For the other order *ἡμ. κ. νυκτός*, as in Lk 18⁷, Rev 4³, *al.*, cf. *Magn 163⁸ ἀδιαλείπτως θέντα τὸ ἔλαιον ἡμέρας τε καὶ νυκτός*. The dat. occurs in P Tebt I. 54⁸ (B.C. 86) *τῆι νυκτὶ τῆι φεροῦσηι εἰς τὴν κῆ τοῦ Φαῶφι*, “on the night before the 25th of Phaophi,” where the editors refer to Smyly *Hermathena* xi. p. 87 ff. and note: “the ‘day’ at this period contained not the whole twenty-four hours, but the period from sunrise to sunset, events which took place at night being described with reference to the ‘day’ following.” Cf. also P Ryl II. 127⁵ (A.D. 29) *νυκτὶ τῆι φεροῦσηι εἰς τὴν ιξ τοῦ ἐνεστώτω(ς) μην(ς) Σέβαστου*,

“in the night before the 17th of the present month Sebastus” (Edd.). It is interesting to find our common phrase “making day of night” as early as the mid. of iii/B.C. in PSI V. 514³ *νύκτα οὖν ἡμέραν ποιούμενος κατάπεμψον τὰ διαγραφέντα ἐχ Φιλαδελφείας*: see the editor’s note. We may cite instances of common adverbial phrases—P Flor II. 236⁶ (A.D. 267) *ἀπὸ νυκτός*, P Ryl II. 138¹⁵ (A.D. 34) *διὰ νυκτός*, “under cover of night” (Edd.), *Cagnat* IV. 860¹⁰ *στρατηγήσαντα διὰ νυκτός*, P Mon 64³ (A.D. 583) *ἐν νυκτί*, PSI V. 549¹¹ (B.C. 42–1) *κατὰ νύκτα*, and P Strass II. 111⁵ (iii/B.C.) *οἱ δὲ ὑπὸ νύ[κτα ἀνα]στάντες ἀνεχώρησαν εἰς Λεονταμοῦν*, P Tebt II. 419¹⁸ (iii/A.D.) *ὑπὸ νύκταν*, “at dusk.” *Νύξ* is used metaphorically of death in *Kaibel* 1095⁴ *νύξ αὐτοῦς καταλύει*, with reference to the departed glories of IHomeric heroes. MGr *νύχτα*.

For the adj. *νυκτερινός* cf. P Oxy VI. 924⁴ (iv/A.D.), a Gnostic charm to protect *ἀπὸ τοῦ νυκτερινοῦ φρικτός*, “from ague by night”: similarly BGU III. 956³ (c. iii/A.D.). The adv. *νύκτωρ*, said to be the only adv. of this form (LS), is seen in P Hal I¹⁹¹ (mid. iii/B.C.) *τις . . . μεθῶν ἢ νύκτωρ ἢ ἐν ἱερωί*. We may note also the compounds *νυκτέλιον* with reference to the “night-festival” of Isis in P Oxy III. 525⁹ (early ii/A.D.), *νυκτοστράτηγος* in *ib.* VI. 933²⁴ (late ii/A.D.), and *νυκτοφύλαξ* in P Iand 33⁸ (time of Commodus).

νύσσω.

For the *ἐτυπτον* . . . *καλάμῳ* of Mk 15¹⁹, Ev. Petr. 3 substitutes *καλάμῳ ἔνυσσον*. This may perhaps be taken as supporting the milder sense of “pricked” instead of “pierced” (AV, RV) which Field (*Notes*, p. 108) prefers in Jn 19³⁴ *πλευρὰν ἔνυξεν*, in distinction from *ἐξεκέντησαν* in ver. 37. Swete *ad* Ev. Petr. *l.c.* cites also *Orac. Sib.* viii. 296 *πλευρὰς νύξουσιν καλάμῳ*.

νυχθήμερον.

With this NT *ἄπ. εἶρ.* (2 Cor 11²⁶), which is found elsewhere only in late writers (cf. Sturz *Dial. Mac.* p. 186),

we may compare the new *νυκτῆμαρ* in the Christian letter, addressed perhaps to a Bishop, P Lond 981¹² (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) *περιοδεύομεν καὶ περιπατοῦμεν νυκτῆμαρ, θαρροῦμεν ταῖς προσευχαῖς σου*.

νωθρός.

The sense of “remissness,” “slackness,” attaching to this adj. in Heb 6¹² *ἵνα μὴ νωθοὶ γένησθε*, appears in the use of the subst. in P Amh II. 78¹⁵ (A.D. 184) *ἐἴν νωθρία μου γενομένου*, where the editors translate, “moreover as I neglected my rights.” *Νωθρός* is probably cognate with *νόσος* (Boisacq, p. 672), and the corresponding verb is used of “sickness” in a touching letter addressed by a slave to her master, P Giss I. 17⁶ (time of Hadrian) *ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθρευσας*. Elsewhere, as the editor notes, the verb is found in the papyri only in the middle, see e.g. PSI VI. 717⁵ (ii/A.D.) *μνήσ[θη]τι πῶς σε νωθρευσάμενον [ὑ]πῆρέτησα*, BGU II. 449⁴ (ii/iii A.D.) *ἀκούσας ὅτι νωθρεύη ἀγωνιοῦμεν*, P Tebt II. 421⁵ (iii/A.D.) (= *Selections*, p. 106) *γενοῦ πρὸς ἐμέ ἐπεὶ ἡ ἀδελφή σου νωθρεύεται*, “come to me, since your sister is sick.”

νώτος.

In Rom 11¹⁰ (from LXX Ps 68²⁴) *νώτος* replaces the classical *νώτον*, as generally in the LXX (cf. Thackeray *Gr.* i. p. 155). In P Tebt I. 21⁸ (B.C. 115) *σὺ οὖν μὴ δῶς νῶτον μηδενί*, “do not therefore run away from anybody” (Edd.), and in P Oxy XIV. 1725⁹ (after A.D. 229) *ὡς τὰ κατὰ νώτου ἐξῆς δη(λοῖ)*, and *ib.*¹⁷ *κατὰ νώτου τοῦ ὄλου ὀνόματος*, the gender is indeterminate. The compound *νωτοφόρος*, as in 2 Chron 2¹⁸ *καὶ ἐποίησεν ἐξ αὐτῶν ἔβδομήκοντα χιλιάδας νωτοφόρων*, is found in P Petr III. 46 (2)³ (Ptol.), a contract for the supply and carriage of bricks: cf. P Meyer 61^{5, 10} (iii/B.C.), P Tebt I. 115^{7, 22} (B.C. 115–3).



ξενία—ξένος

ξενία.

The vernacular use of ξενία = "hospitality" (cf. Sir 29²⁷) in such passages as P Oxy VI. 931⁷ (ii/A.D.) τὴν οὐγκίαν τῆς πορφύρα[s] . . . δοθησόμενον (l. δοθησομένην) εἰς τὴν ξενίαν τῆς μικρᾶ, "the ounce of purple to be presented at the entertainment to the little one" (Edd.), *ib.* VII. 1064¹⁰ (ii/A.D.) γράφω σοι . . . ὅπως συνλάβῃς τῷ Ἀπει . . . ξενίαν δὲ αὐτῷ ποιήσης, "I write to you that you may assist Apis, and may show him hospitality" (Ed.), *ib.* I. 118 verso¹⁸ (late iii/A.D.) εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία, "you know what hospitality requires" (Edd.), and *Syll* 418 (= ³888)²² (A.D. 238) ἀπολιμπάνοντες ἐπέρχονται εἰς τὴν ἡμετέραν κώμην καὶ ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν, along with the almost technical sense of τὰ ξενία for the gifts provided on the occasion of the visit of a King or other high official to a district (e.g. P Petr II. 10(1)¹³ (iii/B.C.) εἰς τὰ ξενία χήνας ἰβ, P Tebt I. 33¹¹ (B.C. 112) (= *Selections*, p. 31): cf. P Grenf II. 14(β) (B.C. 264 or 227) and see *Ostr.* i. p. 389 f.) seems to make it practically certain that the word is to be understood in the same sense in Ac 28²³, Philem²², rather than of a *place* of lodging. For this later sense cf. *Preisigke* 3924⁷ (A.D. 19) καὶ ἐπὶ σκηνώσεως καταλαμβάνεσθαι ξενίας πρὸς βίαν, *ib.*¹⁷ ἐὰν γὰρ δέη, αὐτὸς Βαβίλιος ἐκ τοῦ ἴσου καὶ δικαίως τὰς ξενίας διαδώσει, BGU II. 3881¹⁵ (ii/iii A.D.) τὸ παιδίον δὲ παραφύλασσον αὐτοῦ τὴν ξενίαν (l. ξενίαν?) where however the reading is doubtful, and the dim. ξενίδιον in P Tebt II. 335¹⁷ (mid. iii/A.D.) ξενίδιον μεμ[ισθωμένον] μοι εἰς οἴκησιν, "a guest-house rented to me as a dwelling": see also PSI I. 50¹⁶ (iv/v A.D.) καὶ προβῆ τὸ ἔργον τῆς μικρᾶς ξενίας τῆς περὶ τὴν ληνόν, where the editor understands ξενία as "stanzetta," "cella," and cites Hesych. κατάλυμα, καταγάγιον.

ξενίζω

in its ordinary sense of "entertain" as a guest (Ac 10²³ *al.*) may be illustrated from the Coan sacrificial calendar *Syll* 616 (= ³1025)⁴⁰ (iv/iii B.C.) ἱεροποιοὶ δὲ ξενίζόντων τὰ ἱερῆ καὶ τὸς κάρυκας τ[αὐτῶν] τὰν νύκτα: cf. the use of the corresponding subst. (as in Prov 15¹⁷) in *OGIS* 229³¹ (mid. iii/B.C.) καλεσάτωσαν δὲ οἱ ἐπιμήνιοι τῆς βουλῆς, καὶ τοὺς πρεσβυτάς τοὺς παραγεν[ομένους] ἐγ Μαγνησίας ἐπὶ ξενισμὸν εἰς τὸ πρυτανεῖον. The verb in its derived meaning of "surprise," "astonish," as in Ac 17²⁰, 1 Pet 4.4¹², is seen in such passages as P Par 64⁶ (ii/B.C.) ἱκανῶς ξενίσθη καὶ τοῦτ' ἀντιμεφωμένῳ ὦν χάριν ἐπ' ἔμοι ὑπὸ εὐεργεσιῶν ἰπέδειξα, μὴ ἐπὶ βάθος σε τὸ τοιοῦτον πησηκέναι, P Strass I. 35⁶ (iv/v A.D.) ξενίζομε μέχρει τῆς σημερον ἡμέρας πῶς οὐκ . . . , and P Iand 20¹ (vi/vii A.D.): cf. also M. Anton. viii. 15.

PART V.

ξενοδοχέω.

This form of the verb (cf. 1 Tim 5¹⁰) is condemned by the Atticists, see Lob. *Phryn.* p. 307. A good ex. of the subst. is afforded by Theophrastus *Char.* 6 (23) *ad fin.* where the boastful man declares that he means to sell the house in which he is living—διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας, "as he finds it too small for his entertainments" (Jebb). MGr ξενοδοχεῖον, "hotel."

ξένος,

in the sense of "stranger," is seen in such passages as P Magd 8¹¹ (B.C. 218) καταφρονήσας μου ὅτι ξένος εἰμί (see the editor's note), P Oxy XIV. 1672⁴ (A.D. 37-41) πεπράκαμεν χό(α)s λβ ξένους προσώποις, "we sold 32 choes to some strangers" (Edd.), and *ib.* VIII. 1154^{7f.} (late i/A.D.) μὴ ἀγωνιάσης δὲ περὶ ἐμοῦ ὅτι ἐπὶ ξένης εἰμί, αὐτόπτης γὰρ εἰμί τῶν τόπων καὶ οὐκ εἰμί ξέν[ος] τῶν ἐνθάδε (for gen. cf. Eph 2¹²), "do not be anxious about me because I am away from home, for I am personally acquainted with these places and am not a stranger here" (Ed.). In *CR* i. p. 5 f. Hicks illustrates from the inscr. ξένοι as a term of Greek public life, denoting temporary sojourners who have not yet secured the rights of πάροικοι or μέτοικοι, e.g. *CIG* I. 1338 (Amyclae—mid. iv/B.C.) καὶ Μεγαλοπολιεῶν καὶ τῶν ἄλλων ξένων κατοικοῦντες καὶ παρεπιδαμοῦντες ἐν [Ἀμύ]κλ[α]is, *ib.* II. 3521 (Pergamon—iii/B.C.) τοὺς παρεπιδημοῦντας ξένους: cf. Ac 17²¹. The phrase ἐπὶ ξένης is common, e.g. BGU I. 22³⁴ (A.D. 114) where a woman complains of an attack and robbery in the absence of her husband—τοῦ ἀνδρός μου ὄντος (l. ὄντος) ἐπὶ ξένης, *ib.* 159⁷ (A.D. 216) Οὐαλερίου Δάτου κελεύσ[αν]το[s] ἀπαντας τοὺς ἐπὶ ξένης διατρεῖβοντας εἰς τὰς ἰδίας κατεισέρχασθαι, κατεισήλθον, P Fay 136¹⁰ (Christian letter—iv/A.D.) ἀμῖνον ὑμᾶς ἐν τοῖς ἰδίοις οἷς ἐὰν τύχοι εἶναι ἢ ἐπὶ ξένης, "it is better for you to be in your homes whatever they may be, than abroad" (Edd.), and *Cagnat* IV. 293¹¹⁻¹⁰ κατω[ικονομ]ήσατο [κ]αὶ ἐν τῇ πόλει καὶ ἐπὶ τῆς ξένης. These exx. along with the corresponding phrase εἰς τὴν ξένην in P Oxy II. 251¹¹ (A.D. 44), *ib.* 253⁷ (A.D. 19) *al.* show, as the editors remark in their note to *ib.* 286¹³, that the reference may be merely to residence outside the nome in which a person is registered: cf. Jouguet *Vie municipale* p. 91 ff. In P Tebt I. 118 (late ii/B.C.), the account of a dining-club, a distinction is drawn between the σύνδειπνοι, "members," and the ξένοι, "guests," and in P Ilib I. 27³⁸ (a calendar—B.C. 301-240) the adj. has the wide sense of "unfamiliar," ἵνα μὴ δόξω (= η) μακ[ρόν] καὶ ξένον σοι κατα[νοῖν?] ἢ τῶν μορίων ποικ[ιλία]? "in order that the intricacy of the fractions may not appear to you a long and unfamiliar thing to understand (?)"

(Edd.). For the compound ἐπιξένος, see the receipt for "alien" tax on an ostracoon of A.D. 63 reproduced in *LAE* p. 111—ἀπέχων παρὰ σοῦ τίλες (l. τέλος) ἐπιξένου Θωῦθ καὶ Φαῶφι (δραχμάς) β, "I have received from you alien tax (for the months) Thoyth and Phaophi 2 drachmae," and for ξενικός cf. P Hal 1¹⁶⁴ (mid. iii/B.C.) ἐν [τοῖς] ξεν[ι]κοῖς δικαστη[ρί]οις with the editor's note p. 95 ff. The subst. ξενίτεα, as in Wisd 18³, is found in Aristeas 249 ἡ δὲ ξενίτεα τοῖς μὲν πέννησι καταφρόνησιν ἐργάζεται, τοῖς δὲ πλουσίοις ὄνειδος ὡς διὰ κακίαν ἐκπεπωκόσιν, "residence in a foreign country brings contempt upon the poor man and disgrace on the rich, as though they were in exile for a crime" (Thackeray), and for the verb ξενιτεύω cf. *ib.* 257 πρὸς οὓς ξενιτεύει, "among whom thou sojournest" (*id.*). Both subst. and verb are common in Vett. Valens. The subst. survives in MGr = "foreign land," and the verb = "emigrate." MGr ξένος, "strange," "stranger."

ξέστης,

a Roman dry measure (*sextarius*), rather less than a pint: cf. *Ostr.* 1186² (Rom.) οἶνον ξέσται ιβ, and see Wilcken *Ostr.* i. p. 762 f., Hultsch *Archiv* iii. p. 438. In the NT (Mk 7⁴) the word is used rather = "cup" or "pitcher," whether holding a *sextarius* or not: cf. P Oxy VI. 921²³ (iii/A.D.) ξέσται β, "two cups," *ib.* 109²¹ (iii/iv A.D.) ξέσται χαλκοῦ γ. In an inventory of church property P Grenf II. 111⁶ (v/vi A.D.) ποτήρη(α) ἀργυροῦ(α) γ. ξέσ(η) ἀργυροῦ(α) α, ξέστης is apparently = "paten": see the editors' note. It should be added that Moulton (*Gr.* ii. p. 155) has difficulty in believing that ξέστης is really a Latin word.

ξηραίνω.

With Mt 21¹⁹ ξηρανθή παραρρήμα ἡ συκὴ may be compared the interesting report regarding a persea tree, addressed to the logistes of Oxyrhynchus. The president of the guild of carpenters who had been commissioned to examine the tree states that he found it—ἀκαρπον οὔσαν πολλῶν ἐτῶν διόλου ξηραντίσαν (l. ξηρανθείσαν) καὶ μὴ δύνασθαι ἐντε[ύ]θε[ν] καρ[ποῦ]ς ἀποδιδόναι, "barren for many years, quite dried up and unable to produce any more fruit" (P Oxy I. 53^{9ff.}—A.D. 316): cf. P Oxy IX. 1188^{19, 21, 23} (A.D. 13), and on the value and associations of the persea tree see Wilcken *Archiv* i. p. 127. Other exx. of the verb are BGU IV. 1040⁴³ (ii/A.D.) τάχα δύνασαι ἀναβιοῖα[. . .]αι (? ἀναβιώσασθαι) τὴν ποτίστραν ("watering-place"), εἰ δὲ μὴ, ξηραίν[ε]ται, P Leid W¹. 26 (ii/iii A.D.) (= II. p. 83) ξηρανον ἐν σικῶ (of flowers used in magic), and P Flor II. 148¹¹ (A.D. 266-7) τὰ δὲ τεμνόμενα φυτὰ εὐθέως εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῆ. MGr ξεραῖνω "I dry."

ξηρός.

P Petr III. 62 (δ⁷) (Ptol.) χόρτον ξηροῦ, P Oxy IX. 1188⁴ (A.D. 13) κλάδους ξηροῦ(ς), *ib.* IV. 736⁸² (c. A.D. 1) σεμιδάρι(= λ)εως ξηρᾶς (ἡμιωβελιον), "for dry meal ½ ob.," P Tebt II. 314¹⁸ (ii/A.D.) κορέον ξηροῦ, "dried coriander," and the oracle *Kaibel* 1039¹⁴ ξηρῶν ἀπὸ κλάδων καρπὸν οὐκ ἔσται λα[β]εῖν. For the subst. ξηρασία, see P Tebt II. 379⁹ (A.D. 128) χόρτον εἰς κοπήν καὶ ξηρασ[ί]αν, "grass

for cutting and drying," and for ξηρότης, see P Flor II. 176¹¹ (A.D. 256) ἐκ τῆς τῶν σύκων κακίας καὶ ξηρότητος. The vernacular MGr ξηρός reverts to the old Epic and Ionic form (see e.g. Hom. *Od.* v. 402): cf. the MGr θεριό and σίδερο for the short unstressed vowel.

ξύλινος.

For this common adj., which persists in MGr, it is enough to cite P Ryl II. 127³⁰ (A.D. 29), a list of stolen property including—ξύλινον πυξίδιν ἐν ᾧ ἀργ(υροῦ) (δραχμαί) . . . δ, "a small wooden box in which were 4 silver dr.," P Tebt II. 414³⁵ (ii/A.D.) τὸν ξύλινον δίφρον, "the wooden stool," P Oxy VIII. 1127⁶ (A.D. 183) περισπερέωνα σὺν τῇ τούτου κλείμακι ξυλίνη, "a pigeon-house with its wooden ladder," and *ib.* XII. 1449¹¹ (A.D. 213-17) a statue of Demeter—οὐ ἡ προτομ(ή) Παρίνη, τὰ δὲ ἄλλα μέρη τοῦ σώμα(ος) ξύλινα, "of which the bust is of Parian marble, and the other parts of the body of wood" (Edd.). In *Syll* 554^{17f.} (ii/B.C. *ad init.*) a distinction is drawn between ξύλινα ὄνα and σιτηραὶ ὄνα. With the remission of the 50% tax on tree-fruits in 1 Macc 10²⁹ cf. *OGIS* 55¹³ (iii/B.C.) ἀφίκειν ἀτε[λ]εῖς τῶν τε ξυλίων κισσῶν: see the note. For the form ξυλικός, which cannot be distinguished in meaning, cf. P Ryl II. 157¹⁶ (A.D. 135) τῆς δαπάνης τῆς τε ἐπισκευῆς καὶ κατασκευῆς τοῦ ξυλικοῦ ὄργάνου, "the cost of keeping and repairing the wooden water-wheel" (Edd.), P Amh II. 93²⁰ (A.D. 181) κατατάγματος (l. κατε-) ξυλικῶν ἢ ἀργαλῶν (l. ἐργ-), "breakage of wood-work or tools" (Edd.), and *OGIS* 510⁷ (Ephesus—A.D. 138-61) τὴν λοιπὴν ξυλικὴν παρασκευὴν τῶν θεατρικῶν. Other exx. in the note to PSI V. 528^{15f.}

ξύλον.

For the Hellenistic usage of ξύλον to denote a (living) tree, as in Lk 23³¹, see the Ptolemaic ordinance P Tebt I. 5²⁰⁵ (B.C. 118) remitting penalties on those τοὺς κεκοφότες τῶν ἰδίων ξύλα παρὰ ἐκείμενα (l. παρὰ τὰ ἐκείμενα) προστάγματα, "who have cut down trees on their own property in contravention of the published decrees." The editors find in this regulation a proof that "the king controlled the timber of the country, though whether in the form of a tax upon cutting down trees or of a monopoly is uncertain"; but see Wilcken *Archiv* ii. p. 489. Cf. also P Oxy XII. 1421⁴ (iii/A.D.) τὸ ξύλον τὸ ἀκάνθιον τὸ κεκομμένον ἐν τῇ Εἰόνθει ἑξαυτῆς [πέμψατε, "send at once the acacia-wood which has been cut at Ionthis," P Flor II. 152⁴ (A.D. 268) ἀπέστειλα τέκτονα Μαρείνον ἵνα κόψῃ ξύλα εἰς τὰ μηχανικὰ τοῦ Πάκι, and for the diminutive ξυλάριον (3 Kingd 17¹³) see P Tebt II. 513 (ii/iii A.D.) τὸ σύκον ξυλάριον τὸ ἐν τῷ πλινθουργίῳ κοπήτω. The substantives ξυλεία, ξυλολογία, and ξυλοτομία are found in BGU IV. 1123⁹ (time of Augustus), P Oxy IV. 729³⁸ (A.D. 137) and *ib.* XIV. 1631⁹ (A.D. 280) respectively. Land planted with trees is called ξυλίτις in P Lille I. 5⁵⁸ (B.C. 260-59)—it had just been cleared and sown: cf. P Petr II. 39(α⁷) (iii/B.C.). For the more general sense of ξύλον, "wood," "piece of wood," as in Mt 26⁴⁷, cf. P Petr II. 4(11)⁵ (B.C. 255-4) ἀποστειλον δ' ἡμῖν καὶ ξύλα τὰ λοιπὰ τῶν ἑ ἐπι εὐμηκέστατα καὶ παχύτατα, "send us also the remaining 200 beams as long and thick as possible" (Ed.), P Fay 118²³ (A.D. 110)

γέμ[ι]σον αὐτὰ (τὰ κτήνη) βάκανον καὶ ξύλον, "load them (the animals) with cabbage and wood," P Giss I. 67^o (ii/A.D.) ξενικῶν ξύλων, "wood imported from abroad," P Tebt II. 304¹⁰ (A.D. 167-8) μετὰ ξύλων ἰσπηδήσαι, "to rush in with staves," P Oxy I. 69³ (A.D. 190) ἴσως προσερίσαντας τῷ τόπῳ ξύλον, "probably using a log of wood as a battering-ram" (Edd.), *ib.* XIV. 1738⁸ (iii/A.D.) ξύλα σώματα, "logs," and P Ryl II. 236¹³ (A.D. 256) ἀνερχόμενα δὲ ξύλα ἀνακομισάτω εἰς τὴν οἰκίαν τοῦ εὐσχήμονος, "and when they (a team of four donkeys) come, let them bring up timber to the magistrate's house" (Edd.). Reference may also be made to the law of astynomy at Pergamum, *OGIS* 483¹⁶¹ (time of Trajan) μαστειγῶθεις δὲ ἐν τῷ κύφῳ πηγαῖς ἑκατὸν δεδέσθω ἐν τῷ ξύλῳ ἡμέρας δέκα, with the editor's note. For ξύλον, "a measure of length," = 3 cubits cf. P Ryl II. 64¹⁻³ (iv/v A.D.), the introd. to P Oxy VII. 1053 (vi/vii A.D.), and *Archiv* iii, p. 439, and for the verb

ξύλομετρέω see BGU I. 12²⁷ (A.D. 181-2) γ[ε]ωμετροῦντος καὶ ξυλομετροῦντος. Other exx. of the diminutive ξυλάριον are P Oxy X. 1292¹² (c. A.D. 30), BGU III. 844¹⁵ (A.D. 83). In P Tebt II. 316⁹⁵ (A.D. 99) οἰκῶ δὲ ἐν τῷ ἐκτὸς τῆ (l. τῆς) ξυληρᾶ (l. -ās?) the editors think the reference is probably to the "wood-market." MGr ξύλο, "wood."

ξυράω.

In 1 Cor 11⁶ most editors accentuate ξυράσθαι pres. mid. "to go shaven," but in view of the immediately preceding aor. κείρασθαι, it is probably better to read ξύρασθαι, aor. mid. of ξύρω, a form found in Plutarch (see Veitch *s.v.*): cf. WH *Notes*², p. 172, Moulton *Gr.* ii. p. 200f. For ξυρητής (not in LS), "one who shaves," see BGU II. 630^{v.10} (c. A.D. 200): ξύρησις, "baldness," is found in Isai 22¹². MGr ξ(ο)υρίζω.

O

ὁ, ἡ, τό—ὁ, ἡ, τό

ὁ, ἡ τό.

(1) Apart from connexion with μέν or δέ (see below) the demonstrative use of the art. in the NT is confined to a poetical quotation Ac 17²⁸, but it is not uncommon in the papyri. e.g. P Par 45⁸ (B.C. 153) (= Witkowski², p. 85) τὰ (for ἃ) πράσεις (i. πράσσεις), P Oxy VIII. 1160¹⁶ (iii/iv A.D.) τὰ (for ἃ) σεσύλληχα (for συνέλληχα) δὲ κέρμα <τα> τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Ed.). For the distributive ὁ μὲν . . . ὁ δέ, as in I Cor 7⁷, cf. P Lond 33⁶ (B.C. 161) (= I. p. 19, *U.P.Z.* i. p. 239) καὶ τὰ μὲν ἡμῶν ἐληφότων εἰς τὴν γινόμενὴν ἡμῶν συντάξιν, τὰ δ' ἔτι διὰ τὴν τῶν ὑποτεταγμένων <. . . > παρελκομένων.

(2) The use of the art. as a relative, of which there is no trace in the NT, may again be illustrated by the following papyrus citations from c. A.D. 346—P Lond 414⁹ (= II. p. 292) γενώσκιν σε θέλω περὶ τοῦ βρεουίου (*brevium*, "memorandum") τό μοι δέδωκεν, *ib.* 413⁹ (= II. p. 301) ἴνα ἀναποδώσει σοι [τὴν ἀγ]άπην τὴν ποιεῖς δι' αὐτοῦ, and *ib.* 244¹⁴ (= II. p. 304) τὴν χί(= εἰ)ρα ("certificate") τὴν δέδωκεν. See also P Grenf II. 41¹⁴ (A.D. 46) οἴνου κεράμια δύοι τῶν τε προσδιαγράφο(=ω), P Oxy XIV. 1765¹⁰ (iii/A.D.) τοὺς (= οὓς) γὰρ ἐπεψάς μοι τρεῖς στατήρας πάλιν σοι διεπεψάμην, P Hamb I. 22³ (iv/A.D.) [Χ]ι θεοῦ μεγάλου τὸν οὐδέποτε δρᾶκεν ἀνὴρ, and the illiterate BGU III. 948¹² (iv/v A.D.) ποῶ σοι εἰ(=εἰ)μάτια πρὸς τὸ δύνωμε(=αι), "I am making garments for you as far as I can." The usage is rare in the Ptolemaic period (Maysen Gr. p. 310f.), but see P Magd 28¹⁰ (B.C. 217) ἀπὸ τῆς αὐτοῦ γεωργοῦσιν γῆς.

(3) The RV rendering in Lk 2⁴⁹ ἐν τοῖς τοῦ πατρὸς μου, "in my Father's house," receives fresh confirmation from passages such as P Oxy III. 523³ (ii/A.D.) (= *Selections*, p. 97) an invitation to dinner ἐν τοῖς Κλαυδ(ου) Σαραπίω(νος), P Tebt II. 316^{ii. 23} (A.D. 99) οἰκοῦμεν δὲ ἐν τῷ ἐνπροσθίς (i. ἐμπροσθε) ναυάρχου ἐν τοῖς Ποτάμωνος, "we live opposite the admiralty in the house of Potamon" (Edd.), and in the sing. P Oxy IX. 1215⁴ (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατύρου, αἰπεὶ γὰρ ἀκούομεν ὅτι κακὰ μέλλι(=εἰ) πρᾶσ<σ>ι<ν>, "do not go to the house of Satyrus, for we hear that he is going to get into trouble" (Ed.). From the inscr. we may cite *C. and B.* ii. p. 655, no. 581 "Ἐρμος Ἐρμού κατεσκεύασε ἐν τῆς (i. τοῖς) προγονικοῖς ἑαυτῷ καὶ Λουκιανῇ συμβίῳ ζῶντες τὸ μνημιόν.

(4) Other prepositional phrases are P Tebt I. 59⁵ (B.C. 99) τῶν ἐξ ἡμῶν, "members of your society," P Amh II. 663⁹⁰ (A.D. 124) ἐπὶ τῶν κατὰ Στοτοῖτην Πεκύσεως πρὸς Σαταβούν Πεκύσεως, "in the case of Stotoëtis son of Pekusis against Satabous son of Pekusis" (Edd.), P Eleph 13³

(B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, "I was glad when I perceived the state of your affairs" (cf. Ac 24²², *al.*), P Oxy I. 120¹⁴ (iv/A.D.) ἄχρις ἂν γινῶ πῶς τὰ κατ' αἱμαὶ ἀποτίθαιται, "until I know the state of my affairs," and from the inscr. *C. and B.* i. p. 150, No. 45 ἐπὶ ὃ, "in view of which."

(5) We may notice one or two anarthrous prepositional phrases in the NT which can be paralleled from the papyri—Mt 27⁴⁵ ἀπὸ δὲ ἑκτῆς ὥρας, cf. P Oxy III. 523⁴ (ii/A.D.) τῆι ἰς ἀπὸ ὥρας θ, "on the 16th at 9 o'clock"; Ac 2²³, 7²⁵ διὰ χειρὸς, cf. P Magd 25² (B.C. 221) ὀφείλων γάρ μ[ο]ι διὰ χειρὸς κριθῶν (ἀρτάβας) ἰε, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.); Ac 7²¹, Heb 1⁵ εἰς υἴον, cf. P Oxy I. 37^{i. 9} (A.D. 49) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ τροφείτις εἰς υἴον τοῦ Πισούριος, "there took place there the contract for the nursing of the son of Pesouris"; Mt 26⁶ ἐν οἰκίᾳ, cf. P Oxy I. 51¹³ (A.D. 173) ἐπὶ παρόντι τῷ αὐτῷ ὑπηρέτῃ ἐν οἰκίᾳ Ἐπαγαθοῦ, "in the presence of the aforesaid assistant at the house of Epagathus"; Rom 5⁶ κατὰ καιρὸν, cf. P Lond 974⁵ (A.D. 305-6) (= III. p. 116) τῶν κατὰ καιρὸν εἰδων ὀπωριμείων, "fruits in season"; and Mk 3⁸ περὶ Τύρον καὶ Σιδῶνα, cf. *ib.* 45⁹ (A.D. 95) περὶ κώμην Κορώβιν. Similarly πρὸ προσώπου σου Mt 11¹⁰ may be paralleled by Herodas viii. 59 ἔρρ' ἐκ προσώπου.

In themselves these exx. may not seem of much importance, but they are of interest, as Eakin (*A/P* xxxvii. (1916), p. 334) has pointed out, as illustrating the liking of the NT writers for "short-cut" phrases in keeping with the common speech of the time, and further as reminding us that, even when the art. is absent, it should frequently be expressed in translation. Ἐν οἰκίᾳ, e.g., in Lk 8²⁷ is not "in any house" (AV, RV), but "in the house," i.e. "at home"; while ἐν συναγωγῇ in Jn 6⁵⁹ is simply "in the synagogue," or, as we would say, "in church," rather than "in time of solemn assembly" (Westcott *ad l.*).

(6) Deissmann discusses the anaphoric use of the art. with proper names in the *Berl. Phil. Woch.* xxii. (1902) p. 1467 f., where he shows that, when a name is introduced without an art., the art. is frequently prefixed to each recurrence of the name, much in the sense of our "the aforesaid," e.g. P Grenf I. 40³ (ii/B.C.) Νεχθμίνιος, but τὸν Νεχθμίνιν, P Oxy I. 37^{i. 5} (A.D. 49) (= *Selections*, p. 49) Πισούρις, but ἡ τροφείτις εἰς υἴον τοῦ Πισούριος. But, as showing that the practice was not uniform, cf. BGU I. 276^{9 f.} (ii/iii A.D.) λαβὼν τὰ γράμματα Σέρηνου τοῦ νομικοῦ, πρὸς Σέρηνον γενέσθαι.

(7) The art. is frequently inserted before the gen. of a father's or mother's name appended to the name of a person, as in P Oxy I. 45¹ (A.D. 95) Διογέουτος τοῦ Πτο-

λεμαίου παρακεχωρημένον παρὰ Ταποτάμῳ τῆς Πτολεμαίου τοῦ Κολύλιδ(ος) . . . , “Diogenes, son of Ptolemaeus, has had ceded to him by Tapotamon, the daughter of Ptolemaeus, son of Kolyllis . . .”

(8) ὁ καὶ introducing an alternative name, as in Ac 13⁹, meets us everywhere both in the papyri and in the inscriptions. According to Mayser *Gr.* p. 311 the nom. first appears in Roman times, e.g. BGU I. 22²⁵ (A.D. 114) Ἀμμώνιος ὁ καὶ Φίμων, *ib.* 36⁴ (ii/A.D.). Στοτόητις ὁ καὶ Φανήσις. For earlier exx. of the gen., see P Par 15 bis³ (B.C. 143) Σισοίτος τοῦ καὶ Ἐριέως, P Grenf I. 21¹² (B.C. 126) Ἀπολλωνίας τῆς καὶ Σεμμώντιος, and of the dat., see P Rein 26⁵ (B.C. 104) Διονυσίῳ τῷ καὶ Πλήνει. From the inscr. we may cite *Priene* 313⁸⁶ (list of place-names from the gymnasium—i/B.C.) ὁ τ(όπος) Ἀπελ[λὰ τ]οῦ καὶ Ζ[ω]πυριώνος, *Magnesia* 122(h)⁴ (iv/A.D.) Εὐτυχίου τοῦ καὶ Ταγνήνῳ. According to Hatch *JBL* xxvii (1908) p. 141 the phrase has been found as early as B.C. 400 in a fragment of Ctesias. In *Archiv* vi. p. 213 Sir F. G. Kenyon publishes an ostrakon of A.D. 174-5 with the dating ἔ(τους) τοῦ καὶ ἄ(έτους), “for the fiftieth year, which is also the first.”

(9) With this may be compared the use of the art. in private or familiar letters, showing that the person referred to was well known to the author, as in P Oxy I. 117¹⁷ (ii/iii A.D.) τὴν ἀδελφὴν ἀσπάξου καὶ τὴν Κύριλλαν, “salute your sister and Cyrilla.”

As regards the names of places, the art. is not used unless it be anaphoric as in P Oxy III. 475¹⁵ (A.D. 182) ἀπὸ Σενέπτα, followed by 17 ἐν τῇ Σενέπτα and 28 εἰς τὴν Σενέπτα: cf. Acts 9^{2 f.}, 10^{1, 24}.

(10) A good ex. of the noun followed by an adj., both with the art. as in Jn 10¹¹, is afforded by P Oxy I. 113²⁹ (ii/A.D.) where a man writes to a business correspondent—ἔσχον παρὰ Κορβόλωνος τοὺς τυροὺς τοὺς μεγάλους, “I received the large cheeses from Corbolon,” notwithstanding the fact that it was *small* cheeses he had ordered—οὐκ ἤβελον διὰ μεγάλους ἀλλὰ μικροὺς ἤβελον.

(11) On the much disputed question whether in Tit 2¹³ τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ the reference is to one person or to two, we may cite for what it is worth in favour of the former interpretation P Leid G³ (B.C. 181-145) (= I. p. 42) τῷ ἐπὶ [τ]ῶν προσόδ[ω]ν καὶ βασιλ[ικ]ῶ [γρ]αμματεῖ, “redituum Procuratori qui et Regius scriba” (Ed.). As showing that the translation “our great God and Saviour” (one person) was current in vii/A.D. among Greek-speaking Christians reference may also be made to the formula in BGU II. 366¹ ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότη τοῦ Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν: cf. *ib.* 367, 368, *al.* See further *Proleg.* p. 84 where a curious parallel is quoted from the Ptolemaic formula applied to deified Kings—P Grenf II. 151⁶ (B.C. 139) τοῦ μεγάλου θεοῦ εἰεργέτου καὶ σωτῆρος [ἐπιφανοῦς] εὐχαριστοῦ.

We may also note here the use of the art. with the nom. in forms of address, as in Lk 18¹¹ ὁ θεός: see Blass *Gr.* p. 86 f., and Wackernagel *Anredeformen* pp. 7 ff., 11 ff., where reference is made to the common formula on Christian gravestones—ὁ θεός, ἀνάπανσον.

(12) The common articular infin. with a preposition (e.g. P Oxy I. 69¹⁵ (A.D. 190) εἰς τὸ καὶ ἔμαλ (ἢ ἐμὲ) δύνασθαι

τὴν κριθὴν ἀπολαβεῖν, “so that I may be able to recover the barley”) need only be referred to here in order to point out that the art. is sometimes omitted in the papyri in the case of family or business accounts, as when provision is made for so much—εἰς πείν (BGU II. 34ⁱⁱ 7—A.D. 223). Nothing answering to this is found in the NT, another proof of the general “correctness” of its articular usage (*Proleg.* p. 81).

Τοῦ c. inf. (a gen. of reference, Brugmann) occurs in inscr., e.g. *C. and B.* ii. p. 608, No. 497⁷ τοῦ καὶ τοὺς ἄλλους . . . πειρᾶσ[θαι] . . . ἀγαθοῦ τινος παραίτους ἔσ[ε]σθ[αι] τῷ δήμῳ. With 2 Cor 1⁸ we may perhaps compare the ablative usage in the Lycaonian inscr. cited *s.v.* διχοτομῶ—τῷ διχοτομήσαντί με τοῦ πολοέτιον ζῆν. See further Evans *CQ* xv. (1921), p. 26 ff.

Other exx. will be found in Eakin’s paper on “The Greek Article in First and Second Century Papyri” in *AJP* xxxvii. (1916), p. 333 ff., to which we are much indebted, and in the exhaustive study by F. Völker on “Der Artikel” (Münster, 1903) in the *Beilage zu dem Jahresberichte über das Realgymnasium zu Münster i. W. für das Schuljahr* 1902.

ὀγδοήκοντα.

For the form ὀγδοῦήκοντα see P Petr I. 10²² ὡς ἐτῶν ὀγδοῦήκοντα, and similarly *ib.* 20(1)⁹, both of B.C. 225: cf. Cröner *Mem. Herc.* p. 121, Nachmanson p. 46. Mayser (*Gr.* p. 15 f.) draws attention to the solitary appearance of ὀδώκοντα on a Theban ostrakon of i/B.C., *Ostr.* 323⁶, and thinks that it may be Ionic. MGr (ὀγδοήκοντα, ὀγδόντα.

ὄγδοος,

originally ὄγδοFos, does not contract in any of its NT occurrences, and this is the general rule in the papyri and inscriptions, e.g. P Grenf I. 10¹ (B.C. 174) ἔτους ὄγδδου, *OGIS* 90²⁹ (Rosetta stone—B.C. 196) ἕως τοῦ ὄγδδου ἔτους. Cf. however P Eud 4¹⁹ (before B.C. 165) ὄγδδου beside ὄγδδης, and *ib.* 14³ ὄγδου (cited in Mayser *Gr.* p. 294), and see also *OGIS* 332¹⁴ (B.C. 138-2) τὴν διὰ ὄγδδην, of the eighth day of the month.

ὄγκος.

For this NT ἄπ. εἶρ. (Heb 12¹) cf. P Lond 130¹⁰⁷ (horo-scope—i/ii A.D.) (= I. p. 136) ἐπίτριτος ὄγκωι, and see *Kaibel* 810⁸ cited *s.v.* κλισία. The meaning “bulk” is seen in Menander *Fragm.* p. 113, No. 394—

οὐπόποτ’ ἐξήλωσα πολυτελεῆ νεκρόν
εἰς τὸν ἴσον ὄγκον τῷ σφόδρ’ ἔρχετ’ εὐτελεῖ.

“I never envied an expensive corpse: it comes to the same bulk (*i.e.* a handful of ashes) as a very cheap one.” For the verb ὀγκῶ cf. *Kaibel* 314²³—

ἀλλ’ ἐτέραν πάλι μοι νόσον ἦγαγε γαστρός μοῖρα,
σπλάγχνα μου ὀγκώσασα καὶ ἐκτῆσασα τὰ λοιπά.

Cf. *ib.* 234² (iii/A.D.) ὀγκωτὰ . . . κόνις.

ὄδε.

The NT phrase τὰδε λέγει (Ac 21¹¹, Rev 2¹ *al.*) may be compared with τὰδε διέθετο, the regular formula in wills for introducing the testator’s dispositions, e.g. P Petr I. 16(1)¹²

(B.C. 230) τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος κτλ. : cf. P Giss I. 36¹⁰ (B.C. 161) τάδε λέγει γυνή Ἑλληνίς Ἀμμωνία κτλ. (with the editor's note), and P Passalacqua¹⁴ (Ptol.) (= Witkowski², p. 54) ἀπεδόθη τὰδ' αὐτῶι, where τὰδ' = ἦδε ἢ ἐπιστολή. Apart from the phrase cited above, the pronoun occurs only twice (Lk 10³⁹, Jas 4¹³) in the NT (it is commoner in the LXX, Thackeray *Gr.* i. p. 191), and this corresponds with its rarity in the later Κοινή: cf. however P Ryl II. 162¹¹ (A.D. 159) κατὰ τήνδε τ[ῆ]ν ὁμολογίαν, "in accordance with this agreement," P Oxy VII. 1033¹² (A.D. 392) τοῦσδε τοὺς λιβελλοὺς ἐπιδίδομεν, and P Grenf I. 53²⁴ (iv/A.D.) αἶδε λέγουσαι. For earlier exx. see Maysen *Gr.* p. 308, and add P Tor I. 2⁴⁰ (B.C. 241) ἐπὶ τήνδε τὴν οἰκίαν: for the NT usage see Blass-Debrunner § 289. The only survival of the pronoun in MGr is ὁ τὰδε(s) used in the sense of δαίνα (Jannaris, § 564).

ὁδεύω.

For this verb = "am on a journey," which in the NT is confined to Lk 10³⁹, cf. P Oxy XIV. 1771¹⁰ (iii/iv A.D.) μετὰ γὰρ τὸ ὁδεῦσε (l. -σαι) ταῦτα ἐκώλυσαν τὸν καμηλείτην κάμει μὴ ἄρει (l. ἄραι), ἀλ' (l. ἀλλ.) ἔτι ἐπιμείναι τοῖς ἐνθάδε—directions about certain measures of wine. See also the words transcribed by the traveller Cosmas from a monument in Nubia in the first half of vi/A.D., *OGIS* 199²⁸ ἐκέλευσα καὶ ὁδεύσθαι μετ' εἰρήνης καὶ πλέσθαι. It may be worth while to recall the metaphorical use of περιουδεύω in Epicurus (cf. Linde *Epist.* p. 54) and in Epictetus (e.g. iii. 15. 7) = "investigate thoroughly."

ὁδηγέω.

P Leid Wxii. 31 (ii/iii A.D.) (= II. p. 123) ὁ δὲ θεὸς ἔφη πάντα κινήσεις (l. κινήσεις), καὶ πάντα ἰλαρυνθήσεται, Ἐρμού σε ὁδηγοῦντος. With the use of the verb in Jn 16³³ we may compare from the hermetic literature Hermes (ed. Parthey) p. 81¹² εἰς δὲ τὴν εὐσεβῆ ψυχὴν ὁ νοῦς ἐμβὰς ὁδηγεῖ αὐτὴν ἐπὶ τὸ τῆς γνώσεως φῶς: cf. the oracular *Aaibel* 1041¹ νῦν τοι πάντα τελεῖ δαίμων, νῦν ἐς ὄρθ[ῶ]ν ὁδηγεῖ. See also *Test. xii. patr.* Jud. 19 ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὁδηγεῖ. For the form ὁδαγέω, which occurs sporadically, see Moulton *Gr.* ii. p. 71.

ὁδοιοποιέω.

For this verb, as in Ac 10⁹, see the prescription in the magic P Lond 121¹⁸¹ (iii/A.D.) (= I. p. 90) ὁδοιοποῦντα μὴ διψᾶν ὡδὸν οἶνον (l. οἶνω) ἀνοκόψας (l. ἀνακόψας) ῥόφα, "that you may not be thirsty when on a journey, beat up an egg in wine and gulp it down": the editor compares Mr. Gladstone's similar prescription for support during a long speech. The medical usage is illustrated by Hobart p. 216 f. For the verb cf. also *Syll* 652 (= ³SS5)²⁸ (c. A.D. 220) τὴν τσοαῦτην ὁδοι[π]ορῆσαι [ὁδόν], and for the compound συνοδοιοποιέω, cf. P Giss I. 27⁴ (ii/A.D.) (= *Chrest.* I. p. 29) μετέλαβον πα[ρ]ὰ τινα ἀπὸ Ἰβιῶνος σήμερον ἐλθόντων[ν] συνοδοιοπορηκέν[α] τ[υ]γ[λ] παιδαριῶ τοῦ κυρίου Ἀπολλωνίου ἀπὸ Μίμφεως [ἐ]ρχομένω. The first part of the compound ὁδοιοποιέω is the locative ὁδοι- (Boisacq, p. 685).

ὁδοιοπορία

is found in a letter of late iii/A.D. containing instructions for the sending of a ferry-boat—διὰ τὸ ἄδηλον τῆς ὁδοιοπορίας,

"on account of the uncertainty of the road" (P Oxy I. 118 verso⁶): cf. Epict. iii. 10. 11 μέρος γὰρ ἐστὶ καὶ τοῦτο τοῦ βίου, ὡς περίπατος, ὡς πλοῦς, ὡς ὁδοιοπορία, οὕτω καὶ πυρετός, "for fever too is a part of life, like walking, sailing, travelling." For ὁδοιοπόρος (Gen 37²³) cf. *Syll* 802 (= ³ 116S)⁸³ (iv/B.C.) ὁδοι[π]όρος οὖν τις ἰδὼν αὐτόν, and *Kaibel* 167¹ μείνον, ἀκουσον ἐμοῦ, ὁδοιοπόρε, τίς ποτ' ἔφηνε.

ὁδοιοποιέω.

In Mk 2²³ ἤρξαντο ὁδὸν ποιεῖν [ὁδοιοποιεῖν BGHI] τίλλοντες τοὺς σπάχους, the verb is to be understood in the sense of "journey" (= Lat. *iter facio*): in more careful Greek it would mean "pave a road" (see Souter *Lex. s.v.* and Field *Notes*, p. 25). Cf. *OGIS* 175¹⁰ (B.C. 108-101) ὁδὸν . . πρὸς εὐχέ[ριαν] ὠδοποιημένην, and the use of the subst. in a letter announcing the preparations for the visit of an official by repairing the roads, P Grenf II. 14(b)⁶ (B.C. 264 or 227) γυμν[ε]θα δὲ πρὸς τὴν ὁδοιοποιίαν (for form see Maysen *Gr.* p. 110). "Οἰα or provisions for his consumption on the journey have also been got ready, amounting to no less than χῆνες πεντήκοντα, ἄρνιθες διακόσια, περιστρίδεις ἑκατόν: cf. Wilcken *Ostr.* i. p. 390. The late ὁδοιοποιέω is modelled on ὁδοιοπορέω (Boisacq, p. 685).

ὁδός

in its ordinary sense of "way," "road," is seen in such passages as P Petr I. 21¹¹ (B.C. 237) ὁδὸς δημοσία, *ib.* 23⁷ (iii/B.C.) (p. [66]) ἀπὸ τῆς βασιλικῆς ὁδοῦ, P Lond 106¹⁴ (iii/B.C.) (= I. p. 61) τὰ τε σκεύη μου ἐξέριψεν εἰς τὴν ὁδόν, P Fay 111⁵ (A.D. 95-6) ἀπὸ τοῦ σκυλλμοῦ τῆς ὡ(=ὀ)δοῦ, "owing to the fatigue of the journey" (Edd.), and P Oxy VII. 1068²⁵ (iii/A.D.) καθ' ὁδόν, "on the road" (cf. Lk 10⁴, *al.*). For the metaphorical usage we may cite P Lond 897¹⁰ (A.D. 84) (= III. p. 207) in which a man writes that, in view of the treatment received on his last visit, he will not return to the Arsinoite nome, unless his correspondent can find some "way" of preventing a repetition of the injury—ἐάν δὲ μὴ ἦσα (l. ἦσα) εὐρηκῶς τινα ὁδὸν γράψον μοι κτλ. In the note on P Strass II. 85²² (B.C. 113) it is suggested that the true reading of P Lond 880²³ (B.C. 119) (= III. p. 9) is πλατεία ὁδὸς τῶν θεῶν. The Christian letter P Oxy XII. 1494⁸ (early iv/A.D.) shows us ὁδὸς εὐθεία, as in 2 Pet 2¹⁵. For the difficult ὁδὸν θαλάσσης in Mt 4¹⁵, see McNeile's note *ad l.*

ὁδόνος.

P Grenf II. 32⁵ (B.C. 101) οὐλὴ ὁδόντι—"a curious phrase, meaning presumably that he had a front tooth broken" (Edd.). The nom. of ὁδόντος, which is formed by vocalic assimilation from ἔδοντος, pres. part. of ἔδω (cf. Lat. *edo*), should really be ὁδῶν (Boisacq, p. 686). MGr δόντι.

ὁδυνάομαι,

"suffer pain," rare in prose writers, is used in the NT only by Luke: cf. the Alexandrian Erotic Fragment P Grenf I. 1¹⁰ (ii/B.C.) ταῦτά με ἀδικεῖ, ταῦτά με ὁδυνᾷ. It occurs *quater* in Vett. Val., e.g. p. 240¹⁵ οὗτος ὁδυνώμενος ματαίαν ἡγείται τὴν τῆς παιδείας ἐπιβολὴν καὶ εὐδαίμονα προκρίνει τὸν ἀμαθῆ: see also Hobart p. 32 f. For the form ὁδυνάσαι (Lk 16²⁵), see Moulton *Proleg.* p. 53 f. The word

may be from the root of ἔδω (cf. *curae edaces* in Horace), or it may be connected with δύη (Boisacq, p. 685).

ὀδύνη.

I¹ Grenf I. 1² (ii/B.C.) ὀδύνη με ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφίλει ἐπιβούλως μέλλον με καταλιμπάνειν.

ὀδυροῦς.

For the corresponding verb = "lament," "bewail," cf. P Thead 21¹⁵ (A.D. 318) ἀναγκαίως ἀνοσίῳ πρᾶγμα (I. ἀνόσιον πρᾶγμα) [ῥ]δυρόμενος. ἐπιδιδωμί σοι τάδε τὰ βιβλία, "driven by necessity and lamenting this impious act, I submit this petition to you," and Ramsay *East. Rom. Prov.* p. 144⁵ ὦν κέ τὰ τέκνα τὸν ἐμὸν πότμον ὠδύροντο, "their children too bewailed my death." See also *Kaibel* 1003⁴ φωνῆ δ' ὀδυ[ρ]ῶς ἦν πάλαι μοι Μέμνονος.

ὄσω.

With the use of this verb in Jn 11³⁹ (cf. Exod 8¹⁴) cf. PSI IV. 297³ (v/A.D.?) δριμύ ῥ[σ]δομένου τοῦ σώματος, "the body emitting a pungent odour": for the form ὄσδομένου see the editor's introduction. When word was brought to Athens of the death of Alexander, Demades denied the report, since, had it been true, the whole earth would long ago have been filled with the stench of the body—πάλαι γάρ ἂν ὄλην ὄζειν νεκροῦ τὴν οἰκουμένην (Plut. *Phoc.* 22).

ὅθεν.

"whence" of place, as in Mt 12⁴⁴ *al.*, may be illustrated from the interesting letter, P Lond 854⁷ (i/ii A.D.: cf. Deissmann *LAE* p. 162) (= III. p. 206), in which a traveller describes his visit to the spot—ὅθεν τ[υ]χάνει Νεῖλος ῥέων, "whence the Nile flows out." For the inferential ὅθεν, "wherefore," "on which account," as in Heb 2¹⁷, I Jn 2¹⁸, cf. P Tor I. 1⁴ (B.C. 116) ὅθεν ἐν τῷ αὐτῷ ἔτει τοῖς ἐν τῇ Θηβαίδι χρηματισταῖς ἐνέβαλον ἔντευξιν, BGU III. 731¹¹.¹² (A.D. 180) ὅθεν ἐπιδιδωμι καὶ [ἀξίῳ] ἐν καταχωρισμῷ [γενέσθαι τάδε τὰ] βιβλῆδια: similarly in the inscr. from i/B.C. (Meisterhans *Gr.* p. 253). The meaning is little more than "when" in P Febt I. 54⁷ (B.C. 86) κλήρου . . . ὠρίμου σπαρῆναι, ὅθεν τῇ νυκτὶ τῇ φερούσῃ εἰς τὴν κῆ τοῦ Φαῶφι, "the holding was ready for sowing, when on the night before the 25th of Phaophi" certain men invaded it, and in P Oxy I. 62 *verso*¹⁶ (iii/A.D.) ὅθεν = "where"—ἵνα δυνηθῶμεν ὅθεν ἐὰν δέω τὴν ἐμβολὴν ποιῆσαι διὰ τάχους, "so that we may be able to do the lading quickly at any point I may require" (Edd.). MGr ὅθε.

ὀθόνη

does not occur in the LXX, and in the NT is confined to Ac 10¹¹, 11⁵: on the possibility that we have here the reminiscence of a medical phrase see Hobart p. 218 f. See also *Mart. Polyg.* xv.

ὀθόνιον.

Wilcken *Ostr.* i. p. 266 ff. has shown that by ὀθόνιον in Egypt we must understand fine linen stuff, both in its manufactured and in its unmanufactured state. Its manufacture was a government monopoly: cf. P Tebt I. 5⁶³ (B.C. 118) ἀφείασ[ι] δὲ καὶ τοὺς ἐπιστάτας τῶν ἱερῶν καὶ τοὺς ἀρχιερεῖς καὶ ἱερ[εῖς τῶν] ὀφέ[ι]λομένων πρὸς τε τὰ ἐπιστατικά

καὶ τὰς προσιμή[σεις τῶν] ὀθονίων ἕως τοῦ ἕ (ἔτους), "and they remit to the overseers of the temples and the chief priests and priests the arrears on account of both the tax for overseers and the values of woven cloths up to the 50th year" (Edd.): see the editors' note *ad l.* and P Rev 13^{xxvii}. cvii with the note on p. 175, also *OGIS* 90¹⁸ (Rosetta stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων ἀπέλυσεν τὰ δύο μέρη, *ib.*²⁹ τὰς τιμὰς τῶν μὴ συντελεσμένων εἰς τὸ βασιλικὸν βυσσίνων ὀθονίων. On the manufacture of ὀθόνιον (Suid. λεπτὸν ὕφασμα) see Otto *Priester* i. p. 300 f, and cf. the Zeno letter PSI VI. 599 (iii/B.C.), where mention is made of 3 slaves and 1 woman as engaged on the manufacture of each ὀθόνιον. The word ὀθονιοπώλης, "a linen-seller," is restored by Wilcken in P Leid K¹³ (B.C. 99) (= I. p. 52): for ὀθονιακός, "a linen-merchant," see P Oxy VI. 933²³ (late ii/A.D.). With the use of ὀθόνιον in Jn 19¹⁰ cf. P Par 53⁸ ὀθῶ (= ὀνιον ἐγκοιμήτρην (= -ιον), *ib.*¹² ἔδωκα Δημητρίῳ ὀθόνια β, and P Giss I. 68¹¹ (ii/A.D.) ὀθόνια εὔανα, fine linen-wrappings for a mummy. Other exx. of the word are P Hib I. 67¹⁰ (B.C. 228) εἰς τιμὰς ὀθονίων τῶν [συντελ]ομένων εἰς τὸ [βα]σ[ιλικ]όν, P Eleph 27a.¹⁶ (iii/B.C.) βυσσίνων ὀθονίων, P Petr I. 30(1)³ (mid. iii/B.C.) (= Witkowski², p. 5) where τὰ ὀθόνια is translated by the editor "sail-cloth" (cf. Ac 10¹¹, 11⁵, and Polyb. v. Sg. 2), and the early Christian letter P Amh I. 3(a)ⁱⁱⁱ.² (A.D. 250–285) ὠνησάμενο[ι] τὰ ὀθόνια. In P Grenf I. 38¹⁴ (ii/i B.C.) ὀθόνιον κατέρηξεν, ὄ. = "outward garment," "cloak": cf. P Par 59⁵ (B.C. 160) (= Witkowski², p. 75) πέπρακα τὸ ὀθόνιον (δραχμῶν) φ καὶ τὸ εἰμάτιον (δραχμῶν) π, and a list of clothes classified as ἱμάτια and ὀθόνια in P Oxy XIV. 1741 (early iv/A.D.). See also P Strass II. 91¹⁶ (B.C. 87?) ἀφείλοντο τὰ βύσσινια ὀθόνια τῶν θεῶν καὶ ἃ ἔχεν ἱμάτια, and for the dim. ὀθονίδιον see P Oxy XIV. 1679⁵ (iii/A.D.) τὰ κρόκινια ὀθονείδια τῆς θυγατρὸς σου, "the saffron clothes of your daughter" (Edd.). The word itself is of Semitic origin: Lewy *Fremdwörter*, p. 124 f., Thumb *Hellenismus*, p. 111.

οἶδω.

The distinction between οἶδα, "know" absolutely, and γινώσκω, "come to know" (cf. Lightfoot on Gal 4⁹), cannot be pressed in Hellenistic Greek. For οἶδα in contexts which suggest full, accurate knowledge, we may cite PSI VI. 667⁶ (iii/B.C.) ἐγὼ δὲ γε εἰδῶτα τοὺς σου τρόπους [8]τι μισοπόνε(=η)ος εἶ, οὐ ποιῶ αὐτό, P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν (I Cor 2¹²) ἐν οἷς εἶ, καὶ μὴ ἀγωνιώμεν, P Strass II. 93⁶ (B.C. 120) διασάφησον . . . ὅπως εἰδῶμεν, P Tebt I. 58⁵⁰ (B.C. 111) (= *Chrest.* I. p. 339) γράψας ὅπως εἶδη, καὶ σὺ ἀναγνώματος ἴσθαι, "I write this for your information; do not have any anxiety" (Edd.), P Oxy IV. 745⁸ (c. A.D. 1) ἐρωτῶ σὺν σε μὴ ἄλλως ποιῆσαι, οἶδα δὲ ὅτι πάντα καλῶς ποιῆσεις, "I ask you therefore not to do otherwise: but I know that you will do everything well" (Edd.), and BGU I. 37⁷ (A.D. 50) (= *LAE*, p. 157) ὅρα οὖν μὴ αὐτὸν κατάσχης, οἶδας γὰρ πῶς ἐκάστης ὥρας χρῆζαι, "see then that you do not detain him, for you know how I have need of him every hour": cf. Rev 2² with Swete's note. See also the common asseveration in the Christian papyri οἶδεν γὰρ (ὁ) θεός, e.g. P Iand 11¹⁰ (iii/A.D.), P Strass I. 35¹⁴ (iv/v A.D.), P Oxy

VIII. 1165⁸ (vi/A.D.), and *ib.* VI. 942⁹ (vi/vii A.D.): cf. 2 Cor 12². In *ib.*³ and 1 Cor 1¹⁶ Field (*Notes*, p. 187) suggests that οἶδα might be rendered "I remember," and cites Lucian *Dial. Meretr.* i. 1: οἶσθα αὐτόν, ἢ ἐπιλέλησθα τὸν ἄνθρωπον; οὐκ, ἀλλ' οἶδα, ὦ Γλυκέριον.

The meaning "appreciate," "respect," in 1 Thess 5¹² can now be paralleled from P Goodspeed 3⁷ (iii/B.C.) (= *Hitt-kousski*², p. 47) ἐδοξε [μοι] ν[ῦ]ν περὶ τοῦ ὀράματος διασαφῆσαι σοι, ὅπως εἰδήης, ὃν τρόπον οἱ θεοὶ σε οἶδασιν, where the meaning apparently is, "in order that you may know as clearly as the gods know you." Notice also in the above the early occurrence of the Hellenistic οἶδασιν. The literary ἴσασιν is found in the NT only in Ac 26⁴: cf. Blass *Philology*, p. 9. Eph 5⁵ ἴστε γινώσκοντες is sometimes treated as a Hebraism ("ye know of a surety" RV: cf. Gen 15³), but the verbs are different, and the meaning is rather "ye know by what you observe" (Westcott *ad. l.*).

Οἶδες for οἶδας occurs in BGU III, 923¹¹ (i/ii A.D.) οἶδες δὲ ὅτι οὐδὲ ἐγὼ μεμ[π]τός εἰμι. *ib.* I. 261²³ (ii/iii A.D.) σὺ οἶδες οὖν τῇ ἀδελφῇ σοι ὡς ἔγραψες (cf.¹⁷ ἥρηξες = εἴρηκας) Ἡράτι, *ib.* II. 380¹⁵ (iii/A.D.) εἰ δὲ οἶδες σατῶ, ὅτι ἔχεις ἐτι, γράψον μοι, P Oxy VII. 1067²⁰ (iii/A.D.) εἰ οἶδες (cf.⁵ ἀφήκας) ὅτι οὐ μέλλεις ἐλθεῖν, πέμψον μοι τὸν ἀδελφόν σου, and *ib.* XII. 1593⁶ (iv/A.D.) περὶ δ(ι) οἶδες οὐδεμιαν ὑπόμησίν μοι ἐδήλωσας. The form is apparently not so rare as Maysers (*Gr.* p. 321) would imply, though it seems generally to occur in the writings of uncultured scribes. Οἶδαμεν is the usual form in Epict. (e.g. ii. 20. 32) as in the NT, though ἴσμεν occurs once (ii. 17. 13): see Sharp *Epict.* p. 83 f. ἴστω is found in the NT in Eph 5⁵, Heb 12¹⁷, Jas 1¹⁹ (cf. LXX 3 Macc 3¹⁴): for ἴστωσαν cf. P Hamb I. 29⁸ (time of Domitian) οἱ προτεθέντες ἐπ' ἐμὲ καὶ μὴ ὑπακούσαντες ἴστωσαν, ὅτι . . . Οἶδα is extinct in MGr, except for the phrases τίς οἶδε; "who knows?" Κύριος οἶδε, "Heaven knows": see Jannaris *Gr.* § 970^b.

οἰκέιος,

"one's own" in contrast to "another's" (ἀλλότριος: cf. Arist. *Rhet.* i. 5. 7), hence "a member of one's family or household," is seen in such passages as P Lille I. 7⁵ (iii/B.C.) διατρίβοντος γάρ μου μετὰ Ἀπολλωνίου ἐμοῦ (αὐτοῦ inserted above line) οἰκέου, P Magd 13² (B.C. 217) ἀδικούμεθα ὑπὸ Θεοδότου καὶ Ἀγάθωνος, οἱ εἰσιν οἰκέιοι τῆς μητρὸς Φιλίππου, P Grenf II. 28⁵ (B.C. 103) με[τ]ὰ κυρίου ἑαυτῆς οἰκήου Θεοτούτης, P reisigke 6¹⁰ (A.D. 216) πρώην οὖν εἰς τὸν τόπον ἐ[ἰ]σελθόντων τῶν οἰκείων μου . . . οὐχ εὐρέθη τ[ὰ] σ[τ]ε[ρ]νάτια κεκουφισμένα, and for the neut. cf. P Oxy XIV. 1682⁷ (iv/A.D.) ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ μετὰ ὀλοκληρίας σε τὰ οἰκία ἀπολαβεῖν, "may the divine providence grant that you may be restored in security to your home" (Edd.). For the wider sense of οἰκέιος, "intimate," "spiritually akin with," in its NT occurrences (Gal 6¹⁰, Eph 2¹⁹, 1 Tim 5⁸), see Whitaker *Expt* VIII. xxiii. p. 76 ff. The "exhausted" οἰκέιος, practically equal to a possessive pronoun, is common in Hellenistic writers such as Josephus (exx. in Schmidt *Jos.* p. 369). For οἰκέος = ἴδιος in Epictetus, see Stob. II ὅπερ οὖν σοι φυσικὸν καὶ συγγενές, ὁ λόγος, τοῦτο καὶ οἰκείον ἡγησάμενος τούτου ἐπιμελοῦ, "that therefore which is natural and congenial to thee, Reason, think to be specially thy own and take care of it" (Sharp, p. 127).

For an interesting ex. of the verb οἰκείω cf. P Ryl II. 114² (c. A.D. 280), where a widow appeals to the Prefect for protection against the aggression of a certain Syrian—οἰκίωται δὲ τῷ προκειμένῳ Συρίῳ [ἐμὲ τὴν χήρα] μετὰ νηπίων τέκνων ἀεὶ ἀποστερεῖν, "but it is characteristic of the aforesaid Syrian on all occasions to rob me and my young children" (Edd.). The subst. οἰκειότης is seen in *OGIS* 5¹¹ (B.C. 311) διὰ τὴν οἰκειότητα τὴν ὑπάρχουσαν ἡμῖν πρὸς αὐτόν, and οἰκείωσις in Vett. Val. p. 202¹⁷.

οἰκέτεια.

P Tebt II. 285⁶ (A.D. 239), a rescript of the Emperor Gordian enacting that false insertions in the registers are not to confer privileges upon any persons not entitled to them by birth—οὔτε τοὺς ἀλλοτρίους εἰ καὶ ἐγένοντο εἰς τὴν οἰκέτιαν εἰσάγουσιν, "nor, if there actually are registers, can they introduce outsiders into the family" (Edd.). *Syll* 552 (= ³ 695)⁶¹ (after A.D. 129) ἀν[ε]σθαι . . . τὴν οἰκέτιαν ἀπὸ παντὸς ἔργου, "to release the household from all work."

οἰκέτης.

The use of οἰκέτης to denote "a household or domestic slave" (Lat. *famulus*) in Iak 16¹³ οὐδὲς οἰκέτης δύναται δυοὶ κυρίους δουλεῖν, "no domestic can be a slave to two masters," is well illustrated by P Lille I. 29¹⁻² (iii/B.C.) εἰδὲ τίς περὶ ἀδικήματος ἐ[τέ]ρο[ν] οἰκέτη ὄντι δίκην γραψάμενος, ὡς ἐλευθέρῳ, καταδικασθῆται, ἐξέστω τῷ κυρίῳ ἀναδικῆσαι ἐν ἡμέραις ἕ, "si quelqu'un en raison d'un dommage a intenté une action à l'esclave d'un autre, comme a un homme libre, et l'a fait condamner, qu'il soit permis au maître de l'esclave d'interjeter appel dans un délai de cinq jours" (Ed.). For the adj. οἰκετικός, see P Grenf I. 21⁶ (B.C. 126) ἀπὸ τῶν οἰκετικῶν σωματῶν δ. On the different terms for "slave" in the NT, see Trench *Syn.* § ix., and cf. Thackeray *Gr.* i. p. 7 f.

οἰκέω.

P Magd 8³ (B.C. 218) οἰκησάντων γὰρ ἡμῶν ἀμφοτέρων [ἐν τῇ προγεγραμμένῃ κώμῃ, P Tebt I. 6¹⁰ (B.C. 140-39) οἰκεῖν παρὰ τὸν ἔθισμόν, "inhabit (the temple) contrary to custom," and *ib.* 104²¹ (B.C. 92), a marriage contract, where it is laid down that the husband shall not reside in a house over which his wife has no rights—μηδ' ἄλλην [οἰκία]ν οἰκεῖν ἢς οὐ κυριεύσει Ἀπολλωνία. In P Oxy VIII. 1101²⁴ (A.D. 367-70) we have the phrase νῆσον οἰκήσαι = "to be deported." For the pass. with an act. significance see *OGIS* 8²⁴ (iv/B.C.) τῶν τυρ[άν]νων [κα] ἐ[τῶν] ἐμ[π]ό[λει] οἰκη[θέντων], cf. ^{147, 154}, and for a weakened use of οἰκείσθαι see *Archiv* i. p. 475.

οἴκημα.

In Ac 12⁷, the only place where it occurs in the NT, οἴκημα is used euphemistically of a "prison chamber": see Field *Notes*, p. 120. For its more general use cf. *Chrest.* I. 224^{b. 11} (iii/B.C.) cited *s.v.* αὐλή, P Lond 88⁷ (iii/B.C.) (= III. p. 1) where a petitioner complains that a neighbour, who occupied "apartments" in the same courtyard, had erected a staircase in the courtyard to the petitioner's injury—αὐτὸς δὲ εἰσώκεισται εἰς δύο οἴκηματα ἐν τῇ αὐλῇ καὶ ἀνοικοδόμηκεν ἐν τῇ αὐλῇ κλεῖμα κτλ., P Petr II. 32(1)¹⁷

(Ptol.) εἰσπηδήσας εἰς τὸ οἶκ[ημα] οὐ ὤκουν, "having rushed into the house where I dwelt," *ib.* 33^{A.5} ἐνοικίουν τοῦ οἰκήματος, "rent of the house," and *OGIS* 483¹¹⁰ (ii/A.D.) ἐὰν ὁ μὲν ὑπερώιον οἴκημα πρὸς αὐτῶι (τῷ κοινῷ τοῖχῳ) ἔχη, ὁ [δ]ὲ ἀπλο[ῦ]ν. The dim. οἰκημάτιον occurs in P Ryl II. 77⁵⁰ (A.D. 192) τὰς κλείδας τοῦ οἰκηματίου, and οἰκησις = "right of dwelling" in *ib.* 153^{7.14} (A.D. 138-61).

οικητήριον.

For οἰκητήριον, "dwelling-place," "habitation," as in Jude 6, cf. BGU IV. 1167³³ (B.C. 12) ἐν τῇ τετραγῶ(ν) στοῦ οἰκητήρι(ν), P Oxy II. 281¹¹ (A.D. 20-50), complaint against a husband—ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παντελῶς ὄντα, "as he was destitute of means I received him into my parents' house" (Edd.). In P Tor II. 3²³ (B.C. 127) οἱ ἐγκαλούμενοι ἐμβατεύσαντες εἰς σημειωμένην οἰκίαν καὶ περιοικοδομήσαντες ἑαυτοῖς οἰκητήρια ἐνοικοῦσιν βιαίως, the editor understands by οἰκητήρια, "apartments," rather than a whole house: cf. the important inscription of B.C. 76-5, cited by Plaumann *Ptolemais*, p. 35, where we read of a shrine of Isis (Ἰσιδεῖον), built to the south of Ptolemais—σὺν τοῖς περὶ αὐτὸ κατοικοδομημένοις οἰκητηρίοις. For οἰκήτωρ, "inhabitant," see P Lond 121³⁵¹ (iii/A.D.) (= I. p. 95).

οἰκία.

For οἰκία, "a house," in the ordinary sense of the term, it is sufficient to cite such passages as P Petr II. 12(1)¹² (B.C. 241) ἐνωικοδομηκῶτας τὰς θύρας τῶν οἰκῶν, "built up the doors of the houses," *ib.* I. 14¹⁰ (a Will—B.C. 237) καταλιμπάνω . . . [τὴν ἐν] Ἀλεξανδρείᾳ οἰκίαν ἐμοὶ ὑπάρχουσαν, P Ryl II. 125⁴⁵ (A.D. 28-9) ἐριψεν ἐν τῇ οἰκίᾳ μου τὴν πεξίδα κενήν, "he threw the box empty into my house" (Edd.), P Oxy I. 99⁶ (A.D. 55) μέρος ἡμισυ τῆς ὑπαρχούσης αὐτῷ μητρικῆς οἰκίας[ς] τριστέγου, "one half of a three-storied house inherited from his mother," and BGU I. 22²⁹ (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου. In phrases similar to the last, the word οἰκία is sometimes omitted, e.g. P Oxy III. 472¹ (c. A.D. 130) ἀπὸ δὲ τῆς ἑαυτοῦ τε καὶ τοῦ κληρονομεῖν μέλλοντος υἱοῦ προήλθε, "but it was from the house of himself and his son and future heir that he came forth" (Edd.), P Iand 14⁵ (iv/A.D.) ἀπέλθε εἰς Δύκ[ρον]. This usage survives in MGr. The difference between οἰκία, the whole house, and οἶκος, an *insula*, or set of rooms, our "flat," is, as the editors point out, well seen in such a document as P Tebt I. 46 (B.C. 113), where a certain Menches complains that a raid had been made on his house—⁹ ἐπὶ τὴν ὑπάρχουσαν μου οἰκίαν, and that the raiders had burst open the lock of his mother's apartment—¹³ ἐκρούσαντέ[ς] τὸ χεῶνιον τοῦ οἴκου τῆς μητρὸς μου: cf. *ib.* 38¹⁴⁴. (B.C. 113), P Fay 311^{ff.} (c. A.D. 129). The traces of the distinction are not readily observable in the NT; but note the appropriateness of the larger word in such passages as Mt 5¹⁵, Lk 15⁸, Jn 12³, 2 Tim 2²⁰. Οἰκοδομῶ is not used with οἶκος as object, except in Ac 7^{47, 49}, and the temple is always οἶκος: see the significant contrast ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, Jn 14². For οἰκία = "household," as in Jn 4⁵⁸ *al.*, cf. P Petr II. 23(4)² καταγράφας τὴν οἰκίαν τοῦ ὄρου, and for the phrase κατ' οἰκίαν

with reference to the "house to house" census cf. P Tebt II. 291⁹ (A.D. 162) τῇ [πρ]ὸς τὸ θ (ἔτος) κ[ατ'] οἰκίαν ἀπ[ο]γραφῆ, and *Selections*, p. 44 f. In the curious contract of service for 99 years, into which a woman enters with another, we find the formula—ἐν τῇ σῆ οἰκίᾳ καὶ τῇ τοῦ ἔργου σου (PSI V. 549¹¹—B.C. 42-1). With Mt 26⁶ cf. P Oxy I. 51¹³ (A.D. 173) ἐν οἰκίᾳ Ἐπαγαθοῦ.

οἰκιακός,

"a member of one's household," as in Mt 10³⁶, is seen in such passages as P Oxy II. 294¹⁷ (A.D. 22) (= *Selections*, p. 35) ἐγὼ δὲ βιάζομαι ὑπὸ φίλω[ν] γενέσθαι οἰκιακός τοῦ ἀρχιστάτορος Ἀπολλωνίου, "I am being pressed by my friends to become a member of the household of the chief usher Apollonius," and P Giss I. 88¹ (ii/A.D.), the fragment of a letter whose bearer is stated to be—Ἀπολλωνοῦν τὴν ἀναδιδούσαν σοι τὸ ἐπιστόλιον οἰκιακῆν μου οὔσαν.

οἰκοδεσποτέω.

This late Greek verb (cf. Lob. *Plygn.* p. 373), which in the NT is confined to 1 Tim 5¹⁴, occurs in the horoscopes P Oxy II. 235¹⁶ (A.D. 20-50) οἰκοδεσποτέε Ἀφροδίτη, P Lond 130¹⁶³ (i/ii A.D.) (= I. p. 137) δι' ὃ οἰκοδεσποτήσει τὸ διάθεμα.

οἰκοδεσπότης.

Like the verb, this non-classical subst. is found in horoscopes, e.g. P Lond 98 *recto*⁶⁰ (i/ii A.D.) (= I. p. 130) ὁ φν[σικός] οἰκ[οδεσπότης] τῆς γενέσεως Ἀφροδείτης καὶ Ἐρμού, similarly *ib.* 110 (A.D. 138) (= I. p. 132), and PSI III. 158⁸⁰ (iii/A.D.?) σκοπεῖν δὲ ἐπὶ παντὸς εἰδους τοὺς οἰκοδεσπότης τῶν φώτων. The word in the sense of "house-steward" (cf. Mt 10²⁵ *al.*) occurs in the late P Meyer 24² (vi/A.D.), where the writer states that he is prevented from receiving the visit of a high dignitary—ὑπὸ κηδίας τοῦ οἰκοδεσπότη, "owing to the death of the house-steward." Hatch (*JBL* xxvii. p. 142) cites the Isaurian inscr. υἱοὺς τοὺς οἰκοδεσπ[ότα]ς from *PAS* iii. p. 150. Epictetus applies the term to God, iii. 22. 4 ἔστι γὰρ τις καὶ ἐνθάδ' οἰκοδεσπότης ἕκαστα [δ] διατάσσω, "for here too is a master of the house who orders everything" (Sharp, p. 25).

οἰκοδομῶ

in the literal sense of "build" is seen in such passages as—P Magd 27¹ (B.C. 218) θεμέλιον σκάπτων ὥστε οἰκοδομεῖν, P Ryl II. 248² (B.C. 162) τῆς ἐν αὐτῇ οἰκίας ὠικοδομημένης, P Grenf II. 35⁶ (B.C. 98) παστοφόριον (cf. Jerem 42¹ *al.*) ὠικοδομημένον καὶ δεδοκωμένον, "a priest's chamber built and furnished with beams," P Ryl II. 133¹³ (A.D. 33) ἐμβλη(μ)α οἰκοδομημένον μετὰ δαπάνης οὐκ ὀλίγων κεφαλαίων ἀργυρικῶν, "a dam (?) built at the expense of no small sums of money" (Edd.), and the interesting P Giss I. 20¹³ (beg. ii/A.D.) (= *Chrest.* I. p. 122) with its reference to a private shrine, built in honour of the Dioscuri—ὠικοδομήται αὐτὸν ὁ τόπος. See also Logion 7 (= P Oxy I. 115²⁰) λέγει Ἰησοῦς, πόλις ὠικοδομημένη ἐπ' ἄκρον [δ]ρους ὑψηλοῦ καὶ ἑστρηγμένη οὔτε πε[σ]εῖν δύναται οὔτε κρυ[β]θῆναι. For the augment see Moulton *Gr.* ii. p. 191. The metaphorical use of the verb, with which Paul has familiarized us, is

found already in Xen. *Cyn.* viii. 7. 15 οικοδομείτε άλλα φιλικὰ ἔργα: see also Deissmann *Paul*, p. 184 ff.

οἰκοδομή.

This late Greek word, which is condemned by the Atticists (Lob. *Plogyn.* pp. 487 ff., 421), but is found in Aristotle (*Eth. Nic.* v. 14. 7), occurs in the literal sense of "building" in the Κοινή, e.g. P Grenf I. 21¹⁷ (B.C. 126) εἰς οἰκοδομήν περιστερῶνος, BGU III. 894² (A.D. 109) λόγ(ος) οἰτομῆς (i. οικοδομῆς) τέκτω(νες) β, P Flor II. 200⁴ (A.D. 259) εἰς οἰκοδομήν κρήνης, and from the inscr. *OGIS* 655² (B.C. 25) ἡ οἰκοδομή τοῦ περιβόλου τῷ θεῷ καὶ κυρίῳ Σοκνοπαίω. In Eph 4²⁹ πρὸς οἰκοδομήν τῆς χρείας Field (*Notes*, p. 192) suggests that perhaps the meaning is "for the improvement of the occasion." The word is a shortened form of οἰκοδόμημα: see *s.vt.* ἀγάπη, γλωσσόκομον.

οἰκοδομία.

For οἰκοδομία in its literal sense of "building," cf. *OGIS* 843¹⁰⁴ (ii/B.C.) τὸ ἴσον εἰσφ[ερ]έτωσαν εἰς τὴν οἰκοδομίαν, and *Casnat* IV. 661¹¹ (Aemonia—A.D. 85) ὅπως μηδὲν τοῦ μνημείου τούτου ἢ τῶν περὶ [αὐ]τὸ φυτειῶν ἢ οἰκοδομιῶν ἐλασσωθῆ κτλ. The adj. occurs in *Syll* 932 (= ³880)⁶⁵ (A.D. 202) ἐν τοῖς οἰκοδομικοῖς καὶ ἐν τοῖς λειτουργικοῖς καὶ ἐν τοῖς χρηστικοῖς (see the editor's note). In the NT the subst. is read only in 1 Tim 1⁴ D^c (οἰκονομίαν NAG aL), where it is used metaphorically.

οἰκοδόμος.

P Ryl II. 125⁹ (A.D. 28–9) ποιουμέ[ν]ου μου κατασπασμὸν τευχαρῶν παλαιῶ[ν] ἐν τοῖς οἰκοπέδο[ι]ς μου διὰ Πετεσοῦχου τοῦ Πετεσοῦχου οἰκοδόμ(ου), "I was engaged in demolishing some old walls upon my land through the agency of Petesouchos son of Petesouchus, builder" (Edd.), P Tebt II. 401¹⁰ (early i/A.D.) Ἄνφης οἰκωδῶμος εἰς [ο]ἴκων (i. οἰκοδόμος εἰς οἶκον) χο(ῦς) α<, P Giss I. 20¹³ (ii/A.D.) οἰκοδόμος καὶ τέκτο[σι], and P Oxy XIV. 1674⁹ (iii/A.D.) ἔρχεται ὁ οἰκοδόμος καὶ οἰκοδομεῖ τὴν νοτινὴν πλάτην, "the builder will come to build the south wall" (Edd.).

οἰζονομέω.

The wide sense attaching to this verb with its corresponding subst. in late Greek is fully illustrated from Polybius by Dean Armitage Robinson on Eph 1¹⁰. We may add a few citations from the papyri. In PSI VI. 584¹⁷ (iii/B.C.) Agesilaus writes to Zeno asking him to "make arrangements" for the transport of certain quantities of barley and wheat in order that he may receive them—εἰ δύνη<ι> σὺν μοι αὐτὰς οἰκονομήσασθαι ἵνα αὐτὰς ἀπενέγκωμαι: cf. *ib.* 597³ (iii/B.C.) καλῶς ποιήσεις . . . οἰκονομησάμενος περὶ τῆς εἰσόδου, and BGU IV. 1209¹⁹ (B.C. 23) τοῖς ὑφ' ἡμῶν οἰκονομηθησομένους. In P Eleph 9⁵ (B.C. 223–22) an official summons a subordinate to appear before him bringing with him all his writings and official documents—κομίζων [π]άντα τὰ γράμματα καὶ [εἰ] τι ἄλλ[ο] ὠικονόμηκ[ας] καὶ ὧν πεπολιτῆσαι διαγραφῶν τὰ ἀντίγραφα, and in P Oxy IX. 1203²⁷ (late i/A.D.) certain petitioners ask that their positions should be communicated to the collector of external debts in order that he "may take no step against us . . . before the trial of the case" (Ed.)—μηδὲν καθ' ἡμῶν οἰκονομήση μέχρι

κρίσεως. In P Petr II. 11 (2)² (mid. iii/B.C.) (= Witkowski², p. 6) the verb is used for the administration of a sacred office or priesthood, γίνωσκέ με τὴν ἱεροποιῶν ὠικονομημένον, and in *ib.* 38 (c)⁶⁰ (iii/B.C.) of the management of the details in some matter relating apparently to cowherds—περὶ βοῦτων ὄν ἄν [τρό]πον οἰκονομήθ[η]τι. See also Preisigke 3925⁵ (ii/B.C.) τὰ πρὸς τ[ῆ]ν κατάστασιν δικαιώματα καὶ δ[ί]ν ἄν τρόπον οἰκονομήσαμεν.

οἰκονομία.

describes the office of an οἰκονόμος in P Tebt I. 27²¹ (B.C. 114) φρόντι[σ]ον ὅ[πως] . . . πρὸς ταῖς οἰκονομίαις καὶ ἀρχιφυλακε[ι]ταῖς προχειρ[ισθῶ]σιν ἀξιόλογοι, "take care that persons of repute are appointed to the posts of oeconomus and archiphylacites" (Edd.).

In P Eleph 11⁷ (B.C. 223–22) ὧν δ' ἄν πράξης γ' οἰκονομῶν, the word has the general meaning "measures," and as further showing its width of application we may cite BGU III. 926³ (A.D. 188) ὅσα δέεται γενέσθαι ἐν τῷ ὑπὸ τὴν οἰκονομίαν σου βα[λ]ανείῳ, of the "care" of a bath, and P Ryl II. 78³⁰ (A.D. 157) περὶ οἰκονομ[ας], of the conduct of his business by a strategus. The important rescript of the Prefect, P Lond 904²³ (A.D. 104) (= III. p. 124, *Selections* p. 73), which offers such a striking analogy to Lk 2¹⁸, requires all persons residing out of their own districts to return to their homes—ἵνα καὶ τὴν συνήθη [ο]ἰκονομίαν τῆ[ς] ἀπο]γραφῆς πληρώσωσιν, "that they may carry out the regular order of the census": cf. Col 1²⁵.

In P Rein 7²¹ (B.C. 141?) οἰκονομία is used of a legal transaction—μη]δεμίαν οἰκονομίαν κατ' ἐμοῦ ποιέσθαι: cf. P Magd 32⁶ (B.C. 217) μεθ' οὗ τὰς περὶ τούτων οἰκονομίας θήσομεν, "avec l'assistance de qui je puisse passer les actes nécessaires" (Edd.). Other exx. of the word are—P Tebt I. 30¹⁸ (B.C. 115) τῶν δὲ πρὸς ταῖς γραμματεῖαις ἀγνοούντων τὴν γεγυνηῖαν περὶ ἐμ[ο]ῦ οἰκονομίαν, "the scribes being ignorant of this transaction affecting me" (Edd.), *ib.* II. 318¹⁹ (notice of a claim—A.D. 166) τὸ εἰς με δίκαι[ον] οἰκονομεῖ[ας], "my right of procedure" (Edd.), P Oxy I. 56¹⁷ (A.D. 211) ἐπιγραφῆναί μου κύριον πρὸς μόνην ταύτην τὴν οἰκονομίαν Ἀμοιτᾶν, "that I may have assigned to me as my guardian for this transaction only Amoitais" (Edd.), and *ib.* XII. 1467⁸ (A.D. 263) where reference is made to the law that women, in virtue of their possession of three children and ability to write, have the right χωρ[ί]ς κυρίου χρηματίζεῖν ἐν αἰς ποιούν[τ]αι οἰκονομίας, "to act without a guardian in all business which they transact."

Chrest. II. 68¹⁰ (A.D. 14) ἀ]κ[ολο]ῦθ[ω]ς αἰς ἔχωι οἰκ[ο]νομίας shows us the meaning "document," and in the magic P Lond 46³⁷ (iv/A.D.) (= I. p. 76) οἰκονομία = "incantation." In Cicero's letters the word occurs *bis* in the sense of "arrangement," "order" (*ad Att.* vi. I. 1, 11), as in Epict. iii. 24. 92. For the derived sense of "utility," "practical expediency," see M. Anton. iv. 19 (with Crossley's note).

οἰκονόμος

in its literal sense of "steward," "manager of an estate" (as in Lk 12¹², 1 Cor 4²) is found in P Tebt II. 402⁴ (A.D. 172) Μαρτ[ί] . . . οἰκονόμῳ Φλαυίας Ἐπιμάχης κα[ὶ] τῶν πρότερον Ἰουλίαις Καλλιπίδους παρὰ Διδύμου οἰκοδόμου, "to Mart . . . , steward of Flavia Epimache and of the

property formerly belonging to Julia Kallinis, from Didymus, builder," P Oxy VI. 929²⁵ (ii/iii A.D.). Νινάρῳ οἰκονόμῳ Ἀπίωνος στρα(τηγού), and P Fay I 33² (iv/A.D.). ἀπίστεια τὸν οἰκ[ον]όμον [Ἡρα]κλείδην πρὸς σέ καθά ἤξω[σας] ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "I have sent you the steward Heraclides as you requested, to make arrangements about the vintage" (Edd.).

The meaning of "treasurer" which is given to the word in Rom 16²³ RV (cf. 1 Esdr 4¹⁹) is common both in Ptolemaic and in Roman times, though latterly the position sank much in importance: see P Tebt I. 5¹⁸⁹ (B.C. 118) with the editors' note, and for later exx. *ib.* II. 296¹² (A.D. 123) διέγραψε Σεκούδῳ τῷ τοῦ κ[υ]ρίου Καίσαρος οἰκονόμῳ ("procurator," G.H.) (δραχμάς) <A>φ, P Oxy IV. 735⁵ (A.D. 205) Καισάρων οἰκονόμου οὐκάρου. From the inscr. we may cite *OGIS* 50³ (mid. iii/B.C.) τὸ δὲ ἀνάλωμα τὸ εἰς τὴν στήλην δοῦναι τὸν οἰκ[ον]όμ[ον] Σωσέβιον, and *Priene* 6³⁰ (B.C. 330–29) τὸ δὲ ἀνάλωμα ὑπηρετήσαι τὸν οἰκ[ον]όμ[ον] with reference to defraying the expenses of an inscr.

On the difficult usage of οἰκονόμος in Gal 4² to denote one who has charge of the person or estate of a minor, see Burton *ICC ad loc.*; and against Mahaffy's view on P Petr II. 18 (1) (B.C. 246) that the οἰκονόμος "had authority to investigate criminal cases on appeals," see *Archiv* iv. p. 31 f. The title is discussed by Wilcken *Chrest.* I. i. p. 150 ff.

οἶκος.

As illustrating the NT conception of the οἶκος πνευματικός and the οἶκος τοῦ θεοῦ Thieme (p. 31) refers not only to the place which "the house of God" had in Jewish religion, but also to the "holy houses" of Greek antiquity, as preparing the way for the Christian usage (1 Tim 3¹⁵, 1 Pet 4¹⁷): see e.g. *Μαγν* 94³ (ii/B.C.), where a certain Εὐφῆμος Παιουσανίου νεωκόρος is praised for his liberality—εἰς τ[ὸ]ν οἶκ[ον] τ[ὸ]ν ἱερὸν, *ib.* 117⁷ (1st half ii/A.D.) τῷ ἱερῷ οἴκῳ τῶν ἐν Κλιδῶν, and *Syll* 571 (= 3 987)^{3, 25} (iv/B.C.), where mention is made of an οἶκος τεμένιος ἱερὸς in Chios. In Herodas i. 26 οἶκος τῆς θεοῦ refers to Aphrodite. From the fact that a tomb was often dedicated to a local deity, and hence became his "temple" or "home," it is natural that οἶκος should be used in inscr. in the sense of "tomb," as at Cihyra *BCH* ii. (1878), p. 610 f., and Magnesia *ib.* xviii. (1894) p. 11 (cited in *C. and B.* i. p. 100 n.¹): also *Kaibel* 321³ (after A.D. 171) καμάτου οἶκον. For οἶκος used in an astrological sense see P Lond 98 *recto* 1^a, *ib.* (ii/A.D.) (= I. p. 127 ff.). The subst. in its ordinary application to "an inhabited house" is found in such passages as P Oxy II. 294¹⁰ (A.D. 22) (= *Selections*, p. 35) ὁ ἐμ[ός] οἶκος ἠραύνηται, "my house has been searched," P Ryl II. 127⁹ (A.D. 29) ἐπὶ τῆς θύρας οὐ καταγένομαι οἶκον ἐν τῷ ἐποικίῳ, "at the door of the house which I inhabit in the farmstead" (Edd.), and the magical incantation P Oxy VII. 1152⁵ (v/vi A.D.) βοήθη ἡμῖν καὶ τούτῳ οἴκῳ (for τούτῳ without article cf. Ac 24²¹). See also the prepositional phrases—ἐν οἴκῳ, "at home" (1 Cor 11³⁴), P Lond 42⁵ (B.C. 168) (= I. p. 30) οἱ ἐν οἴκῳ πάντες, P Fay II 51¹² (A.D. 101): ἐξ οἴκου, "out of the house," P Ryl II. 173 (a)¹¹ (A.D. 99): and *ib.* 76^{10, 12} (late ii/A.D.) where κατ' οἶκον, "according to households," is contrasted with κατὰ πρόσωπον, "according to individuals." For a wide sense in

which οἶκος is apparently equivalent to πόλις, see the note on P Oxy I. 126⁴. For οἰκοθεν = "suis impensis," cf. *Syll* 737 (= 3 1109)¹⁵¹ (before A.D. 178) παρεχέτω δὲ οἰκοθεν τὸ θερμόλυχον. See further *s.v.* οἶκα.

οἰκουμένη.

Ἡ οἰκουμένη (γῆ), "the inhabited world," is a common designation of the Roman Empire, *orbis terrarum*: cf. e.g. the notification of the accession of Nero. P Oxy VII. 1021^{5ff.} (A.D. 54) ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐλπισταὶς Αὐτοκράτωρ ἀποδέδεται, ἀγαθὸς δαίμων δὲ τῆς οἰκουμένης [ἀρ]χή ὧν [[μεγισ] τ]ε πάντων ἀγαθῶν Νέρων Καίσαρ ἀποδέδεται, "and the expectation and hope of the world has been declared Emperor, the good genius of the world and source of all good things, Nero, has been declared Caesar" (Ed.): cf. *OGIS* 666³, 668⁵. Similarly *Preisigke* 176² (A.D. 161–180) with reference to Marcus Aurelius—τὸν εὐεργέτην καὶ σωτήρα τῆς ὅλης οἰκουμένης. In *ib.* 1070 (Abydos) a god [Besa ?] is invoked as—ἀψευστον καὶ δι' ὅλης οἰκουμένης μαρτυρούμενον. See also such magic invocations as P Lond 121⁷⁰⁴ (iii/A.D.) (= I. p. 107) σὲ καλῶ τὸν καταλάμποντα τὴν ὅλην οἰκουμένην, P Leid V ii. 9 (iii/iv A.D.) ἤκει μοι ο (I. ὦ) δέσποτα τοῦ οὐρανοῦ, ἐπιλάμπον τῆ οἰκουμένη. A very early instance of the phrase occurs in PSI V. 541⁷ where a certain Aegyptus supplicates Ptolemy II. or III.—σοῦ τῆς οἰκουμένης πάσης βασιλεύοντος: cf. 1 Esdr 2³. We may add a new ex. from the New Comedy in P Hib I. 5 Fr. (a)¹⁶ τῆς οἰκουμένης | ἱερὰ σαφῶς αὐτῆ ὅστιν ἡ χώρα μόνη. It is hardly necessary to point out that the pleasant hyperbole of Lk 2¹, Ac 11²⁸ (cf. Ramsay *Paul* p. 48 f.) *al.* must not be pressed too far.

οἰκουργός.

This adj. = "house-worker," which is read in Tit 2⁵ N* ACD*G, is pronounced by Grimm-Thayer "not found elsewhere," but Field (*Notes*, p. 220) refers to Soranus of Ephesus, a medical writer (not earlier than ii/A.D.) "from whose work *Περὶ γυναικείων παθῶν* (published at Berlin 1838) Boissonade quotes οἰκουργὸν καὶ καθέδριον ("sedentary") διάγειν βίον, where οἰκουρὸν would suit at least equally well." For the verb οἰκουργέω see Clem. Rom. 1 with Lightfoot's note. The form οἰκουρός, "keeper at home," read in N^c D^e H, occurs in the magic P Lond 125 *verso* 11 (v/A.D.) (= I. p. 124) ἡ θεὸς ἡ καλο[υ]μένη οἰκουρός. See further Field *ut s.* and the citations in Wetstein *ad l.*

οἰκουρός.

See *s.v.* οἰκουργός.

οἰκτίρω (Attic οἰκτίρω).

For the form οἰκτίρω in the Attic inscr. see Meisterhans *Gr.* p. 179.

The adverb οἰκτρῶς occurs in the interesting school exercise, P Fay 19³ (ii/A.D.), purporting to be the copy of a letter addressed by the Emperor Hadrian to Antoninus regarding his approaching death which, he declares, was neither untimely nor unreasonable nor lamentable nor unexpected—οὔτε ἀω[ρ]εῖ οὔτε ἀλόγως οὔτε οἰκτρῶς οὔτε ἀπ[ρο]σδοκίτ[ω]ς. For the adj. see *Kaibel* 59—

σ]ῆς δ' ἀρετῆς καὶ σωφροσύνης μνημίον ἅπασιν
λείπ]εις οἰκτ]ρὰ παθῶν μοίρας ὑπ[ο] δαίμονος ἐχθροῦ.

οἰκτιρμός.

Preisigke 3923 (graffito) Μέρκη οἰκτειρμών. (There is no need for Preisigke's proposed emendation—Μερόη οἰκτειρών (?).)

οἶμαι, οἴομαι.

For this verb construed with the acc. and inf., as in Jn 21²⁵, cf. P Eleph 13⁶ (B.C. 223-2) οὐκ οἶμαι [δ'] αὐτὸν ἔχειν ἔξ ὧν ἡ μήτηρ αὐτοῦ ἀνήγγελλεν, P Petr III. 51⁶ (Ptol.) τὸ ἀργύριον δ' ὥοιτο ἀπολωλέναι ἐν τῷ μαρσιππίῳ, "the money which they thought had been lost in the purse" (Edd.), and P Oxy XIV. 1666² (iii/A.D.) οἴομαι τὸν ἀδελφὸν Σαραπάμμωνα μεταδεδωκέναι ὑμῖν δι' ἣν αἰτίαν κατήλθον εἰς Ἀλεξάνδρειαν, "I think that my brother Sarapammon has told you the reason why I went down to Alexandria" (Edd.). It is construed with the inf. alone, as in Phil 1¹⁷, in P Eleph 12¹ (B.C. 223-2) καθάπερ ὦοι δεῖν, P Flor III. 332⁸ (ii/A.D.) οἴομενος δύνασθαι τυχῆν ἀδίκως πραγμάτων, and P Oxy VI. 898²⁴ (A.D. 123) οἴομένη ἐκ τούτου δύνασθαι ἐκφυγῆν ἂ διέπραξεν, "thinking by this means to escape the consequences of her misdeeds" (Edd.). In these passages the underlying idea of the verb seems to be "purpose," as frequently in later Greek: see Kennedy *EGT ad Phil Lc.*, and cf. Schmid *Attic*. i. p. 128, Schweighäuser *Lex. Polyb. s.v.* Οἴομαι occurs in connexion with dreams in P Leid C¹⁻⁴ (B.C. 163-2) (= I. p. 118) οἴετο ἐν τῷ ὕπνῳ καταβαίνου, and P Par 50¹⁵ (B.C. 160) οἴετο ἄνθρωπον λέγειν μοι φέρε τὸ δέρμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέρμα τοῦ ποδός μου, also *ib.*¹⁷ ὥμην οἰκίαν καθαίρσθαι, καλλύνοντος αὐτήν. The root is **δFis-ic-*: cf. Lat. *ōmen*, old Lat. *ōsmen* (**ōmis-men*) (Boisacq, p. 692).

οἰνοπότης.

This compound subst. (Mt 11¹⁹, Lk 7³⁴) is found in the dream of Nectonabus, P Leid Univ.²¹ (ii/B.C.) (= I. p. 125), as edited by Wilcken *Mél. Nicole* p. 584, καὶ ἔδοξεν αὐτῷ φύσι ὄντι οἰνοπότη ῥαθυμήσῃαι πριν ἢ ἄσασθαι τοῦ ἔργου, "and it seemed good to him (i.e. Petesius), since by nature he was a wine-drinker, to take a holiday before he began work." Other compounds are οἰνολογία (Ostr 711³-Ptol.), οἰνοποιέω (P Rev L^{xxvi} 1—B.C. 258), οἰνοπώλης (P Fay 63⁸—A.D. 240), and οἰνοφόρος (P Lond 402²² (= II. p. 12)—B.C. 152 or 141).

οἶνος.

It is hardly necessary to illustrate this common word, but we may note οἶνος καινός in Ostr 1142 (beginning of iii/A.D.) as the antithesis to οἶνος παλαιός in *ib.* 1129, not νέος as in [Lk] 5³⁹. See also P Lond 111¹⁸¹ cited *s.v.* ὀδοιπορέω. For the dim. οἰνάριον cf. P Eleph 13⁶ (B.C. 223-2) (= Witkowski², p. 43) περὶ δὲ τοῦ οἰναρίου Πραξιάδης οὐπὼ εἰσελήλυθεν ἔξ ἄγρου, P Oxy XIV. 1672⁶ (A.D. 37-41) πολλὰ λέα οἰνάρια, "a quantity of quite thin wine," and P Grenf II. 77³⁶ (iii/iv A.D.) (= *Selections*, p. 122), where provision is made that the man who is conveying a dead body for burial shall be entertained—ἐν ψωμίῳ καὶ [οἴ]ναρίῳ καὶ ἐλαίῳ, "with delicacies and thin wine and olive-oil." Οἰνηγία, "conveyance of wine," is found in P Oxy XIV. 1651³ (iii/A.D.), and the corresponding adj. οἰνηγός (not in LS) in PSI VI. 568² (B.C. 253-2): cf. οἰνικός in *ib.* 715¹¹ (A.D. 92), with the editor's note.

οἰνοφλυγία.

This NT ἄπ. εἶρ. = "wine-bibbing" (1 Pet 4³) is found in Musonius p. 14¹⁵ καὶ λιχνεῖαι καὶ οἰνοφλυγίαί καὶ ἄλλα παραπλήσια κακά, Philo de *Vita Mosis*, ed. Mangey II. p. 163¹⁷, οἰνοφλυγίαί καὶ ὀσοφαγίαί καὶ λαγνεῖαι καὶ ἄλλα ἀπλήρωτοι ἐπιθυμία. Other exx. in Wetstein. For the verb see Deut 21²⁰.

οἶος.

For οἶος without τοιοῦτος in the sense of "such as," "of what kind," as in Mt 24²¹ *al.*, cf. P Oxy II. 278¹⁸ (A.D. 17) ἀπ[οκ]αταστησάτωι ὁ μάνης τὸν μύλον ὑγιῆι καὶ ἀσινῆι, οἶον καὶ παρέληφεν, "the servant shall restore the mill safe and uninjured in the condition in which he received it" (Edd.), P Ryl II. 154²⁸ (A.D. 66) τὰ παράφερνα οἶα ἐὰν ἐκ τῆς τρίψεως ἐγβῆι, "the *parapherna* as they emerge from wear and tear" (Edd.). For οἶος used as a relative (cf. *Proleg.* p. 93), cf. P Lond 982⁵ (iv/A.D.) (= III. p. 242) ἀφ' οἴας γὰρ ἡμέρας ἀνήλθομεν ἀπὸ τῆς δοκιμασίας Ἀννιανοῦ, and see also the late P Lond IV. 1343³⁰ (A.D. 709) ὅπως μὴ εὐρῶμεν κατ' αὐτῶν ἀφορμῆν τὴν οἶαν οὖν, "in order that we may not find any ground of complaint whatever against them." In P Ryl II. 77^{23, 25} (A.D. 192) we have the phrases οἶόν τ' ἐστίν (cf. 4 Macc 4⁷) and οὐκ οἶόν τ' ἐστίν, unfortunately both in broken contexts, but see P Tebt II. 411⁷ (ii/A.D.) οἶός τε ἦν καὶ προγράψαι εἰ μὴ ἐπηγγειλάμην σήμερόν σε παρίσασθαι, "he (the epistrategus) might even have proscribed you, had I not promised that you would be present to-day" (Edd.). According to Lob. *Phrygn.* p. 372 οὐχ οἶον δὲ ὅτι (Rom 9⁶) is to be understood as a strong negative equivalent to οὐ δήπου, "not of course that," cf. *Field Notes*, p. 158. For οἶος used in an indirect question, as in 1 Thess 1⁶, cf. Epict. iv. 6. 4 καὶ ἡ προσποίησις ὅρα δι' οἶων ἂν γένοιτο, "and consider by what means you would achieve your pretence" (Matheson). Οἶος survives in MGr in ὄ(γ)οιος, which is current in dialects: see Jannaris *Gr.* § 615, Thumb *Handbook*, p. 94.

οἰσοδηποτοῦν.

For this compound, which is read by Lachmann in [Jn] 5⁴ οἰψδηποτοῦν νοσηματι, we may compare BGU III. 895²³ (perhaps from Syria (*Archiv* i. p. 557)—ii/A.D.) οἶψ δήποτε οὖν τρόψω, P Grenf II. 76¹⁵ (A.D. 305-306) ἄλλω οἰψδήποτε τ[ρόψω, *ib.* 90¹⁶ (vi/A.D.) οἶασδήποτε εὐρεσιλογίας, and P Oxy VI. 893⁶ (vi/vii A.D.), cited *s.v.* ὄλος.

ὀκνέω.

This verb, followed by an inf. as in Ac 9⁸, is found in a weakened sense, as an epistolary formula, e.g. P Eleph 13⁷ (B.C. 223-2) (= Witkowski², p. 43) εὐχαριστήσεις οὐμ μοι σαυτοῦ τε ἐπιμελόμενος καὶ μὴ ὀκνῶν γράφειν ἡμῖν, PSI VI. 621⁶ (iii/B.C.) σὺ δὲ καλῶς ποιήσεις μὴ ὀκνῶν γράφειν πρὸς ἡμᾶς· πᾶν γὰρ τὸ δυνατὸν καὶ προθύμως καὶ ἀόκνως ποιήσομεν, P Oxy VI. 930¹ (ii/iii A.D.) μὴ ὀκνῆς μοι [γ]ράφειν, and *ib.* XIV. 1769⁷ (iii/A.D.) μὴ ὀκνήσεις οὖν προσελθῆν αὐτῷ περὶ οὗ ἐὰν χρήσις. See also *Field Notes*, p. 118, and Proclus *de forma epistolari* in Hercher *Epist. Gr.* p. 8ε ὀκνῶ γὰρ εἰπεῖν εἰς μοχθηρίαν. A stronger sense is seen in P Giss I. 79^{1, 6} (c. A.D. 117) εἰ δυνατόν μ[οι] ἦν διατρ[έ]-

χ[ειν] πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὠ[κ]νήκειν, and P Oxy XIV. 1775³ (iv/A.D.) οὐκ ὠκνησα οὔτε πάλιν ἡμέλησα. A good ex. of the thought of Eph 5¹² is afforded by Menander *Fragm.* p. 186, No. 619—

χαλεπὸν γε τοιαῦτ' ἐστὶν ἑξαμαρταίνειν,
ἀ καὶ λέγειν ὀκνοῦμεν οἱ πεπραχότες.

ὀκνηρός.

With the use of this adj. in Phil 3¹ we may compare the adverb ἀνόκως (for Attic ἀόκως) in P Oxy IV. 743³⁹ (B.C. 2) (= Witkowski², p. 130) καὶ σὺ δὲ ὑπὲρ ὧν ἔαν θέλῃς γράφει μοι καὶ ἀνόκως ποιήσω. "write to me yourself about anything you want, and I will do it without hesitation" (Edd.), and PSI VI. 621⁸ (cited s.v. ὀκνέω). Ὀκνηρῶς is found in Menander *Perikeir.* 127 ὡς ὀκνηρῶς μοι προσέρχε[ι], Δᾶε.

ὀκταήμερος,

"eight days old" (Phil 3⁵). On the form of the word see Moulton *Gr.* ii. p. 176.

ὀκτώ.

P Lille I. 17⁵ (iii/B.C.) περὶ σιταρ[ε]ου ὀκτώ ἀρταβῶν, P Grenf II. 38⁹ (B.C. 81) μ[ε]τρίαν στατηροῦ ὀκτώ. For the form ὀκτώ cf. P Amb II. 59⁵ (B.C. 151 or 140) ἐξήκοντα ὀκτώ, PSI V. 470⁴ (A.D. 102–103) ἀρτάβας ὀκτώ, and see Maysen *Gr.* p. 136. MGr ὀκτώ shows the regular change; cf. χτιζω, δίχτυ, etc. The combination κτ, like πτ, does not occur in MGr vernacular.

ὄλεθρος.

For a somewhat weakened use of this strong word, which in Biblical usage implies "ruin," the loss of all that gives worth to existence (see Milligan *ad* 1 Thess 5³), cf. BGU IV. 1027^{xxvii.11} (iv/A.D.) (as amended *Chrest.* I. p. 501) ἐν ὀπίω κιντύω καθεστήκατε, οἷον ὀλέθρου πηρασ[θ]ήσεσθαι οὐκ αὐτοῖς μόνον, ἀλλὰ καὶ ὀ[λ]έθρον ὑμῶν τὸ βουλευτήριον—a representation of the great danger that was being incurred at Hieropolis by the withholding of their *annonia* from the soldiers for three years. Like Lat. *pernicies* (Ter. *Ad.* 1SS), ὄλεθρος is used as a comic hyperbole applied to a person ("pest"). For a new ex. see Menander *Samia* 133 χαμαιτύπη δ' ἄνθρωπος, ὄλεθρος. The ordinary force of ὄλεθρος is seen in *Syll* 463 (= 527)⁸² (c. B.C. 220) κακίστω ὄλεθρῳ ἐξόλλυσθαι. For exx. of the adj. ὄλεθριος, which is read by Lachmann in 2 Thess 1⁹, see Crönert *Mem. Herc.* p. 186.

ὀλιγόπιστος

is not found in profane authors, and in Bibl. Greek is confined to four occurrences in Mt: cf. *Act. Thom.* 28.

ὀλίγος.

The following are exx. of the varied uses of this common adj. with reference to (1) *time*, as in Ac 14²⁸, P Petr II. 40(a)¹⁴ (iii/B.C.) (= Witkowski², p. 41) ἀνδρίζεσθε, ὀλίγος γὰρ χρόνος ὑμῖν ἐστί, P Fay 123¹⁰ (c. A.D. 100) ἡμέρας ὀλίγας, (2) *number*, as in Mt 9³⁷, P Ryl II. 130¹¹ (A.D. 31) οὐκ ὀλίγην ἑλάν, "a quantity of olives," and (3) *degree*, as in

Ac 12¹⁸, P Ryl II. 148²² (A.D. 40) ὥστε μοι οὐκ ὀλίγου βλάβους ἐπηκλουθηκότος (*l.* ἐπηκλουθηκότος), "whereby I have suffered no slight damage" (Edd.), P Oxy XIV. 1668¹⁷ (iii/A.D.) ἡ τεμῆ τοῦ σείτου ὀλίγη ἐστίν. For the neut. sing. ὀλίγον, as in Mk 1¹⁹, cf. P Oxy I. 39⁹ (A.D. 52) ὀλίγον βλέπων, "short-sighted," and see *Kaibel* 346¹ (i/A.D.) σπείσον ἐμοὶ δακρῶν ὀλίγον, 502¹⁶ (ii/iv A.D.) ἐγενήθην εἰς ὀλίγον ἐτέων ἐναριθμῖος. The phrase δι' ὀλίγων, "briefly," as in 1 Pet 5¹², is well illustrated by P Par 26⁹ (B.C. 163–162) (= *Selections.* p. 14) δι' ὀλίων (for form, see below) τὴν τῶν ἀδικούντων ἡμᾶς φιλαυτίαν ἐχθεῖναι, "in a few words to set before you the selfishness of those who are injuring us." Other phrases are ἀπ' ὀλίγων, as in P Meyer 1¹⁵ (B.C. 144) δεόμεθα ὑμῶν τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζῶντας, "bitten wir euch, Ihr grossen Götter, uns, die von geringem unser Leben fristen, nicht zu übersehen" (Ed.): μετ' ὀλίγον, "after a little," as in P Ryl II. 77⁴¹ (A.D. 192), 234⁵ (ii/A.D.), and πρὸς ὀλίγον, "for a little," as in P Oxy I. 67¹⁴ (A.D. 338) πρὸς ὀλίγον εἰσχύει, "withstands but for a short time" (Edd.), cf. 1 Tim 4⁸, Jas 4¹⁴ (in the latter passage the meaning may be "to a slight degree," Vg *ad modicum*). Thackeray (*Gr.* i. p. 112) has shown that the form ὀλίος, due to the omission of the γ in writing, began about B.C. 300, and spread over a wide area in the Greek-speaking world; cf. from the papyri P Petr II. 19(2)⁷ (ii/B.C.) χρόνον οὐκ ὀλίον: other exx. in Maysen *Gr.* p. 163 f. The aspirated ὀλίγος does not occur till later, but is not infrequent in papyri of ii/iii A.D., e.g. BGU I. 146¹⁰ (ii/iii A.D.) οὐχ [ὀ]λίγη [ἐ]πι[μ]ετρία μοι ἐξημωσάμην, *ib.* II. 388¹¹ (ii/iii A.D.) μεθ' ὀλίγον. According to Moulton (*Gr.* ii. p. 98) "οὐχ ὀλίγος appears 6/8 times in Ac (N⁴, A³, B¹, D¹) as in LXX twice": see also Thackeray *Gr.* i. p. 126 f. MGr ὀλίγος as well as ὀλίγος. With ἐν ὀλίγω, Ac 26²⁸, cf. MGr σὲ λίγο (καιρὸ) and με ὀλίγα, "soon," "in a short time." For the derivation from λοιγός, "pestilence," see Boisacq, p. 586.

ὀλιγόθυγος,

"faint-hearted" (1 Thess 5¹⁴). For the corresponding verb cf. P Petr II. 40(a)¹² cited s.v. ἀνδρίζομαι, and add P Oxy X. 1294¹³ (ii/iii A.D.) μὴ ὀλιγοψύχει δὲ [π]ερὶ τοῦ ἐνοικίου, εἰσάπαξ γὰρ αὐτὸ λήμψη, "do not lose heart about the rent, for you will get it once for all" (Edd.), and the new astragalos inscr. from Pamphylia in *JHS* xxxii. (1912) p. 273 μ]ηδ' [ὀ]λιγοψύχ[ει] . . .

ὀλιγορέω.

For this verb = "make light of," as in Heb 12⁵ (from Prov 3¹¹), cf. PSI VI. 502²⁰ (B.C. 257–6) καλῶς ἂν οὖν ποιήσῃς μηδεμίαν ἡμῶν καταγινώσκων ὀλιγορεῖν, οὐ γὰρ ἔστιν σοι ὑπηρετούμενα ὀλιγορεῖν, P Tebt I. 27¹³ (B.C. 113) (= *Chrest.* I. p. 389) διαλαβὼν μηδεμιᾶς τεύξεσθαι συνγνώμης ὀλιγορηθέντος τινός, "believing that you will receive no pardon for any neglect" (Edd.), BGU IV. 1095³ (A.D. 57) μὴ οὖν ὀλιγορ[ή]σης περὶ μηδενός, *ib.* 1097¹⁵ (time of Claudius or Nero) οὐ^κο (= οὐχ) ὀλιγορῶ, ἀλλὰ εὐψυχόσῃ πα[ρ]α[μ]ένω, P Oxy VII. 1065⁵ (iii/A.D.) (= *Chrest.* I. p. 149) ἐὰν δὲ ὀλιγορήσης, ὥσπερ [οἱ] θεοὶ οὐκ ἐφίσαντό μο[ι], οὕτως καὶ γὰρ θεῶν] οὐ φέ[ο]μαι, "if you neglect this, as the gods have not spared me so will

I not spare the gods" (Ed.), P Lips I. 110¹⁵ (iii/iv A.D.) ὀλιγρῶ τὰ περί σου μὴ κομισάμενός σου γράμματα, and from the inser. *Syll* 652 (= ³SS5)²⁴ (c. A.D. 220) ὅπως μηδέποτε τοῦτο ἐκλε[ιφθεῖς μὴ]δὲ ὀλιγορηθείη ποτέ τὰ τῆς εὐσεβείας [τῆς πρὸς τὸ θεῖον]. See also P Sa'id Khan 1²⁵ (B.C. 88) (= *JHS* xxxv. (1915) p. 28) ἐάν [δὲ κ]αὶ ὁ Γαθάκης ὀλιγορήσῃ τὴν [ἀμπε]λον καὶ μὴ ποιήσῃ αὐτῆ[ν] ξηφον, ἀποτειννέτω τὸ αὐτὸ ἐπι[τ]ειμον, "but if Gathaces too neglect the vineyard and fail to keep it in good order, let him pay the same fine." For the adv. see P Magd 6¹⁰ (B.C. 221) Ἡρόδοτος δέ, ὀλιώρως (for form cf. Maysen *Gr.* p. 163, Meisterhans *Gr.* p. 75) χρησάμενος, παρείλικυσε με ἕως τοῦ νῦν, "mais Hérodote, me traitait avec mépris, m'a traité en longueur jusqu'aujourd'hui" (Ed.). Coming from ὦρα, "care," the word is the opposite of πολυωρέω.

ὀλίγως.

According to Radermacher (*Gr.* p. 54) the extension of forms in -ως belongs essentially to the written language. In this connexion we may notice the appearance of the new adv. ὀλίγως in 2 Pet 2³ AB (Vg *Paululum*) "as characteristic of the writer's bookish style—Aquila and the Anthology appear to be its only supporters" (Moulton *Gr.* ii. p. 163).

ὀλοθρευτής.

For the assimilation of ε to ο in this NT ἄπ. εἶρ. (1 Cor 10¹⁹), cf. Moulton *Gr.* ii. p. 71, and for the same tendency at work in MGr see Dieterich *Untersuchungen*, p. 274 f.

ὀλοθρεύω.

For the form, see Moulton *Gr.* ii. p. 71, Reinhold p. 40. MGr ξολοθρεύω.

ὀλοκαύτωμα.

With the use of ὀλοκαύτωμα to denote a victim the whole of which is burned (Mk 12³³, Heb 10^{6.8}) cf. *Ostr* 1305⁶ (A.D. 4) ὀλοπνέεται ἄρτοι, apparently with reference to loaves of unground wheat, or wheat boiled whole, and the corresponding compound ὀλοκάπτωμα (see Deissmann *BS* p. 138). Phrynichus mentions in his Appendix p. 51 (see Lob. *Phryn.* p. 524) the verbs μηροκαυτέω, ἱεροκαυτέω, ὀλοκαυτέω, also (p. 568) the form ὀλοκαυτίζω.

ὀλοκληρία.

In the NT this word is found only in Ac 3¹⁶, where it is rendered in the Vg *integra sanitas*: cf. I' Oxy I. 123⁶ (iii/iv A.D.) πάντῃ θαυμάζω, νίε μου, μέχρις σήμερον γράμματά σου οὐκ ἔλαβον τὰ δηλοῦντά μοι τὰ περί τῆς ὀλοκληρίας ὑμῶν, "I have been much surprised, my son, at not receiving hitherto a letter from you to tell me how you are" (Edd.), *ib.* XI. 1478⁸ (Gnostic charm for victory—iii/iv A.D.) δὸς νείκην ὀλοκληρίαν σταδίου (l. σταδίου) καὶ ὄχλον τῷ προκειμένῳ Σαραπάμμωνι, "grant victory and safety in the racecourse and the crowd to the aforesaid Sarapammon" (Edd.), *ib.* X. 1298⁸ (iv/A.D.) πρὸ παντὸς εὐχομε (=μαι) τῷ κυρίῳ θεῷ περί τῆς ὀλοκληρίας σου καὶ τῶν φιλάτων σου, "before all else I pray to the Lord God for the prosperity of yourself and those dearest to you" (Edd.), and BGU III. 948⁴ (iv/v A.D.) πρὸ μὲν πάντων εὐχομε (=μαι) τὸν παντοκράτορα θεὸν τὰ περὶ τῆς ὑγίας σου

καὶ ὀλοκληρίας σου χαίριν. See also the votive inser. *Syll* 775 (= ³1142)² (i/ii A.D.) Μελέτινῃ [ὑπὲρ τῆς ὀλοκληρίας τῶν] ποδῶν εὐχὴν [ἀνέσ]τησεν. The corresponding verb (not in LS) is fairly common in such formulae as the following—I' Lips I. 110⁷ (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγιαίνουσάν ἀπολάβω, P Oxy X. 1299³ (iv/A.D.) πρὸ μὲν πάντων εὐχομαί σοι ὑγιένειν (l. σε ὑγιαίνειν) καὶ ὀλοκληρεῖν παρὰ τῷ κυρίῳ θεῷ, and I' Lond 1244⁷ (iv/A.D.) (= III. p. 244) παρακαλῶν τὸν θεὸν ἵνα σοὶ ἀπολάβω εὐθυμοῦντα καὶ εὐτυγμοῦντα καὶ ὀλοκληροῦντα.

ὀλόκληρος.

is common of material or physical soundness and completeness, e.g. P Lond 935⁷ (A.D. 216 or 217) (= III. p. 30) ὀλοκλήρου οἰκίας, P Oxy I. 57¹³ (iii/A.D.) ὑπὲρ τοῦ ὀλόκληρον (ποιήσαι) τὴν ἐπίσκεψιν τῶν χωμάτων καὶ διωρύχων, "towards the completion of the survey of the dykes and canals" (Edd.), *ib.* XIV. 1772³ (late iii/A.D.) μεθ' ὧν εὐχομαί σε ὀλόκληρον ἀπολαβεῖν, and from the inser. *OGIS* 519¹¹ (c. A.D. 245) χωρίον ὑμέτερόν ἐσμεν ἱερώτα[ρον καὶ ὡςπερὶ δὴ]μος ὀλόκληρος. An interesting parallel to I Thess 5²³ is afforded by the magic P Lond 121⁵⁹⁰ (iii/A.D.) (= I. p. 103) διαφύλασσε μου τὸ σῶμα τῆν ψυχὴν ὀλόκληρον: cf. Epict. iv. i. 151 ἐτι τιμῶ τὸ σῶμάτιον, ὀλόκληρον αὐτὸ ἔχειν ἀντὶ πολλοῦ ποιοῦμαι, "I still pay regard to my body, I set a great value on keeping it whole" (cited by Sharp, p. 54). The Biblical use is discussed by Milligan, *Thess.* p. 78. MGr ὀλάκερος has lost the second λ through dissimilation (Thumb, *Handbook*, p. 23).

ὀλολύζω.

This NT ἄπ. εἶρ. (Jas 5¹) occurs in the curious spell for transforming a goddess into the appearance of an old woman, P Lond 125 verso³⁰ (v/A.D.) (= I. p. 124) ὀλολύξασ' ἡ γραῦς φέυξεται ὅπως μὴ εὐκόλως αὐτὴν ἀπολύσῃς. For the subst. see P Leid W^{xvi}. 30 (ii/iii A.D.) (= II. p. 155) ἔσω προσβαλόμενος μύκησαι ὀλολυγμός (l. -μόν), P Lond 121³²³ (iii/A.D.) (= I. p. 94) μὴ φωνῆ μὴ ὀλολυγμός μὴ συριγμός (l. συριγμός), and 769⁹ (p. 109). For the adj. ὀλολυγαῖος see *Kaibel* 546⁶ (Imperial) ὀλολυγαία νυκτερίς, "a howling bat," and for ὀλολύκτρια (not in LS) applied to a woman "crying aloud" at a sacrifice see *Syll* 566 (= ³982)²⁵ (ii/B.C.). The words are onomatopoeic: cf. ἵλακτέω, Lat. *ululare*.

ὄλος.

P Grenf II. 77³⁰ (iii/iv A.D.) (= *Selections*, p. 121) τῆς ὄλης δα[πά]νης, "the whole outlay," P Oxy VI. 903⁴ (iv/A.D.) ἐπὶ ὄλας ἑπτὰ ἡμέρας, "for seven whole days," and *Priene* 112³⁸ (after B.C. 84) διὰ τοῦ χειμῶνος ὄλου, "during the whole winter" (cf. Lk 5⁵). See also P Thead 3³¹ (A.D. 299), where, at the end of a deed of sale, the vendor announces—ἐγραφα τὰ ὄλα. With the use of ὄλος in Jn 9³⁴, 13¹⁰, we may compare P Fay 119⁶ (c. A.D. 100) χόρτον σαπρὸν καὶ ὦλον (l. ὄλον) λελυμένον, "rotten hay, the whole of it decayed" (Edd.). Other exx. are P Tebt I. 33¹⁶ (B.C. 112) (= *Selections*, p. 31), where the instructions for the entertainment of a Roman visitor are summed up in the words—τὸ δ' ὄλον ἐπὶ πάν[τῳ] τὴν μεγίστην φροντίδα

ποιουμένου τοῦ εὐδοκοῦν[τ]ρα τὸν ἀγδρα κατασταθῆ[ναι], “in general take the greatest pains in everything that the visitor may be satisfied” (Edd.), P RyI II. 133¹⁹ (A.D. 33) ἐξ οὗ κινδυνεύει τῷ ὄλωι ἐξαρθῆ[ναι], “whereby there is a risk of its (viz. a dam’s) being entirely carried away” (Edd.), and *ib.* 152¹⁴ (A.D. 42) τοῖς ὄλοις ἠφάνισαν, “utterly destroyed it,” of damage done by an inroad of sheep. In P Oxy VI. 936²⁰ (iii/A.D.) οὐδὲ Φιλόξενον ὄλ’ ἐξ ὄλων οὐχ εὔρον, the editors render, “I have entirely failed to find Philoxenus,” and compare *ib.* 893⁶ (vi/vii A.D.) οὐδέν[α] λόγον ὑπὲρ οἰασθῆποτε ὄλον τὸ σύνολον πράγματος, “no ground of complaint on any matter of any kind whatsoever.” For the interchange of ὄλος and πᾶς cf. P Tebt II. 418⁴ (iii/A.D.) πρὸ τῶν ὄλων τὸ προσκύνημά σου ποιῶ, for the usual πρὸ πάντων, P Lond 404¹⁵ (c. A.D. 346) (= II. p. 395) ἀσπάζομαι . . . πάντας τοὺς ἐν τῇ οἰκίᾳ ὄλους κατ’ ὄνομα, and P Lond 13²⁰ (iv/A.D.) πάντες οἱ ἀδελφοί σου κατ’ ὄνομα ὄλοι . . . For δι’ ὄλου, as in Jn 19²³, see P Oxy I. 53¹⁰ (A.D. 316) where a persea tree is reported on as διόλου ξηραντίσαν, “quite dried up.” Διόλου is found in Cercidas (iii/B.C.), and survives in MGr. In MGr ὄλος in many districts takes the form οὔλος (Thumb *Handbook*, p. 97), which is similar to the Ionic and Epic form οὔλος, from *ὄλφο-ς: cf. Lat. *salvus*, *solius* (Boisacq, p. 699).

We may add that the compound ὄλοσχερής is fully illustrated in Linde *Épic*, p. 13 f.: for the adv. see Cicero *ad Att.* vi. 5. 2.

ὄλοτελής.

For this adj. = “perfect,” “complete,” which in the NT is confined to 1 Thess 5²³ (but cf. Arist. *Plant.* i. 2. 20, Plut. ii. 909 B), we can now cite the decree of Epaminondas attached to Nero’s pompous declaration of the freedom of all Greeks at the Isthmian games of A.D. 67, *Syll* 376 (= ³ S14)¹⁵ ἀνεισφορίαν, ἣν οὐδεὶς τῶν πρότερον Σεβαστῶν ὄλοτελή ἔδωκεν, where the adj. has the same adverbial force as in 1 Thess *l.c.* For the adv. ὄλοτελῶς, by which Suidas defines the common ὄλοσχερῶς, cf. *Aq.* Deut 13¹⁶⁽¹⁷⁾.

Ὀλυμπᾶς.

Rouffiac (*Recherches*, p. 91) has shown that this abbreviated common name (Rom 16¹⁵) is by no means specially characteristic of Rome, but is common throughout the Empire, e.g. *IG* III. 1080²⁸ (Athens). *CIL* XIV. 1286 (Ostia), *ib.* III. 4939 (Olympia): cf. Milligan *Documents*, p. 183.

ὄλως.

For ὄλως = “entirely,” “altogether,” cf. P Oxy IV. 743²² (B.C. 2) καὶ γὰρ ἐγὼ ὄλος (*l. ὄλως*) διαπον[ο]ύμαι εἰς Ἑλένος χαλκοῦς ἀπόλε[σ]εν, “I am quite upset at Helenos’ loss of the money” (Edd.), and for the meaning “at all” with a neg. verb, as in Mt 5³¹, cf. the letter of a wife to her husband, BGU IV. 1079⁶ (time of Claudius or Nero) περὶ δὲ Σαραπάτος τοῦ υἱοῦ οὐ καταλέυκε παρ’ ἐμὲ ὄλως, ἀλλὰ ἀπῆλθεν εἰς παρεμβολὴν στρατηγίσασθαι, “but as regards our son Sarapas, he has not lodged with me at all, but has departed to the camp on military duty.” The meaning of the adv. in 1 Cor 5⁴ has caused difficulty, but a certain support is lent to the local sense “everywhere,” which Weiss in Meyer⁹ *ad l.* prefers (cf. Bachmann in Zahn’s *Kommentar*),

by P Oxy IV. 744¹ (B.C. 1) (= *Selections*, p. 32) μὴ ἀγωνιάς ἐάν ὄλως εἰσπορεύονται, ἐγὼ ἐν Ἀλεξανδρῆ < > α μένω, where ὄλως may perhaps imply all the writer’s fellow-workmen. For the meaning “actually,” adopted by the Revisers in 1 Cor *l.c.*, we may cite *ib.* XIV. 1676³¹ (iii/A.D.) καλῶς οὖν ποιήσεις ἐλ[θού]σα τῷ Μεσορῆ πρὸς [ῆμᾶ]ς ἵνα ὄλως ἴδωμέν σε, “you will therefore do well to come to us in Mesore, in order that we may really see you” (Edd.).

ὄμβροσ.

This word, which in Lk 12⁶⁴ is used of a “rain-storm,” appears frequently in our sources as a kind of *term. techn.* in connexion with land which has become waterlogged, e.g. P Tebt I. 61(β)¹⁹² (B.C. 118–7) (ἔμβροχος) διὰ τὸ [ν] ἔμβρον τῶν παρακειμένων ὑδάτων. See also *Syll* 804 (= ³ 1170)⁷ (ii/A.D.). For the adj. ὄμβριμος cf. P Lond 121²²⁴ (iii/A.D.) (= I. p. 91) ἴδωρ ὄμβριμον. Cognate with Lat. *imber*, ὄμβρος retains the nasal which ἀφρός has lost (Boisacq, p. 106).

ὀμείρομαι.

A good example of this rare verb = “long for” (Hesych. ἐπιθυμέω) in 1 Thess 2⁸ (cf. Job 3²¹ A, Sm. 1’s 62(63)²) is supplied by the true reading of the Lycæonian sepulchral inscr. *CIG* III. 4000⁷ (iv/A.D.), where the sorrowing parents are described as—ὀμειρόμενο[ι] περὶ παιδός, “greatly desiring their son”: see Ramsay in *JHS* xxxviii. (1918), p. 152 ff., as against Boeckh-Franz (in *CIG* and *Kaibel* 406, who unwarrantably change ὀμειρόμενο[ι] into ὀ[δ]υρόμειοι. The illustration of 1 Thess *l.c.* is peculiarly apt if, with Wohlenberg (in Zahn’s *Kommentar ad l.*), we regard ὀμειρομαι there as a term of endearment (“ein edles Kosewort”), borrowed from the language of the nursery. It may be added that WH (*Notes*², p. 151) prefer the smooth breathing ὀμειρόμενοι, and that J. H. Moulton finds the root of the verb in *smere*, “remember,” as in *memor*, and regards the ὀ— as coming from a derelict preposition ὦ (seen in ὦ-κεανός participle of ὦ-κειμαι, “circumambient”): cf. such parallel formations as δύρομαι and ὀδύρομαι, κέλλω and ὀκέλλω.

ὀμιλέω.

The classical and late Greek meaning of ὀμιλέω, “converse with,” which is found in Ac 20¹¹, 24²⁶, Dan 1¹⁹, may be illustrated from the vernacular P Oxy VI. 928⁵ (ii/iii A.D.) ὠμειλησας δὲ μοί ποτε περὶ τούτου, “you once had a conversation with me on this subject” (Edd.). Cf. also the *Pelagia-Legenden* p. 7¹⁰ προτρεψάμενος αὐτὸν ὀμιλησαι τῷ λαῷ, and the use in MGr ἔδεν μοῦ ἴμιλᾶς; “why dost thou not speak to me?” (Abbott *Songs*, p. 108⁶). The verb is used in the wider sense of “associate with” in PSI II. 120⁴⁷ (a collection of apophthegms—iv/A.D.?) πένης ὦν πλουσίοις μὴ ὀμιλεῖ (cf. Hobart, p. 178 f.), and of “busy oneself with” in *OGIS* 282¹⁸ (before B.C. 206) θεωρῶ[ν] δὲ τὸν δῆμον . . . ὀμιλοῦντα ἐμ Μοῦσ(αι)[ς] δεῖνῶς, *ib.* 505⁷ (A.D. 156) παιδεία τε ὀμιλῶν, “holding converse with” (metaphorically). Ἡ ὀμιλουμένη is used of vernacular Greek. The word is a reduced form of *ὄμο-μιλέω by haplology. The original meaning is “assemble together”: cf. Lat. *militēs*, meaning “those who march in a body” (Boisacq, p. 700). MGr μιλῶ, “speak.”

ὁμιλία

occurs in the NT only in Paul's citation (1 Cor 15³³) from Menander's *Thais* (*Fragm.* p. 62, No. 218): φθείρουσιν ἡθῆ χρηστὰ ὁμιλῖαι κακαί: cf. Euripides *Fragm.* 1013 (Nauck). 'Ὁμιλία may mean either "conversation" (*Vg colloquia*) or "companionship" (*Beza commercia*), and the latter is obviously the leading idea here: cf. P Oxy III. 471⁷⁶ (ii/A.D.) σύνβολα δεικνύντα τῆς πρὸς τοῦτον ὁμιλίας, "showing signs of his intercourse (*in malam partem*) with him," and Xen. *Mem.* i. 2. 20 ὁμιλία τῶν χρηστῶν. MGr μιλιὰ, "conversation," "speech," "gossip": μιλημα, "conversation," "proclamation."

ὄμιλος.

A new literary ex. of this word = "crowd," "throng," which is found in the TR of Rev 18¹⁷, may be cited from the recently recovered fragments of the 'Hοῖαι of Hesiod, PSI II. 130⁷ πολὺς δ' ἀμφίσταθ' ὄμιλος: cf. Hom. *Il.* xviii. 603, xxiv. 712.

ὀμίχλη.

For this NT ἄπ. εἶρ. (2 Pet 2¹⁷) = "mist," cf. the magical P Par 574^{2023 f.} (c. A.D. 300) ὁ ἐν μέσῃ ἀρούρης καὶ χιόνος καὶ ὀμίχλης. Herwerden *Lex. s.v.* cites the striking saying Plut. *Mor.* p. 460 A ὡς δὲ ὀμίχλης τὰ σώματα, καὶ δὲ ὀργῆς τὰ πράγματα μείζονα φαίνεται. The adj. ὀμιχλώδης occurs e.g. in Vett. Val. p. 6²⁶ αἰ δὲ ἐξῆς β μοῖρα πινυρῶδες, ὀμιχλώδες.

ὄμμα.

This common poetic word, which in the NT is found only in the plur. (Mt 20³⁴, Mk 8²³), may be illustrated from the address in the Serapeum-dream P Par 51¹⁰ (B.C. 160) (= *Selections*, p. 19) ὄμμα . . . ψυχῆς θάρσ[ει, from the personal descriptions P Leid M¹⁻⁶ (ii/B.C.) (= I. p. 59) ἀσ[θενῶν] τοῖς ὄμμασι, P Lond 678⁶ (B.C. 99-8) (= III. p. 18) ἀ[δύ]να[το]ς ὄμμασι, BGU III. 713⁹ (A.D. 41-2) οἴλη (i. οὐλή) ὑπὸ ὄμμα ἀριστέρα (i. -ρόν), and from the magic P Lond 121³²⁵ (iii/A.D.) (= I. p. 95) ὄμμα φοβερόν. It may also be noted that in an address by the council of Hieropolis to the Imperial Procurator of the time of Gallienus, Eurip. *Ion* 732 is quoted in the form—εἰς ὄμματ' εὖνον ἀνδρὸς ἐμβλέπειν γλυκῦ (CPIIerm I. 125⁷ = *Chrest.* I. p. 59). The MGr ὄμματι is generally contracted into μάτι, and ματιά μου is used as an endearing term of address "light of my eye," "my darling," see Thumb *Handbook* p. 340 and cf. *ocelle*, Catullus L. 19, *ocelle mi*, Plaut. *Trin.* 245 [ii. 1. 18].

ὄμνυμι, ὄμνύω

with the acc. of the person invoked (cf. Jas 5¹²) is common, e.g. P Eleph 23⁸ (B.C. 223-2) ὄμνύω βασιλέα Πτολεμαῖον, P Par 47² (c. B.C. 153) (= *Selections*, p. 22), ὄμνύω τὸν Σαράπιν, and P Oxy II. 239⁵ (A.D. 66) ὄμνύω Νέρωνα Κλαύδιον Καίσαρα. For the rare form ὄμνυμι cf. BGU II. 543² (B.C. 28-7) ὄμνυμι Καίσαρα Ἀυτοκράτορα θεοῦ υἱόν: see Maysen *Gr.* p. 351f., and for the LXX usage Thackeray *Gr.* i. p. 279. The perf. is seen in PSI I. 64²⁴ (i/B.C.?) ὀμύμοκα τὸν προγεγραμμένον ὄρκον, and the perf. part. in *ib.* V. 513⁹ (B.C. 252-1) γέγραφεν ἡμῖν Τληπόλεμος προστεταχέναι τὸν βασιλέα τοὺς ἐν ἄλλοις τόποις ὀμ-

μοκ[ό]τας διορθώσασθαι. Cf. P Tebt II. 293²³ (c. A.D. 187) ὄμμοσα τὸν προκείμενον ὄρκον κ[α]θὼς πρόκειται, and *ib.* 25⁵ συνομόμεχα (i. συνομώμοκα) ὡς [π]ρόκειται: also the legal formula ὄμνύω ἐκόντως καὶ αὐθαίρετως ἐγγυᾶσθαι in P Iand 30^{6ff.} (A.D. 105 or 106) (see the editor's note), P Grenf II. 624^{ff.} (A.D. 211) *al.*, and P Magd 25⁷ (B.C. 211) εἰ δέ τι ἀντιλέγει, μὴ ὀφείλειν ὀμώσας μοι, ἀπολελεύσθω, "mais s'il conteste sa dette et jure ne me rien devoir, qu'il soit délié" (Edd.: see the note). MGr ὄμῶν.

ὁμοθυμαδόν.

The sense *unanimitèr*, and not merely "together" to which Hatch (*Essays*, p. 63f.) would limit this word in the NT as in the Greek versions of the OT, is supported by P Tebt I. 40⁸ (B.C. 117) (= *Selections*, p. 28) σαφέστερον μετεληφῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.), cf. *Syll* 329 (= 3 742)¹³ (c. B.C. 85) ὁμοθυμαδὸν πάντων τῶν πολιτῶν ἐπιδεδωκότων ἑαυτοὺς εἰς τοῦ[ς] π[ε]ρὶ τούτων ἀγῶνας, and *ib.* 732 (= 3 1104)²⁸ (B.C. 37-6) ἡ σύνοδος ἀποδεξαμένη τὴν ἐκτένεια καὶ φιλοτιμίαν αὐτοῦ ὁμοθυμαδὸν προβάλετο τοὺς εἰσοίσοντας αὐτοῖς τὰς καθηκούσας τιμὰς Δευκίον κτλ.: cf. Ac 15²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,—"the decree is not the manifesto of a cabal or faction, but a decree of the entire Church convened together" (Hicks, *CR* i. p. 45). In P Par 63⁹³ (B.C. 164) (= P Petr III. p. 26) Mahaffy renders ὁμοθυμαδόν "without exception." Maysen (*Gr.* p. 459) points out that the use of the acc. neut. of adjectives to form adverbs is specially characteristic of the Κοινή.

ὁμοιοπαθής,

"of like nature" (Ac 14¹⁵, Jas 5¹⁷, RV marg.) is fully illustrated from late Greek writers by Wetstein *ad Ac l.c.*

ὁμοιος.

For ὁμοιος as denoting the same rank or station cf. P Oxy I. 124² (iii/A.D.) "Ἀδραστος . . . γήμας ἐκ τῶν ὁμοίων ἔσχεν θυγατέρας δύο, "Adrastus married one of his own rank and had two daughters" (Edd.), and the apophthegm in PSI I. 120³³ (iv/A.D.?) γάμη ἐκ τῶν ὁμοίων οἱ μὲν γὰρ ἐκ τῶν κρεισσόνων γαμοῦντες δεσπότης κοῦκ οἰκέλους κτῶνται. In P Ryl II. 105²⁰ (A.D. 136) ὡς ἐπὶ τῶν ὁμοίω(v) = "as in similar cases." The adj. is used with ἴσος in *Syll* 162 (= 3312)²⁷ (end iv/B.C.) ἐπ' ἴση καὶ ὁμοίη, "upon equal and similar terms," and for a weakened sense see P Tebt II. 300¹³ (A.D. 151) διὼ ἐπιδίδομι ὡπως περιερεθῆ (i. διὼ ἐπιδίδωμι ὡπως περιαιρεθῆ) [τ]οῦτο τὸ ὄνομα ταγῆναι ἐν τῇ τῶν ὁμοίω(v) τάξῃ, "wherefore I present this notice, that this name may be struck off and may be inscribed in the list of such persons" (viz. the dead). On the flexion of the adj. see Moulton *Gr.* ii. p. 157. Hort regards ὁμοιον in Rev 1¹³ as virtually an adverb like οἶον.

ὁμοιότης.

The phrase καθ' ὁμοιότητα, as in Heb 4¹⁵, 7¹⁶, in the somewhat weakened sense of "in the same way as" is found with a gen. dependent upon it in BGU IV. 1028¹⁵

(ii/A.D.) ἐπὶ τῆς ἐξετάσεως[ς] κ[α]θ' ὁμοιότητ(α) ἑτέρας ἐξετάσεως), PSI I. 107² (end of ii/A.D.) καθ' ὁμοιότητα ἑτέρων δούλων, and P Oxy IX. 1202²⁴ (A.D. 217) κατὰ τὸ ἀναγκαῖον προσφείγω σοι ἀξίων ἐνταγῆναι κἀμοῦ τὸν υἱὸν τῆ τῶν ἐφήβων γραφῆ καθ' ὁμοιότητα τῶν σὺν αὐτῷ, "I perhaps have recourse to you, requesting that my son too may be entered in the list of the ephēbi in the same way as his companions" (Ed.).

ὁμοίωμα.

According to Souter *Lex. s.v.* ὁμοίωμα, "a thing made like" something else (concrete), differs from ὁμοιότης, "resemblance" (abstract), much as *simulacrum* differs from *similitudo*. As distinguished from εἰκών, which implies an archetype, the "likeness" or "form" in ὁμοίωμα may be accidental, as one egg is like another: cf. Rom 5¹⁴, Phil 2⁷, and see Trench *Syn.* p. 47 ff. The word is found in a difficult context in *OGIS* 669⁶² (i/A.D.) καὶ νῦν τοῖς αὐτοῖς παραγγέλλω μηδὲν ἐξ ὁμοίωμα[τος ἐπι]γράφειν ἀλ[λ]αχῆ τι ἄλλο τι τῶν καθόλου χωρὶς τοῦ κρέιναι τὸν ἔπαρχον.

ὁμοίως.

An interesting parallel to Jn 5¹⁹ where ὁμοίως should not be translated "in like manner" (RV) but "likewise" (AV: cf. 6¹¹, 21¹³) is afforded by P Par 47⁸ (c. B.C. 153) (= *Selections*, p. 22) where the writer bitterly exclaims—ὁμνύω τὸν Σαρᾶπιν . . . ὅτι ψευδῆ πάντα καὶ οἱ παρὰ σέ θεοὶ ὁμοίως, "I swear by Serapis that all things are false and your gods likewise." Cf. *ib.* 60^{8 f.} (c. B.C. 154) ὁμοίως καὶ Κότταβος, ὁμοίως καὶ Χεντοσνεύς, BGU IV. 1167²¹ (B.C. 12) ἐφ' οἷς ὁμοίως μὴ (ἐπελεύσεσθαι τὴν Ἰσιδώ[ραν] κατὰ μη[δένα] τρόπ[ον]), and P Ryl II. 243¹⁵ (ii/A.D.) δέξει παρὰ Νιννάρου ἐς λόγον Εἰρήνης τὸ ἐπιβάλλον αὐτῆ μέρους καὶ ἐς τῶ[ν] λόγον Δημαρίου ὁμοίως δέξει πα[ρ]ὰ [Ἄ]τ[ρ]ήτος τὸ ἐπιβάλλον αὐτῆ μέρους, "receive from Ninnarus for Irene's account the share belonging to her, and likewise from Hates for Demarion's account the share belonging to her." The adv. is common = "ditto," e.g. CP Herm I. 127^{iii. 14^{at}} (= p. 73). See also *s.v.* ὡσαύτως.

ὁμοίωσις.

On the distinction between ὁμοίωσις and εἰκών, the latter "image belonging to fundamental nature," the former "likeness to progressive character," see Hort's note on Jas 3⁹, the only place in the NT where ὁμοίωσις occurs.

ὁμολογέω.

The root meaning of this verb "agree with" is seen in the contract P Oxy II. 275¹ (A.D. 66) ὁ[μ]ο[λ]ογ[ο]οῦσιν ἀλλή[λ]οις Τρύφων . . . καὶ Πτολεμαί[ου]ς, "agreement between Tryphon and Ptolemaeus": cf. the legal formula ἐπερωτηθείς ὁμολόγησα, "in answer to the formal question I have given my consent," as in P Ryl II. 100¹⁵ (A.D. 238). From this the transition is easy to the sense "acknowledge," "publicly declare," e.g. *ib.* 125²⁶ (A.D. 28-9) ὁμολ[ό]γησεν τὴν πυξίδα ὡς προφέρεται κενήν, "he acknowledges (having found) the box but alleges that it was empty" (Edd.), *ib.* 180² (A.D. 124) ὁμολογῶ μὴ ἐγκαλεῖν σοι μηδ' ἐγκαλεῖσθαι σοι περὶ μηδενὸς πράγματος ἀπλῶς. "I acknowledge that I neither make nor will make any claim upon you on any

matter whatever" (Edd.), *ib.* 157² (A.D. 135) ὁμολογοῦμεν διηρῆσθαι πρὸς ἀλλήλας ἐπὶ τοῦ παρόντος [ὁ] ἔχομεν ἐν μισθῶσει οὐσιακ[ὸν] ἀμπελικὸν κτήμα, "we acknowledge that we have divided between ourselves at the present time the domain-land vineyard which we hold on lease" (Edd.), and the recurring formula in receipts ὁμολογῶ ἀπέχειν, "I acknowledge that I have received," e.g. BGU II. 394²² (A.D. 137) ὁμολογῶ ἀπέχειν [π]αρὰ τοῦ Στοτοῦτιος τὰ[ς] προκίμενας [ἀ]ργυρίου [δρα]χ[μ]ᾶς] δ[ια]κο[σ]ίας τε[σ]σα[ρ]ά[κ]ο[ν]τα ὀκτώ . . . With the usage "praise," "celebrate," in Heb 13¹⁵, which Grimm-Thayer pronounces as "unknown to Grk. writ.," we may compare the somewhat similar phrase ὁμολογῶ χάριτα in petitions, e.g. P Ryl II. 114³² (c. A.D. 280) ὅπως . . . τῆ τύχη σου χάριτας ὁμολογῶν δυνηθῶ, "that I may avow my gratitude to your fortune," P Oxy I. 67²² (A.D. 338) ὅπως ταύτης ἡμῶν τῆς εὐεργεσίας ὑπαρχθείσης εἰσαεῖ σοῦ τῆ τύχη χάριτας ὁμολογῶμεν, and the Christian letter P Oxy VI. 939⁶ (iv/A.D.) καὶ εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμολογούμενα διατελεῖν ὅτι ἡμῖν ἔλεως ἐγένετο, "and may it be granted us to continue for ever to acknowledge our thanks to Him because He was gracious to us" (Edd.). A good ex. of the meaning "promise" (class.), as in Mt 14⁷, is afforded by the Phrygian inscr. *Cagnat* IV. 542 θεῷ ὑψίστῳ εὐχὴν Αὐρήλιος Ἀσκάπῳ, ἦν [ὡ]μολό[γ]ησεν ἐν Ῥώμῃ. On the Semitism in ὁμολογῶ ἐν (Mt 10³², Lk 12⁸) cf. Nestle *ZNTW* vii. p. 279 f., ix. p. 253, Burkitt *Earliest Sources for the Life of Jesus*, p. 19 f., and see *s.v.* ἐξομολογέω. MGr μολογῶ.

ὁμολογία

is very common in our sources in the sense "contract," "agreement," e.g. P Eleph 2² (B.C. 285-4) συγγραφὴ καὶ ὁμολογία—the heading of a Will, P Ryl II. 178¹³ (early i/A.D.) Τασεὺς Πετεεῦτος τέθειμαι τὴν ὁμολογίαν καὶ ἐκέρψωμι τὸ δουλικὸν σωματίον Θερμουθάριον ἐπὶ τὰ δύο ἔτη, "I, Taseus daughter of Peteus have made the agreement and I will nurse the infant slave Thermoutharion for the two years" (Edd.), *ib.* 161⁶ (A.D. 71) κατὰ τήνδε τὴν ὁμολογίαν, "in accordance with this agreement," P Fay 91¹ (A.D. 99) ὁμολογία Θενετοκουῖς πρὸς Δούκιον, "agreement of Thenetkoueis with Lucius," P Tebt II. 392²¹ (A.D. 134-5) ἕτερα ἐφ' οἷς ἡ ὁμολογία περιέχει, "other items according to the terms of the agreement" (Edd.), P Oxy XIV. 1627²⁰ (A.D. 342) πρὸς δὲ ἀμερμινίαν σου τήνδε τὴν ὁμολογίαν σοι ἐξεδόμην, "and for your security I have issued to you this contract" (Edd.), and from the inscr. *Jyll* 214³⁰ (iii/B.C.) τὴν περὶ τῆς συμμαχίας ὁμολογίαν ἤκουσι κομίζοντες. For ὁμολογία see P Strass I. 40²⁷ (A.D. 569) with the editor's note. Ὁμόλογος is a technical term for a labourer working under a contract, cf. e.g. *Ostr* 413² (A.D. 63) (= *LAE*, p. 105, where Deissmann compares Mt 20¹⁻¹⁶, I Cor 9⁷), and for ὁμόλογος γῆ, with reference to land of which the liability was "agreed upon," see P Ryl II. p. 286 f.

ὁμολογουμένως.

"admittedly," as in 1 Tim 3¹⁶, is seen in P Par 15⁶⁸ (B.C. 120) ὁμολογουμένως δ' ἐπὶ συκοφαντεῖα καὶ σεισμῷ ἐπαγειοχό[τος] . . .] ἐγκλημα, and P Tor I. 1^{v. 32} (B.C. 117) ὡστε ὁμολογουμένως ἑαυτοῦ καταμαρτυροῦντα συμφανῆς καθεστηκέναι, "ita ut, vel ipso contra se testimonium dicente,

apertissime liqueat" (Ed.). The word is also found as a *z.l.* in Aristeas 24, and see Crönert *Mem. Herc.* p. 241.

ὁμότεχνος.

For the formation of this compound, which occurs in the NT only in Ac 18³, but was used by medical writers as a term for physicians (Hobart, p. 239) cf. the common ὁμοπάτριος and ὁμομήτριος (e.g. P Fay 32^{8f.}, A.D. 131), and the courtesy title ὁμότιμος (τοῖς συγγενεῖσι) (e.g. P Tebt I. 254, c. B.C. 113).

ὁμοῦ.

BGU IV. 1022¹² (A.D. 196) γενόμε[νο]ι [εἰ]ς Φειλα[δ]ελ-φίαν κ[ώ]μην . . . ἔνθα ὁμοῦ [ῆ]μεν, of persons gathered "together," as in Ac 2¹. The word occurs often in accounts to denote a total, e.g. P Oxy XIV. 1655¹¹ (iii/A.D.) γίνονται ὁμοῦ (δην.) μᾶς τέ(ταρτον) ἄ, "total 46 den. 1 quarter," P Meyer 21⁷ (iii/iv A.D.) ὥστε τὸ πᾶν γί(νεσθαι) ὁμοῦ ἀρτά-βας ἑκατὸν [ἐνενηκοντα] ῥ, "so that the whole amounted to a total of 196 artabae."

ὁμόφρων.

The likeness of "sentiment or disposition" rather than of "opinion" which Bigg (*ICC ad L.*) finds in this adj. in its only occurrence in the NT, 1 Pet 3⁸, may be illustrated from the use of the corresponding adv. in the sepulchral inscr. *Kaibel* 493^{5f.}—

τὸν καὶ ἔτ' ἀκμαῖον βίοντον λείποντα καθ' ἥβην
κῆδος ὁμοφρονέως πᾶσ' ἐδάκρυσε πόλις.

ὁμως.

P Par 45⁴ (B.C. 153) ἀλ' (= ἀλλ') ὁμως τοῖς θεοῖς τὴν ἐπιτροπὴν δίδομαι, P Oxy I. 115⁹ (ii/A.D.) (= *Selections*, p. 9) ἀλλ' ὁμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα: cf. Jn 12⁴². See also BGU IV. 1205¹² (B.C. 28) οὐ πεπρά-καμεν, ὁμως ὡς θέλετε ποιεῖτε, P Giss I. 99⁷ (ii/iii A.D.) κατὰ τὸ τῶν αὐτο[χθόνων] Αἰγυπτίων ἀλλότρια ταῦ[τα] ἦν], ἔδρατο δὲ ὁμως, and P Oxy VI. 939²⁶ (iv/A.D.) (= *Selections*, p. 30) νοσηλότερον δὲ ὁμως τὸ σωματίον ἔχει, "but nevertheless she is still in a somewhat sickly state of body." On the supposed trajectory of ὁμως from its proper place in Gal 3¹⁸, 1 Cor 14⁷, see Burton *Gal.* p. 178 f.

ὄναρ.

The phrase κατ' ὄναρ which is found for the Attic ὄναρ *sexies* in Mt, is condemned by Photius (*Lex.* p. 149, 25 f.) as βάρβαρον παντελῶς: cf. Lob. *Phryn.* p. 422 ff. It occurs not infrequently in votive inscr. but with the meaning "in consequence of a dream," and not "in a dream," e.g. *Syll* 780 (= ³ 1147)⁵ (ii/iii A.D.) Οὐλίπιοι Νείκανδρος καὶ Σωτή-ριος Ἰγεία Σωτ[ε]ρη Συνοδο[ί]πρω κατ' ὄναρ: see also Deissmann *BS*, p. 253. A new literary ex. of the word occurs in Herodas i. 11 οὐδ' ὄναρ: cf. Cic. *ad Att.* i. 18. 6.

ὀνάριον.

This conversational diminutive (Jn 12¹⁴) may be illustrated from P Oxy I. 63¹¹ (ii/iii A.D.) τοὺς δεγματοάρτας κατ' αὐτὸν ἀναπέμψαι πρὸς ζυγοστα[σ]αν λαβόντα παρὰ τῶν ἀρχεφόνων ὀνάριον, "send up the inspectors yourself to the examination, getting a donkey from the chiefs of the police"

(Edd.): cf. the double diminutive in P Ryl II. 239²¹ (mid. iii/A.D.) πανταχοθεν ἴδε αὐτῷ μικρὸν ὀναρίδιον, "look out everywhere for a small donkey for him" (Edd.). The word appears as a diminutive of ὄνος in its less usual sense of "wine-cup" in P Giss I. 47¹⁷ (time of Hadrian) τὸ ὀνάριον τὸ χαλκοῦν, BGU I. 248²⁶ (ii/A.D.) ὀνάριον ὑπὸ τρίχωρο(ν) οἴνου.

ὀνειδίζω.

For ὀνειδίζω, "reproach," "revile," c. acc. as in Mt 27⁴⁴, cf. BGU IV. 1024^{vii. 21} (ii/iii A.D.), where a man is charged with having basely slain a woman—τήν ἐπ' ἀ[ν]θρώποις τύχην ὀνειδίζουσαν. The pass. (cf. 1 Pet 4¹⁴) is seen in P Giss I. 40^{ii. 5} (A.D. 215) οὐκ ὀνειδισθήσεται ἡ τῆς ἀτιμ[ε]ῖ[ω]ς παρασημεῖ[ω]σις.

ὀνειδισμός.

To the references for this comparatively rare word (Rom 15^{3 al.}) we may add Joseph. *Antt.* xix. 319, and Vett. Val. pp. 65⁷, 73¹⁰.

ὀνειδος.

This NT ἄπ. εἶρ. (Lk 1²⁵) may be illustrated from Joseph. c. *Apion.* i. 285, where it is associated with βλάβη. Cf. also *Test. xii. patr.* Reub. vi. 3 εἰς ὄλεθρον βελίαρ καὶ ὀνειδος αἰώνιον.

ὀνηρίμιος.

This proper name (Col 4⁹, Philem¹⁰) from the adj. ὀνήσιμος, "useful," may be illustrated from P Grenf II. 38¹⁷ (B.C. 81) ἡ λογεῦσι (l. -σει) καὶ ἀναγκάσει (l. -σει) με ὀνησιμῶ (l. ὀνησίμιος) ἀγοράσ[α]ι κριθῆς κτλ., P Gen I. 4¹⁰ (heg. iii/A.D.) ὁ τοῦ τόπου μου ἀμοφ[δάρ]χης ὀνησίμιος ἀνεγράψατό με ἐπὶ κώμη[ς] Ἀργεάδος, and from the inscr. *Magn* 242 τόπος ὀνη[σ]ίμου, *ib.* 300 ἡ σόρος ("grave") ὀνησίμου τοῦ Πανσιμάχου. Thieme (p. 40) notes that the name is specially common in the case of slaves, though not confined to them, as is shown by the mention of a γραμματεὺς M. ὀνησίμιος on a coin of Caracalla's time: cf. also ὀνησίμη in *Syll* 865⁵, a woman whom a manumitted slave is to serve till her death. Dittenberger's Index (p. 89) shows other exx.: see also Lightfoot *Col.* 2 p. 310, Zahn *Introd.* i. p. 458, and Hatch in *JBL* xxvii. (1908), p. 146.

ὀνησίφορος.

On the improbability that ὀνησίφορος, who, according to tradition, suffered martyrdom at Parium, a city of Mysia, in the beginning of ii/A.D., is to be identified with the friend and disciple of Paul (2 Tim 1¹⁶, 4¹⁹), see W. M. Ramsay *Exp T* ix. p. 495 f. The identification, as Ramsay points out, becomes impossible if we accept the tradition embodied in the *Acts of Paul and Thekla* (A.D. 150-170), which makes Onesiphorus, a native of Antioch, converted by Paul on his first visit, and already a householder at that time, about A.D. 48.

ὀνικός.

Grimm's statement that this adj. is "not found" outside its NT occurrences (Mt 18⁸, Mk 9⁴²) requires correction in the light of the new evidence, e.g. BGU III. 912²⁴ (A.D.

33) τὰ ὀνικά κτήνη, P Gen I. 23⁴ (A.D. 70) ἀπὸ τῶν ὑπαρχόντων ἡμῖν ὀνικῶν κτηνῶν ὄνον ἔνα, and OGIS 629³⁰ (A.D. 137) γόμου ὀνικ[οῦ], a load such as requires an ass to carry it. Cf. for similar formations, P Oxy III. 498³ (ii/A.D.) τῶν οἰκοδομῶμενων λίθων κύβων καμηλικῶν, “squared building-stones transportable by camel (?)” and BGU III. 814⁶ (iii/A.D.) ἡμι[ονικὸν] ἄρμα, “a chariot drawn by mules.” Deissmann (LAE, p. 77) notes that ὀνικός “survives in the Middle Greek τὸ (δ)νικόν, which is still in dialectal use, for instance in the island of Carpathus.”

ὀνίνημι.

Ἵναίηην (Philem²⁰), “may I have satisfaction,” is the only opt. form from an unthematic verb in the NT: cf. *Audolent* 92³ (iii/B.C.) ὄναιτο, *Kaibel* 502²⁷ (iii/iv A.D.) μήτ' ἐλπιδῶν ὄναιτο, and see Moulton *Gr.* ii. p. 213. In *C. and B.* ii. p. 730 No. 658A. 20 the gen. has given place to the acc.—τοῖς ὑπὸ ἓνα κερὸν [δ]νηθ[ε]ῖσιν τὸ τῆς ζωῆς μέρος. For the thought of filial offices underlying the word, as in the Philemon passage, see the citations in *Lightfoot Comm. ad l.* The subst. ὄνη occurs in P Tebt II. 420 (iii/A.D.), a letter from Sarapion to his brother, asking for assistance in his pecuniary troubles—²¹δος οὖν τὴν ὄνην σου ἵνα ἀνασπασθῆ ἀναγκαίως. “so give me your help, that (the barley) may of necessity be pulled up (?)” (Edd.). For ὄνησις cf. the good advice of a father to his son, P Oxy III. 531¹² (ii/A.D.) τοῖς βιβλίους σου αὐτὸ μόνον πρόσεχε[ε] φιλολογῶν καὶ ἀπ' αὐτῶν ὄνησιν ἔξεις, “give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit” (Edd.).

ὄνομα.

(1) For ὄνομα, the name by which a person or thing is called, we may cite: P Magd 24⁴ (B.C. 218) Αἰγυπτία τις, ἣ λέγεται εἶναι ὄνομα Ψενοβάστις, P Lond S54¹¹ (i/ii A.D.) (= III. p. 206, *Selections* p. 70) τῶν φίλων [ἐ]μ[ῶν] τ]ὰ ὀνόματα ἐνεγράφα τοῖς [ἐ]μοῖς ἀειμνή[σ]τως, “I carved the names of my friends on the sanctuaries for perpetual remembrance”—a traveller's letter, and BGU II. 423²² (ii/A.D.) (= *Selections*, p. 92) ἔστ[ε] [δὲ] μου ὄνομα Ἀντωνῆς Μάξιμος. Deissmann (LAE, p. 121) claims the phrase ὦν τὰ ὀνόματα as “a characteristic documentary formula,” e.g. P Oxy III. 485³¹ (A.D. 178) ὦν τὰ ὀνόματα ἐπὶ τῶν [τ]ῶν δηλωθήσεται, “whose names will be ascertained on the spot” (Edd.), BGU II. 432^{ii. 3} (A.D. 190) ὦν τὰ ὀνόματα τῶ βιβλιδίῳ δεδήλωται, “whose names are shown in the little book” (cf. Phil 4³).

(2) By a usage similar to that of the Heb. דָּבָר, ὄνομα comes in the NT to denote the character, fame, authority of the person indicated (cf. Phil 2^{9f.}, Heb 1⁴). With this may be compared the use of the word as a title of dignity or rank, as in P Oxy I. 58⁶ (A.D. 288) where complaint is made of the number of officials who have devised “offices” for themselves—ὀνόματα ἑαυτοῖς ἐξευρόντες, and provision is made that, on the appointment of a single trustworthy superintendent, the remaining “offices” shall cease—^{14f.} τὰ δὲ λοιπὰ ὀνόματα παύσονται. See also the use of the word as a title of address in the sepulchral inser. *Preisigke* 343⁹ Ἀντωνεῖνε . . . φιλόανθρωπε καλὸν ὄνομα κύριέ μου κτλ., and the interesting *graffito* of A.D. 79 (cited by

Deissmann LAE, p. 276), where there is allusion to a certain lady Harmonia—ἥς ὁ ἀριθμὸς μὲ (or ἀλῆ) τοῦ καλοῦ ὀνόματος (cf. Jas 2⁷), “the number of her honourable name is 45 (or 1035).” In P Leid W^{six. 10} (ii/iii A.D.) we have an invocation to Γῆ—οὐ τὸ (ὄνομα) οὐδὲ θεοὶ δύναται (l. δύναται) φθέγγεσθαι.

(3) The transition from the foregoing to the meaning “possession,” “property,” is easy, e.g. P Oxy II. 247³¹ (A.D. 90), where a man registers on behalf of his brother certain property which has descended to him ἐξ ὀνόματος τῆς σημασιμένης καὶ μετηλλαχίας ἀμφοτέρων μητρὸς Τσεναμωναῶτος, “from the property of the aforesaid and departed Tsenamonas, the mother of us both” (Edd.), *ib.* 249⁹ (A.D. 80) τὸ κατηντηκὸς εἰς με ἐξ ὀνόματος τοῦ ὀμογησιῶ μου ἀδελφοῦ, and BGU I. 256⁵ (time of Antoninus Pius) τὰ ὑπάρχοντ[α] εἰς ὄνομα δυεῖν, “that which belongs to the property of the two.” We may also compare P Ryl II. 174²³ (A.D. 112) συνχωρεῖ ἡ Ἡρακλοῦς [ἄκυρο]ν εἶναι κατὰ πάντα τρόπον ἢν πεποιήται ἡ Τασουχάρι[ο]ν διὰ τῆς [τῶν ἐ]νκτησ[ε]ῖων [β]ιβλ[ι]ο[θ]ήκης ἐκ[ο]ύσιον κατ[ο]χῆν τοῦ ὀνόματος [αὐτῆς] εἰς τὸν [τ]ῆ[ς] Ἡρακλοῦτος λόγον, “Heraclous acknowledges that the voluntary notification of the personal claim made by Tasoucharion in favour of Heraclous through the property registration-office is entirely invalid” (Edd.). Sometimes ὄνομα is best left untranslated, as in P Oxy III. 513²² (A.D. 184) (= *Christ. I.* p. 216) τὸν τόκον τὸν [δ]ν[ο]ματί μου παραγραφ[ε]ντα, “the interest debited to me” (Edd.).

(4) The meaning “person,” which is found in Ac 1⁵, Rev 3⁴, 11¹³, may be illustrated from P Oxy IX. 1188⁸ (A.D. 13) παρὰ τοῦ ὑπογεγραμμέ[νου] ὀνόματος, “from the person below written,” BGU I. 113¹¹ (A.D. 143) ἐκάστῳ ὀνόματι παρα(γε)νομένῳ, P Thead 41¹⁰ (A.D. 309) διέγ[ρα]ψεν Σακάων καὶ οἱ κοι(νω)οὶ ἀπόρων ὀνομάτων τάλαντα τρία, and the late PSI I. 27²² (Acts of Martyrdom—v/A.D.) ἀπέκτεῖνεν ψυχὰς [εἰδωλολατ]ρῶν ὡς ὀνόματα χεῖλια πεντακόσια.

(5) The phrase εἰς (τὸ) ὄνομα τινος is frequent in the papyri with reference to payments made “to the account of any one” (cf. Lat. *nomen*)—P Rein 44²⁷ (A.D. 104) χρησθῆν εἰς τὸ Διονυσίου [δ]νομα χρεωστῆ Ἑρμαῖω νεωτέρῳ, P Meyer S¹³ (A.D. 151) πάντα [καταγραφῆναι] συντάξεν εἰς τὸ τῆς γυναικὸς αὐτοῦ ὄνομα, and *Ostr.* 1160¹ (ii/A.D.) διάγραφον εἰς ὄνομα(α) κληρονόμων Ἀπίδος Νότου (καὶ) Λ(ιβ)ός. The usage is of interest in connexion with Mt 28¹⁹, where the meaning would seem to be “baptized into the possession of the Father, etc.” See further Deissmann *BS* pp. 146f., 197, and W. Heitmüller's monograph *Im Namen Jesu* (Göttingen, 1903), where (p. 100f.) the phrase is claimed as good vernacular. With εἰς ὄνομα = *qua* in Mt 10^{41f.}, cf. P Oxy I. 37¹⁻¹⁷ (A.D. 49) (= *Selections*, p. 50), where in an action against a nurse for the recovery of a male foundling it is stated—βούλεται ὀ[δ]ματι ἐλευθέρου τὸ σωματίον ἀπενεγκασθαι, “she wishes (to defend herself on the ground) that the foundling was carried off in virtue of its being freeborn.”

The phrase ἐν (τῷ) ὀνοματί τινος, so common in the NT, has not been found outside Biblical Greek, but Deissmann (*BS*, p. 197f.) compares the use of the dat. in *Syll* 364 (= 3797)³³ (A.D. 37), where the names of five πρεσβυταί, who had signed the oath of allegiance to Caligula

taken by the inhabitants of Assos, are followed by the words—οὔτινες καὶ ὑπὲρ τῆς Γαίου Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐξάμενοι Διὶ Καπιτωλίῳ ἔθυσαν τῶι τῆς πόλεως ὀνόματι. The simple dat. is found in BGU IV. 1205²³ (B.C. 28) δὸς Ἄλεξιῶν τῶι βαφί τῶι ἐμῷ ὀνόματι κτλ., P Oxy III. 531²⁵ (ii/A.D.) πέμψον Φρόνιμον πρὸς Ἀσκληπιάδην ἐμῷ ὀνόματι, P Flor II. 226¹³ (iii/A.D.) πέμψον αὐτὰ εἰς Ταλεῖ τῷ ἐμῷ ὀνόματι, and from the inscrr. JHS xvii. (1897), p. 411 No. 14 προστείμου ὀνόματι, and CIG 3919 στεφανωτικοῦ ὀνόματι, where, as Evans (CQ xv. p. 26) points out, ὀνόματι might be rendered "under the heading of."

(6) Other exx. of *ὄνομα* with various prepositions are—P Tebt II. 317³² (A.D. 174-5) ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπουσίας ὀνόματος, "carrying out everything in my name and during my absence" (Edd.), P Oxy VII. 1063³ (ii/iii A.D.) σύμβαλε Ἡρώδη . . . ἐξ ὀνομάτων μου καὶ εἶπον αὐτῷ, "go and see Herodes in my name and say to him" (Ed.); P Amh II. 85⁸ (A.D. 78) ὄσα ἄλλα ἐὰν ἀφέρω ἐπὶ ὀνόματος τῶν υἱῶν ὀρφανῶν αὐτοῦ Σαραπίωνος, "whatever else I may find to be owned by the orphan sons of Sarapion" (Edd.), P Rein 44¹³ (A.D. 104) ἐποίησεν τὰς ὠνάς ἐπὶ τῷ Διονυσίου τοῦ υἱοῦ ὀνόματι, P Tebt II. 407¹⁵ (A.D. 199?) ἀφ' ὧν ἔχω ἐπὶ ὀνομάτων σου ὑ[π]αρχόντων, "of my property standing in your name" (Edd.), and the slightly different BGU I. 153²⁷ (A.D. 152) ἀπογράψασθαι ἐν τῇ τῶν καμήλων ἀπογραφῇ . . . ἐπὶ ὀνομάτων αὐτῶν, where, as Deissmann (BS p. 197 n.²) points out, the reference is to the camels' being entered on the list *under the name* of their new owner; BGU I. 27¹⁸ (ii/A.D.) (= Selections, p. 102) ἀσπάζομαι . . . πάντε(= α)ς τοὺς φιλοῦντάς σε κατ' ὄνομα (cf. 3 Jn¹⁵), P Oxy VII. 1070⁴⁶ (iii/A.D.) τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγόρευε καὶ ἄσπασε, and the Christian prayer *ib.* 1059⁷ (v/A.D.), where, after a prayer to God for various persons, the petition is added ὡψε (l. δψαι) κατ' ὄνομα, "look on them severally"; and BGU II. 531^{11, 10} (ii/A.D.) τὰ περιγεγόμενα ἐνοίκια πρὸς ἕκαστον ὄνομα τῶν τρυγόντων γραφήτω. In MGr γὰ ὄνομα τοῦ θεοῦ, "for God's sake!"

ὀνομάζω.

For this verb = "name," cf. P Oxy X. 1272²¹ (A.D. 144) ἐπιδίδωμι τὸ ἀναφόριον καὶ ἀξίω . . . ἀχθῆναι ἐπὶ σὲ τὸν Ἡρᾶν καὶ τοὺς σὺν αὐτῷ οὓς αὐτὸς ὀνομάσει, "I present this petition and request that Heras and his associates, whose names he will himself give, should be brought before you" (Edd.), and the following extract from the official record of a judge—BGU III. 969^{11, 12} (A.D. 142?) ὀνομάσεται οὓς αἰρεῖ[σθε. Πα]ισων ἐπ[εν] (εν) Ἐγὼ αἰροῦμ[αι Λογ]γεῖνον Κλήμενα. The pass. is found in BGU IV. 1165³² (B.C. 13) δι' ἧς καὶ ὀνομάζεται ὁ τοῦ Ἡρακλεῖδ[ου] καὶ τῆς Θερμούθιος υἱ[ὸ]ς Ἡρακλεῖδ[ου], and *ib.* II. 358^{11, 13} (ii/iii A.D.) ἐν τῇ ἐπιστολῇ ἔγραψας τῷ στρατηγῷ τοῦ Ἀρσινόε[του] περὶ τῶν ὀνομασθέντων ὑπὸ τῶν δούλων. οὐ προσεγράφη Σεμπρῶνιος Αἰσχίνης ὀνομασθεὶς ὡς πρόβατα ἐκείνου ἀποσπάσας. The verb is not uncommon in the sense of "nominate," e.g. P Oxy X. 1257¹ (iii/A.D.) Ἐπιμάχος ὀνομασθεὶς εἰς δεκαπρωτεῖαν, "on the nomination of Pimachus to the office of decaprotus" (Edd.), *ib.* IX. 1204⁴ (A.D. 299) παρὰ πάντας τοὺς νόμους ὀνομασθέντος μου ὡς εἰς δεκαπρωτεῖαν, and for the corresponding subst. see *ib.* XIV. 1642³ (A.D. 289)

ἀποσυνίστημί σε κατὰ ταῦτά μου τὰ γράμματα παραστήναι παρὰ σοὶ ἐν τῷ Ὄξυρυγχεῖτῃ τῇ ὀνομασίᾳ τῇ ὑπ' ἐμοῦ γενομένη παρὰ τῷ διασημοτάτῃ ἡγεμόνι, "I appoint you by this my deed to appear at home in the Oxyrhynchite nome as my representative at the nomination made by me to his excellency the praefect" (Edd.). The verbal ὀνομαστός is found in *Kaibel* 254³ (iv/iii B.C.) πρόγονοι δ' ὀνομαστοὶ ἀπ' [αἰχμ]ῆς: cf. its use as a proper name in P Ryl II. 88¹³ (A.D. 156) στ]ρατηγῷ Ὄνομαστ(ω). For the subst. ὀνομασ-τῆς cf. BGU I. 96⁶ (2nd half iii/A.D.) Μάρωνος ὀνομ[α]στοῦ τῆς δεκαπρωτείας, and for ὀνομαστέι cf. *OGIS* 2182⁶ (iii/B.C.) with the exx. cited there, also BGU I. 316³³ (A.D. 359).

ὄνος.

The following may serve as exx. of this common word, probably borrowed, like Lat. *asinus*, from some Asiatic language (Boisacq, p. 705)—P Petr III. 140(a)² (iii/B.C.) ἀπ[ο]στειλόν μοι τὴν ὄνον, P Grenf II. 14(b)^{5, 6} (B.C. 225) (= *Christ.* I. p. 489) συνκεχρήμε[θη] α δὲ ὄνος βαδοστᾶς (see *s.v.* βαδίζω) πέντε . . . ἐτοιμάκαμεν δὲ καὶ τοὺς τεσσαράκοντα ὄνους [τοὺς σ]κ[ε]υοφόρους, P Ryl II. 142²⁰ (A.D. 37) ἤρσαν διὰ ὄνων εἰς λόγον(ν) δεσχ(=μ)ῶν ἐξακοσίων, "they carried off by means of donkeys a matter of six hundred bundles" (Edd.), *ib.* 145¹⁶ (A.D. 38) ἀφῆρπασεν παρ' αὐτοῦ ὄνον θήλειαν, "he robbed him of a female donkey" (Edd.), P Lond II. 331^{16, 6} (A.D. 165) (= II. p. 154. *Christ.* I. p. 575) δώσο[μεν] ἔτι καταβαίνοντι ὄνους τέσσαρας καὶ ἀναβαίνοντι τοὺς ἴσους, "we shall give him for the down journey four asses, and for the up journey the same number," P Oxy VI. 932⁸ (late ii/A.D.) ἐὰν δύνῃ ἀναβῆναι ἵνα ἐπιγνοῖς (cf. Lk 14^{8*}) τὸν ὄνον, "if you can go up to find out the ass, do so" (Edd.), and *ib.* I. 112⁶ (iii/iv A.D.) δήλωσον μοι ἢ πλοῖω ἢ ἐξέρχ[ε]ι ἢ ὄνω, "let me know whether you are coming by boat or by donkey," a good ex. of the instrumental dat. In P Fay 67² (A.D. 80) (πυροῦ) ὄνους τρεῖς, ὄνους = "donkey-loads"; cf. BGU II. 362^{1, 6} (A.D. 215) ὄν[ων] γ̄ ὑπὸ δένδρα, "three asses laden with trees"—a rare instance of Coptic syntactical influence found in the papyri (cf. *s.v.* ὄστειον, and see Thackeray *Gr.* i. p. 20). In Herodas vi. 83 ὁ ὄνος = "the grindstone": cf. μύλος ὀνικός (Mt 18⁶, Mk 9¹²). On the διπλωμα ὄνων, see *Ostr.* i. p. 360 f. For ὄνηλάτης cf. P Fay 119² (c. A.D. 100), and for ὄνηλάσιον cf. P Ryl II. 183(a)² (A.D. 16). See also *s.v.* βαδίζω.

ὄντως.

"actually," "indeed," as in Gal 3²¹, is seen in P Giss I. 22⁸ (time of Trajan) πρὸ π[άν]τ[ων] εὐχομ[α]. . . τὴν [γλυκ]υτᾶτην σου ὄψιν προσκυ[ν]ῆσαι νῦν ὄντως ἀμοιβ[ή]ν [. . .] τῆς εὐσεβείας μου κτλ. For its use, virtually as an adj., preceded by the art. and followed by a noun (1 Tim 5^{8, 16}), we may cite *Ep. ad Diogn.* x. 7, Arist. *Apol.* iv. 1. Cf. MGr τόντως, "really": few adverbs in -ως have survived in MGr.

ὄξος.

For ὄξος, "sour wine" drunk by soldiers, as in Mt 27⁴⁸ αλ., cf. P Lond 1245⁹ (A.D. 357) (= III. p. 228) a receipt for 4000 ξέσται supplied to soldiers stationed at Hermopolis—ὄξους ξέστας τετρακισχιλίου. Other exx. of the word,

where it is distinguished from οἶνος, are *ib.* 856²⁸ (tariff of excise duties—late i/A.D.) (= III. p. 92) πλὴν οἴνου κ[α]λ ὄξους, and *ib.* 1159¹⁹ (A.D. 145-7) (= III. p. 113) ἐπὶ οἴνου καλ ὄξου(ς) οἱ πρόοντες. See also for the word P Flor III. 334⁵ (ii/A.D.) προσέγεγκέ μοι εἰς ἐψησιν γάρου ("fish-sauce") καὶ ὄξ[ο]ς ἐκ τοῦ Κώου καὶ ἐλαίου, P Tebt II. 403¹³ (A.D. 212-7) λόγ[ο]ς τοῦ μετρηθ[ε]ντος ἡμῖν ὄξους τὴν ἐνεστ[ῆ]σαν ἡμέρα[ν], BGU I. 14^{ii.13} (A.D. 255) ὄξους ὕδρομυ(οῦς), and P Oxy XIV. 1770⁸ (late iv/A.D.) ὄσον χρηῖζουσι ἐν τε σίτῳ ἢ ὄξους (ὁ ὄξει) παρασχού αὐτοῖς, "supply them with whatever they require in the way of corn or sour wine." The dim. ὄξε(ιδίον) occurs in BGU II. 417³¹ (ii/iii A.D.) ἔρρωστέ μοι, γλυκύνετε, καὶ ὄξειδιά μοι κόμισον, cf. ²², and the late P Lond 113. 11(α)³ (vi/vii A.D.) (= I. p. 223) a contract to take the sour wine (τὰ ὄξειδια) of one year's vintage in exchange for the sweet wine (τοῦ οἴνου) of the succeeding year. "Ὄξος is to ὄξυς as εὔρος is to εὐρύς: cf. *acetum* and *acies*, *acer*, etc.

ὄξυς.

P Oxy VI. 900⁷ (A.D. 322) ὑποβληθέντος ξτι εἰς κωνδοκτορίαν τοῦ ὄξέος δρόμου τοῦ εὐτυχῶς ἐσιόντος ἔτους, "I have besides been nominated as contractor for the express-post for the year auspiciously approaching" (Edd.): see the editors' note, and cf. Rom 3¹⁵ ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα. It may be noted that the express postal service (*cursus velox*) with horses was introduced into Egypt after the time of Diocletian, to give way, however, under Justinian to the old service with asses: cf. P Flor I. 39⁷ (A.D. 396), P Oxy I. 140⁷ (A.D. 550), and see the introduction to P Hamb I. 9. On the form ὄξεια cf. Moulton *Gr.* ii. p. 118. The comp. ὄξύτερον is contrasted with βαδύτερον in P Lond 899⁸ (ii/A.D.) (= III. p. 208) in connexion with some purple, πορφύριον.

ὄπισθεν.

For the prepositional use of ὄπισθεν c. gen., as in Mt 15²³, Lk 23²⁹, cf. the magic P Par 574^{129a} (iii/A.D.) (= *Selections*, p. 113) ὄπισθεν αὐτοῦ σταθεῖς contrasted with an immediately preceding ^{122b} βάλε ἔμπροσθεν αὐτοῦ κλῶνας ἐλαίας. See also s.v. ὀπίσω.

ὀπίσω.

For ὄπισθεν (Rev 5¹—like Juvenal's "scriptus et in tergo necdum finitus Orestes": i. 6), cf. P Tebt I. 58 recto³⁷ (B.C. 111) τὰπίλοιπα ὀπέσωι, "continued on the back," and similarly *ib.* 178 (late ii/B.C.). For another form of "P.T.O." we may cite P Rev Lxii. 13 (B.C. 259-8) ξξω ὄρα. See also Meyer *Ostr.* 61¹⁵ (iii/B.C.) ὀπίσω, "turn over," at the end of an account, though as a matter of fact nothing is written on the reverse side of the sheet, and BGU III. 1002¹⁶ (B.C. 55), where, at the end of a contract, we find—ἐπεγράφησαν ἐκ τῶν ὀπίσω μαρτύρω(ν) (< ἐκ τοῦ ὀπίσω μάρτυρες), with reference to the names of the sixteen witnesses on the back. The superlative ὀπιστωτάτη occurs in Preisigke 430S⁵ (iii/B.C.?), unfortunately with lacunae before and after. On the Hebraistic influence in such a phrase as ζητεῖν ὀπίσω τινός (Job 39⁸) see Thackeray *Gr.* i. p. 47, and on the survival of (δ)πίσω in MGr cf. Moulton *Proleg.* p. 99.

ὀπλιζομαι,

"arm myself" is found in the NT only in 1 Pet 4¹: for the construction cf. Soph. *Electra* 996 τοιοῦτον θράσος | αὐτῆ θ' ὀπλιζει, where Jebb also cites *Anthol. Pw.* 5.93 ὀπλισμαι πρὸς Ἐρωτα περὶ στέρνοισι λογισμόν.

ὄπλον.

For ὄπλα in the ordinary sense of "weapons" see P Tebt I. 48⁹ (c. B.C. 113) ἐπελθῶν ἐπὶ τὴν ἄλω Δύκος σὺν ἄλλοις ἐν ὄπλοις, "Lycus proceeded to the threshing-floor with other persons armed" (Edd.). Cf. PSI II. 168¹³ (B.C. 118) ἐπεληλυθέναι τινὰς ἐν ὄπλοις ἐπὶ τὸ σημαίνόμενον χῶμα. In a list of artificers, P Tebt II. 278¹⁵ (early i/A.D.), we find ὄπλοποιός (<-οῖός), "armourer."

ὄπλοισ,

though very common in classical Greek, shows a marked tendency to disappear in later Greek. According to Meisterhans (*Gr.* p. 237) it is not found in the Attic inscr. from B.C. 300 onwards. The word occurs *quinquies* in the NT: cf. P Oxy I. 118 verso¹⁷ (late iii/A.D.) εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία, "you know what hospitality requires" (Edd.), and BGU IV. 1027^{xxvi.11} cited s.v. ὄλεθρος. Note the curious combination ὅτι ὄπιαν in P Gen I. 54^{1ff.} (iv/A.D.) οἶδας τὴν προέ(=αί)ρεσιν μοι ὅτι ὅπιαν προέ(=αί)ρεσιν ἔχω καὶ οἶδας τὴν γνώμην μου ὅτι γν[ώ]μη ὅποια ἐστὶν.

ὄπότε

(in classical Greek "whenever") is freely used for "when" in the papyri, as in the later uncials in Lk 6³, cf. e.g. PSI IV. 432⁴ (iii/B.C.) ὄπότε οὖν δοκιμάσεις, συντόμως χορηγήσῃω, ἵνα μὴ ὑστερῶμεν τοῖς καιροῖς, P Oxy II. 243¹⁰ (A.D. 79) ὄπότε περιήν, "when she was alive," and P RyI II. 245³ (iii/A.D.) περὶ τῶν ἄξων ἡμέλησας ὄπὸτ' ἐξή[σα]μεν αὐτῶν, "you neglected the matter of the axles when we were in need of them" (Edd.).

ὄπου,

"where," as in Mk 2⁴, is seen in P Oxy I. 76¹³ (A.D. 179) ὄπου σὺν τῷ ἀνδρὶ καταμένω, "where I live with my husband," in P Lond 854⁸ (i/ii A.D.) (= III. p. 206), an interesting account of a journey—εἰς Λιβύην ὄπου Ἄμμων πᾶσιν ἀνθρώποις χρησιμῶδει, "to Libya, where Ammon sings oracles to all men," and in the question to an oracle P Oxy XII. 1477² (iii/iv A.D.) εἰ μένω ὄπου ὑπάγω; "shall I remain where I am going?" For the meaning "whither" (ὄποι is not found in the NT), as in Jn 7³⁴, see *Ostr.* 1162⁵ (Rom.) ὄπου θέλει—with reference to the sending of certain measures of wheat. "Ὄπου ἂν (ἐάν) = "wheresoever," as in Mk 9¹⁸, may be illustrated from P Eleph 1⁵ (B.C. 311-10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτὸ (cf. Ac 14¹) ὄπου ἂν δοκῆ ἀριστον εἶναι, "and that we shall live together wherever may seem best," P Oxy XIV. 1639²⁰ (B.C. 73 or 44?) ὄπου ἂν τῷ καθόλου περιπέτης ἡμῖν, "in any place whatsoever where you may encounter us" (Edd.), and *ib.* III. 484²⁰ (A.D. 138) ὄπου ἐάν ὁ κράτιστος ἡγεμὼν Αὐίδιος Ἡλιόδωρος ἐπ' ἀγαθῷ τὸν νόμον διαλογίζηται, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome," (Edd.); and = "whithersoever," as in Lk 9⁵⁷, from *ib.* IV. 728¹⁴

(A.D. 142) μετενέγκαι ὅ[π]ου ἐὰν αἰρήται, "transport it to any place that he may choose," with reference to a crop that had been cut. With Jn 14⁴ cf. Epict. iv. 7. 14 ὅπου ἂν ἀπέλω, ἐκεῖ μοι καλῶς ἔσται (cited by Sharp, p. 89), and with 2 Pet 2¹¹ "whereas," cf. Aristaeus 149 and see P Flor I. 61¹⁸ (A.D. 85) (as revised *Chrest.* II. p. 39) οὐχ ὅπου διαλογισμοὶ καὶ ἡγέμενός παραγεγόμενοι. The use of the relative adv. ὅπου (ὅπου, ποῦ) for the ordinary relative in MGR is illustrated by Thumb *Handbook* p. 93, e.g. ὁ ἄθροπος (ὁ)ποῦ ἦρθε, "the man who came."

ὀπτάνομαι

can be definitely removed from the list of so-called "Biblical" words (Grimm-Thayer, p. 695), since to its occurrences in the LXX (3 Kingdoms 8⁸, Tob 12¹⁹; cf. P Oxy XIII. p. 4) and the NT (Ac 1⁹), we can add such early exx. as P Par 49³³ (B.C. 164-158) (= Witkowski,² p. 72) εἰ δὲ δι' ἄλλο τι οὐκ ὀπτάνεται μοι, P Tebt I. 24⁵ (B.C. 117) καὶ μηδαμῶς ὀπτανόμενον ὑπ[. . .]. Of a later date we have the great magical papyrus P Par 574³⁰⁰³ (c. A.D. 300) ὀρκίζω σε τὸν ὀπτανθέντα τῷ 'Ο(= 'Ι)σραήλ ἐν στύλῳ φωτιῶν καὶ νεφέλῃ ἡμερινῇ, an interesting reference to Exod 13²¹ (see Deissmann *LAE* p. 252). On the implications involved in the use of ὀπτάνομαι in Ac 1⁹ as denoting actual appearance as distinguished from vision cf. Knowling *ECT ad l.*

ὀπτός.

With the use of this verbal adj. in Lk 24⁴² (cf. Hobart, p. 182f.) we may compare P Giss I. 93⁶ ὀπτοῦ δελφᾶκος, "roast pork," in what appears to be a list of goods for a feast. The word = "baked" is common with πλίνθος, e.g. P Ryl II. 164⁷ (A.D. 171) κρηπε[λ]ῆς ἐξ ὀπτοῦ πλίν[θου], "a quay of baked brick," P Oxy XIV. 1674⁸ (iii/A.D.) θῆς τῆν ὀπτόν πλίνθον π[α]ρὰ τὴν πλάτην, "put the baked bricks alongside the wall?" (Edd.), P Flor I. 50⁸⁸,⁶³ (A.D. 268), and PSI VI. 712⁵ (A.D. 295).

For the subst. ὀπτήσις cf. BGU IV. 1143¹⁷ (B.C. 18) κ[ε]καυμ[έ]να τῇ καθηκούση ὀπτήσι. Wilcken (*Ostr.* i. p. 693) cites ὀπτανεύς, "roaster," "keeper of a cook-shop," from an unedited Berlin papyrus of iii/B.C. The verb is seen in P Lond 131 *recto*¹¹⁵ (A.D. 78-9) (= I. p. 173) περισπεριᾶς ὀπτωμέν[ας]: if the restoration is right, it is used metaphorically in P Giss I. 24¹ (time of Trajan) οὐ μῆ σε ὀπτήσωσισι (l. ὀπτήσωσι).

ὄπώρα.

For this class, and vernacular word, which is used metaphorically in Rev 18¹, cf. the i/A.D. letter of a tax-gatherer at Oxyrhynchus, P Oxy II. 298, where along with much other miscellaneous matter he informs a friend —³⁸ οὐπω πολλῇ ὑ(=ὀ)πώρα ἐγένετο ἐν Μέμφι ἐπὶ τοῦ παρόντ[ος], "there has not been much fruit in Memphis up to the present": also P Lond 46²²⁰ (iv/A.D.) (= I. p. 72) ὄσα ἀκμάζει τῶν ὄπρωων. For the adj. see *OGIS* 234² (end of iii/B.C.) Πυλαίας ὄπωρινῆς, the autumn meeting of the Amphictyons at Pylae; cf. Jude¹² δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit." A form ὄπωριμείος (not in LS) should probably be read in P Lond 974^{1,3} and ii. 5 (A.D. 305-306) (= III. p. 116f.) (as amended *Addenda*,

p. vii.). With ὄπωροφυλάκιον (Ps 78(79)¹, *al.*) cf. the mention of an ὄπωροφύλαξ in P Oxy IV. 729¹¹ (A.D. 137), also the *recto* of P Ryl II. 244 (iii/A.D.). The etymology of ὄπώρα may reveal the meaning, "the season that follows summer" (cf. ὄπ-θεν) (Boisacq, p. 709).

ὄπῳς.

(1) An interesting use of ὄπῳς, in which it is virtually a conjunction = "in which case," is seen in such passages as P Tebt II. 414³² (ii/A.D.) ἡ ληνῆ(= ἰ)ς τοῦ Ἀγαθανγέλου ἐστίν, ὄπῳς τοῖς παιδί(ο)ς δοθῆ, "the trough belongs to Agathangelus, so let it be given to the children" (Edd.). See further *Proleg.* p. 177 n¹. (2) For ὄπῳς, like πῳς, used in the sense of ὡς, ὅτι (cf. Blass *Gr.* p. 230f.), we may recall the letter of the prodigal BGU III. 846¹⁶ (ii/A.D.) (= *Selections*, p. 95) οὐκ αἶδες, ὅτι θέλω πηρὸς γενέσται, εἰ γνοῦναι, ὅπῳς ἀνθρώπῳ [ξ]τ[ι] ὀφέλω ὀβολόν; "do you not know that I would rather be a cripple than be conscious that I am still owing anyone an obolus?" Deissmann (*LAE*, p. 179 n.²⁸) finds a beginning of this usage in Lk 24²⁰, the only place in the NT where ὄπῳς is construed with the ind. (but cf. Mt 26⁵⁹ A). A good ex. of ὄπῳς c. ind. from the papyri is BGU III. 830⁴ (i/A.D.) δι[ε]πεψμάμην σοι τὸν ἐμὸν ἄνθρωπον, ὄπ[ω]ς καλῶς ποιήσι(=ει), συμβαλὼν χάρι[α]κα] περὶ τοῦ ἐ[λαίων]ος ἡ(=ἰ)δίου αὐτοῦ τοῦ ἐνθάδε. (3) "ὄπῳς, "in order that," is seen c. subj. with ἂν in PSI V. 512⁸ (B.C. 253-2) ἐγὼ δὲ πρὸς τοῖς μελισσοργοῦς ἐπορεύθη ὄπῳς ἂν εἰδήσω ὡς πωλῖται, "I went to the bee-keepers that I might know how it is sold," and without ἂν in such passages as P Par 46¹⁶ (B.C. 153) γέγραφα σοι ὄπῳ[ς] Ἀπολλωνίῳ παραγγέλλης, P Ryl II. 139¹⁹ (A.D. 34) διὸ ἀξιῶ γράψαι τῷ τῆς κομῆς ἀρχεφόδῳ ὄπῳς ἀναζητήσιν ποιήσῃται, and P Tebt II. 419⁴ (iii/A.D.) πέμψον τὴν ὄπῳς σφραγισθῆ. On the relative use of ὄπῳς and ὄπῳς ἂν in the Attic inscr. see Meisterhans *Gr.* § 91. 30. (4) For ὄπῳς after ἐρωτῶ and similar verbs of asking, exhorting, etc. (as in Lk 11³⁷ *al.*) cf. P Tebt II. 409¹¹. (A.D. 5) ἐπὶ τῆς πόλεως σε ἠρώτησα δούς σοι (δραχμὰς) ἰβ ὄπῳς Λυσιμάχῳ δοῖς καὶ ἐρωτήσῃς αὐτὸν οἶ(=ὐ)πὲρ ἐμοῦ ὄπῳς ᾗ τελήους μοῦκλας (l. μύκλους) συντόμως πέμψῃ, "at the metropolis I gave you 12 drachmae and asked you to give them to Lysimachus and ask him on my behalf to send me at once 3 he-asses without blemish" (Edd.), P Amh II. 131⁸ (early ii/A.D.) μελησάτω σοι ὄπῳς ἀγορασθῆ τὰ κενώματα, "see that the empty jars are bought" (Edd.), and P Oxy I. 67⁶ (A.D. 338) ἐπιδιδωμί σοι ὄπῳς εἰς ἔργον προαγαγῶς τὰ κεκελευσμένα, "I petition you to carry his orders into effect." An apparent ex. of ὄπῳς c. inf., where we would have expected ὥστε, is to be found in P Tebt II. 315³⁰ (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]ῶσιν τὸν ἀπιδοῦντα μετὰ φρουρὰς τῷ ἀρχιερέϊ πέμπιν, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.). MGR ὄπῳς κἰ ἂν, "however."

ὄραμα.

In P Goodsp Cairo 3⁵ (iii/B.C.) (= Witkowski,² p. 47) ἔδο[ξ]ε [μο]ι ν[ῦ]ν περὶ τοῦ ὄραματος διασαφήσαι σοι, ὄπῳς εἰδήσις κτλ., ὄραματος refers apparently to a "vision" granted in sleep: cf. P Par 51³⁸ (B.C. 160) τὸ ὄραμα τοῦτο τεθῆ(=έ)μαι αἰ αἰ "vision" in the temple of Serapis in Memphis, and *Syll* 760 (= ³ 1128)³ καθ' ὄραμα of a simi-

larly granted vision of the goddess Isis ("quia deam per somnum viderat" Ed.). We may add the fragment of an uncanonical gospel P Oxy X. 1224 Fr. 2 *rect.*³ καὶ [παρεσταμε]νου Ἰησοῦ [ἐ]ν ὄραμα[τι λέγει] Τί ἀθ[υ]μ[ε]ίς : where there is possibly a reference to a vision of encouragement granted to Peter after his Fall (see the editors' introd.).

ὄρασις.

For ὄρασις = "seeing," "the act of sight," cf. Wunsch *AF* 4²⁶ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν ὄρασιν παντὶ ἀνθρώπῳ χαρισάμενον, P Lond 46¹⁴⁷ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀκέφαλος δαίμων ἐν τοῖς ποσὶν ἔχω(ν) τὴν ὄρασιν, and the dedicatory *Syll* 774 (= ³ 1141²) (Imperial) ἀγαθῇ τύχῃ. Στρατία ἱπέρ τῆς ὄρασεως θεᾷ Δήμητρι δῶρον, an offering made by Stratia to the goddess Demeter on account of restored sight. For the meaning "appearance," as in Rev 4³, cf. P Leid W^{xiii}.²⁶ (ii/iii A.D.) (= II. p. 127) ὁ μεταμορφούμενος ἐν ταῖς ὄρασεσιν. A curious use of the word occurs in *OGIS* 56⁵⁶ (B.C. 237), where it is employed as a title of the daughter-goddess of the Sun—ὄρασιν αὐτοῦ, i.e. "oculum Solis" (see Dittenberger's note). In an inscr. in *C. and B.* ii. p. 653, No. 564, we find εἰς ὄρασιν καὶ εἰς ὄλον τὸ σῶμα αὐτῶ καὶ εἰς τέκνα καὶ εἰς βίον, "sight, body, children, life," all of which are to feel the κατάραι ὅσε ἀνεγγραμμένα[ι] ἰσίν if the tomb is disturbed. Ramsay thinks the curses are Jewish. For ὄρασεῖς = ὄρασεις in the sense of "visions" (as in Ac 2¹⁷) see P Strass I. 35⁵ (iv/A.D.) with the editor's note. The word, which survives in MGr, was commonly used by the Church Fathers to denote the "visions" of the monks.

ὄρατός.

P Grenf I. 47¹⁴ (A.D. 148) ὁ δὲ Λεοντᾶς ἐπὶ τοῦ παρόντος οὐχ ὄρατός, ἐμφανὴς κατὰ τὸ ἀναγκαῖον προηλθον. Cf. *s.v.* ἀράτος.

ὄραόω

(cognate with our *beware*) is clearly durative wherever it occurs in the NT (*Proleg.* p. 110 f.). The verb is rare in the popular language, its place being taken by βλέπω and θεωρέω: but it is wrong to say that it is "dead" after i/A.D. See the exx. from late Greek and especially from the papyri cited by Abbott *CR* xx. p. 232 f., e.g. BGU I. 248⁵ (i/A.D. —cf. *Berichtigungen ad l.*) ὡς ὄραῶ, *ib.* II. 660¹⁶ (ii/A.D.) ὄραται, and the edict of the Emperor Julian P Fay 20²⁰ (iv/A.D.—cf. *Archiv* ii. p. 169) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὄραν πᾶσιν αὐτοῖς μετὰ τοσαύτης κοσμιότητος καὶ σωφροσύνης (cf. 1 Tim 2²) καὶ ἐγκρατείας τὰ τῆς βασιλείας διοικοῦντα, "if they have all been commanded to watch the emperor himself acting with so much propriety and discretion and moderation in the affairs of his kingdom" (Edd.).

Ὄραῶ in its literal sense of bodily vision may be illustrated from P Rev L^{xii}.¹³ (B.C. 259–8) (= *Christ.* I. p. 351) ἐξῶ ὄρα, "look on the back" of the papyrus sheet.

The verb which is used in the LXX as a *t.t.* for appearances of the Divinity and similarly by Paul (1 Cor 9¹, 15^{5ff.} *al.*) is found in connexion with dreams in such passages as P Par 51⁸ (account of a dream in the Serapeum—B.C. 160) (= *Selections*, p. 19) ἐξα[φνης] ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὄρω [τάς] Διδύμας ἐν τῷ διδασκαλήῳ τοῦ Τοθη[τος],

"suddenly I open my eyes and see the twins in the school of Tothes," *ib.* 44¹¹ (B.C. 153) ἐγὼ γὰρ ἐνύπνια ὄρω πονηρά, followed by βλέπω Μενέδημον κατατρέχοντά με, and *ib.* 45⁶ (B.C. 153) (= Witkowski², p. 85) ὄρω ἐν τῷ ὕπνῳ τὸν δραπέτην Μενέδημον ἀντικείμενον ἡμῖν. See also P Leid W^{xiii}.²⁵ (ii/iii A.D.) σέ, τὸν αὐτογέννητον θεόν, τὸν πάντα ὦ(=ὀ)ρῶντα καὶ πάντα ἀκούοντα, καὶ μὴ ὄρωμενον, and the iv/A.D. Christian sepulchral inscr., P Hamb I. 22³ Υἱὲ θεοῦ μεγάλοιο τὸν οὐδέποτ' ἔδρακεν ἀνήρ: cf. Jn 1¹⁸, 1 Tim 6¹⁶.

The meaning "see" with the mind, "perceive," "discern," may be traced in such exx. as P Hib I. 44⁴ (B.C. 253) ὄρωτες δέ σε καταραθυμούντα ὦμην δεῖν καὶ νῦν ἐπιστεῖλαι σοι, "but seeing that you are negligent I thought it my duty to send to you instructions again now" (Edd.), BGU IV. 1075⁷ (A.D. 39) λοιπὸν οὖν, ἐὰν λάβω τὰ κεράμια (*l.* κεράμια or κεράτια), ὄψομαι, τί με δεῖ ποιεῖν, P Oxy X. 1203⁴¹ (A.D. 117–38) ὄψομαι πάλιν τίς σοι βαστάξει, and P Fay 20¹⁰ (Imperial edict—iv/A.D.) ὡς ἐκ τῶν παρόντων ὄρω, "so far as I see under present conditions" (Edd.). The sense of "experience," as in Lk 3⁶, may be illustrated by P Oxy I. 120⁴ (iv/A.D.) χρῆ γάρ τινα ὄρωντα αἰαντὸν ἐν δυστυχίᾳ κἂν ἀναχωρῖν καὶ μὴ ἄπλωσ μάχαισθαι τῷ δεδογμένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate" (Edd.).

For ὄρα μὴ c. aor. subj. (Burton § 209), as in 1 Thess 5¹⁵, cf. BGU I. 37⁵ (A.D. 50) ὄρα οὖν μὴ αὐτὸν κατάσχῃς, "see then that you do not detain him," P Oxy III. 532¹⁵ (ii/A.D.) ὄρα μὴ ἄλλως πράξῃς. In Mk 1⁴⁴ ὄρα does little more than add emphasis, cf. *ib.* 531⁹ (ii/A.D.) ὄρα μηδεὶ ἀνθρώπων ἐν τῇ οἰκίᾳ προσκρο[ύ]σης, "take care not to offend any of the persons at home" (Edd.), *ib.* 527⁶ (ii/iii A.D.) ὄρα μὴ ἀμελήσης, ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω, "do not neglect this, as I am keeping him" (Edd.).

The colloquial σὺ ὄψῃ in Mt 27⁴ (cf. 24, Ac 18¹⁵) may not mean more than "you will see to that" (*Proleg.* p. 177): Gildersleeve, on the other hand, finds in the fut. an imperative conception, "see thou to that" (*Syntax* i. p. 116 n.). For exx. of the phrase cf. Epict. ii. 5, 29, iv. 6, 11. The perf. ὄπωπα, "I have caught sight of," is found along with ἑώρακα in the same document, P Petr II. 17 (3)^{7,9} (Ptol.). In the late P Lond 113. 3⁷ (vi/A.D.) (= I. p. 208), the lease of a farm, provision is made that the cutting and the carrying away of the hay are to "look to" the landlord (ὄρωντων πρὸς σέ, *ad te spectantium*) for their accomplishment: cf. Jn 19³⁷ ὄψονται εἰς . . . where Abbott (*Joh. Gr.* p. 245) finds the idea of reverence. See further *s.v.* βλέπω, εἶδον, and θεωρέω.

ὄργη.

For ὄργη in the sense of natural "anger," "passion," cf. P Leid W^{xxiv}.³¹ (ii/iii A.D.) (= II. p. 161) ὅταν ὑποτάσῃς (*l.* ὑποτάσσης) φόβον ἢ ὄργην, BGU IV. 1024^{iv.20} (end iv/A.D.) μὴ [κατέχ]ων τῆ[ν] ὄργην ἐφόνευσεν αὐτὴν ξ[ί]φει. The common Biblical use with reference to divine wrath may be illustrated by such passages from the inscr. as *OGIS* 383²¹⁰ (mid. i/B.C.) τούτωι δαιμόνων ὄργη καὶ θεῶν ἀπάντων αὐτῶ καὶ γένηι πρὸς ἅπασαν τιμωρᾶν ἀνελατος ἔστω, and *Syll* 887 (= ³ 1237)⁵ where any one disturbing a tomb is warned—ἔξει δὲ κ(αὶ) ὄργην μεγάλην τοῦ μεγάλου Διός.

See also Aristaeus 254 γινώσκειν δὲ δεῖ, διότι θεὸς τὸν πάντα κόσμον διοικεῖ μετ' εὐμενείας καὶ χωρὶς ὀργῆς ἀπάσης. In Rom 12¹⁹ the subst. should be personified, "Make room for the Wrath (the Divine Retribution which alone can do justice on wrong)": cf. 5⁹, 1 Thess 2¹⁶.

ὀργίζομαι,

"am angry," is seen in P Par 63^{viii.3} (B.C. 165) ἐγὼ τὰ μέγιστα ἡγνωνομημένος ὑπὸ σου καὶ μεμαθευκὼς ἔτι πρότερον τοῖς μὲν ἀδικήμασιν ἀπαρακαλύπτως [ὀ]ργίζεσθαι καὶ δυσχεραίνειν κτλ., and Syll 804 (= 3 1170)⁶ (ii/A.D.) κατὰ δὴ τὸν πλοῦν ἐν Αἰγείνῃ ἐκέλευσέν με μὴ πολλὰ ὀργίζεσθαι: cf. also the restoration in P Iand 162 (v/vi A.D.) ὁ λαμπρ-(ότατος) κύριος [ἡμῶν] ὀργ[ίζ]ε. On the 'Western' reading ὀργισθεῖς Mk 1⁴¹ see Nestle *Philologia Sacra* (Berlin 1896), p. 26, but cf. Deissmann *Sprachliche Erforschung*, p. 30 f. MGr ὀργισμένος, "angry," "furious."

ὀργίλος.

This NT ἄπ. εἶρ. (Tit 1⁷) = "prone to anger" (*iracundus*) occurs in Didache iii. 2 μὴ γίνου ὀργίλος· ὀδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον.

ὀργυιά.

On the accent of ὀργυιά, "fathom" (Ac 27²⁶), see Winer-Schmiedel *Gr.* p. 72. The word is found in the fragment of a metrological work, P Oxy IV. 669³⁹ (later than A.D. 287) οἱ δὲ (πήχεις) ὀργυιά, ὀργυιά δὲ ἔστιν ἡ διάστασις τῶν χειρῶν, "4 cubits an ὀργυιά, which is the distance of the outstretched hands" (Edd.): cf. *Archiv* iii. p. 440.

ὀρέγομαι

is found *ter* in the NT (1 Tim 3^{1, 6, 10}, Heb 11¹⁶) in the sense "seek for," "long for," but in *Kaibel* 448⁴ οὐ τινος [αὐ]τῷ αὐτοκασιγνήτων χείρας ὀρεξα[μέ]νον, the concluding phrase is = βοηθήσαντος, "having come to the assistance of," rather than "having sought assistance from": see Herwerden *Lex. s.v.*, and cf. P Oxy VI. 902¹¹ (c. A.D. 465) ἐπὶ τοίνυν οἱ ἐκδικιοὶ ἐπεινοήθησαν ἐν ταῖς πόλεσιν πρὸς τῷ βοήθειαν ὀρέξαι τοῖς ἀδικουμένοις κτλ., "therefore, since advocates have been devised in the cities for the purpose of lending assistance to the oppressed," etc. In 1 Tim 3¹ Field (*Notes*, p. 204) prefers the translation "aspires to" rather than "seeketh" (RV), to bring out that the idea of *ambitious seeking* does not necessarily belong to the word itself or to its connexion: see his *exx.* from late Greek, and add Polyb. v. 104. 7 *πραγμάτων* (= *imperii*) ὀρέγεται (cited by Parry *ad* 1 Tim 3¹). MGr ῥέγομαι.

ὀρεινός.

The itacistic form ὀρινός, which is read by WH in Lk 1³⁹, ⁶⁵ is amply attested in the papyri, where the word is regularly used to describe all canals on the border of the desert, e.g. P Strass I. 17⁴ (A.D. 124) ἐν ὀρινῇ (*sc.* διώρυχι) Πατσώντ(ως) Βακχ(ιάδος), "on the desert canal of Patsonis at Bacchias" (see the editor's *Introd.*). See also Aristaeus 107, 118, and cf. *s.v.* ὄρος.

ὀρεξίς,

"strong desire," has a bad sense in the only passage (Rom 12⁷) in which it is found in the NT, but Matheson (*Epictetus* i. p. 31 f.) has shown that in Stoic philosophy the word is neutral, and that if in certain passages (e.g. i. 4. 1, iii. 22. 13) Epictetus speaks of the necessity of removing or postponing it altogether, that is because he is addressing those who are still under discipline, learning how to avoid what is evil, but not yet fully attracted towards what is good. See also Epict. ii. 13. 7, iii. 9. 18 and 22; and *CR* xxxi. (1917), p. 172 f.

ὀρθοτοδέω.

This verb used metaphorically "make a straight course" is found only in Gal 2¹⁴ and in later eccles. writers, who have borrowed its use from that passage. Westcott (*St. Paul and Justification*, p. 27) thinks that the verb may have been a word of Antioch, or of Tarsus, and that it has a kind of "sporting" ring about it. Burton *ad* Gal *l.c.* cites ὀρθόποδες βαινόντες from Nicander *Al.* 419.

ὀρθός

is used of "standing" hay in P Lond 1165² (ii/A.D.) (= III. p. 191) [χόρτ]ῳ χλωροῦ ὀρθοῦ: cf. *ib.* 755 *verso*² (iv/A.D.) (= III. p. 221) where "standing" columns (ἑστῶτες corrected from ὀρθοί) are contrasted with those that have fallen (χαμαὶ κείμενοι). In Syll 540¹⁸ (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηνεκη, we have the meaning "straight." The metaphorical use of the adj. is seen in PSI V. 549⁸ (B.C. 42-1) ὀρθῇ στησομαι ἀπέναντί σου, with reference to the attitude of a servant to her mistress, and BGU I. 248⁹ (i/A.D.: see *ib.* II. 594 note) διὰ γὰρ τὴν [σ]ῆ[ν] πρὸν[ο]ια[ν] ἐν ὀρθῷ μέλλει γίνεσθαι (*l.* γίνεσθαι): cf. P Oxy III. 490¹⁶ (A.D. 124) καὶ ἔστιν μου ἡ σφραγὶς Ἀρποκράτου ὀρθοῦ, the signature of a witness, *Kaibel* 397¹ μαρτύριον ὀρθοῦ βίου, and *OGIS* 329¹⁰ (mid. ii/b.c.) ἀπ' ὀρθῆς, "from the right" (way): Heb 12¹³. MGr ὀρθός (ὀρτός in Eastern dialects: Thumb *Handbook* p. 18), "straight," "correct"; "steep." The last meaning recalls the cognate Lat. *arduis*: ὀρθός, however, had originally an initial, and probably also a medial, digamma (**Φορθός*, **ΦορθFός*) (Boisacq, p. 711).

ὀρθοτομέω.

The meaning of this NT ἄπ. εἶρ. (2 Tim 2¹⁵: cf. Prov 3⁶, 11⁵) is by no means clear, but on the analogy of the similarly formed καινοτομέω, "make a new or strange assertion," it seems best to lay the main stress on the adj. and to understand by ὀρθοτομέω τὸν λόγον, "teach the word aright." Sophocles (*Lex. s.v.*) renders "expound soundly": cf. the use of ὀρθοτομία = "orthodoxy" in eccles. writers. Parry (*ad* 2 Tim *l.c.*) adopts the suggestion that the metaphor may be derived not from road making (τέμνειν ὁδόν), but from the mason's cutting stones fair and straight to fit into their places in a building, and compares the use of their simplex subst. in Syll 587¹⁷ (B.C. 329-8) μισθωτέι τῆς τομῆς τῶν λίθων, and ²² τομῆ καὶ κομιδῆ καὶ θέσις τοῦ λίθου. A different turn is given to the verb by Paspatis, who translates "preach fearlessly" on the ground

that in MGr ὀρθά κοπτά is used to denote "clearly and fearlessly": see *Exp* III. i. p. 238.

ὀρθρίζω,

"rise early," takes the place of the classical ὀρθρεύω in Biblical Greek (except in Tob 9^b B): see Lk 21³⁹ and the LXX *saepe*. According to Thumb (*Hellen.* p. 123) the dependence of the verb on the Heb. רָצַח in the sense of "rise early" is very improbable, and reference is made to such analogous verbs in MGr as νυχτορεύω, "work throughout the night," and μεσημεριάζω, "do something at midday."

ὀρθρινός.

This late form for ὀρθριος (see *s.v.*), is condemned by the Atticists (Lob. *Phryn.* p. 51). In the NT it is confined to Lk 24²² (cf. Rev 22¹⁶ TR), but is found *quater* in the LXX.

ὄρθριος.

For this adj. = "belonging to the morning," "early," which is read in the TR of Lk 24²², cf. BGU IV. 1208²⁵ (B.C. 27-6) ἵνα δὲ εἰδῆς τὸ ὄρθριον τοῦ ἀνθρώπου, πέπομφά σοι ἦν τέθειται μίσθωσιν, where the editor suggests that τὸ ὄρθριον = "his morning greeting," "his first deed." The comparative is seen in P Par 49²⁰ (B.C. 164-158) (= Witkowski², p. 70) καὶ ἀπέλυσα εἴπας αὐτῷ ὀρθρίτερον ἔλθειν, BGU IV. 1201⁴ (A.D. 2) ὀρθρίτερον τῆς . . . [το]ῦ ἐν[ε]στῶτος μηνὸς Παιῦναι, and P Strass I. 37¹⁴ (iii/A.D.) ὀρθρίτερον οὖν [. . .], "recht bald nun . . ." (Ed.).

ὄρθρος.

P Fay 108¹⁰ (c. A.D. 171) ὑπὸ τὸν ὄρθρον, "about dawn," the same phrase as in Ac 5²¹: cf. P Flor III. 305¹¹ (iv/A.D.) ὄρθρον, "di buon mattino" (Ed.).

ὀρθῶς.

In P Petr III. 56 (b.)¹⁰ (B.C. 269-258) an official swears that he will manage affairs in connexion with the dykes uprightly and justly—τὰ χωματικά πραγματεύεσθαι ὀρθῶς καὶ δικαίως. Cf. P Eleph 9³ (B.C. 223-222) οἷς ὀρθῶς οὖν ποιεῖς ἀναβαλόμενος τὰ π[ρ]άγματα, and P Ryl II. 177¹⁴ (A.D. 246) περὶ δὲ τοῦ ὀρθῶς καλῶς [γεγενῆσθαι], "but as to whether this has been rightly and fairly done."

ὀρίζω

in its primary sense of "divide," "separate from," is well seen in *OGIS* 335¹¹² (ii/i B.C.) εἰς τὴν ὁδὸν τὴν ὀρίζουσαν [τ]ῆν τε Πιταναιῶν καὶ [τ]ῆν : cf. P Fay 126⁶ (ii/iii A.D.) ἐπὶ μέλι (l. μέλλει) ὀρίζεσθαι, "since the boundaries (of a piece of land) are to be fixed" (Edd.). From this it is an easy transition to "fix a limit to," "set apart," as in Ac 11²⁹ (cf. Field *Notes*, p. 119). The verb is construed with an acc. of time, as in Heb 4⁷, in P Flor I. 61⁴⁵ (A.D. 85) (as amended *Chrest.* II. p. 89) ἡγεμόνες πεν[τ]αετίαν ὤρισαν περὶ τοῦ πολυχρον[ί]ων: cf. Aristas 157. For the pass. of what has been appointed, decreed, as in Lk 22²², cf. P Par 63³² (B.C. 164) (= P Petr III. p. 26) τοῦ διὰ τοῦ προστάγματος ὤρισμένου κ[ε]φ[α]λαίου, "the assessment defined in the decree" (Mahaffy), P Lond 1168¹³ (A.D. 18) (= III. p. 136) μετὰ τὴν ὤρισμένην

ἀπόδοσιν. Similarly of time, P Fay 11¹⁶ (c. B.C. 115) ἐν τοῖς διὰ τῶν συμβολαίω[ν] ὀρισθεῖσιν χρόνοις, "within the periods fixed by the contracts" (Edd.), P Amh II. 50¹⁵ (B.C. 106) ἐν τῷ ὤρισμένῳ χρόνῳ, P Tebt II. 327¹² (late ii/A.D.) μετὰ τὸν [ὠ]ρισμένον χρόνον τῆς [ἐ]πιτηρήσεως, "after the appointed term of his office" (Edd.). For the subst. ὀρισμός, "boundary," cf. BGU II. 599² (ii/A.D.) ἕως ὀρισμοῦ καρπῶν, *ib.* IV. 1091²⁵ (A.D. 212-3) (φόρον) τ[ο]ῦ δι' ἐπισ[κ]έψεως ὀρισμοῦ φα[ι]νομένου, P Amh II. 97¹¹ (A.D. 180-192), where certain properties are set forth as—γίτονες καθὼς διὰ τῆς τοῦ ὀρισμοῦ πορείας δηλοῦ[τ]ται νότου καὶ λιβὸς οἰκόπ[ε]δα) Εὐνοῖδια λεγόμε[ν]α, "adjoined, as is set forth in the survey, on the south and west by the plots called Eunoidia" (Edd.), and the introd. to P Strass I. 31. Note the curious use of the word in Exod 8¹² περὶ τοῦ ὀρισμοῦ τῶν βατραχῶν, "about the limitation of the frogs (to the river)." In MGr ὀρισμός = "order," "command," cf. ὀρισμός σου φερμάν, "thy order is an imperial decree (firman)."

ὄριον.

For this word, which in the NT is always found in the plur. = "boundaries," *i.e.* "territory," "district" (Lat. *finēs*), cf. P Grenf II. 15^{ii 3} (B.C. 139) ὄρια καὶ γείτονες [τ]ῆς ὅλης γῆς νότου καὶ ἀπηλώτου νήσος Ἀφροδίτης . . . καὶ νήσος Λητοῦ, P Tebt II. 277¹⁵ (astrological—iii/A.D.) ἐν μὲν Κρόνου ὀρίοις, P Fay 38⁶ (iii/iv A.D.) ἕως τῶν ὀρίων ἐποικίου, "as far as the boundaries of the farmstead," and BGU IV. 1049⁹ (iv/A.D.) ἐπὶ τοῖς οὖσι τῶν ὄλων ἐνγεγραμμένων ἀρ[ο]υρῶν ὀρίοις. For ὀριοδ(ε)ίκτης, "one who marks out boundaries," see BGU II. 616⁶ (ii/iii A.D.).

ὀρκίζω.

For ὀρκίζω, "adjure," with a double acc., as in Mk 5⁷, Ac 19¹³, we may cite the imprecatory tablet from Hadrumetum, written in iii/A.D. but composed not later than ii/A.D., which Deissmann reproduces in *BS* p. 274 ff., e.g. ὀρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, . . . τὸν θεόν τοῦ Ἀβραὰν κτλ., "I adjure thee, demoniac spirit, who dost rest here, by the God of Abraam," etc.: cf. *OGIS* 229²⁷ (B.C. 246-226) ὀρκισάτωσαν αὐτοὺς οἱ ἀποδειχθησόμενοι πρεσβευταὶ τὸν ὄρκον τὸν ἐν τῇ ὁμολογίᾳ γεγραμμένον. For ὀρκίζω τινά followed by κατά with gen., as in 3 Kingd 2⁴², cf. the magic papyrus P Lond 121²⁴² (iii/A.D.) (= I. p. 92) ὀρκίζω σε δαίμων κατὰ τῶν βοηθημάτων σου, *al.* See also *s.vv.* ἐνορκίζω, ἔξορκίζω. Ὀρκίζω is still used in MGr.

ὄρκος.

P Petr III. 56 (d)¹² (iii/B.C.) ὤμοσά σοι τὸν πατρίον ὄρκον ἐπὶ τοῦ ποταμοῦ, *ib.* 104¹⁰ (B.C. 244-3) κ[ε]χ[ρ]ο[γ]ραφήκασι τὸν εἰθισμένον ὄρκον τοσοῦτου μεμισθῶσθαι, "they have written under their hands the usual oath that it was let for this amount" (Edd.)—with reference to a farm holding, BGU III. 1002¹⁵ (B.C. 55) ἐὰν δέ τις σοι ὄρκος ἢ ἐπίδειξις ἐπιβληθῆι περὶ αὐτῶν, ἐγὼ αὐτὸς ἐπιτελέσω κτλ.—a deed of sale, and P Ryl II. SS²⁶ (A.D. 156) ἢ ἐνοχος εἶην τῷ ὄρκῳ, "otherwise may I be liable to the consequences of the oath"—a common formula. Cf. also the unusual formula P Eleph 23²⁰ (B.C. 223-2) εἰ[ὐ]λογοῦ[ν]τι μὲν μ[ο]ι

[ε]δ εἴη, ἐφιορκοῦντι δὲ ἔνοχοι εἶναι τῆς ἀσεβείας τοῦ ὄρκου. With Lk 1²³ cf. *Pelagia-Legenden* p. 13⁹ ἐν ὄρκῳ εἶχεν τοῦ μὴ γεύσασθαι τῆ.

For an oath sworn on the Gospels see P Lond V. 170S²²⁸ (A.D. 567?) ἐκάστου τούτων ἐνωμόσιον θεμένου ὄρκον ἐπάνω τῶν σεπτῶν μεγαλί(= ε)ων, and cf. P Mon I. 1²⁸ (A.D. 574) τὸν ἐνωμόσιον καὶ φρικτὸν ὄρκον ἐπὶ τῶν θείων καὶ ἀχράντων καὶ σεπτῶν κειμηλίων ("relics"). On various forms of oaths from the inscr. see Herwerden *Lex. s.v. ὄρκος*, and for the idea of "fence," "something that shuts you in" (cf. the cognate ἔρκος), underlying the word cf. Murray *Rise of the Greek Epic*, p. 265 f. The dim. ὄρκιον is found in *OGIS* 453²⁵ (B.C. 39-35).

ὄρκωμοσία.

This rare word = "taking of an oath" with reference to the whole action is confined in the NT to Heb 7^{20, 21, 23}. For the neut. ὄρκωμόσιον see *Syll* 592 (= 31007)²⁹ (B.C. 130-100), and for the plur. *OGIS* 229⁸² (iii/B.C.) τὰ δὲ ἱερεῖα τὰ εἰς τὰ [ὄρ]κωμόσια ἐν Σμύρνη [δὲ] τὸ ὁ ταμίς Καλ]λίβιος. The easy transference to 1st decl. is suggested by such analogies as ἀνωμοσία. For ὄρκωμότης see P Grenf I. 11^{11, 17} (B.C. 157), and cf. Preisigke *Fachwörter s.v.*

ὄρμιάω,

used intransitively as in all its NT occurrences = "rush," is seen in P Strass II. 100¹⁷ (ii/B.C.) εἰς φυγὴν ὄρμησαν, "took to flight," and similarly P Tebt I. 48²⁴ (c. B.C. 113). For a somewhat weakened sense cf. P Oxy I. 118 *verso*⁹ (late iii/A.D.) ἔχων ὦν χάριν ὄρμι(= η)σας, "when you have obtained what you went for" (Edd.). The verb is construed with the dat. in P Oxy IX. 1204²⁰ (A.D. 299), when a certain Oxyrhynchite "made a design upon him (one Plutarchus) and ventured to nominate him for the decemprimate"—αὐτῷ ὄρμώμενος τετόλημκεν αὐτὸν ὀνομάζειν εἰς δεκαπρωτεῖαν. For the mid. in the sense of origin, "starting from," cf. P Tebt II. 397¹⁷ (A.D. 198) ἀπὸ μηδενὸς ὄρμωμένη, "not on the basis of any claim," and such late exx. as P Hambl I. 23⁹ (A.D. 569) ἀμπελονοργῶν ὄρμωμένων μὲν ἀπὸ κόμης Ἰβιδίως . . ., ἔφεστῶτες δὲ ἐνταῦθα ἐπὶ τῆς αὐτῆς Ἀντινοέων πόλ(εως), PSI VI. 686⁴ (vi/A.D.?) ὄρμώμενος ἐκ τῆσδε τῆς κόμης, and P Mon I. 1⁷ (A.D. 574). For the metaph. usage of the verb we may cite Epict. ii. 6. 10 εἰ δὲ γε ἤδειν ὅτι νοσεῖν μοι καθείμαρται νῦν, καὶ ὄρμων ἂν ἐπ' αὐτό, "nay, if I really knew that it was important for me now to be ill, I should wish ("direct my impulse") to be ill" (Matheson), and Aristas 270 ὅς γάρ ἐπὶ τὸ πλεονεκτεῖν ὄρμιατα, προδότης πέφυκε. The compd. ἐξορμιάω (LXX) is seen in P Oxy IX. 1216²⁰ (ii/iii A.D.) θεῶν γὰρ θελότων σπεύδω ἐξορμῆσαι πρὸς ὑμᾶς, "for with the help of the gods I am hastening to set out to you" (Ed.).

ὄρμηξ

in its literal sense of "onset," "rush," is seen in such passages as *Syll* 318 (= 2700)²⁴ (B.C. 117) ἕστεξεν ("repressed") τὴν ἐπιφερομένην τῶν βαρβάρων ὄρμηξ, P Oxy VI. 901⁸ (A.D. 336) ἡμέτεροι χυροὶ δύο τὴν ὄρμηξ ποιούμενοι ἐπὶ ἡμέτερον ἔδαφος, "our two pigs making a rush into our piece of land": cf. Ac 14⁸ and see Field *Notes*,

p. 122. The metaph. sense, "impulse to act," as probably in Jas 3¹, may be illustrated by the petition P Grenf II. 78¹⁶ (A.D. 307) ἀναγκαίως περὶ πολλοῦ τὴν ὄρμηξ ποιούμενος πρὸς τὸν σὸν μεγαλεῖζον, ἡγέμων δέσποτα, τὰδε μαρτύρομαι: cf. M. Anton. iv. 40 πῶς ὄρμηξ μὴ πάντα πράσσει, with relation to the world; and see *s.v. ὄρμιάω*. Thackeray (*Gr.* i p. 38) cites ὄρμηξ = ἡῤῥῖ, "fury," in Ezek 3¹⁴, Dan 9⁸, as an instance of the tendency on the part of the translators to use Greek words of similar sound to the Hebrew.

ὄρμημα.

The meaning of this NT ἄπ. εἶρ. in Rev 18²¹ is doubtful. It is often rendered "a rush," "a mighty onset," as in Deut 28¹⁹, but Charles (*ICC ad l. = II*, p. 107 f.) suggests that the meaning is rather "indignation," as in Ilos 5^{10 al}. See *s.v. ὄρμηξ ad fin.*

ὄρνεον.

This dim. form, which is, however, to be translated simply "bird" in Rev 18², 19^{17, 21} (cf. Mk 4^{4W}), occurs uncontracted on the *verso* of P Petr III. 71 (iii/B.C.) οἱ θηρευτὰ τῶν ἀγρίων ὄρνεων: cf. also P RyI II. 98(a)⁹ (A.D. 154-5) πᾶν ὄρν[εο]ν, and P Lond 1259¹⁶ (iv/A.D.) (= III. p. 240) ὄρνεα ἱγ. For other dim. forms see P Oxy XIV. 1729⁴ (iv/A.D.) ὄρνιθίνω, and P Fay 118¹⁸ (A.D. 110) ἀγόρασον τὰ ὄρνιθάρια τῆς εἰορτῆς, "buy the birds for the feast" (Edd.).

ὄρνιξ.

This Doric form, which is read in Lk 13³⁴ ΣΔW, is attested in the papyri, e.g. P Lond 131 *recto*¹²⁵ (accounts—A.D. 78-9) (= I. p. 173) ὄρνιξ καὶ περιστ(εραῖς). The word survives in the MGr (Cappadocian) ὄρνιχ: cf. Thumb *Hellen.* p. 90 f., *Archiv* iv. p. 490.

ὄρνις

was specialized at an early date to mean "cock" or "hen," just as ἀλογον was restricted to the meaning "horse" as early as iv/A.D. (Hatzidakis *Emil.* p. 34 f.): cf. the use of "fowl" in English. The word is naturally common in food accounts, e.g. P Tebt II. 468 (late ii/B.C.) ὄρνιθας β, P Oxy IV. 738⁸ (c. A.D. 1) ὄρνις σιδυτή ἐξ ὕδα(τος) ἄ, "1 bird . . . from the water": note also the provisions prepared in expectation of a visit (παρουσία) from the διοικητής Chrysiptus, P Grenf II. 14(δ)²² (B.C. 264 or 227) ἐτοιμάκαμεν . . . ὄρνιθας πεντήκοντα [δ]ῖνα χῆνες πεντήκοντα, ὄρνιθες διακόσια[ι], περι[ι]στριδεῖς ἑκατόν: cf. 3 Kingd 4²³ ὄρνιθων ἐκλεκτῶν among Solomon's delicacies—the only occurrence of the form ὄρνις in the LXX (Thackeray *Gr.* i. p. 152 f.). In a i/B.C. memorandum of rent, P Goodsp Cairo 9, Pates acknowledges leasing an island for the sixteenth year for forty-five artabae of wheat and ten birds—⁸ ὄρνιθας τ. Α φόρος ὄρνιθων, "a tax on fowls," is coupled with a φόρος προβάτων, "a tax on sheep," in P Strass I. 67 (A.D. 228). From the inscr. we may cite a Lycian inscr., *JHS* xxxiv. (1914) p. 5. No. 10⁸ βούλομαι καθ' ἔτος θύεσθαι [ἡμ]εῖν ἀλέκτορα καὶ ὄρνιθα τελεία[ν] καὶ καλ[ή]ν. For ὄρνι(ε)θών, "fowl-house," see P Oxy IX. 1207⁴ (A.D. 175-6?). The same document refers to "8 laying hens in

perfect condition" (Ed.)—⁹ ὄρνιθων τελείων τοκάδων ὀκτώ : cf. P Oxy XII. 1508 (A.D. 265) order to a poultry-dealer (ὄρνιθᾶς) to supply two hens and twenty eggs for a birthday festival—εἰς γενέσια Πανάρους τοκάδες δύο . . . φά εἴκοσι. MGr ὄρνιθα, ὄρνιθι, "hen."

ὄροθεσία.

Ac 17²⁶ has hitherto been regarded as the only instance from Biblical or profane Greek of this compound = "boundary" (cf. Winer-Schmiedel *Gr.* p. 22), but it is now found in a closely allied sense in *Prione* 42^{ii.8} (after B.C. 133) δικαίαν εἶναι ἔκριναν τήν] Ῥωδίων κρίσιν τε καὶ ὄροθεσίαν, "ils décidèrent que le jugement des Rhodiens et leur délimitation étaient équitables" (Fouillat *Recherches*, p. 37).

ὄρος.

That ὄρος is used in the papyri to denote the "desert" is seen in the reference in P Tebt II. 383⁶¹ (A.D. 46) to the keepers of the registry-offices of Tebtunis and Kerkesuchon-desert—τῶν πρὸς γρ(αφείω) Τεβτ(ύνεως) καὶ Κερκεσοῦ-χ(ων) Ὀρους. Cf. also the following passages showing that the "desert" was the regular place of burial—P Oxy II. 274²⁷ (A.D. 89-97) ὑπάρχει δὲ αὐτῶι ἐπὶ τοῦ ἀπὸ λιβὸς μ[.] ὄρους ἡμίσιον μέρος τάφου, P Ryl II. 153⁸ (A.D. 138-161) ἐν ταῖς ἐπι[σ]ήμοις τοῦ ὄρους ἡμέραις, "on the high days of the cemeteries" (Edd.), and P Grenf II. 77²² (iii/iv A.D.) (= *Selections*, p. 121), a letter regarding funeral expenses, which include a *pourboire* to a νεκροτάφος for conveying a body εἰς τὸ ὄρος for burial. According to Bell (P Lond IV. p. xvii.) ὄρος came to be used as a synonym of μοναστήριον (= "desert-monastery"). The ordinary meaning "mountain," which survives in MGr, is seen in P Leid W^{xix.56} (ii/iii A.D.) (= II. p. 149) ἡ (l. αἰ) πέτραι, κ(αὶ) τὰ ὄρη, κ(αὶ) ἡ θάλασσα κτλ. For the uncontracted gen. pl. ὄρέων, as in Rev 6¹⁵, cf. Aristaeas 119 ἐκ τῶν παρακειμένων ὄρέων τῆς Ἀραβίας, and see Schweizer *Perg.* p. 153. Cf. ὄρινός s.v. ὄρεινός.

ὄρύσσω.

P Petr III. 46(4)⁴ (Ptol.) τοῖς τὸ θεμέλιον ὄρυξασι εἰ. "to those who dug the foundation, 5 (drachmae)," BGU IV. 1121²⁵ (B.C. 5) τὰς πλαγίους διζώργγας παρα[θάψειν καὶ] ὄρυξεν, P Lond 46³³³ (a spell—iv/A.D.) (= I. p. 75) ὄρυξον ἐπὶ δ δακτύλους, and P Oxy I. 121⁸ (iii/A.D.) αὐτὸς ὁ Φανείας ἀνακασέτω (l. ἀνακασάτω) αὐτὰς ὄρυγηνη (l. ὄρυγηναι, the late 2nd aor. pass.), "let Phanias himself have them (acanthus trees) dug round." This last document shows also the compd. περιούρυσσω—⁶ ἦδη ἐν τῇ σήμερον περιουρήγισαν, "let them be dug round to-day." From the inscr. we may cite *OGIS* 483⁶² (ii/A.D.) ἐάν τις ἐν ταῖς ὁδοῖς χοῦν ὄρυσσωσιν . . . κωλυέτωσαν αὐτοὺς οἱ ἀμφοδάρχαι.

ὄρφανός.

In P Petr II. 39(ε) (Ptol.) we have what appears to be a list of taxes paid by orphans, and beside one of the names the note has been scribbled—(7)¹³ οὐκ ἔστιν ὄρφανός ἀλλὰ υἱὸς Δαιφάντου, "he is not an orphan, but the son of Daiphantos." The word (= Lat. *orphanus*) is common in petitions, e.g. P Flor III. 319⁷ (A.D. 132-7) τοῦ δὲ [ἀ]δελφίδου μου ὄρφανού ὄντος, P Tebt II. 326² (c. A.D. 266) ὑπὲρ θυγατρὸς

ὄρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν. δέσποτα ἡγεμών, ἱε-τηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "on behalf of my orphan daughter who is under age, my lord praefect, I make this supplication and take refuge in your power" (Edd.), P Thead 19^{4ff.} (iv/A.D.) τοὺς ἀδικουμένους ὄρφανο[ῖς], ἡγεμών δέσποτα. ἐκδικεῖν εἴθωεν τὸ μεγαλεῖον τὸ σὸν ἑαυ-τὸς το[ῖ]νον ὄρφανὸς καταλειμμένης (l. -ένος) στερηθεῖς ἐκατέρων τῶν γονέων οὐκ ὀλίγ[ον] ἀδικούμαι κτλ., and P Lips I. 41² (end iv/A.D.) ἀμφοῖν τῶν γονέων ὄρφανῆ. See also P Magd 13¹⁴ (B.C. 217) with the editor's note, and BGU IV. 1209¹⁴ (B.C. 23) ὡς ἂν λάβης τὸ γράμμα ἐμβαλοῦ (sc. εἰς πλοῖον) τὸν τε ὄρφανὸν καὶ τὴν τοῦτου μητέρα. The more general sense of the word may be illustrated from MGr as in the distich, Abbott *Songs*, p. 226 No. 50, where a lover mourns that his mistress is going away leaving him friendless—καὶ μ' ἀφίνει ὄρφανός, the same combination as in Jn 14¹⁸: see also Epict. iii. 24. 14 ὡς ὄρφανὸς ἀφίεις, and *ib.* 15 οὐδεὶς ἔστιν ἄνθρωπος ὄρφανός, ἀλλὰ πάντων αἰὲ καὶ διηνε-κῶς ὁ πατήρ ἔστιν ὁ κηδόμενος (cited by Bauer *HZNT ad Jn* 16³²). For the form ὄρφανικός see P Grenf I. 17¹¹ (c. B.C. 147 or 136), P Oxy VI. 888⁴ (iii/iv A.D.), and for the subst. ὄρφάνεια cf. P Par 39¹¹ (B.C. 161) ἐμβλέψαντες . . . εἰς τὴν ἐκείνων ὄρφάνειαν, and P Fay 94⁵ (A.D. 222-235) a formal release given by an orphan girl to her late guardian—τῷ γε[νο]μένῳ τῆς ὄρφάνειας αὐτῆς ἐπιτρόπῳ.

ὄρχεομαι.

For the subst. ὄρχηστής cf. P Strass II. 92⁶ (B.C. 244-3) Ὀνόρις [ὄρ]χηστής, P Oxy III. 526⁸ (ii/A.D.) ἀναβέ(=αί)-νω σὸν [τῷ ὄρ]χηστῆ, and for ὄρχηστρια, "dancing-girl," cf. P Grenf II. 67 (A.D. 237) (= *Selections*, p. 108), a contract for the services of two dancing-girls for an approaching festival—^{4ff.} βούλομαι [ἐ]κλαβεῖν παρὰ σοῦ Τ[.]σαῖν [ὄρ]χη-στριαν σὸν ἑτέρα μί[χ] [λ]ε[ι]τουρ[γ]ήσιν ἡμῖν κτλ. (cf. Mt 14⁶). For references to music and dancing in the papyri see a paper in *SAM* iii. p. 117 ff.

ὄς

is found as a demonstrative pronoun in P Ryl II. 144¹⁴ (complaint of assault—A.D. 38) ὅς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀηδῖαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἀσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected me to much shameful mis-handling" (Edd.): cf. Mk 15²³, Jn 5¹¹. For ὅς μὲν . . . ὅς δέ, "the one . . . the other," as in Mt 21³⁵ *al.*, see P Oxy IX. 1189⁷ (c. A.D. 117) ἐπιστολὰς δύο ἄς ἔγραφα ἦν μὲν σοὶ ἦν δὲ Σαβείνω, and for ὅς δέ *salutarium* see PSI. IV. 313³ (iii/iv A.D.) with the editor's note.

Ὅς ἂν (ἐάν) c. conj. = "whosoever" may be illustrated by P Par 46²² (B.C. 153) (= Witkowski², p. 87). περὶ ὧν ἂν βούλη γράφει, P Grenf I. 30⁶ (B.C. 103) [ἐ]φ' οἷς ἂν οὖν ὑμῶν προσδένεται, P Oxy IV. 743²³ (B.C. 2) ἐν οἷς ἐάν σοῦ προσδέηται, ³⁹ ὑπὲρ ὧν ἐάν θέλῃς. For the comparative usage of ὅς ἂν and ὅς ἐάν, see Thackeray *Gr.* i. p. 68, cited s.v. ἂν. The relative preceding its "antecedent" is common, e.g. P Amh II. 35¹⁶ (B.C. 132) τῶν ἐκφορίων ἧς γεωρ-γοῦσι ἱεράς γῆς Σοκνοπαίου θεοῦ μεγάλου, "the rents of the land sacred to the great god Soknopaeus which they cultivate" (Edd.).

Pleonastic ὅς is seen in P Ryl II. 160³ (A.D. 28-9) ὄν

(*l. ὦν*) τὰ μέτρα ὅλης τῆς οἰκίας καὶ αὐλῆς ἃ πρόκειται, "of which the measurements and adjacent areas of the whole house and court are as aforesaid" (Edd.). Cf. also P Oxy I. 117¹⁵ (ii/iii A.D.) ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "one of which please give to your children" (Edd.).

A few exx. may be cited of ὅς with prepositions—P Petr II. 40 (a)²⁸ (iii/B.C.) (= III. p. 149, Witkowski², p. 42) ἀφ' οὗ (cf. Lk 13²⁵) ἢ ἐλεφαντηγὸς κατεποντίσθη, BGU I. 252⁹ (A.D. 98) ἀφ' ἧς (*sc. ἡμέρας*, cf. the ellipsis of ὥρας in Lk 7⁴⁵) [ἐὰν ἀπα[ι]τ[η]θῆ: P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν ἐν οἷς εἶ, P Tebt I. 58¹¹ (B.C. 111) (= Witkowski², p. 104) ἐν οἷς εἰσιν ("in quo numero comprehenduntur") οἱ διὰ τοῦ νομοῦ κω(μο)γρ(αματεῖς): P Oxy. VII. 1027⁶ (i/A.D.) ἐξ οὗ καὶ ἐξεχομένου μου τῆς τῶ[ν] ἠνεχρασμένων προσβολῆς, "when I therefore pursued my right of entry upon the transferred property" (Edd.): P Amh II. 31¹⁶ (B.C. 112) ἐφ' ᾧ (cf. Rom 5¹²) ταξάμενη ἔξει ἐν φυτεία τὸν τόπον φοῖνιξι, "on the understanding that, having paid this sum, she shall retain the plot planted with palms" (Edd.), P Oxy II. 286¹² (A.D. 82) ἐφ' οἷς ἄλλοις ἢ ἀσφάλεια περιέχει, "with the other guarantees contained in the agreement" (Edd.): BGU III. 846¹² (ii/A.D.) (= *Selections*, p. 94) παιπαῖδδευμαι, καθ' ὃν δι (= δεῖ, Wilcken) τρόπον, "punished I have been, as I deserve": and P Ryl II. 144¹³ (A.D. 38) ὑπὲρ οὗ ἔχω πρὸς αὐτὸν ἐνεχύρον, "concerning a pledge I have against him" (Edd.).

Τίς is used for ὅς in BGU III. 822⁵ (iii/A.D.) εὔρον γε(=ω)ργόν, τίς αὐτὰ ἐλκύση, ἀλλὰ τὰ σπέρματα τίς δίδοι:—a usage of which there is no instance in the NT. On the other hand Radermacher (*Gr.* p. 63 note) finds in Mt 26⁵⁰ ἑταίρε, ἐφ' ὃ πάρει the earliest ex. of ὅς in place of the interrogative τίς, and refers to Usener *Der hl. Tychon*, p. 50. He thus supports the AV rendering of Mt *l.c.*: cf. Sharp *Epict.* p. 41 f. For another suggestion see Rendel Harris, *Exp T xxxv.* p. 523 f.

In MGr ὅς is rarely used even in writing, and has disappeared in common speech: "so simple a form ceased to satisfy the desire for emphasis" (Jebb in Vincent and Dickson, *Handbook to Modern Greek*, p. 302). It survives in the compound ἐνῶ, "during," "while" (cf. ἐν ᾧ Mk 2¹⁹, Lk 5³⁴, Jn 5⁷).

ὀσάκις,

"as often as," with ἐάν and subj., as in I Cor 11²⁵ f., Rev 11⁶, is seen in BGU IV. 1115²² (B.C. 13) ὀσάκις ἐάν δέη, P Hamb I. 37³ (ii/A.D.) ὀσάκις ἐάν εὔρω ἀφορμήν, γράφω σοι, and P Giss I. 12⁵ (ii/A.D.) παρακαλῶ σε οὖν, τέκνον, ὀσάκις ἐάν μέλλης πέμψαι, ἐντύπην (something to do with weaving?) μοι τοιαύτην πέμψον. For the construction with the ind. cf. P Oxy III. 471⁵² (ii/A.D.) ὀσάκις ἠξιώθη μεταλαβεῖν ἰστιάσεως, "whenever he was invited to join the banquet" (Edd.).

ὄς γε.

For the emphasis imparted by this combination, as in Rom 8³², cf. P Flor III. 370⁹ (A.D. 132) ἔξω ἀρουρῶν ἔξ ἄς γε ἐμίσθωσας ἐτ[έ]ροις πρὸς ἄς οὐχ ἔξω πρᾶγμα, "apart from the six arourae, which as a matter of fact you let to others, and with which I shall have nothing to do."

ὀσιος,

"holy," "pious," is of course common in inscrr. dealing with religion. Note *Syll* 814 (= ³ 1199)⁷, a leaden plate from Cnidus containing an invocation of ὄσι[α] on certain persons if they restore a trust (παραθήκη) and ἀν[ό]σια if they do not. The meaning seems to help us for ὄσια Δανεῖδ in Ac 13³⁴ (from LXX: *Field Notes*, p. 121), as does the combination ὄσια καὶ ἐλεύθερα in other inscrr., such as *Syll* 815 (= ³ 1180)⁸ ἔμοι δ' ε(Υ)η ὄσια καὶ ἐλεύθερα ὀμοστυγησάσῃ ἡ ὠὶ πο[τε] τρόπωι ἐπιπλεκομένη. For the adj. see also a iii/B.C. law regulating mourning for the dead, *Syll* 879 (= ⁵ 1219)²⁵ where it is laid down regarding women who do not conform—μὴ ὄσιον αὐταῖς εἶναι, ὡς ἀρεβούσαις, θύνει μηθελί θεῶν ἐπὶ δέκα ἔτη, and notice P Flor III. 334¹¹ (ii/A.D.) σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυροὺς, εἰς ἧ ("a vulgarism for a simple ἦ" (Edd.)) ὄσιόν ἐστι. The acc. fem. pl. ὄσιους in I Tim 2⁹ is best explained as "an isolated slip, affected by the analogy of other adj. in—ios fem." (Moulton *Gr.* ii. p. 157). On the ὄσιοι Ἰουδαῖοι of P Par 68 c.¹⁴ as the successors of the Ἀσιδαῖοι of the Maccabean period see the introd. p. 348. Deissmann, however, prefers to regard it as a general title of honour self-applied by the Alexandrian Jews (*BS* p. 68 n. 2). In Aristeas 234 "to honour the gods" is said to consist—οὐ δώροις οὐδὲ θυσίαις, ἀλλὰ ψυχῆς καθαρότητι καὶ διαλήψεως ὀσίας (cf. 2 Macc 12⁴⁵).

ὀσιότης.

This subst., which in the NT is confined to Lk 1⁷⁵, Eph 4²⁴, may be illustrated by P Leid D¹.¹³ (B.C. 162) (= I. p. 25, cf. P Par p. 282) περὶ μὲν οὖν τούτων δοί (*l. δοίη* or rather δοίεν) σοι ὁ Σάραπις καὶ ἡ Ἰσις ἐπαφροδισ[α]ν, χάριν, μορφήν πρὸς τὸν βασιλέα καὶ τὴν βασιλισσαν, δι' ἧς ἔχεις πρὸς τὸ θεῖον ὀσιότητα, *Syll* 521 (= ³ 717)⁸⁸ (B.C. 100-99) ἐφρόντισεν δι[ε] καὶ ἐν ἄλλοις πλείοσιν μετὰ πάσης ὀσιότητος καὶ δι[ε]τήρησεν πάντας ὑγιαίνοντας καὶ σωζομένους, and *OGIS* 383¹⁹ (the proclamation of Antiochus I.—mid. i/B.C.) παρ' ὅλον τε τὸν βίον ὦφθην ἅπασι βασιλείας ἐμῆς καὶ φύλακα πιστοτάτην καὶ τέρψιν ἀμίμητον ἠγούμενος τὴν ὀσιότητα, where it no doubt represents the Zoroastrian *asha*, "right." The word is used in a similar wide sense of what is just and benevolent towards men in *Priene* 61¹² (before B.C. 200) ἐποίησαντο δὲ καὶ τὴν ἀ[να]στροφήν τῆμ] παρ' ἡμῖν μετὰ πάσης εὐκοσμίας καὶ ὀσιότητος, and more particularly of piety towards the gods in *ib.* 108³⁰ (after B.C. 129) καλὸν ἀπόδειγμα τῆς τε πρὸς θεοὺς ὀσιότητος καὶ τῆς πρὸς τὴν πόλιν ἀρέσεως (cf. Rouffiac, p. 81). With ὀσιότης as an honorific title cf. *s.v.* ἀγιότης.

ὀσίως.

P Lond 21¹¹ (B.C. 162) (= I. p. 13) σὺ δὲ ὦν πρὸς τὸ θεῖον ὀσίως διακέμενος καὶ οὐ βουλόμενος παραβῆναι τι τῶν ἐν τῷ ἱερῶι ἐπηγγελμένων. The combination with δικαίως, as in I Thess 2¹⁰, is common, e.g. P Par 63^{viii}.¹³ (B.C. 164) where the writer claims—ἐγὼ γὰρ πιστεύσας σοὶ τε καὶ τοῖς θεοῖς, πρὸς οὓς ὀσίως καὶ . . . δικαίως [πολι]-τευσάμενος ἐμαυτὸν ἀμεψιμοῖρhton παρέσχῃμαι, and, from the inscrr., *Priene* 46¹² (i/B.C.) εὐσ[ε]βῶ[ς] μὲν πρὸς τοὺς πατρίους] θεοὺς, ὀσίως δὲ καὶ δικαίως π[ρὸς τοὺς ἀνθρώπους].

See further *Apol. Arist.* xv. *sub finem*, and for the combination with ἀμέμπτως *Clem. R. Cor.* xliv. 4.

ὄσμη

is used of the "sense of smell" in P Rein 54¹⁰ (iii/iv A.D.) where, with reference to certain consignments of wine, the writer instructs his correspondent—ἀπὸ ὄσμῆς σὺ αὐτὸς χορήγησον?, "tu feras le choix toi-même d'après ton flair" (Ed.). In P Leid W ix. 22 (ii/iii A.D.) (= II. p. 111) provision is made—ἴνα κ(αί) χωρὶς τῶν θυμιαμάτων ἢ θυσία ὄσμήν παρέχη: cf. 2 Cor 2¹⁴ ff., Eph 5², and see Nestle *ZNTW* iv. p. 272, vii. p. 95f., on a "sweet smell," as a sign of the presence of deity, also *Field Notes*, p. 181f.

ὄσος.

The varied uses of ὄσος in the NT can be readily illustrated from our sources. Thus for the meaning "as great as," "how great," "how much," as in Mk 5¹⁹, cf. P Tebt II. 310⁴ (A.D. 186) ὡσα (l. ὄσα) ἔχω ἔτη, "for my term of years" (Edd.), *ib.* 314⁴ (ii/A.D.) ὄσον κάμ[α]τον ἡνεγκα, "how much trouble I had," *ib.* 378²² (A.D. 265) τὰ ἄλλα ὄσα καθήκει, "all else that is fitting," and P Oxy VI. 903³⁴ (iv/A.D.) αὐτὴ οἶδεν ὄσα κέκτηται, "she knows how much she has possessed herself of" (Edd.). From this it is an easy transition to practically the meaning "all," as in *ib.* 89S²³ (A.D. 123) ὑποθέσθαι ὄσα ἔχω ἐν τῇ Ὀάσει κτήματα, "to mortgage all my property in the Oasis" (Edd.). The combination πάντα ὄσα, as in Mt 7¹² *al.*, is very common, e.g. BGu IV. 1113¹⁹ (B.C. 14) πάντα ὄσα ποτ' ἔσχεν [ὁ πατήρ], P Oxy I. 115³ (ii/A.D.) (= *Selections*, p. 96) πάντα ὄσα ἦν καθήκοντα ἐποίησα, "everything that was fitting I did": cf. also the rhetorical πολλῶν ὄσων λεχθέντων καὶ ἀντιλεχθέντων (with its curious attraction) in the late P Mon I. 14³¹ (A.D. 594). "ὄσος ἐάν (ἂν) generalizes, "how great soever," and in the plur. "as many soever as" (Mt 18¹⁸, 22⁹, *al.*). Thus in I' Amh II. 85⁶ ff. (A.D. 78), an application for a five years' lease of land belonging to orphan children, the writer states that he desires to lease τὰ καταλειμμένα πάντα καθ' ὄνητοποῦν τρόπον τοῖς αὐτοῦ υἱοῖς ὀρφανοῖς ὑπὸ Σαραπίωνος, "all the property of every kind bequeathed by Sarapion to his orphan sons," and adds—καὶ ὄσα ἄλλα ἐάν ἀφεύρω ἐπ' ὀνόματος τῶν υἱῶν ὀρφανῶν αὐτοῦ Σαραπίωνος, "and whatever else I may find to be owned by the orphan sons of Sarapion" (Edd.). For other exx. see P Tebt II. 441 (A.D. 91-2) ἀρουρας δύο ἡμισυ ἢ ὄσαι ἐάν ὦσι, "two and a half arourae or as many as there may be," P Ryl II. 81¹⁰ (c. A.D. 104) ὄσου ἐάν χρεῖαν ἔχωσι ὕδατος, "as much water as they may have need of," P Tebt II. 315⁷ (ii/A.D.) ὅπως μοι [πέμφης] ὄσου [ἐ]άν ἦ, "that you may send them (*sc.* garments) to me at any cost," and P Ryl II. 243³ (ii/A.D.) ὄσα ποτὲ οὖν ἐὰν ἀναλώσης (l. ἀναλώσης) ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγον, "put down to our account everything you expend on the cultivation of the holding" (Edd.). For εἰς ὄσον, "as long as," see *ib.* 899⁸ (A.D. 200) ἐς ὄσον μὲν οὖν δύναμις μοι ὑπῆρχεν, "as long as I had the power": cf. Mk 2¹⁹ ὄσον χρόνον. The commoner phrase ἐφ' ὄσον, as in Mt 9¹⁸, *al.*, is seen in P Tor I. 1¹⁻²³ (B.C. 116) ὧν οἱ πρόγονοί μου κεκυρίευκαν ἐφ' ὄσον περιήσαν, "over which my ancestors exercised lordship as long as they lived," and

Preisigke 4317¹³ (c. A.D. 200) οὐ[δ]ὲν θέλω παρα<σχεῖν> σοι ἐφ' ὄσον ἐν Ἀλεξανδρίαν εἰμί. "I do not wish to provide you with anything as long as I am in Alexandria." For the same phrase meaning "as much as" see the restoration in P Ryl II. 81⁶ (c. A.D. 104) ἐφ' ὄσον οἱ κατασπορεῖς ἠθελον, "as much as the inspectors of sowing wished" (Edd.). The MGr ἐνόσω may mean "in so far as" or "so long as." Καθ' ὄσον, "in proportion as," is found in Heb 3³, 7²⁰, 9²⁷. Wellhausen (*Einl.* p. 11) pronounces ὄσον ὄσον in Lk 5³ D (= ὄλιγον of other MSS.: cf. English *so so*) "mehr volkstümlich als literarisch," and compares Isai 26²⁰ (hence Heb 10³⁷). The phrase is thus "not an essential Hebraism, but a vernacular idiom in harmony with the Hebrew" (Robertson *Gr.* p. 733: cf. *Proleg.* p. 97). Radermacher (*Gr.* p. 57 n. 2) cites Acta Philippi 142 βάδιξε ἀνὰ δύο δύο in illustration of the Lucan passage. See also Wackernagel in *Glotta* iv. (1913), p. 244f., who quotes Aristophanes *Vesp.* 213 τί οὐκ ἀπεκοιμήθημεν ὄσον ὄσον στήλην; here the last words may = τοσοῦτον ὄσον (or ὥστε) στήλην εἶναι, a usage preparing the way for the wider meaning "just," as in Diphilus 43. 14 οὐδὲν ἡδέως | ποεῖ γὰρ οὗτος ἀλλ' ὄσον νόμον χάριν. "just for form's sake." The Latin employs *tantum quod* in this sense, e.g. Suet. *Aug.* 9S *navis Alexandrina quae tantum quod adfuerat*, "an Alexandrian ship which had only just come to land": cf. also Petron. 37 *et modo modo quid fuit?* "and what was she a little while ago?"

ὄσπερ

is supported by N⁶B²CN as an alternative reading in Mk 15⁶, where it is also defended on general grounds by *Field Notes*, p. 43. The word is common in the papyri, e.g. P Tor II. 85⁴ (ii/B.C.) οὐπερ καὶ τὴν κατοικί(αν εἰχ)εν, "where also he had his domicile," BGu IV. 1149⁹ (B.C. 13) Ποπιλλίω Σαραπίων ὄσπερ μετήλλαχεν δάνεια δύο, P Oxy IV. 729⁶ (A.D. 137) ὄνπερ χροῦν εἰσοῖσους εἰς τὸ κτήμα κατ' ἔτος κοινῶς. *ib.* 4³ ἄπερ κτήνη ἐπάναγκον θρέψομεν τῆς κατ' ἔτος γοφῆς . . . , and P Ryl II. 176³ (A.D. 210-11) ἄσπερ (ἀρουρας) ἢ παρεδίξ(ατο) εἰς ἐνεχυρασίαν, "which 8 arourae she had assigned to herself for the purposes of execution."

ὄστέον.

The open forms of this word in the NT are discussed by Moulton *Gr.* ii. p. 121, Robertson *Gr.* pp. 203, 260. For the contracted acc. plur. ὄστᾶ, as in Lk 24⁹ DN, cf. P Lond 1170 *verso*¹⁶⁶ (A.D. 258-259) (= III. p. 204) (ὄνοι) β ὑπὸ ὄστᾶ, "2 (asses) laden with bones," *ib.* 46¹⁶⁰ (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν κτίσαντα γῆν καὶ ὄστᾶ καὶ πᾶσαν σάρκα, and the sepulchral inscr. found near Jerusalem, *OGIS* 599 ὄστᾶ τῶν τοῦ Νευκάνορος Ἀλεξανδρέως, ποιήσαντος τὰς θύρας. The LXX usage is discussed by Thackeray *Gr.* i. p. 144.

ὄστις.

The classical distinction between ὄστις and ὅς which in the NT is maintained on the whole in Paul, but not in Luke (nor in the LXX, Thackeray *Gr.* i. p. 192), has worn very thin in the papyri. Thus with Mt 27⁶² *al.* we may compare P Oxy I. 110⁴ (an invitation to dinner—ii/A.D.) αἴριον, ἦτις

ἔστιν ἱε, ἀπὸ ἕρας θ, "to-morrow, which is the 15th, at nine o'clock," P Fay 108⁷ (c. A.D. 171) ἐχθὲς ἤτις ἦν ἰθ τοῦ [δ]ντος μηνὸς Θῶθ, "yesterday which was the 19th of the present month Thoth," and many similar exx. See also P Oxy I. 40⁶ (a doctor's claim for immunity from some form of public service—ii/iii A.D.) ἰατρὸς ὑπάρχων τῆν τέχνην τούτους αὐτοὺς οἰτίνεις με εἰς λειτο[υ]ρ[γ]ίαν δεδωκασι ἐθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a public burden" (Edd.).

With the indefinite use of ὅστις = "whosoever" in Mt 5³⁹ cf. P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαίμων, ὅστις ποτ' οὐν εἶ, "I adjure thee, O demon, whoever thou art," and similarly Wunsch AF 4¹ (iii/A.D.). For the neut. ὅ τι see P Tebt II. 411¹⁴ (ii/A.D.) παραγενόμενος γὰρ εἴση ὅ τι ποτέ ἐστιν, "for when you come you will know what it means" (Edd.); and note the curious combination in P Gen I. 54^{3ff.} (iv/A.D.) οἶδας τὴν προέρεσιν μου ὅ τι ὁποῖαν προέρεσιν ἔχω καὶ οἶδας τὴν γνώμην μου ὅ τι γν[ώ]μη ὁποῖα ἐστιν, and in BGU II. 601¹⁰ (ii/A.D.) γράψον μοι περὶ τῆς οἰκίας, ὅ τι τί ἐπραξας.

Other exx. are P Eleph 1⁷ (B.C. 311-10) (= *Selections*, p. 3 amended), ἐπιδειξάτω δὲ Ἡρακλείδης ὅ τι ἂν ἐγκαλήη Δημητρίαι, "but let Heraclides state whatever charge he brings against Demetria," P Rev L^{xlv.} 11 (B.C. 258) ὅ τι ἂν ἢ ὡνὴ διὰ τούτους καταβλάβη διπλοῦν, "twice the amount of the loss which they may have incurred on account of these (workmen)" (Edd.), PSI IV. 415⁹ (iii/B.C.) καθ' ὅ τι ἂν σου τυγχάνη [χρ]εία[ν] ἔχων, *ib.* VI. 623¹⁸ (iii/B.C.) σὺ καλῶς ποήσεις δούς τῆι παιδίσκηι ὅ τι ἂν σοι δόξηι, and P Tebt II. 383³⁹ (A.D. 46) ὅ τι δ' ἂν τῶν προγεγραμμένω[ν] παρασυγρ[α]φῆ τις τῶν ὁμολογούντων, "whichever of the aforesaid provisions any one may violate." Cf. PSI V. 533⁸ (iii/B.C.) λόφους τριχίνους ὅ τι βελτίστους γ.

On the whole ὅστις is comparatively rare in the papyri, and where found is generally in the nom. as in the NT, rarely acc. as P Lond 77⁶⁵ (end of vi/A.D.) (= I. 235, *Chrest.* II. p. 372) ἦντινα (διαθήκη) πεποίημαί σοι εἰς ἀσφάλειαν. Ἐξ ὅτου is found in P Lond 190¹⁴ (iii/A.D.?) (= II. p. 254), and ἕως ὅτου (NT *quinquies*) in P Gen I. 561⁹ (A.D. 346) ἕως ὅτου ἀποδῶ τὸ χρέως.

Reference may be made to an art. in *JBL* xlii. (1923), p. 150 ff. on "The Relative Pronouns in Acts and Elsewhere," in which H. J. Cadbury comes to the conclusion "that the indefinite relative is merely a synonymous substitute for the simpler form in many Κοινή writings" including most New Testament writings. A good ex. of the interchange of ὅστις and ὅς is to be found in Diodor. xiv. 101. 1 ἦτις ἂν ὑπὸ πάντων Λευκανῶν λεηλατηθῆ—ἦς δ' ἂν πόλεως (cited by Radermacher *Gr.* p. 185).

ὄστράκιος,

"of earthenware," occurs in a list of abstracts of contracts, P Oxy XIV. 1648⁶³ (late ii/A.D.) χαλκίον μολνοβούυ καὶ πῖθον ὄστράκ(ινον), "leadon pot and cask of earthenware." The adj. is joined with σκεῦος, as in 2 Cor 4⁷, 2 Tim 2²⁰, in the Will of Abraham of Hermonthis, P Lond 77²² (end of vi/A.D., see *Chrest.* II. p. 370) (= I. p. 233) τοῦ τυχόντος ὄστράκινου καὶ ξυλίονου καὶ λιθίνου σκεύους. Cf. Epict. iii. 9. 18 σὺ χρυσᾶ σκεῦή, ὄστράκινον τὸν λόγον

κτλ. (sc. ἔχεις): *ib.* i. 18. 15, iii. 22. 106. For the subst. ὄστρακον (LXX Ps 21¹⁶ *al.*) "a potsherd," see *Ostr* 1152⁵ (end of Ptol. and beg. of Rom. times) διδόντι σοι τὸ ὄστρακ(ον), P Oxy II. 234^{ii.} 3 (a medical prescription—ii/iii A.D.) καστορήου καὶ μηκωνίου ἕσον φώσας ἐπ' [δ]στράκου μάλιστα [μὲν] Ἀττικοῦ, "heat an equal quantity of beaver-musk and poppy-juice upon a potsherd, if possible one of Attic make" (Edd.), and *ib.* XII. 1450⁴ (A.D. 249-50) τῶν ὄστράκων διὰ πηλοῦ, where the editors in their note refer to the use of potsherds in making mortar as an ancient Egyptian custom.

ὄσφρησις.

This NT ἀπ. ἐρ. (1 Cor 12¹⁷) is found in the astrological P Ryl II. 63⁵ (iii/A.D.) Ἐρ[μ]οῦ γλώσσα ὄσφρησις ἀκοή, "the tongue, smell, and hearing belong to Mercury."

ὄσφύς,

"loin" (cognate with ὄστέον), is found in the fragment of a i/B.C. treatise on physiology, P Ryl I. 21 Fr. 3^{ii.} 11 εἰς τὸν τῆς ὄσφύος, and in the mantic *ib.* 28¹¹ (iv/A.D.) ὄσφύος δεξιὸν μέρος ἐάν ἀλληται μεγάλως εὐπορήσει κα[ρ]τ[ί] δροῦλος καὶ πένης ἐκ κόπων, "if the right part of the loin quiver, a slave or poor man will prosper greatly after distress" (Edd.): cf. also the astronomical *ib.* II. 63⁹ (iii/A.D.) Π[α]ρθένου σιαγῶν ὄσφύες, "the cheek and loins to Virgo."

ὄταν,

"whenever," is construed (1) c. subj. pres. in such passages as P Fay 109¹ (early i/A.D.) ὅταν πρὸς ἀνάγκαιν (i. ἀνάγκην) θέλης παρ' ἐμοῦ χρῆσασθαί τι, εὐθύς σε οὐ κρατῶ, "whenever you from necessity want to borrow anything from me, I at once give in to you" (Edd.), P Oxy XIV. 1676²⁶ (iii/A.D.) τὸ σύνφορόν σου ποιεῖ ὅταν γὰρ θέλης ἡμᾶς πάντοτε ἰδεῖν, ἥδιστα σε παραδεξόμεθα, "do what suits you; for when you wish to see us always, we shall receive you with the greatest pleasure" (Edd.), and (2) c. subj. aor. in such passages as P Lips I. 104¹⁶ (c. B.C. 96-5) (= Witkowski², p. 116) ὅταν ἡμῖν γ[ρ]άψης, ἐνψυχόν τι λαμβάνω, P Ryl II. 233² (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῶ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλισθῆσεται ἢ διαβάθρα καγγε- λωτῆ (i. καγκέλωτῆ) καὶ τὰ προσκῆνια γενήσεται, "but when we reach a fortunate issue and the house is established, then a balustrade will be added to the stairway and the porch" (Edd.), and P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) καὶ ὅταν ἔλθῃ σὺν Θεῷ, μαρτυρήσι (= εἰ) περὶ ὧν αὐτὴν πεποιήκασι, "and when he arrives by the help of God, he will bear you witness of what they have done to her."

Of ὅταν c. ind., which occurs *quinquies* in the NT, we can quote P Hamb I. 70¹⁹ (soon after A.D. 144-5) ὅταν τὸν λόγον δίδομεν τῷ ἀφήλικι. In PSI IV. 434⁶ (B.C. 261-0) ὅταν περιοδεῶ, the verb is probably in the subj., and in P Par 261¹⁴ (B.C. 162) (= *Selections*, p. 14) Wilcken (UTZ i. p. 247) now reads ὄτ' ἀνέβημεν for ὅταν ἐβημεν. See however P Ryl 233 *ut s.*, where, with reference to ἀσφαλισθῆσεται, the editors remark that "the writer apparently forgot that ὅταν had preceded."

For ὅταν c. imperf. (Mk 3¹¹, cf. Burton § 315) we may quote the curious anti-Christian inscr. in *C. and B.* 343³

(= ii. p. 477) οὗτος ὁ βίος μοι γέγονεν (aoristic!) ὅταν ἔζων ἐγώ. In Mk 11¹⁹ we may perhaps translate "when evening fell," i.e. the evening before the πρωί of 20; in this way an awkward sequence is avoided, cf. *Proleg.* p. 248.

ὄτε.

This common word is almost invariably construed in the NT with the indicative and generally with the aorist: cf. P^{SI} IV. 322¹ (B.C. 266-5) ὅτ' ἔγραψ[άς μοι], ἐπιστολήν ἀπιστάλκειμεν ἐξ' Ἀλεξάνδρειας, *ib.* V. 447¹² (A.D. 167) ὅτε αὐτοῖς ἡ πολιτεία ἐδόθη. 'Αφ' ὅτε occurs in an amusing letter which a man writes to his wife who had left him, but whom he wishes to return—P Oxy III. 528⁹ (ii/A.D.) ἰβ̄ Φαώφι ἀφ' ὅτε ἐλουσάμην μερ' ἰσοῦ οὐκ ἐλουσάμην οὐκ ἠλιμ(μ)ε (l. ἠλειμ(μ)αι) μερρεῖ ἰβ̄ Ἀθύρ, "since we bathed together on Phaophi 12 I never bathed nor anointed myself until Athur 12" (Edd.). For ὅτε μὲν . . . ὅτε δέ, see the *Gnomon des Idiōs Logos* § 67 (= BGU V. p. 27) ὅτε μὲν ἐξ ὅλων ὅτε δὲ ἐξ ἡμίσου[s] ὅτ[ε] δὲ ἐκ τετάρτ[ο]υ ἀνελήμ[φ]-θησαν. Vett. Val. p. 106³⁶ ἔστι δὲ αὐτῆς καὶ ἄλλο σχῆμα, ὅτε ἀρξῆται πρῶτον μειοῦσθαι is an ex. of ὅτε c. conj. According to the best attested reading the words ἦξει ὅτε form no part of the true text in Lk 13³⁵.

ὅτι.

(1) For ὅτι, "that," introducing an objective clause after verbs of knowing, saying, etc., cf. P Tebt II. 409⁸ (A.D. 5) εἰδώ[s] ὅτι ἐξ(ι)ουσίαν αὐτῶν ἔχει καὶ Δυσίμαχος καὶ σύ, "I knew that both you and Lysimachus had plenty of them" (Edd.), P Fay 109⁵ (early i/A.D.) νομίμας ὅτι (cf. Mt 5¹⁷) κυχράς μοι αὐτοῦς, "consider that you are lending them (*sc.* staters) to me" (Edd.), BGU III. 846^{4f.} (ii/A.D.) (= *Selections*, p. 93) γεννώσκιν σαι θέλω, ὅτι οὐχ [ἦλπ]ίζον, ὅτι ἀναβένις (l. ἀναβαίνεις) εἰς τὴν μητρόπολιν, "I wish you to know that I had no hope that you were coming up to the metropolis," *ib.*⁹ αἰγραφέα σοι ὅτι γυμνός εἰμι, "I wrote you that I am naked," and P Tebt II. 420⁴ (iii/A.D.) οἶδατε ὅτι ἀπὸ ζημίας ἡμί, "You know that I am blameless." Ὅτι, however, is frequently omitted, e.g. BGU III. 815³ (ii/A.D.) γεννώσκιν σε θέλω [τῆ]ν ἐπιστολήν σου ἔλαβε (corrected by another hand into ἔλαβα): similarly in the NT. The periphrasis with ὅτι has superseded acc. c. inf. in nearly all NT writers, but the two constructions have been mixed in P Oxy II. 237^{v. 8} (A.D. 186) δηλῶν ὅτι εἰ τὰ ἀληθῆ φανεῖη μηδὲ κρίσεως δεῖσθαι τὸ πρᾶγμα: cf. Ac 27¹⁰ and Aristes 125. In Mk 9^{11, 28} the AV rightly takes ὅτι = τί, "why": for this use of ὅτι in indirect interrogation, see the exx. in *Field Notes*, p. 33.

(2) Ὅτι recitativum, when it is practically equivalent to our quotation-marks, is seen, as in Mt 7²² *al.*, in P Oxy IV. 744¹¹ (B.C. 1) (= *Selections*, p. 33) εἴρηκας δὲ Ἀφροδισιάτι ὅτι μή με ἐπιλάθης, "you told Aphrodisias 'Do not forget me,'" P Oxy I. 119¹⁰ (ii/iii A.D.) (= *Selections*, p. 103) ἡ μήτηρ μου εἶπε Ἀρχελάω, ὅτι ἀναστατοῖ με, "my mother said to Archelaus, 'He upsets me,'" and *ib.* VII. 1064⁵ (iii/A.D.) γενόμενος πρὸς Ἀχιλλῶν πυθανόμενος περὶ σοῦ ἔφη ὅτι ἐν τῇ Ψάβθει ἐστίν, "I went to Achilles and inquired about you and he said 'He is at Psobthis.'" Cf. the construction in such passages as P Oxy III. 533¹⁵ (ii/iii A.D.) εἶπατε Ζωίλω τῷ ἀπὸ Σεντῶ γεωργῷ ὅτ[ι] κατὰ

τὰς συνθήκας φρόντισον τοῦ χαλκοῦ, "tell Zoilus the cultivator from Sento that in accordance with the agreements he must look after the money" (Edd.), and P Tebt II. 416¹⁷ (iii/A.D.) μετάδε(= ο)s καὶ Ἀκουάτι τῷ ἀδελφῷ ὅτι ἐὰν χρίαν τινὸς ἔχη ἡ γυνή μου ποίησον αὐτῆς τὴν χρίαν ἕως ἔλθω, "tell my brother Akoutas also to do anything that my wife requires until I come" (Edd.). For the redundant ὅτι, cf. further P Oxy XIV. 1668⁸ (iii/A.D.) πρότερον μὲν ἔλεγεν ὅτι ἡ δός μοι (ἀρτάβας) ἰβ̄, ἢ λαβὲ (ἀρτ.) ἰβ̄, "formerly he said 'Either give me 12 artabae or take 12 art.'" (Edd.), *ib.* 1682⁹ (iv/A.D.) ἀναγκαίως δὲ καὶ ἡμῖν ἐπίστειλον ὅτι εἰ ἦς ἐπιδημήσασα, "do you by all means send word to us whether you have arrived" (Edd.).

(3) ὅτι, as a causal particle, "because," may be illustrated by P Par 48¹⁹ (B.C. 153) καλῶς οὖν ποιήσεις παραγίνεσθαι ἡμῖν εἰς Πιοεῖ, ὅτι καταπλεῖν μέλλομεν πρὸς τὸν βασιλέα, BGU II. 423¹⁶ (a soldier to his father—ii/A.D.) (= *Selections*, p. 91) ἴνα σου προσκνήσω τὴν χέραν, ὅτι με ἐπαίδευσας καλῶς, "that I may kiss your hand, because you have brought me up well," and *ib.* III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) αἰδ[υ]σπο[ύ]μην (l. εἰδυσπούμην) δι' ἐλθεῖν εἰς Καρανίδαν ὅτι σαπρῶς παριπατῶ (l. περιπατῶ), "but I was ashamed to come to Karanis, because I am going about in rags."

(4) A few miscellaneous exx. may be added. P Oxy I. 37^{i. 12} (report of a lawsuit—A.D. 49) (= *Selections*, p. 49) ὅτι δὲ ταῦτα ἀληθῆ λέγω, ἔστιν γράμματα αὐτῆς δι' ὧν ὁμολογεῖ ἀληθῆναί, "and in proof that I am telling the truth, there are the documents in which she admits that she has received them (wages)." For the consecutive ὅτι in Jn 7³⁵ Bauer (*HZNT ad l.*) cites *Pelagia-Legenden*, p. 20, τί διδοῖς τοῖς ἀμνοῖς σου, ὅτι ζωὴν αἰώνιον ἔχουσιν; A similar ex. is cited by Radermacher (*Gr.* p. 160) from the *Acta Christophori*, ed. Usener 68, 18: τοιοῦτοι γὰρ εἰσιν οἱ θεοὶ ὑμῶν, ὅτι ὑπὸ γυναικὸς ἐκινήθησαν. With the NT οὐχ ὅτι (2 Thess 3⁹ *al.*) cf. μὴ ὅτι in P Lond 42³³ (B.C. 168) (= I. p. 30, *Selections*, p. 10), μὴ ὅτι γε τοσοῦτον χρόνον ἐπιγεγονότος, "not to speak of so much time having gone by." In the difficult 1 Tim 6⁷ Parry reads οὐδ' ὅτι (= *medum*) with a similar meaning: see his note *ad l.*, and for a different view *Field Notes*, pp. 212, 243. In 2 Cor 5¹⁹ *al.* ὡς ὅτι is taken by Blass *Gr.*² p. 321 f. as = Attic ὡς c. gen. abs. (Vg *quasi*), but in papyri of late date ὡς ὅτι often means merely "that," e.g. CPR I. 19³ (A.D. 330) πρώην βιβλία ἐπιδέδωκα τῇ σῇ ἐπιμελείᾳ ὡς ὅτι ἐβουλόθην τινὰ ὑπάρχοντά μου ἀποδόσθαι, where Wessely (p. 58) notes "ὡς ὅτι seem combined, where the single word would be adequate," and cites as a further ex. Papyrus No. 6085 ὡς ὅτι χρεοστέεται ἐξ αὐτοῦ ὁ κύρις Ἰανός.

A superfluous ὅτι in ὡς ὅτι c. superlat. is seen in Roberts-Gardner 65¹⁷ (B.C. 101-100 or 100-99) (β)οῦν ὡς ὅτι κάλλιστον παρηγάγον. The editors compare *CLA* ii. 482⁴⁸ (B.C. 41-30) παραστήσαντες ὡς ὅτι κάλλιστα θύματα.

οὐ.

In addition to its regular use with the ind., οὐ is frequently found in the papyri with the participle, due apparently to the fact that it is the proper negative for a statement of fact. Exx. are P Oxy IV. 726¹⁰ (A.D. 135) οὐ δυνάμενος δι' ἀ[σ]θενείαν πλεῦσαι, "since he is unable through sickness

to make the voyage" (Edd.), and P Amh II. 78²¹ (A.D. 184) τοιαύτης οἴῳ]ν αὐθαδίας ἐν αὐτῷ οὔσης οὐ δυνάμενος [ἐν] καρτερεῖν ἐπιδίδωμι, "his audacity having reached this pitch I can endure no longer and present this petition." See further *Proleg.* p. 231 f.

In support of the translation "I determined not to know" in 1 Cor 2², we may cite P Par 26³⁷ (B.C. 163) (= UPZ i. p. 248) οὐκ ἐκρίναμεν καταχωρήσαι, "we determined not to record," P Tebt I. 124⁵ (c. B.C. 118) οὐκ <ἐκ>ρίναμεν ἔξα[ριθ]μει[σθαι], "we determined not to be counted," and the classical formula in P Hamb I. 27⁵ (B.C. 250 (249)) οὐκ ἔφη εἶδέναι, "he said that he did not know."

The origin of the double negative οὐ μὴ is fully discussed by Moulton *Proleg.* p. 187 ff. When we pass to its actual occurrences in the NT, we find that these for the most part are found in passages derived from the OT and in the Sayings of our Lord, which, therefore, have Semitic originals. This corresponds with the rarity of οὐ μὴ in the papyri. See, however, the following passages—P Par 49³⁵ (B.C. 164-158) (= Witkowski², p. 72) γίνωσκε σαφῶς ὅτι . . . <πρὸς σέ οὐ μὴ εἰσέλθω>, P Oxy I. 119^{5,14f.} (ii/iii A.D.) (= *Selections*, p. 103) ἢ οὐ θέλεις ἀπενέκκειν (l. ἀπενέγκαι) μετ' ἐσοῦ εἰς Ἀλεξανδρίαν, οὐ μὴ γράψω σε ἐπιστολήν . . . ἂμ μὴ πέμψης, οὐ μὴ φάγω, οὐ μὴ πίνω, "if you refuse to take me along with you to Alexandria, I won't write you a letter . . . If you do not send, I won't eat, I won't drink," P Leid W^{iii.} (ii/iii A.D.) (= II. p. 107) ἐὰν θέλης γυνεῖ (= αἰκας οὐ μὴ σχεθῆναι ὑπὸ ἄλλου ἀνδρός, P Oxy VI. 903¹⁶ (iv/A.D.) a man declares regarding his wife ἀπεντεύθεν οὐ μὴ κρύψω αὐτῇ <v> πάσας μου τὰς κλείς, "henceforward I shall not hide all my keys from her," and the magic P Lond 46²⁷⁵ (iv/A.D.) (= I. p. 73) οὐ μὴ εἴσω.

For the still stronger negative οὐδ' οὐ μὴ Radermacher (*Gr.* p. 172) cites Wessely *Papyrorum scripturae Graecae specimina* XXVI: τῷ μεγίστῳ κραταιῷ θεῷ Σοκνοπαίῳ παρὰ Ἀσκληπιάδου τοῦ Ἀρείου. εἰ οὐ δίδοται μοι συμβίῳσαι Ταπεθευτι Μαρρείου οὐδ' οὐ μὴ γενήται μοι γυνή, ὑπὸδειξόν μοι καὶ κύρωσόν μοι τοῦτο τὸ γραπτόν. πρῶην δ' ἦν Ταπεθευς Ὁρίωνος γυνή. Cf. also P Petr II. 13(19)¹³ (B.C. 258-253) τοῦτο <δ'> ἔχε τῇ δια[νοία]ι, ὅτι οὐθέν σοι μὴ γενήθῃ λυπηρόν, P Alex 4¹⁰ (iii/B.C.) (= Witkowski², p. 52) οὐδεὶς σε ἀνθρώπων μὴ ὠφειλήση, and P Oxy XII. 1483¹⁰ (ii/iii A.D.) ἔξωδίασας τοῖς αὐτοῖς ὦν οὐδὲ ἕς μὴ παρέδεξατο τιμῆν, "you have spent upon them things of which absolutely no one has received the value" (Edd.).

In a legal process of the 2nd half of iv/A.D. published in *Archiv* i. p. 293 ff. we have ii. 9 ὁ δὲ ἀδελφὸς Φιλάδελφος δς καὶ ἐν τῇ Αἰγύπτῳ ἐστὶν καὶ οὐ μετ' οὐ πολλὸν ἔξει, where the phrase οὐ μετ' οὐ πολὺ can only mean "after no long time": cf. BGU II. 614¹⁴ (A.D. 216), and Gradenwitz *Einführung* i. p. 40 n. 1 In MGr (Pontic) κί is used for "not."

οὐ̅.

For this relative adverb = "where," cf. PSI VI. 620¹⁷ (iii/B.C.) τὸ ταμείον οὐ̅ ἐκεῖτο ὁ . . . οἶνος, "the store-house where the wine was placed," P Tebt I. 105⁴¹ (B.C. 103) οὐ̅ ἂν συντάσση ἐ[ν] τῇ αὐτῆς κώμη, "at whatever place he may fix in the said village," P Par 47¹⁰ (c. B.C. 153)

(= *Selections*, p. 22) ἐνβέβληκαν ὑμᾶς (l. ἡμᾶς) εἰς ὕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "they have cast us into a great forest, where we may possibly die," and P Kyl II. 145¹⁹ (A.D. 38) οὐ̅ καὶ κα(τα)γίνονται, "where they live."

οὐά.

For this interjection denoting wonder real or ironical (Mk 15²⁹), not commiseration, as οὐαί (g.v.), cf. Epict. iii. 23. 24 ἐπαίνεσόν με . . . εἰπέ μοι 'οὐά' καὶ 'θανμαστῶς.'

οὐαί.

This word, which is not found in class. Greek, but is common in the LXX and NT, occurs in a farce of date rather earlier than the Roman period, P Oxy III. 413^{184f.} οὐαί σοι, ταλαίπωρε, ἄκληρε, ἀ[λγ]εινέ, ἀναφρόδιτε' οὐαί σοι' οὐαί μοι, "Woe to thee wretched, hapless, miserable, loveless one! Woe to you, woe to me!" (Edd.). Cf. also Epict. iii. 19. 1, 22. 32 οὐαί μοι.

οὐδαμῶς.

P Tebt I. 24⁵³ (B.C. 117) τὰς δὲ κατ' ἄνδρα γραφὰς οὐδαμῶς προέμενοι, "but failing to issue the lists of individual items" (Edd.), *ib.* 27⁴¹ (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρίαι διαμένεις οὐδαμῶς τὰ παρὰ τὸ δέον (l. δέον) κεχειρισμένα διωρθωμένους, "You still continue in the same miserable course with no improvement whatever in your improper procedure" (Edd.), and *ib.* 58⁴ (B.C. 111) οὐδαμῶς προσκεκλήμεθα, "we have not yet been summoned" (Edd.). In P Meyer 23² (not before end of iv/A.D.) οὐδαμί γὰρ ἀνέμνα τοσοῦτον χρόνον ἐνταῦθα, "for never have I waited here for so long a time," the editor regards οὐδαμί as written for οὐδαμῆ = οὐδαμᾶ = οὐδαμου, οὐδαμοθι, not for οὐδαμῶς. For οὐθαμόθεν cf. P Lond 23¹⁸ (B.C. 158-7) (= I. p. 38). See further *s.v.* μηδαμῶς.

οὐδέ

is used adverbially = "not even," as in Mk 6³¹, 1 Cor 5¹, in P Oxy XIV. 1669² (iii/A.D.) τοὺς ἐγδοχείς οὐκ ἐπεμφας ὡς ἐνετειλάμην σοι, ἀλλ' οὐδὲ ἔγραψας εἰ ἀπετάξαντο, "you have not sent the middlemen as I bade you, and you have not even written whether they departed" (Edd.), *ib.* 1765⁴ (iii/A.D.) οὐδὲ ἅπαξ ἤξισσάς μοι γράφειν, "not even once have you deigned to write me." For οὐδὲ εἰς, as in Ac 4²², cf. *ib.* 1668¹⁹ (iii/A.D.) καὶ οὐκέτι φόβος οὐδὲ εἰς ἔνει, "and there is no longer any fear at all" (Edd.), *ib.* I. 122¹⁰ (iii/iv A.D.) ἡμεί[ς] δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἕν, "and we cannot catch a single animal" (Edd.).

οὐδεὶς.

P Alex 4⁹ (iii/B.C.) (= Witkowski², p. 52), οὐδεὶς σε ἀνθρώπων μὴ ὠφειλήση. For a similar use of οὐθεὶς, cf. P Petr II. 13(19)¹³ (B.C. 258-3) (= Witkowski², p. 20) τοῦτο <δ'> ἔχε τῇ δια[νοία]ι, ὅτι οὐθέν σοι μὴ γενήθῃ λυπηρόν, ἀλλὰ πᾶν ἔ[μ]οι ἔστ[η]ι πεφροντισμένον τοῦ σε γενέσθαι ἄλυπον, "but hold this fact in your mind, that nothing vexatious may happen to you, but that I have used every forethought to keep you free from trouble" (Ed.). Another ex. of the neut. οὐδέν is the illiterate BGU II. 380¹⁴ (iii/A.D.) (= *Selections*, p. 105) οὐδέν περιστότε[ρ]ον ἔχει σε.

"there is nothing so much the matter with you." The stronger οὐδέν is sometimes used for οὐ: see Epict. iv. 10. 36 οὐδέν κωλύονται ἀθλιώτατοι εἶναι καὶ δυστυχεῖσται (cited by Radermacher *Gr.* p. 26), and possible NT exx. in Ac 18¹⁷ (but cf. Blass *Gr.* p. 104), Rev 3¹⁷. The usual accumulation of negatives may be noted in P Oxy VII. 1118^{11f.} (i/ii A.D.) οὐδεν[δ]ς αὐτοῖς οὐδὲ ἄλλω οὐδεν ἐξ ὑστέρου [κατ]αλειπομένον λόγον [περ] οὐδ[ε]ν[δ]ς ἀπλῶς . . ., "without any claim being left to them [debtors] or to any one else for the future in any respect. . ." Cf. also for οὐδέν strengthening the negative, as in Mk 15^{4f.}, P Oxy II. 294¹⁵ (A.D. 22) (= *Selections*, p. 35) where a man, whose house has been searched in his absence, writes to his brother—ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνήλεπα (i. ἐναλήφιφα) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "but I am not so much as anointing myself, until I hear a report from you on all points."

οὐδέποτε.

P Hib I. 78⁵ (B.C. 244-3 (243-2)) οὐδέποτε ὑ[πα]κήκοας ἡμῶν, "you have never listened to me" (Edd.): cf. P Oxy VII. 1062¹¹ (ii/A.D.). The word appears to be rare in our sources.

οὐδέπω,

"not yet," as in the contract of apprenticeship P Oxy II. 275⁴ (A.D. 66), where a boy is described as—οὐδέπω δντα τῶν ἐτῶν, "not yet being of age," i.e. not yet having reached the legal age of fourteen years, when men become liable to the poll-tax: cf. *ib.* 273¹⁵ (A.D. 95), the cession by a woman of certain arourae of land to her daughter—οὐδέπω οὐσση ἐν ἡλικίᾳ. In P Ryl II. 178⁷ (early i/A.D.) it is laid down in an agreement with a nurse that she shall give back the sum she is found to owe for the period of nursing not completed—πρὸς δν οὐδέπωι τετρόφευκεν χρόνον.

οὐθείς.

This late form of οὐδεῖς is usually said to occur first early in iv/B.C., but if the dating is correct, a wooden tablet, P Strass II. 125⁴ κούθην σοι ἐνκαλῶ, carries it back to v/iv B.C. It is predominant throughout the Ptolemaic period, but during i/A.D. οὐδεῖς reasserts itself, and before iii/A.D. has driven out οὐθείς. It is therefore a proof of the accuracy of our great NT Uncials that οὐθείς, by this time obsolete in general usage, should have survived in such passages as Lk 22³⁵, Ac 19²⁷, *al.* Cf. *Proleg.* p. 56 and the full details in Mayer *Gr.* p. 180ff., and Thackeray *Gr.* i. p. 58ff. See also for the inscr. Thieme, p. 9. It may be added that in Cicero's Greek quotations the form οὐθείς does not occur. It is found in Epict. *Ench.* xxxii. 2 καὶ τοῦτο οὐθείς κωλύσει. Both forms appear in Musonius—p. 30¹⁵ οὐθενός, *ib.* 33¹⁵ οὐδέν.

One or two sporadic exx. of the form from different centuries must suffice here—P Eleph 13⁴ (B.C. 223-2) (= Witkowski¹, p. 43) ὁ δὲ ἐπήγει μόνον, ἐπέταξεν δ' οὐθέν, P Par 45⁵ (B.C. 153) (= Witkowski², p. 84) ἄνευ τῶν θεῶν οὐθὲν γίνεται, P Grenf II. 36¹¹ (B.C. 95) οὐθὲν ἡμῖν κακὸν ἐποίησεν, and P Tebt II. 278³⁹ (acrostics—early i/A.D.) οὐθὲν τηλικούτωι, "it was nothing to one like him" (Edd.).

PART V.

οὐκέτι.

For οὐκέτι, "no longer," "no more," cf. P Par 49¹⁷ (B.C. 164-158) (= Witkowski², p. 71) εἴπερ οὖν ἐστὶν αὐτῆ ἡ αἰτία καὶ διὰ τοῦτο οὐκέτι ἦκει πρὸς ἐμὲ ἀσχυρθεῖς, P Oxy XIV. 1668^{19f.} (iii/A.D.) καὶ οὐκέτι φόβος οὐδὲ ἐς ἐνεῖ· ἐὰν οὖν θέλεις, ἴσθι καταφρονῶν, [[ἐπι]] ἡμεῖς γὰρ οὐκέτι δυνόμεθα ἔσω μείναι, "and there is no longer any fear at all; so if you will, come boldly; for we are no longer able to stay indoors" (Edd.), and P Ryl II. 244⁹ (iii/A.D.) οὐκέτι περὶ τοῦτο γέγονα, "I have done nothing further in the matter" (Edd.).

οὐκοῦν.

In the NT only in Jn 18³⁷ οὐκοῦν βασιλεὺς εἶ σύ; "so then you are a king?" The word expects an affirmative answer: cf. German "nicht wahr?"

οὖν.

This common particle, which occurs in the NT nearly 500 times, is used in our sources in a variety of connexions, the exact shade of meaning being determined by the context.

(1) For the causal meaning "therefore" we may cite BGu II. 423¹¹ (ii/A.D.) (= *Selections*, p. 91) καὶ καλῶς μοι ἐστίν. ἐρωτῶ σε οὖν, κύριε μου πατήρ, γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου . . ., "it is well with me. I beg you, therefore, my lord father, write me a letter, first regarding your health . . .," and P Oxy XIV. 1665¹⁵ (iii/A.D.), where a son in urgent need of oil writes to his father—ἀναγκαῶς οὖν, ἐὰν ἔτι παρὰ σεαυτῶ χρε[ί]ον ἔχῃς, δηλώσον ἢ τῷ νίῳ σου ἢ ᾧ ἐὰν σὺ βούλη τοῦτους μοι ἐν τάχει παρα[σ]χέιν, "perforce, therefore, if you have still with you any unguent, instruct your son or any one else you wish to supply me with them speedily" (Edd.).

(2) Οὖν is very common in a looser temporal sense, resuming or continuing a narrative, as in P Oxy X. 1293⁷ (A.D. 117-38) κόμισαι παρὰ Σαρῶτος Μάρκου ἐλαίου ἀφροδ[ισιακοῦ] καλοῦ μετρητάς τέσσαρας ἡμισυ κομισαμένη οὖν δήλωσον μοι, "receive from Saras son of Marcus four and a half metretae of fine aphrodisiac oil; and having done so let me know" (Edd.). For the combination μὲν οὖν in the same connexion (as in Ac 1^{6, 18}, 2⁴¹, *al.*), cf. P Oxy II. 281⁹ (complaint against a husband—A.D. 20-50) συνεβίωσα Σαραπίωνι . . . ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παντελῶς δντα, ἀνέγκλητον ἐματῆν ἐν ἀπάσει παρειχόμεν, "I married Sarapion . . . as he was destitute of means I received him into my parents' house, and I for my part conducted myself blamelessly in all respects" (Edd.), *ib.* 282⁶ (complaint against a wife—A.D. 30-35) συνεβίω[σα] Δημη[τ]ρούτι Ἡρακλείδου, καὶ ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, "I married Demetrous, daughter of Heraclides, and I for my part provided for my wife in a manner that exceeded my resources" (Edd.).

(3) Οὖν is also used with an intensive force in exhortations, etc.—P Lond 28⁴ (c. B.C. 162) (= I. p. 43) καλῶς οὖν ποιῆς φροτίσαι (i. φροντίσαι) μοι σιτάριον, "please be sure to look after the grain for me," P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόν[τι]σον οὖν ἵνα

γένη(ται) ἀκολούθως, "take care that action is taken in accordance with it (a letter)," P RyI II. 229¹⁷ (A.D. 38) παρεδέξαμην σοι πάντα. παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμελήται τῶν χοιριδίων, "I have given you every allowance. Urge your wife from me to look after the pigs" (Edd.), BGU I. 37⁵ (A.D. 50) ὄρα οὖν μὴ αὐτὸν κατάσχῃς, "see then that you do not detain him," and P Oxy I. 115¹¹ (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ἀλλ' ὅμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα. παρηγορεῖτε οὖν ἑαυτούς, "but still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves" (Edd.). In drawing attention to this usage, Mantey (*Expt.* VIII. xxii. p. 210f.) thinks that this emphatic sense might be given to οὖν in about 65 places in the NT, e.g. Mt 3^{8,10} "By all means produce fruit worthy of acceptance. . . . Every tree, *rest assured* that does not produce good fruit. . . ."

(4) From this is developed a slightly adversative sense in such a passage as P Tebt I. 37¹⁶ (B.C. 73) ἐγὼ οὖν περισπώμενος περὶ ἀναγκαίων γέγραφέα σοι ἵνα ἱκανὸς γένῃ, "howbeit as I am occupied with urgent affairs, I have written to you, in order that you may undertake the matter"; cf. Ac 25⁴, 28⁵, and Mantey *ut s.* p. 207 f.

(5) Οὖν intensifies the indefiniteness of a preceding pronoun in P Lond 1171 *verso* (c)⁸ (A.D. 42) (= III. p. 107) ἢ ὅστις οὖν τῶν ὑπηρετῶν, P Amh II. 86⁹ (A.D. 78) καθ' ὁδὸν ποτε οὖν τρόπον, "of whatever description," P RyI II. 243⁹ (ii/A.D.) ὅσα ποτὲ οὖν ἐὰν ἀνα(γα)λώσῃς ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμεῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and P Par 574¹²¹⁰ (iii/A.D.) (= *Selections*, p. 113) ὅστις ποτ' οὖν εἶ.

Λοιπὸν οὖν, which is read in I Thess 4¹ N AD, is found in the private letter BGU IV. 1079⁶ (A.D. 41) ἐπιψά σοι ἄλλας δύο ἐπιστολάς, διὰ Νηδύμου μίαν, διὰ Κρονίου μαχαιροφόρου μίαν. λοιπὸν οὖν ("then at last") ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνων καὶ ἐλυπήθην. See further *s.v.* λοιπός. Οὖν has not survived in MGr.

οὐπω.

An interesting ex. of this strong negative is afforded by P Oxy II. 294¹⁸ (A.D. 22) (= *Selections*, p. 35), where a man, who is anxious regarding certain news, writes to his brother—ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνήλεπα (= ἐναλήλιφα ἐμαυτὸν) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.). Other exx. are P Hamb I. 27⁸ (B.C. 250) τὴν δὲ τιμὴν οὐπω ἐκεκόμιστο, "but he has not yet received the price," P Tebt II. 423¹² (early iii/A.D.) οὐπου (l. οὐπω) μοι ἐδήλωσας περὶ τ(ο)ῦτου, "you have not yet told me about it," and P Oxy XIV. 1763³ (after A.D. 222) οὐπω μέχρι σήμερον τὰ πλοῖα τῆς ἀνάνας ἐξήλθεν. In PSI IV. 423¹³ (iii/B.C.) the two parts of the word are separated—οὐ γάρ πω ἐργασμένοι ἐβίβην κτλ.

οὐρά,

"tail" (Rev 9^{10,10}, 12⁴), occurs in P Leid W³ 29 (ii/iii A.D.) (= II. p. 115) δράκοντα δακόνοντα κονοντα τῆ

(l. δάκνοντα τὴν) οὐράν, and in the magical P Lond 121⁸⁸⁷ (iii/A.D.) (= I. p. 111) φυλακτῆριον ἢ οὐρά κτλ. MGr οὐρά, νουρά (see Thumb *Handbook*, p. 25).

οὐράνιος,

"heavenly," is seen in P Eud 24³ (before B.C. 165) οὐράνια διδασκαλία, and in P Thead 49³ (A.D. 307-324?) ἰς γνώσιν τῆς οὐρανίου αὐτοῦ προ[σ]μηθείας [ἀ]φίκεται. In both these instances it is an adj. of two terminations as in Lk 23³ στρατιάς οὐρανίου (but subst. οὐρανοῦ in B* D*), and Ac 26¹⁸ τῇ οὐρανῶ ὄπτασι. The fem. in -α, as in class. Greek, is restored by the editor in PSI I. 86³ (A.D. 367-375) ὁμολ[ογῶ] ὁμνῦς τὴν θε[ο]ν καὶ οὐραν[ο]ν [τύ]χην κτλ. The adj. is naturally common in the magic papyri, e.g. P Lond 46¹⁶⁸ (iv/A.D.) (= I. p. 70) πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ ὑπόγειος; cf. also the horoscope *ib.* 130⁴ (i/ii A.D.) (= I. p. 133), where a master of astrology urges his pupil to be very exact in the application of the rules which the ancient Egyptians had discovered and handed down with such care—τῶν Αἰγυπτίων οἱ τὸ παλαιὸν ἀνδρ]ες γενόμενοι [γ]νησίως τὰ περι[λ] τὰ οὐράνια φιλοπονήσαντες. . . . ἀπέλειπον τὴν περὶ αὐτῶν γνώσιν, and the imprecation Wünsch *AF* p. 17²² (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τῶν οὐρανῶν στερεωμάτων (cf. Gen 1⁸) δεσπάζοντα Ἰάω ἰβρηα.

οὐρανόθεν.

See Lob. *I'hryn.* p. 93 f.

οὐρανός.

For οὐρανός in the wide sense of "sky," "heaven," as opposed to γῆ, "earth," cf. P Leid G¹⁴ (B.C. 181-145) (= I. p. 42), a prayer to the gods that they would grant to Ptolemy Philometor and Berenice—κυριείαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρω[ν], "dominationem terrestrium regionum" (Edd.), and the magic P Lond 121²⁸¹ (iii/A.D.) (= I. p. 93) πρὶν γενέσθαι (l. γενέσθαι) οὐρανὸν ἢ γῆν ἢ θάλασσαν κτλ. The thought of a series of heavens, as in 2 Cor 12², may be illustrated from PSI I. 292^{ff.} (iv/A.D.?) ἐπικαλοῦμέ(= αὐ) σε τὸν καθήμενον ἐν τῷ πρώτῳ οὐρανῷ. . . ἐν τῷ β' οὐρανῷ. . . ἐν τῷ γ' οὐρανῷ κτλ. P Heid 6⁸ (iv/A.D.) (= *Selections*, p. 126) πιστεύομεν γὰρ τὴν πολιτία[ν] σου ἐν οὐρανῷ is evidently a reminiscence of Phil 3²⁰. On the use of the plur. οὐρανοί in the NT, see Blass *Gr.* p. 83, and the statistics in Hawkins *Hor. Syn.* 2 p. 52 f. A new subst. οὐρανοσύα occurs in P Lond 121⁸⁸¹ (iii/A.D.) (= I. p. 110).

Οὐρβανός.

This proper name of a συνεργός of Paul (Rom 16⁶) in Rome or Ephesus (cf. Milligan *Documents*, p. 182 ff.) is found in the Septuagint Memorial from Hadrumetum (iii/A.D.) reproduced by Deissmann *BS* p. 274 ff., along with other persons who were probably slaves or had been emancipated—e.g. 4¹ ἀπελθε πρὸς τὸν Οὐ(ῶ)ρβανόν, δν ζτεκ(εν) Οὐρβανά. Both Urbanus and Urbana are found in the Latin inscr. (Dessau 7566, 7986 *al.*): see further Lightfoot *Philippians*², p. 172.

οὐς.

P Oxy II. 237^{vi} 22 (A.D. 186) ὡτα παρέχω ἄνοα αὐτῶ, "I turned a deaf ear to him" (Edd.): cf. Ac 7⁵⁷ συνέσωχε τὰ ὡτα αὐτῶν. In a magic spell for procuring the public appearance of a deity P Lond 121^{32b} (iii/A.D.) (= I. p. 95) ἀνοιξόν μου τὰ ὡτα ἵνα μοι χρηματίσης περὶ ὧν σε ἀξίω ἵνα ἀποκριθῆς μοι. See further s.v. ὠτίον.

οὐσία,

"property in land," "estate" (cf. Lk 15^{12f.}) can be illustrated from Ptolemaic times by P Tebt I. 62³ (B.C. 140-139) ἀπ' οὐσιῶν, with reference to the proceeds derived "from properties." In Roman times the word is very common, e.g. P Ryl II. 126⁷ (A.D. 28-9) γεωργίου τῆς Ἰουλίας Σεβ[αστῆς] οὐσίας, "farmer on the estate of Julia Angus a," *ib.* 138¹⁰ (A.D. 34) τῶν ἐλαιῶνων τῆς αὐτῆς οὐσίας, "the olive-yards of the aforesaid estate," P Oxy III. 471⁹⁷ (ii/A.D.) τὴν οὐσίαν αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν περὶ αὐτὸν ἀναλη[[μ]]-φθῆναι κελεύεις, "you order his property and that of his wife and friends to be confiscated" (Edd.), *al.* The word is used of Imperial estate in such a passage as P Ryl II. 134⁸ (A.D. 34) γεωργίου τῆ[s] Τιβερίου Καίσαρος Σεβαστοῦ οὐσία(s) Γερμανικιανῆς, "farmer on the Germanician estate of Tiberius Caesar Augustus." For the corresponding use of the adj. οὐσιακός, cf. P Tebt II. 317¹⁷ (A.D. 174-5) ἐπὶ τοῦ κρατίστου οὐσιακοῦ ἐπιτρο[ρ]ήτου Οὐλπίου Ἡρακλείδου, "before his highness the procurator of the Imperial estates" (Edd.), *al.*, and on the οὐσιακὴ γῆ as the patrimonial possession of the Emperor, see *Chrest.* I. i. p. 298 ff.

For οὐσία in the sense of "essence," "being," cf. P Leid Wⁱⁱⁱ. 38 (ii/iii A.D.) (= II. p. 105) ἀποσκεδασθῆτω μου πᾶσα φηλόξ (i. φλόξ), πᾶσα δύναμις οὐσίας (cf. MGr πᾶνω στήν οὐ., "in the prime of life"), and on the general use of οὐσία and οὐσιάξω in the magic papyri, see *Wiener Studien* xl. (1918), p. 5 ff. For the ὁμοούσιος of the Creeds Sharp (*Epict.* p. 128) compares Epict. ii. 8. 2 τίς οὖν οὐσία θεοῦ; σάρξ; μὴ γένοιτο κτλ.

οὐτε.

P Petr III. 53 (r)⁸ (iii/B.C.) (= Witkowski², p. 45) οὐκ οἶ[μα] σε ἀγοεῖν οὐτ[ε] . . . ἀ]πεσχίσθη ἀπὸ σοῦ . . . P Oxy XIV. 1641⁸ (a loan with right of habitation—A.D. 68) οὐκ οὐσης με οὐτ' ἄλλω οὐδενὶ ἐξουσίας ἐκβάλλιν σε οὐδὲ τοὺς παρὰ σοῦ ἐκ τοῦ ἐνοικισμοῦ, "neither I nor any one else having the right to expel you or your agents from the habitation" (Edd.), *ib.* 1775⁹ (iv/A.D.) οὐχ ὠκνησα οὐτε πάλιν ἠμέλησα. A good ex. of οὐτε . . . οὐτε is afforded by the well-known boy's letter, P Oxy I. 119⁸ (ii/ii A.D.) (= *Selections*, p. 103), where the boy threatens his father that if he does not take him to Alexandria—οὐ μὴ γράψω σε ἐπιστολήν, οὐτε λαλῶ σε, οὐτε υἱγένω σε εἶτα, "I won't write you a letter, or speak to you, or wish you health": cf. also BGU II. 530^{9f.} (i/A.D.) (= *Selections*, p. 60f.) οὐτε ἀντέγραψας οὐτε ἤλθας, "you neither answered nor came."

οὕτως.

A few of the prepositional phrases with this common demonstrative pron. may be illustrated—διὰ τοῦτο, "on this account," cf. P Ryl II. 84⁵ (A.D. 146) τὴν ἀνευσιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων, "the ensuing remission

of the lands" (Edd.): ἐκ τούτου, "for this reason," Jn 6⁶ cf. *ib.* 81²⁴ (c. A.D. 104) ἐκ τούτου δὲ [φανερ]όν ἐστιν [καί] μὴδὲνα χρῆξιν, "it is evident from this that nobody wants it" (Edd.), BGU II. 423¹⁷ (a son to his father—ii/A.D.) (= *Selections*, p. 91) με ἐπαίδευσας καλῶς, καὶ ἐκ τούτου ἐλπίζω ταχὺ προκοσ[σ]εῖν (= ψαι τῶν θε[ῶ]ν θελόντων, "you have brought me up well, and for this reason I hope to be quickly promoted, if the gods will": τούτου ἕνεκα, "for this purpose," cf. P Oxy I. 113²⁸ (ii/A.D.) ἐὰν δ' ἄρα μὴ, ἄμα τῶ νῶϊ μου ἐξέρχομαι τούτου ἕνεκα, "otherwise I and my son will come for this purpose" (Edd.): ἐπὶ τούτων, "upon this," "in the meanwhile," cf. PSI VI. 598²¹ (ii/B.C.) περὶ ὧν γράφω Ἐρμαφίλιω καὶ Ἰππωνί καὶ Ἡρακλείτω· διωμολογήθη γὰρ ἐπὶ τούτων, where, however, the editor prefers the meaning "in their presence": and κατὰ ταῦτα, "in the same way," Lk 6³³ *v.l.* cf. *ib.* III. 235²³ (ii/A.D.) κατὰ ταῦτα δὲ ἀξίω, "and in the same way I ask."

The abrupt ταῦτα (*sc.* γίνεταί) of the boy's letter P Oxy I. 119¹⁸ (ii/iii A.D.) (= *Selections*, p. 103) ἄμ μὴ πέμψης, οὐ μὴ φάγω, οὐ μὴ πίνω. ταῦτα, "if you don't send, I won't eat, I won't drink. There now," may be paralleled from the inscrr., as *C. and B.* ii. p. 386, No. 232²¹, where a certain Gaius sums up his principles with the words—ταῦτα, φίλοι, and *ib.* p. 700, No. 635, where a protest is uttered against Christian teaching in the words—οὐκ ἤμην ἐγενόμην· οὐκ ἔσομαι· οὐ μέλι μοι ὁ βίος ταῦτα. See Evans *CQ* xv. (1921), p. 24, and add the long metrical epitaph and curse, *BCH* iii. p. 144, which ends with ταῦτα, "so much," in a line by itself: see Ramsay *Luke*, p. 274. For the expressive αἱ χεῖρες αὐταί in Ac 20³⁴, "these hands" (stretching them out), Field (*Notes*, p. 133) compares Philost. *Her.* p. 162 (ed. Boiss.): εἰπόντος γοῦν ποτε πρὸς αὐτὸν Ἀχιλλεύς, ὦ Παλάμηδες, ἀγροικότερος φαίην τοῖς πολλοῖς, ὅτι μὴ πέπασαι τὸν θεραπεύσοντα, τί οὖν ΤΑΥΤΑ, ἔφη, ὦ Ἀχιλλεῦ; τῶ χεῖρε ἄμφω προτείνας.

The combination αὐτὰ ταῦτα is found in P Oxy IV. 743³⁸ (B.C. 2) ἵνα αὐτῶ αὐτὰ ταῦτα ὑποδῶξω, "in order that I may inform him of these very things," similarly PSI III. 235²⁸ (ii/A.D.), cf. *ib.* IV. 343⁷ (B.C. 256-5) ἡσυχολήμεθα πρὸς αὐτοῖς τούτοις. In P Meyer 13¹¹ (A.D. 141) an ass is sold—τούτον τοιοῦτον ἀναπόριφον, "such as it is, without the possibility of its being returned": cf. P Ryl II. 158¹³ (A.D. 138?), P Oxy I. 95¹⁸ (A.D. 129). A fem. form ταύτων, explained by Mayser *Gr.* p. 113 as due to false analogy with the sing., was formerly found in P Lond 24²⁸ (B.C. 162) (= I. p. 13) περὶ ταύτων, but Wilcken (*UPZ* i. p. 213) now reads περὶ ταῦτ' ὧν: see, however, P Tebt I. 24⁸⁸ (B.C. 117). There are traces in the inscrr. and papyri of a vulgar form τοῦτος, which survives in MGr: see Dieterich *Untersuchungen*, p. 197.

οὕτως, οὕτω.

Οὕτως is the general form both before vowels and consonants in the best MSS. of the NT (and of the LXX), and this usage is on the whole confirmed by the papyri. See e.g. (1) before vowels—PSI III. 171²² (ii/B.C.) τούτων δὲ οὕτως ἐχόντων, "this being so," P Oxy IV. 743³⁸ (B.C. 2) ὑπὲρ σου οὕτως ὡς ὑπ(έρ) μου, "for you just as for me," *ib.* II. 294¹¹ (A.D. 22) (= *Selections*, p. 35) εἰ ταῦτα οὕτως ἔχει, *ib.* I. 115³ (ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθη καὶ ἐκλαυσα

ἐπὶ τῷ εὐμόρῳι ὡς ἐπὶ Διδυμάτῳ ἔκλαυσα, "I grieved and wept as much over the blessed one, as I wept over Didymas," P Grenf II. 77¹¹ (iii/iv A.D.) (= *Selections*, p. 120) σ[υ]νλῆξαντες ὅσα εἶχεν καὶ οὕτως ἀπέστητε, "having collected what he had you then went off"; (2) before consonants—P Petr II. 16¹⁴ (mid. iii/B.C.) οὕτως δὲ ὑπολάμβανε, P Lond 44⁷ (B.C. 161) (= I. p. 34) νομίζων μάλισθ' οὕτως τεύξεσθαι τῶν δικαίων, P Tebt I. 24³² (B.C. 117) οὕτως λήγοντες τῆς ἀγνοίας, and the striking P Oxy VII. 1065⁷ (iii/A.D.), with its doctrine of strict reciprocity between gods and men, εἰ δὲ ὀλιγορήσης. ὡς περ [ο]ἱ θεοὶ οὐκ ἐφίσταντό μοι οὕτως καγὼ θεῶν οὐ φέ[σ]ομαι, "if you neglect this, as the gods have not spared me, so will I not spare the gods" (Ed.). Examples are, however, forthcoming of οὕτω (1) before consonants, e.g. P Petr II. 13 (19)⁸ (B.C. 258-3) οὕτω γὰρ [ἔστα]ι τυχεῖν κτλ., PSI IV. 346⁶ (B.C. 255-4) ἐπιστεῖλόν μοι, ὅπως οὕτω ποιῶ, P Par 63^{iii.84} (B.C. 164) (= P Petr III. p. 24) τάχα γὰρ οὕτω πρέπει ῥηθέν, "for that is perhaps the proper expression" (Mahaffy), *Magn* 92 (b)¹⁶ (ii/B.C.) οὕτω κύρια εἶνα[ι τὰ] ἐψηφισμένα, and even (2) before a vowel, e.g. P Lond 41¹⁴ (B.C. 161) (= I. p. 28) ἐγένετο ἡ κρίσις οὕτω ἀφίλεσαν κτλ., and from a late date *ib.* 483⁷⁸ (A.D. 616) (= II. p. 328) διὰ τὸ οὕτω ὀρθῶς καὶ δικαίως δεδόχθαι. See further Mayser *Gr.* p. 242 f., Crönert *Mem. Herc.* p. 142 n.1, Nachmanson, p. 112. Field *Notes*, p. 87 f. discusses the translation of Jn 4⁸ ἐκαθέζετο οὕτως.

οὐχι.

For this strong form of οὐ (οὐκ, οὐχ), which is found 54 times in the NT and generally in questions (cf. Robertson *Gr.* p. 1406), we may compare the Alexandrian Erotic Fragment P Grenf I. 1¹⁻²⁶ (ii/B.C.) εὐθὺ δεῖ καὶ διαλύεσθαι: οὐχὶ διὰ τοῦτο φίλους ἔχομεν, οἱ κρινούσι τίς ἀδικεῖ; "for we must soon be reconciled; to what end else have we friends, who shall judge which of us two is in the wrong?" (Ed.). For the non-interrogative use, cf. PSI V. 499⁶ (B.C. 257-6) where a farm-steward asks that money be sent him—ἐγγέλοιτε γὰρ ἡμᾶς, καὶ οὐχὶ ἔχομεν χορηγεῖν οὐτε εἰς τ[ὴν] φυτε[ί]αν τοῦ κρότωνος . . . οὐτε εἰς τὴν ξυλοκοπίαν κτλ.

ὀφειλέτης.

In a Christian amulet of c. vi/A.D., BGU III. 954^{20ff} (= *Selections*, p. 133 f.) the petition of the Lord's Prayer is found in the form—ἀφες ἡμῖν τὰ ὀφειλ[ή]ματα ἡμῶν [κα]θὰ καὶ ἡμεῖς ἀφέ[ο] [μεν] τοῖς ὀφειλ[έ]ταις ἡμῶν. On the frequency of the metaphor in Rom, see Ramsay *Luke*, p. 286.

ὀφειλή.

This word (*ter* in NT), which, according to Grimm-Thayer, is "found neither in the Grk. OT nor in prof. auth.," occurs frequently in the papyri in the literal sense of "debt." To Deissmann's exx. in *BS* p. 221 we may add such passages as BGU IV. 1158¹⁸ (B.C. 9) μενεῖ δὲ ἡ ὀφιλὴ ἀ[κ]ινδύνο(s) παντ(ὸς) κινδύνου, P Oxy II. 286¹⁸ (A.D. 82) ὑπὲρ τῆς προκειμένης ὀφειλῆς, P Fay 247 (c. A.D. 100) an account headed ἔχθεσις Εὐήμερ[είας] ὀφειλῆς, P Tebt II. 323¹⁸ (A.D. 127) οἰκίαν . . . καθαρὰ[ν] ἀπὸ ὀφιλῆς, P Oxy IV. 719²⁴ (A.D. 193) ἀπὸ τε δημοσίας κα[ὶ] ιδιωτικῆς ὀφιλῆς,

al. It may be noted that BGU IV. 1055³¹ (B.C. 13) τὸ ἐν ὀφιλῆ θησόμενον, cited by Moulton *Proleg.* p. 161 n.⁸, should be read τὸ ἐνοφιλῆθησόμενον, and similarly *ib.* 1053³⁵: cf. P Tebt I. 17⁹ (B.C. 114) πάντα τὰ ἐνοφειλόμενα περὶ τὴν κώμην, "all arrears owing from the neighbourhood" (Ed.).

ὀφειλήμα.

For ὀφειλήμα in its literal sense of a money "debt," cf. P Hib I. 42¹⁰ (B.C. 262) τὸν δὲ λοιπὸν . . . δώσομεν Λευκίῳ ἐν ὀφειλήματι, "but the rest we shall give to Lencius as a debt" (Edd.), P Lond 1203⁴ (B.C. 113) (= III. p. 10) τὸ δὲ ὀφειλήμα τοῦτο ἀποδοτὸς Τοτόης Παγ[ο]β[χού]ρι, "but let T. pay this debt to P.," P Oxy III. 494¹⁰ (A.D. 156) ὀφειλήματα ἐνγραφὰ καὶ ἀγραφα, "debts recorded and unrecorded," and P Ryl II. 117¹⁴ (A.D. 269), where it is laid down that those who had inherited nothing from deceased persons "should not be held responsible for their debts or the claims made against them"—μὴ κατέχεσθαι τοῖς ἐκείνων ὀφειλήμασιν ἢ καὶ ζητήμασιν. See also *Syll* 736 (= ³ 1108)¹⁰ (iii/ii B.C.) τοῦ κατὰ τὸν νόμον ὀφειλήματ[ο]ς ἀπολυθεῖς (with the editor's note).

ὀφείλω.

For ὀφείλω in its ordinary sense "owe" money, see P Eleph 2¹⁰ (a Will—B.C. 285-3) (= *Chrest.* II. p. 356), where provision is made that their sons are to be responsible for any debts that their parents may contract during their lifetime—εἰ δὲ τι ἔξαπορῶνται ἢ χρεὸς ὀφείλωσιν Διονύσιος ἢ Κάλλιστα ζῶντες τρεφέτωσαν αὐτοὺς οἱ υἱεῖς πάντες κοινηὴ καὶ συναποτινέτωσαν τὰ χρεᾶ πάντες: cf. P Magd 25 *recto*⁷ (B.C. 221) εἰ δὲ τι ἀντιλέγει, μὴ ὀφείλῃν ὁμῶς μοι, ἀπολλύσθω, "if he denies the debt, and swears that he owes me nothing, let him be released," BGU III. 846¹⁶ (ii/A.D.) (= *Selections*, p. 95) ὀφείλω ὀβολόν, P Oxy VII. 1067¹³ (iii/A.D.) εἰπέ αὐτῷ περὶ τῆς κέλλας οὐτι ἐσφραγίσθη τὴν κέλλαν αὐτοῦ μηδὲν ὀφείλων (l. ὀφείλοντος), "tell him about his cellar, that it has been sealed up although he owes nothing" (Ed.), *ib.* XII. 1489⁶ (late iii/A.D.) ἐνοχλεῖς μοι ὅτι ὀφείλεις Ἀγαθὸς (= φ) Δαίμοι χαλκόν πεπλήρωσ (= κ) αὐτόν, "you worry me about the money which you owe to Agathodaemon: I have paid him in full" (Edd.), and P Tebt II. 424⁶ (late iii/A.D.) ἴσθι δὲ ὅτι ὀφίλις φόρους καὶ ἀποφορὰς ἐπὶ τὰ ἔτων, "let me tell you that you owe seven years' rents and dues" (Edd.). An interesting ex. of the verb used metaphorically is afforded by P Oxy VII. 1021¹ (A.D. 54) with reference to the decease of the Emperor Claudius—ὁ μὲν ὀφειλόμενος τοῖς προγόνοις καὶ ἐμφανῆς θεὸς Καῖσαρ εἰς αὐτοὺς κεχώρηκε, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Ed.). Cf. P Tebt II. 294²⁴ (A.D. 146) ἴνα καὶ αἱ ὀφιλ[ο]ύσαι ἰερούργαι τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται, "in order that the due services of the gods who love you may be performed" (Edd.), and the important inser. *Syll* 633 (= ³ 1042)¹⁸ (ii/iii A.D.) cited *s.v.* ἰλάσκομαι.

For ὀφείλω c. inf. = "ought," cf. P Oxy VII. 1021¹⁴ (A.D. 54) διδὸ πάντες ὀφείλομεν . . . θεοῖς πᾶσι εἰδέναι χάριτας, "therefore we all ought to give thanks to all the gods," P Ryl II. 77³⁸ (A.D. 192) ἀναδεξάμενος τὴν μελίζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττων ἀποφεύγειν, "a person who

has offered to undertake the greater office ought not to shun the lesser" (Edd.), and P Giss I. 40ⁱⁱ.²³ (A.D. 215) ἐ[κείνου] κωλ[ύ]σθαι ὄφει[τ]λουσι, οἵτινες φεύγουσι τὰς χώρας τὰς ἰδίας. See also s.v. προσοφέλω.

ὄφελον.

This form = "I would that," which is found in the NT (1 Cor 4⁸ *al.*) for ὄφελον (cf. Moulton *Proleg.* p. 201), may be illustrated from *OGIS* 315¹⁰ (B.C. 164–3) ὄφελον μὲν ἢ θεὸς . . . στερῆσαι τὸν ταῦτα πο[ί]ησαντα ὦν μάλιστα ἐπιθυμῆι, where it will be noted the editor reads στερῆσαι (inf.) rather than στερῆσαι (opt.). In P Giss I. 17¹⁰ (time of Hadrian), a slave writes to her sick master—ὄφελον εἰ ἰδυνάμεθα πέτασθαι καὶ ἔλθειν καὶ προσκυνῆσαι σε, "would that I could fly and come and pay my respects to you." ὄφελον is common with the 1st pers. in Epictetus (but does not occur in the NT), e.g. ii. 21. 1 ὄφελον ὡς φρένας ἔχω οὕτω καὶ τύχην εἶχον: for the 3rd pers. following, as in Gal 5¹⁸, cf. *ib.* ii. 18. 15 ὄφελόν (ὄφελόν S) τις μετὰ ταύτης ἔκοιμήθη.

ὄφελος,

which in the NT is confined to 1 Cor 15³², Jas 2^{14,16} (cf. Job 15³, the only occurrence in the LXX), is seen in P Oxy I. 118 *verso*³⁰ (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χειρῶν τῇ παρουσίᾳ αὐτοῦ. "it is of no use if a person comes too late for what required his presence" (Edd.): cf. *ib.* XII. 1465⁸ (c. A.D. 258) τοῖς κακουργεῖν προχείρως ἔχουσιν τέχνην οὐ δικαίας ἐπινοίας πρὸς τῷ μηδὲν ὄφελος ἔχειν ἔτι καὶ κτλ., "the wicked designs of those who are ready to commit crimes by artifice are not only made to be of no avail, but" etc. (Edd.), and from the inscr. *OGIS* 519²⁰ (A.D. 244–7) οὐδὲν ὄφελος ἤμειν ἐκ ταύτης τῆ[ς] ἀντιγραφῆς ἐγένετο.

ὄφθαλμός

is naturally common in personal descriptions, e.g. P RyI II. 159⁴⁵ (A.D. 31–2) οὐ(λή) ὑπ' ὄφθ(αλμὸν) δεξιόν, P Leid W^{xvii}.²² (ii/iii A.D.) (= II. p. 141) ὄφθαλμοὶ εἰσιν ἀκάματοι, λάμποντες ἐν ταῖς κόραις τῶν ἀνθρώπων, of a god's eyes. The phrase *peto, domine, ut eum ant<e> oculos habeas tanquam me*, in a Latin letter of recommendation on papyrus, P Oxy I. 32⁸ ff. (ii/A.D.), may be paralleled from such passages as P Par 63⁴³ (B.C. 164) (= P Petr III. p. 22) ἀντ' ὄφθαλμῶν [θεμένου]ς, "keeping it before your eyes" (Mahaffy), P Tebt I. 28¹⁸ (c. B.C. 114) ὅπως καὶ οἱ λοιποὶ προσοφθάλμως λαβόντες τῆ[ν] ἰσομένην ὑπὸ σοῦ μισοπόνηρον ἐπίστα[σιν], "in order that the rest may obtain a conspicuous illustration to show how you will suppress wrongdoing" (Edd.), BGU II. 362^r.⁸ (A.D. 215) πρὸ ὄφθαλμῶν θέμενος [τ]ὰ κελυθθέντα ὑπὸ Αὐρη[λίω] Ἰταλικοῦ, and from the inscr. *Syll* 226 (= 3495)¹³⁰ (c. B.C. 230) τὰ δεινὰ πρὸ ὄφθαλμῶν ποιοῦμενος παρεκάλει πάντας τοὺς ἰσχύοντας βοηθῆσαι, *OGIS* 210⁸ (A.D. 247–8) πρὸ ὄφθαλμῶν ἔχουσι τὰ περὶ τούτου κελυθθέντα. There is no need, therefore, to scent a Hebraism in the expression, as Deissmann (*LAE* p. 184) points out. The phrase ἐν ὄφθαλμοῖς occurs only in the later historical books of the LXX, and is not found in the NT: see Thackeray *Gr.* i. p. 43. A fragmentary official letter, belonging to Ptolemaic times, published in P Par

p. 411, shows us Ἀμμόνιον ἀκολουθοῦντά σοι ὄφθαλμοῖς—to which the editor can provide no parallel. For ὄφθαλμός πονηρός (Mk 7²² *al.*) see s.v. βασκαίνω, and cf. Burton *Gal.* p. 143 f. The verb ἐποφθαλμιάω is restored by the editors in P Oxy XIV. 1630⁸ (A.D. 222?) ἐποφθαλμ[ίων]τες τοῖς ἔργοις μου, "through envy of my operations": cf. P Lond V. 1674¹⁷ (c. A.D. 570) with the editor's note: for the other form ἐποφθαλμέω, see s.v. ἀντοφθαλμέω. The compound adj. ὄφθαλμοφανής is found in P Hib I. 89⁸ (B.C. 239) ἀργυρίου ὄφθαλμοφ[αν]οῦς ἐναντ[ί]ον τῶν ὑπογεγραμμένων μαρτύρων (δραχμὰς) φ̄, "500 drachmae of silver produced to view in the presence of the witnesses below written" (Edd.): cf. P Strass II. 92⁸ (B.C. 244–3), P Hamb I. 28⁶ (1st half ii/B.C.), and for the corresponding adverb see LXX Esth 8¹³ and Cleomedes (ed. Ziegler) p. 212²⁵. Another compound ὑψηλόφθαλμος, "one who casts lewd eyes" (cf. 2 Pet 2¹⁶) may be cited from *Didache* iii. 3.

ὄφρις.

In P Leid W^{vi} 49 (ii/iii A.D.) (= II. p. 101) we have a spell—ὄφιν ἀποκτείνει, "to kill a serpent." In P Lond 122 (iv/A.D.) (= I. p. 116) Hermes is invoked under his various shapes and titles, e.g. ἔν τῷ βορεῶ ἠμορφῆν ἔχεις ὄφως. For the name ascribed to Satan cf. a Christian amulet not later than Justinian, *Kaibel* 1140 b²—

φεύγ' ἀπ' ἐμῶν μελέων, ὄφ[ι], πῦρ, Βελιάρ κ[ακό]μορ[φ]ε.

The MGr φίδι has assumed the diminutive suffix and become neuter.

ὄφροῦς

(for accent see Moulton *Gr.* ii. p. 141 f.) in its literal sense of the cognate word "brow," "eyebrow," is naturally common in the personal descriptions in which papyrus documents abound, e.g. P Petr I. 11¹⁷ (B.C. 220) οὐλή ἐπ' ὄφρου ἀριστερᾶς, "a scar on his left eyebrow," P Fay 107¹⁵ (A.D. 133) οὐλή(η) ὄφρου δεξιᾶς, and similarly BGU I. 28⁷ (A.D. 250) (= *Selections*, p. 115). We may add the famous description of Paul in the *Acta Pauli* 3, where the apostle is described as σύνοφρος, "with eyebrows meeting." In Epict. i. 3. 2 ὄφρους has the metaphorical sense "pride"; cf. Lat. *supercilium*.

ὄχετός.

This subst. is substituted for ἀφεδρών in Mk 7¹⁰ D. It is found in its ordinary sense of "water-pipe," "conduit" (cf. ὄχος and Lat. *veho*) in P Petr II. 6⁹ (c. B.C. 250) (= P Petr III. p. 104) δεῖ δὲ καὶ ὄχετὸν ποιῆσαι, and BGU IV. 1116¹³ (B.C. 13) τῆς (corr. from τῶν) τῶν δημοσίων ὄχετῶν ἐπιβολῆς: see also *Archiv* v. p. 37 n.¹. For the verb cf. P Petr I. 29 *verso* (iii/B.C.) ὄχετούμεν καὶ ποτίζομεν, "we are making conduits and watering."

ὄχλέω.

While there may be traces of a technical medical use of this word in Ac 5¹⁰ (see Knowing in *EGT ad l.*, and cf. Tob 6⁸), there is ample evidence that the word had come to be used quite generally in the vernacular, cf. e.g. P Fay *Ostr* 45 (i/A.D.) (= *Fayûm Towns*, p. 331) μὴ ὄχλει (i. ὄχλει) τοὺς Σαμβάτος, "don't worry the people (or 'sons'?) of

Sambas" (Edd.), P Oxy II. 269¹¹ (A.D. 57) ἐὰν δύνῃ ἐρωτηθεὶς ὄχλησον Διόσκορον καὶ ἔκπρασον αὐτὸν τὸ χειρόγραφον, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), *ib.* XII. 1481⁶ (early ii/A.D.) μὴ ὄχλοῦ δὲ πέμπειν τι ἡμῖν, "do not trouble to send me anything," *ib.* I. 121²⁷ (iii/A.D.) τοὺς τέκτονες (= —as) μὴ ἀφῆς ὄλως ἀργήσῃ ὄχλει αὐτοῖς, "don't allow the carpenters to be altogether idle; worry them" (Edd.), BGU III. 826²⁴ (ii/iii A.D.) ἐὰν ὄχληθῶ ὑπὸ τῶν πρακτόρων?, P Iand II¹⁴ (iii/A.D.) ὄχλει μοι δίλα ὁ Τρωῖλος . . . ἵνα μὴ ὄλως ὄχληθῶ, the late P Gren II. 92⁷ (vi/vii A.D.) ὅπως καὶ ἡμεῖς εἴρωμεν μετὰ παρησίας ὄχλησάι ὑμῖν περὶ ὧν χρεῖα, and from the inscr. *OGIS* 262²² (Syria—iii/A.D.) μηδὲ ἐπιχειροῦντος ἢ ὄχλοῦντος προφάσει παροχῆς καὶ τέλους. For the subst. ὄχλησις see P Oxy XII. 1491⁶ (early iv/A.D.) θαρρῶ . . . ὅτι ὄχλησις ἐὰν ᾖ προϊστασαι ἡμῶν, "I am confident that if there is any trouble you are supporting me" (Edd.), for the adj. ὄχληρός see P Oxy III. 525² (early ii/A.D.) ὁ παράπλους τοῦ Ἀνταιοπολίτου ὄχληρότατος ἐστίν, "the voyage past the Antaeopolite nome is most troublesome," *ib.* XIV. 1760¹⁷ (ii/A.D.) ἐὰν δεσολόχληρον ἦν τοῦτο, and for the adv. ὄχληρῶς see BGU I. 340¹⁶ (A.D. 148–9) συνεχῶς καὶ ὄχληρῶς. Cf. *s.v.* ἐνοχλέω.

ὄχλοποιέω.

For this word, which is not found elsewhere than in *Ac* 17⁸, Hobart (p. 230) compares the phrase ὄχλον ποιεῖν from Hippocrates (*Morb. Mul.* 597).

ὄχλος.

In P Petr II. 4 (6)¹⁸ (B.C. 255–4) an official complains that on his way to work he had been hustled, and that, if care is not taken, he will be assaulted—δινὸν γὰρ ἐστὶν ἐν ὄχλῳ ἀτιμάζεσθαι, "for it is a dreadful thing to be insulted before a crowd" (Ed.), and in *ib.* 45^{iii.23} (B.C. 246) ἄλλος ὄχλος ἐστεφαναμένος is distinguished from various officials. A striking parallel to Mk 15¹⁶ (noted by the editor) is afforded by P Flor I. 61⁹¹ (A.D. 85) (= *Chrest.* II. p. 89), where the Egyptian Governor addresses a certain Phibion, who had been tried before him, in the words—ἄξιός μ[ἐ]ν ἦς μαστιγωθῆναι . . . χαρίζομαι δὲ σε τοῖς ὄχλοις, "you deserved to be scourged, but I hand you over to the multitude." [Note the use of ὄχλος in the plur., as frequently in Mt (e.g. 4²⁶), with apparently the same meaning as the sing.] A Gnostic charm of iii/iv A.D., P Oxy XII. 1478⁶, contains the invocation—δὸς νείκην ὀλοκληρίαν σ<τ> αἰδίου καὶ ὄχλου τῷ προκειμένῳ Σαραπάμμωνι, "grant victory and safety in the race-course and the crowd to the aforesaid Sarapammon" (Edd.). We hear of συναγωγὰ ὄχλων in *OGIS* 383¹⁶¹ (mid. i/B.C.), and the sing. is used of a "mass" of soldiers in *Syll* 318 (= 3700)²³ (B.C. 117) συνεπελθόντος μετ' αὐτῶν τίτα τῶν Μαίδων δυνάστου μετ' ὄχλου πλείονος, cf. *OGIS* 544¹⁹ (ii/A.D.) ἐν τῇ τῶν ὄχλων παρόδῳ (with Dittenberger's note).

ὄχρωμα.

We are unable to illustrate from our sources the metaphorical meaning which this word has on its only occurrence in the NT (2 Cor 10⁴), but for the original force of "stronghold," "prison" (as in Gen 39²⁰), cf. P Petr II. 13(3)²

(B.C. 258–53) τὸ πρὸς νότον [τ]οῦ ὄχυρώματος, "the wall to the south of the prison," P Strass II. 85²³ (B.C. 113) ἀπὸ τῆς ἐντὸς τοῦ ὄχυρώματος οἰκίας ὠκοδομημένης, and *OGIS* 455¹⁴ (B.C. 39). For ὄχυρῶσι see P Lille I. 32¹ (after B.C. 241–0) εἰς ὄχυρῶσιν. The verb is found in the Petrie papyri of strengthening the dykes in view of the rise of the Nile, e.g. II. 9(1)⁸ (B.C. 241–39) τοῦ γὰρ ποταμοῦ πρὸς πόντα τὰ χῶματα προσβαίνον[ος τὰ π]άντα ὄχ[υρῶσ]αι δεῖ: cf. *OGIS* 90²⁵ (the Rosetta stone—B.C. 196) τὰ πεδία κατέσχευ ἐκ πολλῶν τόπων ὄχυρῶσας τὰ στόματα τῶν ποταμῶν ("canals").

ὄψαριον.

With the use of ὄψαριον to denote fish eaten as a titbit along with bread in Jn 6^{9,11}, 21^{9ff} (cf. Tob 2² S), cf. BGU IV. 1095¹⁷ (A.D. 57), where after the mention of bread and pigeons we read of a λαγύνιον ταριχηροῦ (= ὦν) ὄψαριῶν, "a jar of pickled fish": see further P Oxy IV. 736⁵² (a private account—c. A.D. 1) ὄψαρ[ί]ου (ὀβολός), "sauce 1 ob.," P Ryl II. 229²¹ (A.D. 38) τοὺς ἄρτους μοι πέμψον καὶ τὸ ὄψαριον, "send me the loaves and the relish," P Fay 119⁸¹ (c. A.D. 100) εἰς τὰ γενέσια Γεμέλλ[ης] πέμψις ὄψαρ[ί]ου καὶ . . . καὶ ἄρτον (πυροῦ ἀρτάβην) ἄ, "for Gemella's birthday feast send some delicacies . . . and an artaba of wheaten bread," and the late P Lond 483⁷⁷ (A.D. 616) (= II. p. 328) ὄψάρια ἐκ τῶν παντοίων ὑδάτων. For the word in a more general sense cf. P Oxy III. 531¹⁸ (ii/A.D.), where a father, after bestowing good advice on his son, adds τοῖς ὄψαριῶσι ἐξήλλαξας ἡμᾶς, "you won me over by the dainties" (Edd.). From the inscr. we may cite *OGIS* 484¹⁸ (ii/A.D.) τῶν λεπτῶν ὄψαριῶν, and the mention in the same document 1.²¹ of an ὄψαριοπώλης. The simple ὄψον (Tob 2², 7⁸) occurs in P Hib I. 54²⁸ (c. B.C. 245) λάχανα π[αν]τοδαπά καὶ ἐὰν ὄψον τι ἐχη[ι]ς, "vegetables of all kinds, and some delicacies if you have any" (Edd.), P Tebt II. 563 (account—early i/A.D.) ἄρτων κ, ὄψου κ, and the double diminutive ὄψαριδιον in P Oxy VII. 1067²⁸ (iii/A.D.) ἀγόρασόν μοι ὄψαριδιον ἐκ τῆς θαλάσσης (cf. Numb 11²² πᾶν τὸ ὄψος τῆς θαλάσσης). The MGr ψάρι, "fish," shows aphæresis, which reveals the derivation from ψωμός, "morsel," and ψάω (Boisacq, pp. 737, 1076).

ὄψέ.

For ὄψέ, "late," cf. P Oxy XIV. 1679¹² (iii/A.D.) λέλαν γὰρ ὄψαί (l. ὄψέ) σοι ταῦτα ἔγραψα, "for I am writing this to you very late" (Edd.). The word is construed with a partitive gen. in such phrases as P Par 35¹⁶ (B.C. 163) ὄψέ τῆς ὥρας: cf. Philostratus (*ap.* Kayser II. p. 171⁴) ὄψέ τῶν Τρωϊκῶν, "at a late stage in the Trojan war." This would support the RV rendering of Mt 28¹ ὄψέ [δὲ] σαββάτων, "late on the sabbath day"; but Blass now prefers "after the sabbath day," in accordance with ὄψέ τούτων, "after these things," again from Philostratus (*ap.* Kayser I. p. 213²⁴), and other similar passages from late Greek: see Blass-Debrunner § 164. 4 and the discussion in Moulton *Proleg.* p. 72f. In P Hamb I. 27¹³ (B.C. 250) the writer states that he has received the yokes of oxen "late yesterday, so as to be ready to work to-day"—ἐχθές ὄψέ, ὥστε εἰς τὴν σήμερον ἐργάζεσθαι. Ὅψέ is used practically as an indeclinable noun in P Lond 1177⁶⁶ (A.D. 113) (= II. p. 183) ἀπὸ πρωίας

ἔως ὄψε. Among other items in an account, P Tebt I. 121 (B.C. 94 or 61), we find—ὄψε οἴνου κεράμια β' Γ.

ὄγία.

For ὄγία as a subst. = "evening," see s.v. ὄψιος.

ὄψιμος.

"late," as in Jas 5⁷ (cf. Exod 9³²; also Xen. *Oec.* xvii. 4), occurs in PSI IV. 433³ (B.C. 261-0) τὰ μὲν οὖν παρ' ἔμοι ὄψιμα ὄντα ὑπάρξει εἰς φυτεῖαν. For the comparative cf. P Flor II. 134⁸⁹ (A.D. 260) ὁ καιρὸς νῦν ἔστιν ὀψιμώτερος, "the season is now rather late," similarly P Fay 133⁶ (iv/A.D.), and for the adverb cf. P Tebt I. 72²⁶¹ (B.C. 114-3) διὰ τ[ὸ] ὀψίμως σπαρήν[αι], and P Oxy III. 474²⁴ (A.D. 184 ?) οὐδέν ἔστιν τὸ καλούμενον ὀψίμως ὑπ' αὐτοῦ περιγεγραμμένον.

ὄψιος.

P Tebt II. 304⁵ (A.D. 167-8) ὄψιας τῆς ὥρας γενομένης, "when the hour was late" (cf. Mk 11¹²), P Oxy III. 475¹⁶ (A.D. 182) ὄψ[ι]ας τῆς διελευσούσης ἕκτης (i. ἕκτης), "at a late hour of yesterday the 6th" (Edd.), *ib.* 528⁵ (ii/A.D.) καθ' ἐκάστης [ἡμέρας] κα[τ] ὄψιας (i. ὄψιας), "every day and evening" (Edd.), and BGU II. 380⁸ (iii/A.D.) (= *Selections*, p. 104) ὄψιας τῆς ὥρας. For the comparative ὀψίτερος (so written instead of the classical ὀψιαίτερος in MSS. of Plutarch and Pollux), see P Tebt I. 230 (late ii/B.C.) τῆι προκειμένηι ἰὰ ὀψίτερον τῆς ὥρας, BGU I. 181⁷ (A.D. 57), *al.* Cf. MGr ἀπόψε, "this evening."

ὄψις.

In certain proceedings before the Prefect regarding the custody of a child, which strikingly recall 3 Kingd 3¹⁶ ff., judgment was given that as the child in question ἐκ τῆς ὄψεως, "from its features," appeared to be that of Saraeus, it should be restored to her, P Oxy I. 37^{ii.3} (A.D. 49) (= *Selections*, p. 51), with which may be compared the use of κατ' ὄψιν in Jn 7²⁴. The latter phrase, = "in person," is common, e.g. P Oxy VIII. 1154⁴ (late i/A.D.) πρὸ πάντων ὡς ἐνετειλάμην σοι κατ' ὄψιν ἐπιμελοῦ σεαυτῆς, "above all else, as I enjoined you when with you, take care of yourself" (Ed.), P Oxy I. 117³ (ii/iii A.D.) κατ' ὄψιν σε παρακέκληκα, *ib.* XIV. 1665⁴ (iii/A.D.) παρόν[τ]ι σοι (i. παρόντα σε) κατ' ὄψιν ἠτήσάμην, and PSI III. 210¹⁰ (iv/v A.D.) ὅπως . . . αὐτὸν κατ' ὄψιν ἀπολάβωμεν. For a similar use of εἰς ὄψιν cf. Preisigke 4317¹³ (c. A.D. 200) πολεμεῖ με διότι ἐπὶ σοι εἰς ὄψιν. See also the fourth of the so-called Sayings of Jesus, P Oxy IV. 654²⁷ ff. λέγει Ἰη[σοῦς] [πάν τὸ μὴ ἔμπροσθεν τῆς ὄψεως σου κατ' [τὸ κεκρυμμένον] ἀπὸ σου ἀποκαλυφ<θ> ἕσεται, "Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee." P Fay 133¹¹ (iv/A.D.) shows the phrase καθ' αὐτὴν οὖν τὴν ὄψιν, "as soon therefore as you see this" (Edd.), and for the meaning "face," "countenance," as in Jn 11¹⁴, Rev 1¹⁶, cf. P Giss I. 22⁵ (time of Trajan) τὴν [γλυκυ]τάτην σου ὄψιν προσκυ[νῆσαι], and the literary P Oxy XI. 1380¹²⁷ (early ii/A.D.) τὴν ἐν Δ[ή]θη ἰλαρὰν ὄψιν, with reference to Isis. The plur. is similarly used in P Amh II. 141¹² (A.D. 350) ὡς καὶ ἐπὶ τῶν ὄψων μοι τὰ οἰδήματα φαίνεται, "so that the swellings

are apparent even on my face" (Edd.)—the result of an accident. Αἱ ὄψεις, "the eyes," is found in P Oxy VI. 911⁶ (A.D. 233 or 265) ἀσθενὶ τὰς ὄψεις, "he has weak sight": cf. Ev. Petr. 3 ἐνέπτουν αὐτοῦ ταῖς ὄψεσι (with Swete's note), Musonius p. 106⁸, and Vogeser *Heiligenlegenden*, p. 43. In the remarkable Calendar inscr. *Priene* 105³ (c. B.C. 9) (= *OGIS* 455) the birthday of Augustus is described as having given another "aspect" to the world—ἐτέραν τε ἔδωκεν παντὶ τῷ κόσμῳ ὄψιν: cf. what is said of Gaius Caesar Germanicus Augustus in a decree of Assos of the year A.D. 37, *Syll* 364 (= 3797)⁸ πᾶν ἔθνος ἐπὶ τὴν τοῦ θεοῦ ὄψιν ("presence") ἔσ[π]ευκεν. The editor understands ὄψιν as = "dignity" or "position" in P Lond 77⁵⁹ (end of vi/A.D., see *Christ.* II. 319) (= I. p. 234) κατὰ τὴν ἑμὴν ὄψιν καὶ ὑπόληψιν. The compound κάκοψις (not in LS) occurs in P Lips I. 1⁹ (B.C. 104) and P Grenf II. 28⁴ (B.C. 103), and for a new adj. ἐνόπιος see P Par 63³⁶ (B.C. 164) (= P Petr III. p. 20) τηλικούτων διαστολῶν γεγονυῖαν ὑμῖν καὶ ἐνοπίοις καὶ διὰ γραμμάτων, "extensive explanations having been given to you both face to face and in writing." A Hebraism ἡ ὄψις τῆς γῆς, "the eye of the earth," is found in Ex 10^{6, 15}, Numb 22^{5, 11}. MGr ὄψι, "countenance."

ὄψωνιον.

This interesting word (derived from the classical ὄψωνέω), which is banned by the Atticists (Lob. *Phryn.* p. 420), is said to have entered the Greek language with Menander (Fr. 1051: cf. Sturz *Dial. Mac.* p. 187), and is freely used by Polybius (vi. 39.12 ὄψωνιον δ' οἱ περὶ λαμβάνουσι τῆς ἡμέρας δύο ὀβολοῦς: cf. Kalker, p. 294) and other late writers (see Wetstein *ad* Lk 3¹⁶ and Durham *Menander*, p. 83). It is very common in the papyri and inscr., and its various uses may be illustrated as follows:—(1) For the meaning "provisions" see P Oxy III. 531 (ii/A.D.) where, after various pieces of good advice, a father writes to his son—20 ff. ἔως πρὸς σέ εἰθῆ Ἄνουβας ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὄψωνίον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, "until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some" (Edd.). (2) The reference is particularly to a soldier's "pay," "ration-money," "allowance" (as in Lk 3¹⁴, cf. 1 Cor 9⁷), in P Lond 23 (a) 26 (B.C. 158-157) (= I. p. 38), where a certain Ptolemy petitions King Ptolemy Philometer that his brother may obtain a place in a company stationed at Memphis, and receive the usual allowance—δσον καὶ αὐτοῦ λαμβάνουσιν μετρήματα καὶ ὄψο(= ὄνια: cf. *ib.* 15(8) 8, 10 (B.C. 131-130) (= I. pp. 55, 56). Similarly in BGU I. 69⁸ (A.D. 120) (= *Christ.* II. p. 155) a soldier writes promising the repayment of a loan of 140 drachmae τῷ ἐγγιστᾶ δοθησομένῳ ὄψωνίῳ, "with my next pay," and in *OGIS* 266⁷ (iii/B.C.) provision is made for mercenary soldiers—ὅπως τὸ ὄψωνιον λαμβάνωσι τοῦ προεργασμένου χρόνου. (3) From this the transition is easy to "pay," "wages," "salary" in general. Thus for the sing. ὄψωνιον may be cited the early P Petr II. 13 (7)¹ (B.C. 258-253) τοῦ χρηματισθέντος σοι ὄψωνίου, *ib.* (17)⁷ διπλείον εἰληφέναι τοῦ διαγεγραμμένου ὄψωνίου, "that I received double the allowance of provision-money," and *Ostr* 1538³ (ii/B.C.) δοθήτω Μέμονι . . . ῥ τὸ καθῆ(κον) μέτρη(μα) καὶ

ὄψώνιον. Cf. also P Oxy IV. 744⁷ (B.C. 1) (= *Selections*, p. 33) εἰς εὐθὺς ὄψώνιον λάβωμεν (cf. 2 Cor 11⁸) ἀποστελῶ σε ἄνω, "as soon as we receive wages I will send them to you," P Grenf II. 43¹³ (A.D. 92) the payment of an ὄψό(= ὄ)νιον of 80 drachmae to a watchman, P Tebt II. 391²⁰ (A.D. 99) τὸ δὲ ὄψό(= ὄ)νιον τοῦ μαχαιροφόρου, "the salary of the sword-bearer," P Oxy VI. 898³¹ (A.D. 123) οὐδὲ ὄψώνιον μοι ἐχορήγησεν ἕτι πρὸ μηνῶν τριῶν, "she has failed to supply my allowance for the last three months"—the complaint of a minor regarding his mother, and from the inscr. *Syll* 790 (= ³ 1157)²⁷ (c. B.C. 100?) διδόνθω δὲ τῷ ῥαβδούχῳ ἐκ τῶν λογευθησομένων χρημάτων ὄψώνιον ἡμερῶν δύο, and *Magn* 116⁵⁴ (time of Hadrian) ὄψωνίου, "wages" for the cultivation of arable land. The plur. ὄψώνια is seen in P Petr II. 33 (a)^{A. 27}

(Ptol.) τὰ ὄψώνια τοῖς κατὰ τὴν οἰκίαν, P Par 62^{v 3} (c. B.C. 170) τοῖς δ' ἀναπληρώσουσιν τὰς ὠνὰς δοθήσεται ὄψώνια, P Ryl II. 153²⁵ (A.D. 138-161) ὄψώνια, "allowances," to crowned athletes, P Tebt II. 420²⁴ (iii/A.D.) ἵνα καὶ αὐτὸς δὲ (l. δοῖ) ἀρτάβην κριθῆς εἰς λόγον ὄψωνίων, "that he also may give an artaba of barley on account of wages," and for a wider sense *Priene* 121²⁴ (i/B.C.), where certain citizens are described as having rendered public services χωρὶς ὄψωνίων, "without recompense": cf. *ib.* 109^{94, 106} (c. B.C. 120) ἄτερ ὄψωνίου, and the question to an oracle, P Oxy XII. 1477¹ (iii/iv A.D.) εἰ λήμψομαι τὸ ὄψώνιον; "shall I receive the present?" (Edd.): see Rom 6²³. (4) In P Grenf II. 63⁴ (iii/A.D.) ἔσχον παρὰ σοῦ εἰς λόγον ὄψωνίου ἐπὶ λόγου ὑπ(ἐρ) [. . .] δραχμὰς εἴκοσι τέσσαρες, the editors suggest that ὄψωνίου is perhaps = "interest."

Π

παγιδεύω—παιδαριον

παγιδεύω,

"ensnare," "entrap," is found in the NT only in Mt 22¹⁵: cf. 1 Kingd 28⁹, Eccles 9¹², and *Test. xii. patr.* Jos. vii. 1 περιεβλέπετο ποιῶ τρόπῳ με παγιδεύσαι.

πάγίς,

a late form of πάγη (from πήγνυμι), "snare," "trap" (Lk 21³⁴ *al.*) occurs in a v/A.D. Christian epitaph, *Kaibel* 421^{3f.}—

δίκτηα λυγρά

καὶ γοεράς παγίδας προΰφυγον ἀμπλακίης.

For the form πακίς in the LXX, see Thackeray, *Gr.* i. p. 102.

Πάγος.

Ramsay has shown (*Paul*, p. 260f., *Recent Discovery*, p. 102 ff.) that ὁ "Ἀρειος Πάγος had come to denote in colloquial use (as in Ac 17^{10, 22}) "the Council of the Areopagus" as distinguished from "the Hill of Ares," where in early times the Council had met: see e.g. Cavadias, *Fouilles d'Épidaure* i. p. 68, No 206 (A.D. 50-100) "Ἀρειος Πάγος ἐν Ἐλευσίνοι λόγους ἐποίησατο. For the full expression cf. *Syll* 593 (= 1008)³ (iii/A.D.) τῆς ἐξ Ἀρείου πάγου βουλῆς.

πάθημα.

For the properly colourless character of this word, "disposition" "propensity," see Burton's note *ICC ad Gal* 5²⁴. From this it comes naturally to be used in *malam partem* = "evil experience," "suffering," as 14 times in Paul.

παθητός,

the only verbal in —τός in the NT (cf. Jannaris *Gr.* § 1052), is used in the weakened sense of "capable of suffering," *patibilis*, in Ac 26²³: see *Proleg.* p. 222.

πάθος,

which in the NT has always a bad connotation "passion," "lust" (see Trench, *Syn.* § lxxxvii), may be illustrated from *Freisigke* 3451³ (i/v.c.) ἀπὸ πάθους ἰδίου, *Syll* 373 (= 810)²⁰ (A.D. 55) σπουδαίω πάθει τοὺς ὑπὲρ ἡμῶν ἐπ' ἔμου ποιησαμένων λόγους, and *ib.* 890 (= 1239)²⁰ (ii/A.D.), where ὅσα κακὰ κ[α]λ[ῶ] πά[θη] ἀνθρώποι[ς] γ[ί]νεται are invoked as a curse on the man who disturbs a tomb. BGU II. 588¹ (i/A.D.) shows the noun, unfortunately in a broken context: in *ib.* I. 316²⁸ (A.D. 359) κρυπτόν πάθος, the reference is to bodily sickness. See also Epict iii. 2. 3. MGr πάθος, "suffering," "passion"; pl. πάθη, πάθια.

PART VI.

παιδαγωγός.

In P Oxy VI. 930 (ii/iii A.D.) a mother writes to her son regarding his education,¹⁸ *μελησάτω σοί τε καὶ τῷ παιδαγωγῷ σου καθήκοντι καθηγητῷ σε παραβάλλειν*, "let it be the care both of you and your attendant that you go to a suitable teacher," and concludes,²⁶ *ἄσπασαι τὸν τεμιώτατον παιδαγωγόν σου Ἐρωτα*, "salute your highly esteemed attendant Eros." The passage is of importance as showing the position which the παιδαγωγός frequently occupied. He did not merely conduct the boy to school, but had a general charge of him as a tutor in the old sense of the word, until he reached maturity: cf. Gal 3²⁴ with Burton's note in *ICC ad L.*, and Clem. *Paed.* i. 1 where the "ethical" aspect of the παιδαγωγός is specially affirmed. In Artem. p. 74¹⁹ the word is associated with *τροφός*. The verb παιδαγωγέω occurs in P Oxy III. 471¹¹⁷ (ii/A.D.).

For a subst. παιδικωρός, "keeper of children," cf. BGU II. 594³ (A.D. 70-80), where it appears under the form πατικουρας: cf. the note in Olsson, *Papyrusbriefe*, p. 134.

παιδάριον.

The latitude of this word, formerly a diminutive, is well seen in its record. In *Syll* 797 (= 1163)⁵ (ii/v.c.) τὸ παιδάριον ὁ Ἀννύλα κύει is of course an unborn child, while in Tob 6^{2f.} παιδάριον describes a young man who can drag on shore the magic fish that is to supply the safeguard for his marriage. In P Lond 43⁸ (ii/v.c.) (= I. p. 48, *Chrest.* I. p. 162) a mother congratulates her son and herself because he is learning *Αἰγύπτια γράμματα* and will soon be able to teach τὰ παιδάρια in a school: cf. P Par 49³¹ (v.c. 161-0) (= *UPZ* i. p. 309) ἀγωνιῶ, μήποτε ἀ[ρ]ρωστῆι τὸ παιδάριον, and P Lond 1171⁵ (v.c. 8) (= III. p. 177), where 12 drachmae are entered as paid παιδαρίω ὑπάρνω ἀγέλη, implies a boy old enough to look after sheep.

Παιδάριον is very common = "slave," as in BGU IV. 1079¹⁵ (A.D. 41) (= *Chrest.* I. p. 84) ἐγὼ παιδάρην (i. παιδάριον) εἰμί, in an appeal to a Jewish money-lender; cf. P Anh II. 88²⁷ (A.D. 128) (= *Chrest.* II. p. 162) δώσω . . . παιδαρίους τῶι μὲν ἐνεστῶτι (ἔτει) πυροῦ (ἀρτάβης) ἡμισυ, P Oxy IX. 1207¹⁰ (A.D. 175-6?) σπονδ[ι]ῆς παιδαρίους δραχμῶν ὀκτώ, *ib.* I. 117⁸ (ii/iii A.D.) τῆν πρᾶσιν

[[καταγραφῆν]] τῶν παιδαρίων τῶν παιδίων, "the sale of the slaves' children" and P Strass I. 6⁸ (A.D. 255-261) διὰ Κάστορος παιδ(αρίου) with the editor's note. This may be the meaning of the word in Jn 6⁹ (cf. Bauer *HZN T ad L.*). See also Rostovtzeff, *Large Estate*, p. 177. For παιδαριώδης, "childish," see *s.v.* ἐκδοχή.

παιδεία.

The idea of "discipline" is uppermost in the NT occurrences of this word (Eph 6¹, 2 Tim 3¹⁶, Heb 12^{5,7,8,11}), but also for the more general sense of "training," "education," both on the intellectual and moral sides, exx. can be freely quoted from the papyri, as BGU IV. 1140⁶ (B.C. 4) τῷ πατρὶ [τῆ]ς ἀρεσκούσης παιδείας, P Oxy II. 265²⁴ (A.D. 81-95) τὴν πρέ]πουσαν ἐλευθέρους παισὶ παιδείαν, and from the inscr., as *Syll* 523 (= 3 578)⁶¹ (ii/B.C.) τὸ ἀργύριον τὸ ἐπιδοθὲν . . . εἰς τὴν παιδείαν τῶν ἐλευθέρων παιδῶν, and *ib.*³ 836⁶ (A.D. 125-7) ἀνὴρ ἤθει καὶ παιδεία διαφέρων. A Laconian inscr. in *Ann. Br. Sch. at Athens* xii. p. 460 honours a boy κ[ο]σμι]ότατος καὶ παιδείας ἔνεκα (*sedulitatis causa* (Ed.)): cf. *CIG* I. 1376³ ἤθει τε φιλοσόφῳ καὶ παιδ[ε]ίᾳ καὶ τοῖς λόγοις διαφέροντα τῶν ἡλικῶν, and *ib.* 1375 where παιδεία is joined with σωφροσύνη. See also *Kaibel* 152^{9f}. (ii/B.C.) ὡς τε μάλιστα παιδεία πινυτῆ καὶ σοφίῃ μελόμην.

παιδευτής,

"a teacher"; used of God in LXX *Πος* 5², and of man in Rom 2¹⁰: cf. *Syll* 306¹⁵ (= 3 672¹⁰) (B.C. 162-0) ὅπως . . . οἱ μισθοὶ τοῖς παιδευταῖς εὐτακτέωνται κτλ. and *Preisigke* 594¹² (A.D. 509) παιδευτῆ Ἑλληνικῶν λόγων ἐλευθέρων. In late papyri παιδευσις came to be used as a title, e.g. P Oxy VIII. 1165¹ (vi/A.D.) ζεῖε τὴν ὑμετέραν ἀδελφικὴν λαμπρὰν παιδευσιν ἀντιποιηθῆναι τῆς εὐτελείας μου, "your fraternal, illustrious learnedness ought to have helped my insignificance" (Ed.).

παιδεύω.

For the meaning "discipline," "chasten," which this verb frequently has in Paul, cf. the abject appeal of a prodigal to his mother, BGU III. 846¹¹ (ii/A.D.) (= *Selections*, p. 94) παιπαλδευμαι καθ' ὃν δι (I. δεῖ) τρόπον, "chastened I have been as I deserve." The meaning is more general "instruct," "bring up," in PSI IV. 424¹⁵ (iii/B.C.) ἐστὶν δὲ πεπαιδευμένος πᾶσαν παιδείαν, and BGU II. 423¹⁶ (a soldier to his father—ii/A.D.) (= *Selections*, p. 91) με ἐπαίδευσας καλῶς. See also *Syll* 518 (= 3 956)⁴ (2nd half v/B.C.) ὅπως ἂν οἱ παῖδες παιδεύωνται οἱ ἐν τῷ δήμῳ, and the striking epitaph *Kaibel* 615⁷ (ii/iii A.D.) παιδεύθη, παιδευσα. Kennedy (*Sources*, p. 102) cites *Polyb.* ii. 9. 6 παιδεύεσθαι πρὸς τὸ μέλλον, "recevoir une bonne leçon pour l'avenir" (Schweighäuser). For the stronger meaning of actual blows in Lk 23¹⁸, see Wetstein *ad l.*, and cf. the use of νουτερέω in *Plut. Sertor.* 19 πληγαῖς νουτετήσας, and Headlam's note on *Herodas* VII. 11.

παιδιόθεν.

For this word preceded by ἐκ in Mk 9²¹ = "from childhood" (classic. ἐκ παιδός), cf. *Chrest.* I. 176¹⁷ (mid. i/A.D.) ἐξ [ο]κ[ό]θεν.

παιδίον,

a "child" from birth onwards: P Giss I. 2¹³ (B.C. 173) τὸ ταύτης παιδίον ὑποτίθιον (cf. LXX *Πος* 14¹) ἢ ὄνομα

. . . "her child at the breast whose name . . ." BGU IV. 1109¹⁰ (B.C. 5) παιδίον θῆλυ ᾧ ὄνομα Πωλλαρῶς, P Oxy IV. 744⁷ (B.C. 1) (= *Selections*, p. 33) ἐρωτῶ σε καὶ παρακαλῶ σε ἐπιμελῆθ<ητ>ε τῷ παιδίῳ—a husband to his wife, *ib.* I. 37^{ii.4} (A.D. 49) (= *Selections*, p. 51) ἐκ τῆς ὄψεως φαίνεται τῆς Σαραεῦτος εἶναι τὸ παιδίον, "from its features the child appears to be the child of Saraens," *ib.* II. 298²¹ (i/A.D.) παιδίῳ Σαραπῶνι ἰμάτ[ι]α πεποίηκεν, *ib.* I. 117¹⁶ (ii/iii A.D.) ῥάκη δύο . . . ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "two strips of cloth, one of which you will give to your children," and PSI IV. 299¹⁵ (probably Christian—iii/A.D.) ἐνόσησαν δὲ πάντες οἱ κατὰ τὴν οἰκίαν, ἢ τε μήτηρ καὶ τὰ παιδία πάντα.

The word is naturally common in greetings—e.g. P Ryl II. 230¹² (A.D. 40) ἀσπάξου Θέρμιον(ν) τῆ(ν) ἀδελφῆν καὶ τὰ παιδία σο(ν), P Fay 126¹¹ (ii/iii A.D.) ἀσπάζομ[α]ι . . . Τεψό[ν] καὶ τὸ ἀβάσκαντον αὐτῆς παιδίον, "I salute Tep-ois and her child, whom the evil eye shall not harm." The address παιδία, "Lads!" in Jn 21⁵ may be paralleled from the Klepht ballad, Abbott *Songs* p. 42, where τὰ παιδία is used of soldiers: cf. the colloquial use of "lads" in English, and the Irish "boys."

For παιδίον = "slave" we may cite BGU IV. 1153⁷ (B.C. 14) ἐπὶ τὸ δουλικ(όν) σφ(μάτιον), where πα(ίδιον) has been written over σφ(μάτιον) as if it were less offensive. See also P Amh II. 131⁹ (early ii/A.D.) μεληστάω σοι . . . ὅπως τὰ παιδία περὶ τὴν ἰδιοσπορίαν ἡμῶν καὶ τοὺς γεωργοὺς ἐπιμελῶς ἀναστραφῶσιν, "see that the slaves give attention to the sowing of our private land and to the cultivators" (Edd.), *ib.* 144⁸ (v/A.D.) σπουδάσον οὖν τὸ μικρὸν παιδίον ἡμῶν Ἀρτεμίδωρον[.] θείναι ἐν ὑποθήκῃ, "make haste therefore and put our little slave Artemidorus under pledge" (Edd.), and *Syll* 868⁹ (deed of manumission) ἡλευθέρωσεν παιδίον Ἀγαθόποδα. For adj. παιδικός see P Hamb I. 101¹⁸ (ii/A.D.), P Oxy VII. 1066¹⁰ (iii/A.D.), and cf. MGr dim. παιδάκι.

παιδίσκη

from meaning originally "a young woman" came in later Greek to denote "a female slave": see Rutherford *NP*, p. 312 f., Kennedy, *Sources*, p. 40 f. Exx. of this meaning, as in LXX and NT, are—PSI IV. 406²⁵ (iii/B.C.) Δριμύλος παιδίσκην ἡγόραζεν (δραχμὰς) τ, P Giss I. 2¹³ (B.C. 173) παιδίσκην δο[ύ]λην αὐτῆς] ἢ ὄνομα Στολ(ς), P Grenf I. 43³ (ii/B.C.) Ἀ]φροδισία καὶ ἡ θυγάτηρ καὶ ἡ παιδίσκη, BGU I. 95¹⁹ (ii/A.D.) ὑπάρχει δὲ τῆ] θυγατρὶ] παιδίσκη δούλη Τασου[χάρ]ιον, and the illiterate P Oxy VII. 1069¹⁹ (iii/A.D.) τὴν πεδεσκήν μου δὲ πρὸ λόγον ἀνάγκασον φιλοπονεῖστε (= φιλοπονεῖσθαι), "make my slave-girl be properly industrious" (Ed.). Other reff. in Rostovtzeff, *Large Estate*, p. 115 f. In PSI VI 667 (iii/B.C.) a παιδίσκη writes to her employer that she is "tired of dragging wood" (κεκ[μη]κῆ?]α ξυλοφοροῦσα), but "does not wish to go on strike" (οὐ θέλωσα ἀναχωρῆσαι). On the honoured place which female slaves frequently occupied in the family see Wilcken *Ostr.* i. p. 686, and cf. Milligan *Here and There*, p. 98 i.

The masc. ὁ παιδίσκος is not found in the Ptolemaic papyri, but see P Strass I. 56²³ (ii/iii A.D.).

παίζω.

For this NT ἀπ. εἰρ. (1 Cor 10⁷) cf. the sepulchral inscr. *Kaibel* 362⁵ (ii/iii A.D.)—

παῖσον, τρύφησον, ζήσον· ἀποθανεῖν σε δεῖ.

The verb is found in the magic P Lond 121⁴²⁸ (iii/A.D.) (= I. p. 98); cf. the compounds ἐμπαίζω *s.v.*, προσπαίζω in P Par 50²¹ (B.C. 159) (= *UPZ* i. p. 365) προσπαίζουσι αὐτ<φ>, and συμπαίζω in BGU IV. 1027^{xxvi} 20 (end iv/A.D.) συμπέ(= αὐ)ζοντες τῇ ἡγεμονικῇ [τάξει, and in P Cairo Preis 2¹¹ (*s.v.* πείρα). See also Aristes 284 θεωρεῖν δσα παίζεται μετὰ περιστολῆς, “to watch plays which are played with propriety” (Thackeray), and the subst. παίστηρ in P Gen I. 73⁵ (ii/iii A.D.) (= *Chrest.* I. p. 575), where a woman makes a contract for herself σὺν ἄλλοις παισταῖς τρισί, “with three other dancers.”

For the tense formation of παίζω cf. Thackeray *Gr.* i. p. 222, and note MGr ἔπαιξα, ἐπαίχτηκα: see also Hatzidakis, *Einkl.* p. 135 f.

παῖς.

In Gnomon 41 (*c.* A.D. 150) it is laid down—ἐὰν Αἰγύπτιος ἐκ κοπρίας [ἀν]έλθῃται παῖδα καὶ τοῦτον υἱοποιήσῃται, μετὰ θάνατον τεταρτολογ[εῖ]ται, “if an Egyptian shall take up a child from the dungheap, and adopt him as a son, he shall be mulcted after his death to the extent of one fourth of his property.” For παῖς applied to a female child see P Strass I. 41⁹ (A.D. 250) ἐκδικῆσαι τὰ τῆς παιδός, and P Oxy I 52¹⁵ (A.D. 325) εἴ[λ]δαμεν τὴν παῖδα ἔχουσαν κατὰ τῶν εἰσχιῶν ἀμυχὰς μετὰ πελιωμάτων (see *ib.* II. p. 319), “we saw that the girl had wounds on her hips with livid spots”: cf. Lk 8⁵⁴ (for voc. of address see *Proleg.* pp. 70, 235).

The word is commonly applied to slaves, as in Lk 7⁷ *al.*, e.g. P Lille 27 (iii/B.C.), where 11 male slaves are enumerated under the heading παῖδες, then 2 female slaves, and then again 3 male slaves: cf. P Strass I. 40²⁴ (A.D. 569) Κολλοῦθος Βίκτορος φαμιλιάριος ἐδραῖος κατάδουλος παῖς, and P Iand 20⁷ (vi/vii A.D.) ἔασον τὸν Μηνᾶν καὶ τὸν παῖδαν λαβεῖν, where the editor cites Usener, *Epic.* p. 168¹⁰ ἀφήμι δὲ τῶν παίδων ἐλεύθερον Μῦν Νικίαν Λύκωνα. See also *s.v.* θεράπων.

παίω.

For παίω, “strike,” “smite,” as in Lk 22⁶⁴ (see Streeter, *Four Gospels*, p. 325 ff.), cf. PSI III. 168¹⁵ (B.C. 118) οἷ] ἐπιθέμενοι ἐπαισάμ με [ράβ]δωι εἰς τὸν δεξιὸν [ἀ]ρ[μό]ν, “who attacking smote me with a rod on the right shoulder-joint.” See also Artem. p. 149¹⁸ ff.

πάλαι,

“long ago”: P Hib I. 46¹⁴ (B.C. 258) ἔδει δὲ πάλαι τὰ ἐνέχουρα αὐτῶν ὧδε εἶν[αι], “their securities ought to have been here long ago” (Edd.), P Oxy IX. 1219⁶ (iii/A.D.) δ καὶ σὺ ἐπίστασαι ἐτι πάλαι ἀπὸ τοῦ πατρὸς αὐτοῦ, “which also you know long since from his father,” P Lond 113.1³² (vi/A.D.) (= I. p. 201) πρὸς τοῖς ἤδη πάλαι δοθεῖσιν, “in addition to those (*sc.* monies) already given long ago.” In 2 Cor 12¹⁹ πάλαι with durative present = “all this time.” For the comp. παλαιέρον, see PSI IV. 349⁶ (B.C. 254–3) ἀπεστάλκαμεν δὲ περὶ τούτου παλαιέρον εἰς Ἀλεξάνδρειαν πρὸς Ἀπολλώνιον.

παλαιός,

“old,” is naturally very common in our sources. A few exx. will suffice—P Ryl II. 125⁷ (A.D. 28–9) τεῖχαριῶν παλαιῶ(ν), “old walls,” BGU IV. 1095¹⁰ (A.D. 57) περὶ δὲ τοῦ φοίνικος παλαιὸν οὐχ εὔραμεν . . . τὰ δὲ νῆα (*l. νεαῖ*) ἐν χερσὶ γέγοναι, where dates which had been gathered for some time are contrasted with new, freshly gathered ones, P Oxy VIII. 1159²⁵ (late iii/A.D.) τὸ τυλάριον τ[δ] παλαιὸν τὸ ἐν τῷ συμποσίῳ ἄνω, “the old cushion that is up in the dining-room,” *ib.* XII. 1494¹⁷ (early iv/A.D.) ἐλέ(= αὐ)ας κνίδια παλε(= αὐ)ά, “old jars of olives,” and *Ostr.* 1129⁴ (A.D. 207) οἴνου π(αλαιοῦ?), “old wine,” cf. 1 Cor 5⁷ f. See also P Ryl II. 186² (late ii/A.D.) παλαιῶν ὀφλη(μάτων), “ancient fines,” i.e. arrears of fines incurred in lawsuits, and P Grenf II. 77⁷ (iii/iv A.D.) (= *Selections*, p. 120) παλαιῶ νομίσματος, “old coinage,” i.e. prior to the new coinage of Diocletian. The adj. is used with reference to time in BGU III. 903⁹ (ii/A.D.) τοῖς παλαιῶ χρόνοις. With 1 Jn 2⁷ cf. P Giss I. 4⁹ (A.D. 118) (= *Chrest.* I. p. 41 f) of land οὐκ ἐκ τοῦ παλαιοῦ π[ρο]στάγματος γεωργεῖσθαι, and the Christian letter P Oxy XII. 1492⁹ (iii/iv A.D.) κατὰ τὸ παλ[αιὸν] ἔθος.

The compar. occurs in P Ryl II. 236¹¹ (A.D. 256) ἐχέτω δὲ τὰ παλαιότερα μανδάκια, “let them have the older bundles,” and adverbially in PSI IV. 349⁶ (B.C. 254–3) ἀπεστάλκαμεν δὲ περὶ τούτου παλαιέρον (“a long time ago”).

παλιόω,

in pass. = “become old,” as in Heb 8¹³: cf. *Preisigke* 5827¹¹ (B.C. 69) πεπαλιώσθαι with reference to a temple building. *Preisigke Wörterbuch s.v.* also cites *Archiv* ii. p. 441, No. 55⁴ (ii/A.D.) τεῖχη β̄ περιβόλου παλιωθέντα. In Heb *l.c.* the verb on its two occurrences is sometimes understood transitively = “abrogate”: so Tindale “he hath abrogat.”

πάλη,

“wrestling”: Artem. p. 255¹⁸ ἀνδρῶν πάλη: cf. *Preisigke* 678⁶ (*c.* A.D. 100) π[α]λαισταλ κρῖσεως πᾶ πάλης. For the metaph. usage, as in Eph 6¹², cf. a iv/v A.D. homily P Oxy XIII. 1601⁸ πνευματικ[ή] ἐστὶν ἡμῖν] ἡ πάλη. See also M. Anton. vii. 61 ἡ βιωτικὴ τῇ παλαιστικῇ ὁμοιότερα ἢ περὶ τῇ ὀρχηστικῇ. Παλαίστης in the literal sense of “wrestler” occurs in P Lond 1178⁵⁶.79 (A.D. 194) (= III. p. 217 f.). MGr παλεύω, “wrestle.”

πάλιν,

an adverbial acc. like δίκην, μάτην, χάριν, originally meaning “back,” return to a previous position, in later Greek came to be used rather in the sense of “again,” repetition of a previous action. Exx. are P Tebt I. 58²² (B.C. 111) πάλιν προσεντέλλομαί σοι προσεδρεύσαι, “I again bid you be in attendance” (Edd.), P Fay 122¹⁰ (*c.* A.D. 100) ἔως ἀπολαβῶν τὸ λοιπὸν τῆς τιμ[ῆ]ς πάλιν σοι γράψω, “until I get the remainder of the price and write to you again” (Edd.), PSI IV. 299¹⁴ (iii/A.D. εἴ[χ]ομαι τ]ῷ θεῷ ἔως οὐ ἂν με πάλιν πρὸς ὑμᾶς εὐδοῶσῃ, “I pray God until he again gives me a prosperous return to you,” P Oxy

XII 1490⁶ (late iii/A.D.) εἰ οὖν πάλιν δύνῃ ἐκπλέξαι παρὰ σεαυτῷ, τύχῃ τῇ ἀγαθῇ, "if then you can again get him off by yourself (?), good luck to you" (Edd.), and P Gen I. 53²⁰ (iv/A.D.) ἐγὼ πάλιν σὸς δούλος εἰμὲν καὶ οὐκ ἀποστατίσωμαι (= ἡσομαι) σου ὡς πρῶτον, "I am again thy slave, and shall not be absent from you as formerly."

For a wider use of πάλιν we may cite P Oxy IV. 742⁹ (B.C. 2) (= Witkowski², p. 128) παράδος δέ τινα τῶν φίλων ἀριθμῶ αὐτάς, ἵνα πάλιν φ[ί]λος ἡμῖν παραδοῖ ἀσφ[αλῶς], "deliver them (sc. bundles of reeds) carefully counted to one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1676²⁴ (iii/A.D.) χαίρω ὅτι καλῶ[s] ἔχεις μὲν, κάγῳ δὲ πάλι (see below) καταξύομαι μὴ ὀρών σε, "I rejoice for your happiness, but still I am vexed at not seeing you" (Edd.), and *ib.* 1775⁹ (iv/A.D.) οὐχ ἄκνησα οὐτε πάλιν ἡμέλησα.

To meet the difficulty of Mk 15¹³ where the *first* outcry of the mob is referred to, Souter (*Lex. s.v.*) suggests "an unsuitable mistranslation of an Aramaic word of much wider signification, *further, thereupon*" (cf. Wellhausen, *Einleitung*, p. 28 f.). But for this secondary meaning of πάλιν it is not necessary to go back to Aramaic, as Moffatt has pointed out (*Expt.* VIII. xx p. 141), in view of such a passage as P Oxy XIV. 1676²⁰ (iii/A.D.) ἀλλὰ καὶ λυποῦμαι πάλιν ὅτι ἐκτός μου εἶ, "still I am sorry you are not beside me." Similarly in Gal 5³ πάλιν is perhaps best rendered by "further," the sequence being logical rather than temporal.

For the byform πάλι, as in Jn 1³⁵ W, and in MGr, Maysen (*Gr.* p. 241) can only cite from Ptolemaic times the fragment of an anthology, P Tebt I. 1 (c. B.C. 100), but it is common in post-Ptolemaic papyri and inscrr., e.g. P Flor III. 334⁶ (ii/A.D.) πάλι τῆι σῆι σφραγιδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυρούς, P Oxy I. 1197⁷ (ii/iii A.D.) (= *Selections*, p. 103) οὐτε πάλι χαίρω σε λυ(= οὐ)πόν, "I shall not greet you again henceforth," and the early Christian letter P Amh I. 3 (a)^{ii.13} (between A.D. 264 and 282) εἰ δὲ εἶ[. . .] ἄρτους (l. ἄρτους?) πάλι πεπράσιν, "but if they have again sold loaves." Further exx. will be found in Crönert, *Mem. Herc.* p. 140 n³. It may be noted that the dictum ascribed to Phrynichus (ed. Lob. p. 284): πάλι οὐτῶ λέγουσιν οἱ νῦν ῥήτορες καὶ ποιηταί, δέον μετὰ τοῦ ν πάλιν, ὡς οἱ ἀρχαῖοι λέγουσιν, is set aside by Rutherford *NP*, p. 347 f.

παλιγγενεσία.

It lies outside our object to discuss the meaning of this term in the teaching of the Stoics and Pythagoreans, but as illustrating its reference to the Messianic "rebirth" of the world in Mt 19²⁸, we may cite its application to the world's renewal after the flood in Philo *Vit. Mos.* (ed. Cohn) II. 65 and to the restoration of Judah in Jos. *Antt.* XI. 66 (iii. 9). See also Dalman *Words*, p. 177 ff.

The word occurs in Wünsch *AF* p. 17¹⁷ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τῆς παλιγγενεσίας Θωβαρραβαν: also in a general sense in the much mutilated P Lond S78 (iii/iv A.D.) (= III. p. xlii) δῶρ[ον] παλιγγενεσίας. For the adj. see the magic P Lond I21³¹⁰ (iii/A.D.) (= I p. 100) σὺ εἶ ὁ πατὴρ τῆς παλιγγενεοῦς αἰῶνος. Dibelius has an elaborate note on παλιγγενεσία in the *HZ.VT ad lit* 3⁵: for its place in the mystery religions, see also Angus, *Mystery Religions and Christianity*, p. 95 ff.

πάμπολυς,

"very much," "very great," which is read in the TR of Mk 8¹, but not elsewhere in Biblical Greek, is known to classical Greek, and occurs in such passages from the Κοινή as BGU III. 731^{ii.8} (A.D. 180) ξύλα ἐρίκινα πάμπολλα, P Oxy IV. 718¹¹ (A.D. 180-192) χρόνῳ δὲ παμπόλλῳ ὕστερον, "a very long while afterwards" (Edd.), and P Gen. I 16¹⁵ A.D. 207) (= *Chrest.* I. p. 417) πάντα τὰ ὑποστέλλοντα τῇ κώμῃ πάμπολλα δντα.

πανδοχεῖον,

a colloquial word (for form see Lob. *Phryg.* p. 307) found in the comic writers (e.g. PSI I. 99³-ii/A.D.: cf. Kennedy *Sources*, p. 74), occurs in Biblical Greek only in Lk 10³⁴ = "inn." For πανδοκ(ε)ία, "the trade of an innkeeper," cf. P Gen I. 54²⁶ (iv/A.D.) ἐδωκαν δὲ ἡμῖν ἐν π[α]νδοκίᾳ νομισματία δύο καὶ ἀργυρίου τάλ[αν]τα πενήτηκοντα.

πανδοχεύς,

"host" (Lk 10³⁵): Artem. p. 190²⁴ *al.* For πανδόκεια, "hostess," cf. *Syll* 901 (= 31251)³ (period of Roman Republic) Δεκομία Συρίακα πανδόκεια χρηστά χαίρει (cf. the Vergilian *Copa Syriaica*), and Herodian I. p. 248²⁴ (cited by Dittenberger *ad l.*).

πανηγύρις.

The word is common in inscrr. relating to *res sacrae*, but seems to have remained in ordinary use. Thus B¹U IV. 1074⁹ (official—A.D. 275)]εἶναι οἱ καθ' ἐκάστην πανηγύριν ἀγνωσθεῖται πειθαρχήσουσιν, and P Oxy I. 41¹ (iii/iv A.D.) . . .]αρίας πανηγύρεως οὔσης opens (fragmentarily) a very incoherent report of a public meeting. The "festal" idea is prominent in such passages as P Fay 93¹¹ (A.D. 161) χωρίς ἀγορῶν σὺν πανηγύρεσιν, "with the exception of markets and festivals"; P Oxy I. 42³ (proclamation regarding an assault at arms—A.D. 323) τὸ ἔθος ὁμοῦ τε καὶ ἡ πανηγύρις προάγουσα [σημαίνει [ὅτ]ι προθυμώτατα τοὺς ἐφήβους [τ]ὰ γυμν[ικὰ] ἐπιδείκνυσσθαί προσήκει, "tradition, no less than the distinguished character of the festival, requires that the *ephebi* should do their utmost in the gymnastic display"; and *ib.* IX. 1214³ (v/A.D.) φεδρώνων (l. φαιδρώνων) τὴν π[α]νήγυριν τῆς γενεθλοῦ τοῦ υἱοῦ μου Γενναδίου καταξίωσον, "deign to gladden the birthday festival of my son Gennadius." "Festal assembly" would apparently render the word best in Heb 12²³, where Moffatt (*ICC ad l.*) aptly cites Philo in *Flacc.* 118 ἱλαρὰς εὐθυμίας, ἦν πανηγυρίς ἐπιζητεῖ: cf. also Trench *Syn* p. 6 f. For the verb of PSI IV. 374¹⁵ (B.C. 250-49) πανηγυριεῖν τοὺς ναύτας, and P Oxy IV. 705³⁵ (A.D. 200-2) καὶ ἔτι καὶ νῦν τὴν τῶν ἐπιτεκίων ἡμέραν ἐκάστου ἔτους πανηγυρίζοντας. MGr πανηγύρι (παναγύρι), πανηγυρίζω.

πανοικεί.

This NT ἅπ. εἶρ. (Ac 16³⁴), "with all the household" is common in the closing greetings of private letters, e.g. P RyI II. 434¹² (ii/A.D.) ἐρρωσθαί σε, ἀδελφε, εὐχομαι πανοικεῖ εὐτυχούντα, and similarly P Iand I. 8¹⁵ (ii/A.D.), P Oxy VI. 935³⁰ (iii/A.D.), P Fay 129⁹ and 130²⁰ (both iii/A.D.). The adj. πανοίκιος occurs in Nero's letter, *Syll* 373 (= 3810)¹⁵ (A.D. 55) περὶ τῶν θυσιῶν . . . ἄς ἐνετε[ρ]λασθε . . . ὑπέρ

της πανοικίου μου ύγείας . . . ἐπιτελέσαι. For the subst. πανοικησία (cf. Lob. *Phryn.* p. 512 ff.) it is sufficient to cite P Oxy XIV. 1664² (iii/A.D.) σε προσαγορεύω εὐχόμενος σε σῶζεσθαι πανοικησία: cf. *S.A.M.* i. p. 7.

πανοπλία,

"armour" (Lat. *armatura* = *omnia arma*). In *Syll* 652 (= 385)²⁶ (c. A.D. 220) the *ephebi* are ordered to be reviewed at a religious festival in Attica—[ἐχοντας] τὴν πανοπλίαν: cf. Eph 6¹¹. See also *Priene* 5³ (before B.C. 326–5) πομπὴν καὶ πανοπλίαν εἰς Ἀθήνας ἀποστέλλει[ν]. The editor reads π[λ]άνοπλον in a mutilated census-return, P Oxy VIII. 1110⁶ (A.D. 188), but suggests as an alternative ἐνοπλον, with some such word as δρόμον preceding.

πανουργία.

The bad sense of this word, "craftiness," "cunning," which prevails in its NT occurrences (cf. Armitage Robinson on Eph 4¹⁴), is well illustrated by P Oxy II. 237^{iii.12} (A.D. 186) παραγγέλλω τῆς τοιαύτης πανουργίας ἀπέ(σ)χεσθαι, "I proclaim that such persons shall abstain from this form of knavery" (Edd.), where the reference is to threatening an action which will make creditors renounce their claims. Note also the conjunction in *OGIS* 515⁴⁷ (iii/A.D.) ἐκ κακουργίας καὶ πανουργίας: cf. Artem. p. 240¹⁹ πανουργίαν καὶ κακοτροπίαν. The subst. πανούργημα is found in a good sense in Judith 11⁸.

πανούργος.

In *Kaibel* 1103³ πανούργος is found as an epithet of Eros. The editor renders it *veterator*, "crafty": cf. 2 Cor 12¹⁶, the only occurrence of the adj. in the NT. P Lond 46⁷³ (iv/A.D.) (= I. p. 67) shows πανουργικὸν ξύλον in a spell for discovering a thief. Πανούργος is formed on the analogy of κακούργος <κακο-*Fergos* (Boissacq s.v. *pās*, p. 748).

πανπληθεΐ.

With this adv. = "with the whole crowd" (Lk 23¹⁸), cf. the corresponding subst., as in 2 Macc 10²⁴, in Aristaeus 90 πάντα καθαρίζεσθαι τὰ συναγόμενα παμπληθῆ τῶν θυμάτων αἵματα, "that all the vast accumulation of sacrificial blood is swept away" (Thackeray).

πανταχῆ,

"everywhere" (Ac 21²⁸). For the form with iota subscript, which Moulton prefers (*Gr.* ii. p. 84; cf. Meisterhans *Gr.* p. 145), see P Eleph 3⁶ (B.C. 284–3) ἡ δὲ συγγραφὴ ἦδε κυρία ἔστω πανταχῆ οὐ ἂν ἐπιφέρειν Ἑλλάδιον, and similarly *ib.* 4⁶ (B.C. 284–3), and P Oxy XIV. 1639²¹ (B.C. 73 or 44) κυρία [ἡ χ]εῖρ παντα[χῆ] ἐπιφερομένη καὶ παντὶ τῷ ἐπιφέρο[ντι], "this bond is valid wherever and by whomever it is produced" (Edd.). The iota is wanting in P Gen I. 35¹² (A.D. 161) πανταχῆ ἐπιφερομέ[νον], and *ib.* 9^{1.15} (A.D. 251).

πανταχόθεν,

"from all sides," confined in NT to TR of Mk 1⁴⁵, can be readily illustrated from the *Κοινή*—P Oxy II. 237^{vii.8} (A.D. 186) πανταχόθεν οὖν . . . τοῦ πράγματος προ[ο]δῆλον γενομένου, "on all points, then, the affair being now clear,"

P Tebt II. 423³⁹ (early iii/A.D.) ἐὰν καλῶς πράσσης [λ]αβῶν πανταχόθεν ἀγόρασον αὐτ[ο]ῦ καλὸν χιτῶνα, "if you fare well, get together all you can and buy there a good tunic" (Edd.), and P Ryl II. 239²¹ (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὄναριδιον, "look out everywhere for a small donkey for him" (Edd.). The last document shows ἐκ πανταχόθεν, "by all means."

πανταχοῦ,

"everywhere": PSI IV. 382⁶ (B.C. 248–7) ξύλα ζητή-καμεν πανταχοῦ, BGU IV. 1125¹² (B.C. 13) κύρια] τὰ διωμολογημένα πανταχοῦ, and *ib.* III. 942⁶ (A.D. 240) κυρία ἢ ἐπὶ λόγου ἀποχή πανταχοῦ ἐπιφερομένη ὡς ἐν δημοσίῳ κατακεχωρισμένη.

παντελής.

The NT has this word only in the phrase εἰς τὸ παντελές, Lk 13¹¹, Heb 7²⁵; so in P Lond 1164 (*γ*)¹¹ (A.D. 212) (= III. p. 161) a man sells some property ἀπὸ τοῦ νῦν εἰς τὸ παντελές. This would support a temporal meaning in Heb *L.c.* "to save finally," which suits well the πάντοτε that follows: so long as our Intercessor lives our σωτηρία is assured. Cf. *Syll*³ 489¹¹ (c. B.C. 234) τῶν ἀγῶνα παντελή, where the reference is to an interrupted contest, which had been brought to an end, and *OGIS* 642⁴ (end of ii/A.D.) τὸ μνημ(ε)ῖον . . . ἔκτισεν . . . αὐτῷ τε καὶ υἱοῖς αὐτοῦ καὶ υἰωνοῖς εἰς τὸ παντελές αἰώνιον τεμῆν. See also Preisker 5357⁷ ὅσα πρὸς ἀνατροπὴν παντελή ἄγει τὸν συνηγορούμενον. In Lk *L.c.* the meaning is like that of παντελῶς in P Lille I. 26² (iii/B.C.) (= Witkowski², p. 49) αὐτῆ (*sc. γῆ*) μὲν οὖν ἔστιν παντελῶς ἀπηργυμένη ("bare," "uncultivated"), P Lond 42²⁷ (B.C. 168) (= I. p. 31, *Selections*, p. 11) παντελῶς ἀηδίζομαι, "I am utterly distressed," and P Oxy II. 281¹¹ (A.D. 20–50) παντελῶς ὄντα ἀνέγκλητον, "being blameless in all respects": cf. *ib.* XII. 1469¹ (A.D. 298) παντελῶς διανύειν τὰ προσήκοντα, "to accomplish in full our duties," and *ib.* IX. 1186⁶ (iv/A.D.) οὐ μὴν κατὰ τὸ παντελές ἀπηγορευμένον, "not entirely forbidden" (Ed.).

πάντη.

This NT ἄπ. εἰρ. (Ac 24³) is seen in P Eleph 1¹⁴ (B.C. 311–10) (= *Selections*, p. 4) with reference to a contract valid πάντη πάντως, "under all circumstances." Cf. P Fay 113³ (A.D. 100) πάντη πάντο (= ὡς πέμσις Πίνδαρον, "be very sure to send Pindarus" (Edd.), *ib.* 130⁷ (iii/A.D.) προνοῶ τοῦ χ[α]λκοῦ πά[ν]τη πάν[τ]ως καθὼς ἐταξάμην, "I am by all means looking after the copper, as I arranged" (Edd.). In the NT occurrences of the word Moulton prefers to read πάντη without ι subscript: see *Gr.* ii. p. 84. An interesting ex. of the word combined with πολλάκις occurs in a iii/A.D. inscr. from Termessos *BCH* xxiii. (1899), p. 189 (as restored by Ramsay, *Cities*, p. 442) Αὐρ. Μω[υσ]ῆς Κάρπου, ὁ πάντη πολλάκις γενόμενος καὶ τὸν κόσμον πολλάκις ἰστορήσας, νῦν δὲ κείμαι μηκέτι μηδὲν εἰδῶς ταῦτα [δ]ὲ [μ]ό[ν]ο[ν] "εἰψύχει, οὐδεὶς ἀθάνατος," "I Aurelius Mo[s]es, son of Karpus, having been everywhere often and having often investigated the world, now lie in death no longer knowing anything; but this only (I say) 'be of good courage, no man is immortal'" (Ramsay).

πάντοθεν,

"from all sides," for πανταχόθεν, the prevailing form in Attic prose, cf. P Amh II. 51²⁷ (sale of a house—B.C. 88) οἱ ἄν ὧσι γείτονες πάντοθεν, "whatever may adjoin it on all sides"; similarly P Lond 1164 (f)¹⁴ (A.D. 212) (= III. p. 161), and PSI I. 66⁹ (v/A.D. ?) πάντη πάντοθεν.

παντοκράτωρ

is common in the LXX (cf. Aristeas 185) usually for ΠΝΣΖ, and is found in the NT *novies*, always, with one exception (2 Cor 6¹⁸), in the book of Revelation, where Hort (*Comm. ad Rev* 1⁸) understands the title as denoting "not One who can do anything, but One who holds together and controls all things." Outside Jewish or Christian writers, he is able to cite only one occurrence of the word, viz. from a metrical Cretan inscr. παντοκράτωρ Ἐριούνι (Hermes). We may compare an inscr. from Delos BCH vi. (1882), No. 25, p. 502 Δὴ τῷ πάντων κρατούντι καὶ Μητρὶ μεγάλῃ τῇ πάντων κρατούσῃ, cited by Cumont *Les Religions Orientales*, p. 267 (Engl. Tr. p. 227), where see the whole note on this attribute of omnipotence assigned to the Syrian and Phrygian deities.

The word is used as an imprecation in the account of a legal process, P Lips I. 40, where one of the parties is represented as saying ^{11, 13} εἰ μὴ ἦσαν πρὸς τῇ οἰκίᾳ μου, πάλαι ἂν ὁ Ἄσυνγκρίτιος τετελεύτηκεν, μὰ τὸν παντοκράτορα. It is not infrequent in the Christian papyri, e.g. BGU III. 948¹ (iv/v A.D.) εὐχομαι τὸν παντοκράτορα θεόν, P Oxy VI. 925¹ (a prayer—v/vi A.D.) (= *Selections*, p. 131) ὁ θε(ὸς) ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινός . . . and BGU III. 954¹ (an amulet—vi/A.D.) (= *Selections*, p. 132) δέσποτα θε(ὸ) παντοκράτωρ ὁ πατή[ρ] τοῦ κ(υρίου). . . We may add the interesting letter addressed to Paphnutius by Athanasius (can he be, as Bell suggests, St. Athanasius himself?) which, after the opening address, proceeds—ὁ π[α]ντοκ[ράτωρ] θεὸς καὶ Χριστὸς αὐτοῦ δότη τῆν σὴν θεοσέβειαν π[α]ραμένειν ἡ[μῖν] πολὺν [χ]ρόνον (P Lond 1929³—mid. iv/A.D.). Cf. also *Kaibel* 1067⁵ (not earlier than Justinian) where the word is restored as an epithet of Χριστὸς ἀχραντος.

πάντοτε,

"at all times," "always," used by late writers for διαπαντός (cf. Rutherford *NP*, p. 183 f.), may be illustrated by P Giss I. 17⁴ (a slave to her master—time of Hadrian) (= *Christ.* I. 481) εὐχομαι πάντοτε περὶ τῆς ὑγείας σου, and P Oxy XIV. 1759⁴ (letter to an athlete—ii/A.D.) εὐχομαι σε ὑγιαίνειν [κα]λῶς πάντοτε. See also *Syll* 376 (= ³ 814)³⁷ (A.D. 67), where Nero is described as—εὐσεβῶν τοὺς θεοὺς ἡμῶν παριστανόμενος αὐτῷ πάντοτε ἐπὶ προνοίᾳ καὶ σωτηρίᾳ. For an earlier ex., from time of Augustus, see BGU IV. 1123⁵.

πάντως.

The strongly affirmative sense of πάντως, "surely," "by all means," is well seen in P Ryl II. 229²⁰ (A.D. 38) πάντως(ς) δέ, Ἀφροδίσει, τοὺς ἄρτους μοι πέμψον καὶ τὸ ὄψάριον, "be sure, Aphrodisius, to send me the loaves and the relish" (cf. Jn 21⁹), P Fay 129³ (iii/A.D.) ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ, "he appointed for certain

the eleventh for his coming down" (Edd.), P Oxy XIV. 1676¹⁵ (iii/A.D.) ἀλλὰ πάντως κρέττονα εἶχες διὰ τοῦτο ὑπερφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.), *ib.* 1680¹⁴ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔξει πρὸς σέ, "I suspect that he must assuredly have some further claim against you," and P Giss I. 103²² (iv/A.D.) πάντως ταχέως ἡμᾶς κατάλαβε: cf. also Herodas VII. 89.

The word is found in a complete negation in P Vat A¹⁵ (B.C. 168) (= Witkowski², p. 65, *UPZ* i. p. 303) οὐ γὰρ πάντως δεῖ στενωῶς ἐπανάγοντά <σε> πρροσμένειν ἕως κτλ. cf. Rom 3⁹, and for a partial negation see I Cor 5¹⁰ (Blass-Debrunner § 433. 2). For a weakened πάντως = "probably," "possibly," see Cadbury *JBL* xlv. p. 223 ff.

παρά

is found in the NT c. gen. (78 times), c. dat. (50 times), and c. acc. (60 times): see *Proleg.* p. 106. All these constructions can be freely illustrated from our sources.

(1) c. gen. indicating source or origin "from the side of," "from," used of persons after verbs of receiving etc.: *Ostr* 1027³ (Ptol.) (= *LAE*, p. 152) ἀπέχω παρὰ σοῦ τὸ ἐπιβάλλον (cf. Lk 15²²) μοι ἐκφόριον, "I have received from you the fruit that falleth to me," P Petr II. 11 (1)⁵ (mid. iii/B.C.) (= Witkowski², p. 8) γίνωσκε δέ με ἔχοντα παρὰ Φιλωνίδου (δραχμᾶς) ὁ. P Eleph 13² (B.C. 223-2) (= Witkowski², p. 42) παραγομένον Σανῶτος ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, P Tebt II. 283²² (B.C. 93 or 60) τούτου δέ γενομ[έ]νου ἔσομαι τετευχῶς [τῆ]ς παρὰ σοῦ ἀντιλήμψεως, "for if this is done I shall have obtained succor from you" (Edd.), P Oxy IV. 742² (B.C. 2) παράλαβε παρὰ Πέθου τὸν κάλαμ[ο]ν πανα[ρ]θμῶι, "take over from Pothus the reeds all together" (Edd.), P Fay 121¹³ (c. A.D. 100) καὶ τὸ δ[έ]ρμα τοῦ μόσχου . . . αἴτησον παρὰ τοῦ κρυτοῦ βυσσῆως, "ask the hunch-backed tanner for the calf's hide," and *ib.* 93⁵ (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλαϊκὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.). For παρά c. gen. to denote the agent, as in Mt 18¹⁹, cf. Epict. iv. 10. 29 τὰ ἀλλότρια ὀφεται . . . ὡς ἂν δίδωται παρὰ τοῦ ἔξουσιαν (see Sharp, *Epict.* p. 92).

For a similar use after pass. verbs (like ὑπό: cf. Ac 22²⁰ TR παρά, but NABC ὑπό), cf. P Tebt I. 12¹⁵ (B.C. 118) ἐκομισάμην τὸ παρὰ σοῦ γρ(αφέν) ἐπισ(τόλιον), *ib.* 34⁵ (c. B.C. 100) χάριν τοῦ παρ' αὐτοῦ ἀπηγγέμου, "about the person arrested by him," and the late P Oxy I. 125¹⁷ (A.D. 560) συγχωρήσω αὐτῇ ὑπομνησθῆναι παρ' οἰουδῆποτε προσώπων ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

Οἱ παρ' αὐτοῦ is common in the sense of a man's "agents" or "representatives," e.g. P Tor II. 4²⁰ (ii/B.C.) μηδένα τῶν παρ' αὐτῶν, "no one of those acting for them," P Tebt I. 5¹⁶⁰ (B.C. 118) οἰκο(νόμοις) ἢ τοῖς παρ' αὐτῶν, "oeconomi or their agents," P Amh II. 41⁴ (ii/B.C.) πέπομφα τὸν παρ' ἐμοῦ. "I have sent my agent" and *ib.* 111²¹ (A.D. 132) καὶ μηδὲν τὸν ὁμολογοῦντα μήτε τοὺς παρ' αὐτοῦ ἐγκαλῖν τοῖς περὶ τὸν Στοτοῆτιν, "and that neither he nor his representatives make any claim on Stotoëtis" (Edd.).

The phrase is also used more generally of a man's "neighbours," "friends," "associates," e.g. P Par 36¹⁶ (B.C. 163-2) (= *UPZ* i. p. 138) Ἀρμαῖν . . . τὸν παρ' ἐμοῦ, "Harmais who is closely associated with me," *ib.* 49¹³ (c. B.C. 101) (= *UPZ* i. p. 308f.) οἱ παρ' ἐμοῦ γραμματεῖς, *ib.* 51⁴⁰ (B.C. 159) (= *UPZ* i. p. 360) εὐφρανέσθε, οἱ παρ' ἐμοῦ πάντες P Amh II. 35¹³ (B.C. 132) τοὺς παρ' ἡμῶν γεωργούς, P Oxy II. 298²⁷ (i/A.D.) Σαραπίων καὶ πάντες οἱ παρ' ἡμῶν, "all of us," and BGU II. 419¹⁴ (A.D. 277) οὐδέ τις παρ' ἐμοῦ οὐδὲ τέκνον τ[έ]κνον. Cf. also Herodas I. 2 with Headlam's note.

For a parallel to Mk 3²¹, where the context seems to confine οἱ παρ' αὐτοῦ to members of Christ's "family" (see Swete and Field *ad l.*), we may cite P Revill Mél, p. 295⁷ (B.C. 131-0) καλῶς ποιήσεις παρακαλῶν σαυτὸν καὶ τοὺς παρ' ἡμῶν, the reference being to the writer's mother and sisters: cf. 13 and see Witkowski, *Exp.* 2 p. 96. This narrower application may also perhaps be found in P Grenf II. 36⁹ (B.C. 95) ἔρρωμαι δὲ καὶ αὐτὸς καὶ Ἐσθλῦτις . . . καὶ οἱ παρ' ἡμῶν πάντες, "all our family," and BGU III 998^{ii.8} (B.C. 101) παρ' αὐτὸς Ψεμεγχιῆς μήδ' ἄλλον μηδένα τῶν παρ' αὐτοῦ.

Τὰ παρ' αὐτῆς πάντα, "all her means," in Mk 5²⁶ (cf. Lk 10⁷, Phil 4¹⁸), may be illustrated from *Priene* 111¹⁷⁷ (i/B.C.) ἔδαπάνησεν δὲ παρ' ἑαυτοῦ μετὰ τῶν συναγωνοθετῶν, *ib.* 118¹⁵ (i/B.C.), and *C. and B.* ii. p. 394. No. 277, where a father stated that he has erected τὸν βω[μὸν] σὺν τῷ γρά[β]ω to his children παρὰ ἑαυ[τοῦ]. "at his own expense." Ramsay compares the similar use of παρά on coins. See also the exx. from Josephus in Field, *Notes*, p. 27.

For the neut. art. without a subst. followed by παρά c. gen. cf. P Hib I. 109⁹ (B.C. 247-6) τὸ παρ' αὐτῶν καὶ τῶν μετ[έ]ρχων, with reference to an amount due "from them and their partners," and PSI VI. 598² (iii/B.C.) ἀκούσας τὰ παρ' Ἐτεάρχου.

(2) c. dat. "by," "beside," is used only of persons in the NT except in Jn 10²⁵, with which we may compare P Oxy I. 120²⁵ (ii/A.D.) ἐπέλ (l. ἐπὶ) ξένης καὶ παρὰ τῇ τάξει (= εἰ) ὄντα (l. ὄν), "being a stranger to the place and engaged at his post." See also *Katibel* 703¹ (ii/iii A.D.) ἐνενακαδεκάμηνος ἐγὼ κείμαι παρὰ τύμβῳ. For the ordinary personal use see P Hib I. 147 (early iii/B.C.) σύντασσε [τοῦς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν, P Oxy II 298²⁸ (i/A.D.) παρὰ σοί, "where you are." P Fay 122³ (c. A.D. 100) τὸ παρὰ σοὶ σ[ύ]ντασι τὸ ἐν τῷ θησαυρῷ Σοχώτου, "the mustard that is with you in the store of Sochotes," P Oxy IX. 1220⁸ (iii/A.D.) πέμψε(=αι) μοι κέρμα εἰς τὰ γινόμενα παρ' ἐμοῦ ἔργα τῆς κ<αρπ>οφορίας, "send me some money for the business of harvesting going on here" (Ed.), *ib.* XII. 1593¹⁵ (iv/A.D.) περὶ ὧν βούλησι παρ' ἐμοῦ ἀντήγραψόν μοι, and *ib.* VI. 925⁵ (Christian prayer—v/vi A.D.) φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν. Cf. Herodas V. 61.

For the phrase παρά τοῖς θεοῖς and its equivalents with verbs of prayer etc. the following exx. may serve—BGU II. 632⁶ (ii/A.D.) (= *LAE*, p. 172) μνίαν σου ποιούμενος (cf. Philm 4) παρὰ τοῖς [ἐν]θάδε θεοῖς, P Oxy XII. 1583⁴ (ii/A.D.) τὸ προσ[κ]ύνημά σ[ο]υ ποιῶ παρὰ τῷ κυρίῳ Σ[α]ρά[πι]δι, *ib.* XIV. 1678² (illiterate—iii/A.D.) πρὸ μὲν πάντων εὐχομέ σε ὀλοκληρεῖν καὶ ὑέινειν παρὰ τῷ κυρίῳ θεῷ, *ib.* XII. 1480² (late iii/A.D.) ἀσπα[ξ]σον Φύρμον καὶ Τεκοῦσαν καὶ τοὺς ἡμῶν πάντας παρὰ τοῖς θεοῖς τῆς

πόλεως τῶν Ἀντινοαίων, "salute Firmus and Tecusa and all our friends before the gods of Antinoópolis" (Edd.), and *ib.* 1495⁴ (Christian—iv/A.D.) πρὸ μὲν πάντων εὐχομαί σοι τὴν ὀλοκληρίαν παρὰ τῷ κύριῳ θεῷ. See also the note by Ghedini in *Aegyptus* iii. p. 101f.

(3) c. acc. "by," "beside," "near"; P Eleph 21⁷ (B.C. 285-4) τὴν δὲ συγγραφὴν ἐκόντες ξέντο παρὰ συγγραφοφύλακα Ἡράκλειτον, P Lille I. 171⁹ (iii/B.C.) ὁ σίτος ὃ παρ' ὑμᾶς, P Petr III. 21⁵ (B.C. 236) οὐλή ἐπὶ μήλου παρ' ὄφρον [ἀριστερᾶν, P Par 47⁷ (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections*, p. 22) ψευδῆ πάντα καὶ οἱ παρὰ σὲ θεοὶ ὁμοίως, "all things are false and your gods with the rest," P Tebt I. 39²¹ (B.C. 114) παρὰ τὸ αὐτόθι Διὸς ἱερόν, "near the temple of Zeus here" (Edd.), and P Oxy XII. 1583⁵ (ii/A.D.) γενοῦ παρὰ Ἰσίδωρον χάριν τοῦ [φαι]νόλου, "go to Isidore for the cloak." For a suggestion that in Ac 22⁹ ἀνατεθραμμένους δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ should be translated "in this city I was brought under the influence of Gamaliel," see *Exp.* 7 xxx. p. 39f.

The temporal use of παρά = "during" is seen in P Oxy III. 472¹⁰ (c. A.D. 130) δύναται μὲν γὰρ καὶ ἄλλα τινὰ λελο(=υ)πῆσθαι παρὰ τὸν τῆς προνοίας χρόνον, "he may indeed have had other troubles during the period of his stewardship" (Edd.). In Rom 14⁵ ἡμέραν παρ' ἡμέραν, παρά is best understood as "in preference to," the preceding κρίνει being then taken in the sense of "estimates," "approves of" (see SH *ad l.*). For the phrase τὸ παρὰ τοῦτο indicating the "difference" between two figures, see P Hib I. 99¹⁰ (c. B.C. 148) with the editors' note.

(4) Some miscellaneous uses of παρά may be illustrated. For the meaning "against," "contrary to," as in Ac 18¹³, Rom 12⁶ *al.*, cf. P Tebt I. 59² (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιούντας θαν[άτω] ψημιούσθαι, "those who disobey this decree are punishable with death" (Edd.), *ib.* 20⁵ τοὺς κεκοφώτας τῶν ἰδίων ξύλα παρὰ <τὰ> ἐκ<κ>είμενα προστάγματα, "those who have cut down wood on their own property in contravention of the published decrees" (Edd.), *ib.* 27⁴¹ (B.C. 113) τὰ παρὰ τὸ δέ(ξ)ιον κεχειρισμένα, "your improper procedure" (Edd.); also the common sepulchral inscr., as in *C. and B.* ii. p. 537, No. 394⁹ εἰ δὲ τις παρὰ ταῦτα ποιήσει, ἔστω αὐτῷ πρὸς τὸν κρίτην θεόν.

Like the Semitic *min*, παρά is used of comparison in P Tebt I. 58⁵ (B.C. 118) μ[έ]σοι μ[έ]τρ[ο]ις [πα]ρὰ τὰ εὔσ<ταθμα>, "larger measures than the correct bronze measures," *ib.* 19¹² (B.C. 114) σὺ δὲ ὀρθῶς ποιήσεις τὸ προσάγγελμα μὴ ἐλλατώσας παρὰ τὸ πρῶτον, "you will be right in not diminishing the report compared with the first one" (Edd.); cf. Lk 13²⁴, 18¹⁴, Rom 12⁵, 12². In MGr παρά and ἀπό are used to express comparison.

Παρά "on account of," as in 1 Cor 12^{15f.}, meets us in P Oxy XII. 1420⁷ (c. A.D. 129) οὐ παρ' ἐμῆν δὲ αἰτίαν οὐ κατεχωρήσθησαν, "but it is not on account of my fault that they have not been presented" (Edd.), P RyI II. 243⁵ (ii/A.D.) οὐδὲν παρὰ σὲ γέγονε, "nothing has occurred through any fault of yours" (Edd.). With this may be compared the use of παρά τό c. inf. to denote cause or origin, e.g. P Magd 11⁵ (B.C. 221) παρὰ τὸ δὲ σύνεγγυς εἶναι τὸν Ἀρσι[ν]οίτην, "because the Arsinoite district was near": see Mayer *Gr.* II. i. p. 331.

In BGU IV. 1079¹⁸ (A.D. 41) (= *Selections*, p. 39) παρά

τάλαντόν σοι πέπρακα τὰ φορ[τ]ία μου, the meaning is perhaps not more than "I have sold my wares for a talent." For an adverbial use cf. P Grenf II. 36³ (B.C. 95) (= Witkowski², p. 119) Παγάνει Πανεβχούσιος καὶ Παθήμει, παρά καὶ Πετεαρσεμθεῖ, where παρά καὶ = "una et" (Witkowski). On the force of παρά in composition, see *Proleg.* p. 247.

As in the case of all the prepositions, reference should be made to the important theses by Kuhring and Rossberg, see under Abbreviations I. Full particulars of NT usage are given in Paul F. Regard's monograph *Contribution à l'étude des Prépositions dans la langue du Nouveau Testament* (Paris, 1919).

παραβαίνω,

"pass on" occurs in P Ryl II. 77⁴⁴ (A.D. 192) ὀφείλει εἰς τὴν κατεπέιγο[υσα]ν ἀρχὴν παραβαίνειν, "he ought to pass on to the office immediately required" (Edd.). For the definitely metaphorical meaning "transgress," which alone is found in the NT (unless Ac 1²⁵), we may cite the following exx.: P Par 46¹² (B.C. 152) (= *UPZ* i. p. 338) παραβέβηκεν τοὺς ὄρκους, P Amh II. 35⁸⁰ (B.C. 132) παραβεβηκός τὰ τῆς χειρογραφίας, P Bad 35³ (A.D. 87) πα[ρ]αβὰς σου τὴν συνταγῆ[ν], BGU II. 638¹⁶ (A.D. 143) μὴ ἐξεῖναι δὲ μηθὲν τῶν προγεγραμμένων) παραβῆν[α]ι, and P Oxy III. 526¹⁰ (ii/A.D.) εἰ καὶ μὴ ἀ[ν]έβενε ἐγὼ τὸν λόγον μου οὐ παρέβον, "even if he were not going I should not have broken my word" (Edd.). [For the omission of ἄν in this last sentence in the apodosis of unfulfilled condition, see s.v. ἄν, and *contra* Robertson, *Gr.* p. 920 f.]

Παραβαίνω is frequent in connexion with wills. e.g. P Oxy III 494²⁸ (A.D. 156) where provision is made that anyone who shall disobey (τὸν παραβησόμενον) the conditions of a will shall forfeit to the party abiding by it (τῶ ἐμμένοντι) the damages and other sums. On the legal usages of παραβαίνω and ἐμμένω see Berger *Strafklausein*, p. 3. For παραβαίνω used in a religious connexion, cf. *Syll* 574 (= 3989)³ (ii/B.C.) ὅς δ' ἄν παραβαίνη, αὐτὸς [αὐτὸν] αἰτιάσεται, with reference to the temple of Artemis at Ephesus, and *OGIS* 569¹⁹ (iv/A.D.) μηδεμιᾶ σκαιᾶ τινὲ καὶ[νουργί]α τὴν τιμῆ]ν τὴν τοῖς θεοῖς ὀφειλομένην παραβαίνειν.

παραβάλλω.

The RV rendering of Ac 20¹⁵ παρεβάλομεν εἰς Σάμον, "we touched at Samos," is supported by P Petr II. 13 (5)⁴ (B.C. 258-253) ο[ὗ]κ ἔδει μὲν οὖν σε παραπορεύεσθαι ἀλλὰ καὶ πρὸς ἡμᾶς παραβαλεῖν ὥρ[α]ς μῆριον, where Mahaffy renders, "you ought, indeed, not to have passed us by in this way, but to have landed with us for a quarter of an hour"; but see Field, *Notes*, p. 131.

The verb in its wider sense "betake oneself," "go," may be illustrated by BGU IV. 1106⁴⁹ (B.C. 13) παραβαλε[ῖ] δὲ] ἡ Θεοδότῃ πρὸς τὸν Μάρκον . . . ἐκοῦσα καὶ τὸ παιδίον πρὸς τὸ ἐπιθεωρεῖσθαι ὑπ' αὐτοῦ, *ib.* III 824¹⁴ (A.D. 55-6) παράβαλε οὖν ἐκεῖ, P Ryl II. 153⁵ (A.D. 138-161) παραβάλλον[τα] . . . εἰς τὸν τάφον μου, P Oxy VI 930²¹ (ii/iii A.D.) μελησάτω σοὶ τε καὶ τῶ παιδαγωγῶ σου καθήκοντι καθηγητῇ σε παραβάλλειν, "let it be the care of both you and your paedagogue to betake yourself to a suit-

able teacher," and *ib.* 937¹⁰ (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τὴν πλατείαν τοῦ θεάτρου, "I bid you go to the street of the theatre." See also P Flor III. 312⁸ (A.D. 92) παραβέβλη[κ]α τὸν προκείμενον ὑπομηματικῶν.

In Aristeas 281 παραβάλλοντας τὸ ζῆν = "while risking their lives"; see s.v. παραβολεύομαι. For the mid. of the verb cf. *Syll* 342 (= 3762)⁸⁹ (B.C. 48) ψυχῇ καὶ σ[ώ]ματι παραβαλλόμενος.

παραβάσις.

P Flor III. 313¹⁵ (A.D. 449) ἀπὸ καταγνώσεως καὶ παραβάσε[ω]ς P Lond 1015¹¹ (vi/A.D.) (= III. p. 257) προστίμου καὶ παραβάσεως.

παραβάτης.

The remarkable tradition preserved in Cod. Bezae after Lk 6⁴ is perhaps the origin of the phrase παραβάτης νόμου in Paul and James: see Plummer *ad* Lk *l.c.*

παραβιάζομαι.

For the orig. meaning "urge," "press," against nature or law, cf. *Episcurea* ed. Usener p. 36⁵ μήτε τὸ ἀδύνατον καὶ παραβιάζεσθαι. See also Polyb. xxii. 10. 7.

παραβολεύομαι,

"expose myself to danger" (cf. classical παραβάλλομαι), occurs in the NT only in Phil 2⁹, but is cited by Deissmann (*LAE*, p. 84 n.⁵) from an Olbian inscr. of ii/A.D. which is under no suspicion of appropriating a coinage of a NT writer—*Latschev* I. 21^{26 ff.}, where it is said of a certain Carzoas—ἀλλὰ καὶ (μέχρι) περάτων γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φιλίας κινδύνους μέχρι Σεβαστῶν συμμαχίᾳ (for dat. see *Proleg.* p. 64) παραβουλευσάμενος, "but also to the ends of the world it was witnessed of him that in the interests of friendship he had exposed himself to dangers as an advocate in (legal) strife (by taking his clients' causes even) up to emperors." The word is from παράβολος, "venturesome," the verbal part expressing the energy of βάλλω, instead of being static as in παραβολή: see s.v. παραβάλλω.

παραβολή.

Our sources throw no special light upon this word which in the NT is found only in the Synoptics = "parable," "similitude," and *bis* in Heb (9⁹, 11¹⁹) = "figure," "type." For Heb 11¹⁹, where Isaac's restoration was to Abraham a sort of resurrection, Moffatt (*ICC ad L.*) cites Aelian *Var. Hist.* iii. 33 describing Satyrus the flautist—τρόπον τινὰ τὴν τέχνην ἐκφαναλῶν παραβολῇ τῇ πρὸς φιλοσοφίαν. According to Quintil. v. 11. 23 "παραβολή, quam Cicero collationem vocat, longius res quae comparenter repetere solet." See further, especially for the Biblical usage, Hatch, *Essays*, p. 64 ff.

In P Flor III. 384⁶³ (v/A.D. ?) τὰς τῶν μηχανοστασίου παραβολάς, the editor understands π. as = "riparazioni."

παραγγελία,

"injunction," "command": P Lond 1231¹⁸ (A.D. 144) (= III. p. 109) ὅπως ἐχ[ω]ν ἔγραπτον παραγγελίαν πρό- νον ποιησῆται τῆς γε[ω]ργίας τῶν [ἀρου]ρῶν αὐτ[ῶ]ς, and P Oxy XII. 1411¹⁶ (A.D. 260) εἰ μὴ πειθαρχήσῃαν τῆδε τῆ

παρ'αγγέλια, πειραθήσονται, . . . "if they disobey this injunction, they will experience the penalties . . ." (Edd.).

For the more technical meaning, a "summons" to appear in court, cf. P Oxy III. 484¹³ (A.D. 138) ὅπως ἔχων ἔγγραπτον παραγγέλιαν παραγένηται ὅπου ἐὰν ὁ κράτιστος ἡγεμῶν . . . ἐπ' ἀγαθῷ τὸν νομὸν διαλογίζηται, "in order that he may have a written notice and appear wherever his highness the praefect holds his auspicious court for the nome" (Edd.). The NT usage is discussed by Milligan, *Thess.* p. 47.

Παράγγελμα may be illustrated from P Amh II. 50⁵ (B.C. 106) ἐκ τοῦ παραγγέλματος, "in accordance with the summons": see *Archiv* ii. p. 123 and cf. P Lond 904⁸⁶ (A.D. 104) (= III. p. 126, *Chrest.* I. p. 237).

παρρηγγέλλω

is common in Ptolemaic papyri to describe the official summons before a court, e.g. P Par 46¹⁷ (B.C. 153) (= UPZ i. p. 338) γέγραφέ σοι, ὅπω[ς] Ἀπολλωνίω παραγγέλιης, P Grenf I. 40⁶ (ii/B.C.) (= *Chrest.* II. p. 21) ἔκρινον γράψαι σοι ὅπως εἰδῶς παραγγέλιης καὶ το[ίς] ἄλλοις ἱερεῦσι ἐτοίμου εἶναι, and P Tebt I. 14⁵ (B.C. 114) ἔγραψας ἡμῖν Ἡρᾶν (l. Ἡράτι) . . . εὐθνομένωι δὲ φόνωι καὶ ἄλλαις αἰτία[ι]ς παραγγέλια ἀπαντᾶν ἐν ἡμέραις τρισὶν πρὸς τὴν περὶ τούτων ἐσομένην διεξαγωγήν, "you wrote to me that I was to give notice to Heras who is arraigned for murder and other offences to appear in three days' time for the decision to be made concerning these charges" (Edd.).

Miscellaneous uses of the verb are—P Amh II. 30⁴⁰ (ii/B.C.) παρηγγελαμεν τῆι Θεμβώτος (l. Θεμβῶτι) ἐκχωρεῖν ἐκ τῆς οἰκίας, "we ordered Thembo to depart out of the house," P Tebt II. 386²² (B.C. 12) ἐν ἡμέραις τριάκοντα ἀφ' ἧς ἐὰν μοι παραγγέλιη, "within thirty days from the day on which you give me notice," with reference to the repayment of a dowry following on a deed of divorce, P Ryl II. 81⁹ (c. A.D. 104) διὰ σοῦ αὐτοῖς παραγγελίας ἵν' ὅσον ἐὰν χρεῖαν ἔχωσι ὑδάτους (l. ὑδάτος) ἐὰν[τοῖς] ἐπιχαλώσωι, "instructing them through you to draw off as much water as they need" (Edd.), the illiterate *ib.* 435 (ii/A.D.) where we have twice the formula παρήγγελκά σοι (l. παρήγγελκά σοι) ἄλλα ἅπαξ, "I have instructed you several times." (cf. *Archiv* vi. p. 379), and P Oxy VI. 937⁸ (iii/A.D.) κἂν νῦν οὖν παραγγέλλω σοι, ᾧ κυρία μου ἀδελφῆ, ἵνα παραβάλῃς πρὸς τῆ πλατεῖα τοῦ θεάτρου, "and for the present I bid you, my dear sister, go to the street of the theatre."

For the aoristic present παραγγέλλω in Ac 16¹⁸, see *Pro. eg.* p. 119. With παραγγέλλω in I Tim 6¹⁷ al. Ramsay (*Exr T* xiv. p. 159) compares the use in the inscr. of Dionysopolis—παραγγέλλω πᾶσι μὴ καταφρονεῖν τοῦ θεοῦ. MGr παραγγέλλω.

παρρηγόμοι.

The use of παραγίνομαι as a synonym for ἔρχομαι, which Thackeray (*Gr.* i. p. 267) thinks may be of Ionic origin, is common in the LXX and later Greek generally (cf. Glaser *De ratione*, p. 36f.). In the NT it is mainly confined to the Lucan writings, but Harnack (*Sayings of Jesus*, p. 86) goes too far when he asserts that it is "a choicer (*gewählter*) word than ἔλθω": (cf. Lk 19^{16, 18}). This is true to about the same extent as it is that *arrives* is "choicer" than *come*. In Witkowski's collection of Ptolemaic private letters παρα-

γίνομαι occurs some thirty times, four of them being in letters of men marked as "non eruditorum"—e.g. P Eleph 13² (B.C. 223-2) (= Witkowski², p. 42) παραγενομένου Σανώτος ἑκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, P Oxy IV. 743²³ (B.C. 2) (= Witkowski², p. 129) παραγενομένου γὰρ Δαμάτος εἰς Ἀλεξάνδρειαν ἤλθαμεν ἐπὶ Ἐπαφρόδιτον.

Other exx. of παραγίνομαι from Ptolemaic times are P Hib I. 55³ (B.C. 250) παραγενοῦ εἰς Ταλαῶν ἦδη, "come to Talao at once," P Lond 42¹² B.C. 168) (= I. p. 30, UPZ i. p. 300, *Selections*, p. 101). ἐπὶ δὲ τῶι μὴ παραγίνεσθαί σε [πάντων] τῶν ἐκεῖ ἀπειλημένων παραγενομένου ἀηδίζομαι, "but that you did not return when all those who were shut up with you returned distresses me" and P Par 43³ (B.C. 153) (= UPZ i. p. 323) παραγενομένου (l. παραγενοῦ) δὲ εἰς τὴν ἡμέραν, which Wilcken understands as an invitation to a marriage.

From Roman times we have—P Oxy II. 291⁹ (A.D. 25-26) μ[έ]χρι ὕγια[ζ]ίνων παρ[α]γίνωμαι, "until I come in peace," BGU II. 531^{11, 17} (A.D. 70-80) ἄχρι οὗ παρ[α]γαγέμενος (for form cf. Blass-Debrunner § 81. 3) ἐγ[ώ] σώσωι . . . , P Ryl II. 232⁸ (ii/A.D.) ἅμα τῷ [παραγινέσθαι τὸν στρατηγόν] εἰς τὴν Ἡράκλειαν, "as soon as the strategus arrived at Hieracleia," P Oxy IX. 1220²³ (iii/A.D.) ἐὰν παραγένη σὺν θεῷ, "if you come, D.V." (Ed.), and the Christian commendatory letter *ib.* VIII. 1162⁷ (iv/A.D.) τὸν ἀδελφῶ (= ὄν) ἡμῶν Ἀμμώνιον παραγινόμενον πρὸς ὑμᾶς συνδέξασθαι αὐτὸν ἐν ἰρήνῃ, "our brother Ammonius, who is coming to you, receive in peace" (Ed.). Notwithstanding AV and RV, the primary sense of the verb in 2 Tim 4¹⁶ is still "came," the idea of "help" arising from the use of the dat. here only in NT. From the inscr. note *Sy* 554¹⁶ (beg. ii/B.C.) εἰς τὸ καθ' ἐξάμηνον παραγινόμενον δικαστήριον, with reference to a six-monthly judicial circuit in Magnesia.

παράγω.

For the transitive use of παράγω (as in MGr) = "bring forward," which is not found in the NT, we may cite BGU IV. 1139¹⁹ (B.C. 5) where steps are taken to compel a certain Paris—παραγαγεῖν τὴν θυγατέρα ἡμῶν, [ἵν]α ἀποκομισθῶμεθα αὐτὴν καὶ ᾤμεν εἰβέρετη[μένοι], and P Oxy VI. 971 (ii/A.D.) where payment of so many obols is made to workmen—ἀντλ[ού]σι καὶ παράγ[ου]σι ὑδραγωγόν).

For the meaning "pass by," as in Mt 20³⁰ al., cf. P Tebt I. 17⁴ (B.C. 114) τῆι δὲ 15 παράγει τὴν κώμην, "on the 16th pass by the village." In P Magd 12⁷ (B.C. 217) the meaning passes into "lead astray," παρήγαγον με οὐ βουλόμενοι σφραγίσασθαι τὴν συγγραφὴν, "ils me dupent en refusant de sceller le bail" (Ed.); cf. Pindar *Nem.* vii. 23 σοφία δὲ κλέπτει παράγοισα μύθοις. In Mk 1¹⁶ παράγων is almost = "walking": note *v.l.* περιπατῶν. In P Lond 1169⁴⁵ (ii/A.D.) (= III. p. 45) καθ' ἣν ἔσχε παραγω—, Wilcken (*Archiv* iv. p. 532) reads not παράγων but παραγωγήν in the sense of a "Passierschein" or "pass." The subst. is also found in BGU II. 362^{iii, 9} (A.D. 215) σὺν παραγωγῇ.

παραδειγματίζω.

In its sole NT occurrence, Heb 6⁶ (cf. Pss. Sol. 2¹⁴), this verb is used in the sense of "expose to public ignominy."

Cf. Plut. *Mor.* 520 where Archilochus is described as rendering himself infamous—*αὐτὸν παραδειγματίζοντος*—by the character of the verses he writes: cf. the use of the *simplex* in Mt 1⁹, and see *s.v.* *δειγματίζω*.

We may cite one or two exx. of the subst. in the more ordinary sense of “example”: PSI IV. 422⁹⁸ (iii/B.C.) *Ὁρός μου (=οἱ) τὸ παραδείγμα ἔδωκεν*, P Fay 20² (Imperial edict—ii/A.D.) *μοι παρέστη τὸ βούλευμα τοῦτο οὐδὲ ἀποδέοντι παραδειγμάτων*, “I have formed this intention, not wanting in precedents” (Edd.), P Oxy II. 237^{viii.8} (A.D. 186) *παραδειγματι τῷ καλλίστῳ χρώμενος*, “following a most illustrious precedent,” *OGIS* 508⁸ (A.D. 162–3) *ὡς μὴ ραίδιως ἀνάγκασθαι τινας τῷ παραδειγματι*, and the epitaph to an athlete, *Kaibel* 940⁴—

Τῳιάει τις δεΐξας παραδείγματα παισὶν ἑαυτοῦ
μᾶλλον ὀρέξασθαι τῆς ἀρετῆς προτρέπει.

παράδεισος.

The essential features of this foreign (Iranian) word cling to it in its wide popular use and pass on into the applications found in the Bible. The modern Persian *pārdēs* means a garden, as does *παράδεισος* from the earliest records we have of it in Greek (Xen. *Anab.* i. 2. 7 etc.). A garden of fruit-trees (protected presumably by a wall) is the general idea of it as seen in the papyri where it is very common. Thus we have P Petr III. 26⁶ (iii/B.C.) *εἰς ἀλλότριον κλήρον ἢ παράδεισον ἢ κήπον ἢ ἀμπ[ε]λώνα*, bringing together “plot or orchard or garden or vineyard,” P Tebt I. 5⁵³ (B.C. 118) *τὰς ἀπομοίρας ἄς ἐλάμβαν[ο]ν ἐκ τε τῶν κ[η]τημάτων καὶ τῶν [π]αραδεί(σων)*, “the tithes which they (the temples) used to receive from the holdings and the orchards,”—and *OGIS* 90¹⁵ (Rosetta stone—B.C. 196) *τὰς καθηκούσας ἀπομοίρας τοῖς θεοῖς ἀπὸ τε τῆς ἀμπελίτιδος γῆς καὶ τῶν παραδείσων καὶ τῶν ἄλλων τῶν ὑπαρξάντων τοῖς θεοῖς*. In P Lond 933¹² (A.D. 211) (= III. p. 69) there is a payment on account of an “olive-orchard,” *ἐλαιωνοπαράδ(εισος)*. In P Petr I. 16^{ii.7} (B.C. 230) Mahaffy translates *τὰ γενήματα τῶν ὑπαρχόντων μοι παραδείσων*, “the produce of my parks,” but the mere mention of *produce* shows that “orchards” are meant: see further Grenfell’s note in P Rev L p. 94 ff and Wilcken *Ostr.* i. p. 157 f. From Genesis to Revelation fruit-trees are an essential part of the imagery connected with Eden. Milton’s picture brings in the wall as well. And this part of the word’s connotation suits strikingly the thought of that “fold” of God over whose jasper wall “great and high” the “first grand Thief” shall never climb. Deissmann (*BZ* p. 148) finds the earliest ex. of the word in its technical Biblical meaning in 2 Cor 12⁴, then Lk 23⁴³ and Rev 2⁷; 4 Esdr 7⁵⁸, 8⁵². For the Jewish conception of the “garden” as the abode of the blessed cf. Enoch lxi. 12, and see Weber *Jüd. Theol.* pp. 341, 344.

παραδέχομαι,

“receive,” “welcome,” with a personal object, as in Heb 12⁸ LXX: BGU I 27¹⁰ (ii/iii A.D.) (= *Selections*, p. 101) *παρεδέξατο ἡμᾶς ὁ τόπος ὡς ὁ θεὸς ἤθελεν*, P Oxy XIV. 1676²⁸ (iii/A.D.) *ἡδιστὰ σε παραδέξομεθα*, and PSI III. 208⁵ (iv/A.D.) *Ἡρακλῆν παραδέξαι [κ]ατὰ τὸ ἔθος*. Hence the meaning “approve,” “commend,” in Aristaeus 190 *τοῦτον δὲ εὐ μάλα παραδέξομενος*.

The verb is common = “make allowance for,” especially in leases—P Ryl II. 229¹⁶ (A.D. 38) *παρεδέξαμην σοι πάντα*, “I have given you every allowance” (bnt see Olsson *Glyphusbriefe*, p. 81), P Amh II. 86¹³ (A.D. 78) *ἐὰν δὲ τις ἄβροχο(ς) γένηται παραδεχθήσεται μοι κατὰ τὸ ἀνάλογον τοῦ φόρον*, “if any of the land becomes unwatered, a proportionate allowance from the rent shall be made to me,” P Oxy I. 101²⁵ (A.D. 142) *ἐὰν δὲ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μμισθωμένῳ*, “if in any of the years there should be a failure of water, an allowance shall be made to the lessee” (Edd.), and P Fay 125¹⁰ (ii/A.D.) *τὸ δαπανηθ[έ]ν παραδέξομαι*, “I will make allowance for the expense.” For a similar use of subst. *παραδοχή* see P. Oxy XIV. 1659¹²² (A.D. 218–221) with the editors’ note.

The verb is also found in receipts, e.g. *Preisigke* 3975² (iii/B.C.) *παραδέχεται*, and BGU VI. 1423¹ (ii/B.C.). For a similar use of the subst. cf. P Lond 1157 (A.D. 197–198?) (= III. p. 61 ff.) where, at the end of each monthly summary in a register of receipts in respect of certain taxes, the formula occurs—*σύμφωνος πρὸς παραδοχή(ν)*, which “presumably means that the amount named tallies with the receipts” (Edd.). In P Flor I. 79²⁴ (A.D. 60) (= *Chrest.* I. p. 171) *εἶν[υ]αί με ἐν τῇ παραδοχῇ τῶν ἀπὸ τοῦ γυμνασίου*, Wilcken understands *παραδοχή* as = “admission-list.” As regards the adj. *παραδοχικός*, P Hib I. 87¹³ (B.C. 256) *σιτίον καθα[ρὸν] μέτροις παραδοχ[ο]κικοῖς* is translated by the editors “pure corn measured by the receiving measures,” but Herwerden *Lex. s.v.* prefers the meaning “handed down by use,” and therefore “legal.” *Παραδόχimos*, “hereditary,” is found in P Tebt II. 298¹⁰ (A.D. 107–8), *al.*

παρδιατριβή.

Παρδιατριβαί has only the support of a few minuscule MSS. in 1 Tim 6⁵. The true reading *διαπαρδιατριβαί* is understood by Field (*Notes*, p. 211) in the sense of “mutual irritations”: cf. for the sense of *reciprocity* the simple compd. in Polyb. ii. 36. 5 *τὰ μὲν οὖν κατὰ Καρχηδονίους καὶ Ῥωμαίους ἐν ἰποψίαις ἦν πρὸς ἀλλήλους καὶ παρδιατριβαίς* (cited by Lock *ICC ad 1 Tim l.c.*).

παρδίδωμι.

(1) For this common verb in its ordinary meaning of “hand over” to another, cf. P Oxy IV. 742⁷ (B.C. 2) *παράδος δέ τινη τῶν φίλων ἀριθμῷ* (see *s.v.*) *αὐτὰς ἵνα πάλιν φ[ί]λος ἡμεῖν παραδοῖ* (for form, Mayser *Gr.* p. 137) *ἀσφ[α]λῶς*, “deliver a few of them (bundles of reeds: cf. *JTS* xi. (1920) p. 297 f.) to one of our friends that a friend may deliver them to me safely,” P Amh II. 93²² (application for lease of an oil-press—A.D. 181) *μετὰ τὸν χρόνον παραδώσω τὸ ἐλαιουργίον καθαρὸν σὺν ταῖς ἐναί(=ε)στῶσαις θύραις καὶ κλεισὶ ἐὰν φαίνεται μισθῶσαι*, “at the end of the time I will deliver up the oil-press uninjured together with the doors and keys belonging to it, if you consent to the lease” (Edd.), P Tebt II. 406⁹ (c. A.D. 266) an inventory of articles *ἀ καὶ παρεδόθη Πασίγενε*, “which were delivered to Pasigenes,” and the Christian letter P Grenf II. 73¹¹ (late iii/A.D.) (= *Selections*, p. 118) *τῆαυτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς*, with reference to the handing over of a woman to the care of certain good and faithful men until

her son arrives. It may be noted that in Ac 15²⁶ Field (*Notes*, p. 124) understands the verb of men "pledging" their lives; see also his note on 1 Cor 13³ (p. 176 f.).

(2) The use of παραδίδωμι with the correlative παραλαμβάνω, as in 1 Cor 11^{23,25}, 15³, may be illustrated from CP Herm I. 119^{iii.22} (lease of a house) ἐν τέλει τοῦ χρόνου παραδώσω σὺν θύραις ὃν [ὡς] παρήληφα, BGU IV. 1018²⁴ (iii/A.D.) μετὰ τὸν χρόνον παραδώσο τὰς ἀρούρας καθαράς ὡς παρέλαβον, and P Thead 8²⁵ (A.D. 306) παραδώσω τοὺς τε αἴγας καὶ πρόβατα . . . εὐάρεστα πάντα καθὼς κἀγὼ παρέλαβον.

(3) The additional thought of "deliver up" to prison or judgment appears in such passages as P Petr III. 28 (e) verso (b)⁴ (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, "but he was handed over to Paos the gaoler," in connexion with the breaking into a house: cf. P Hib I. 54²¹ (c. B.C. 245) τὸ σῶμα δὲ εἰ συνελήφας παράδος [[αυτο]] Σμφθεῖ ὅπως διακομίσει ἡμῖν, "and if you have arrested the slave, deliver him to Sempththeus to bring to me" (Edd.), *ib.* 59³ⁿ (c. B.C. 245) ἀποστείλον πρὸς ἡμᾶς μετὰ φυλακῆ[s] τὴν παραδοθεῖσάν σοι ἔχουσαν τὸ κλέπιμον ἔλαιον καὶ τὸν παραδόντα σοι ἀποστείλοιν, "send to us under guard the woman who was delivered to you with the contraband oil in her possession, and send also the person who delivered her to you" (Edd.), and OGIS 669¹⁵ (i/A.D.) εἰς τε τὸ πρακτόριον τινὰς παρέδσαν. It is further noteworthy that the language of 1 Cor 5⁵, 1 Tim 1²⁰, can be illustrated from pagan execratory formulas, e.g. the great magical Paris papyrus P Par 574¹²⁴⁷ (iii/A.D.) (= *Selections*, p. 114) παραδιδώμι σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλῆ(=εἰ)αις, "I shall give you over to black chaos in utter destruction," and P Lond 46³⁸⁵ (iv/A.D.) (= I. p. 75) νεκυδαίμων . . . παραδιδώμι σοι τὸν δ(εῖνα), ὅπως . . . : see Deissmann *LAE*, p. 303 f. MGR παραδίδω, "surrender."

παράδοξος,

"unexpected" (as in Lk 5²⁶, cf. Aristeas 175) readily passes into the meaning "wonderful," "admirable." In this latter sense it was applied to one who was victor in both πάλη and πένταθλον (see Meyer on P Hamb I. 21³), and occurs as an athletic title in P Lond 1178⁶⁴ (A.D. 194) (= III. p. 217) πύκτου ἀλείπτου παραδόξου, and ⁵⁶ παλαιστοῦ παραδόξου, also P Oxy XIV. 1759 (ii/A.D.) where Demetrius wishes Theon, an athlete, ⁴ νικᾶν πάντοτε, and concludes with the greeting ¹⁰ εἰρησώ μοι, παράδοξε. The word is used as a proper name in BGU II. 362^{xiv.10} (A.D. 215), and probably P Oxy IX. 1205⁴ (A.D. 291).

For the adv. cf. OGIS 383²⁰ (mid. i/B.C.) κινδύνους μεγάλους παραδόξως διέφυγον.

παράδοσις

in itself signifies an act of "transmission" or "delivery" as in P Grenf II. 46 (a)⁸ (A.D. 139) παρέτυχον τῇ γενομένη παραδόσει, in connexion with the official inspection of a freight, BGU IV. 1047^{iv.11} (time of Hadrian) τὴν γενομένην αὐτοῖς παράδοσιν, P Oxy X. 1262⁷ (A.D. 197) ἐπὶ παραλήμφω(ς) καὶ παραδόσεως σπερμάτων, "for the receiving and delivery of seed" (cf. Phil 4¹⁵), and P Fay 129⁵ (iii/A.D.) ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ καὶ τὴν παράδοσιν ποιήσασθαι, "he appointed for certain the

eleventh for his coming down and making the delivery" (Edd.): cf. also Bell in *Archiv* vi. p. 104 on the παραδόσεις of records by the outgoing to the incoming βιβλιοφύλακες, and the similar use of the word to denote treasure lists and inventories handed over by one set of officers to their successors, cf. *Roberts-Gardner*, p. 256.

For the NT use of the word, see Burton *ICC ad Gal* 1¹⁴, and Mayor *Jude* pp. 23, 61 ff., and on the possibility that we have in the παραδόσεις of 2 Thess 2¹⁵ (cf. Rom 6¹⁷, 16¹⁷) reference to an early catechism or creed based on the sayings of Christ, see Seeberg *Katechismus*, pp. 1 ff., 41 f.

παραζήλω.

In 1 Cor 10²² this verb must be understood not as a simple statement of fact, but as connoting the intention of the speaker—"What! do we intend to rouse the Lord's jealousy?" (Moffatt). In Ps 36^{7,8} μὴ παραζήλου, "fret not thyself," *noli aemulari*, is the thrice-repeated burden of the Psalm in view of "the infinite disorders of the world" (see Church *Cathedral Sermons*, p. 203 ff.). The subst. is used in a good sense in *Test. xii. patr.* Zab. ix. 8 of the Lord's bringing all the Gentiles εἰς παραζήλωσιν αὐτοῦ, "into zeal for Him."

παραθλάσσιος,

"by the sea," in Mt 4¹³ finds a good parallel in *Syll* 326 (= ³ 709)²⁰ (c. B.C. 107) ἐπιστρέψας ἐπὶ τὰ παραθλάσσια.

παραθεωρέω,

"overlook," "neglect," is found in an inscr. dealing with the right of a-ylum at the temple of Pnepheros at Theadelphia, *Chrest.* I. 70²⁴ (B.C. 57-6) τούτου δὲ γενομένου ἔσται τὸ θεῖον μὴ παρατεωρημένον: cf. Ac 6¹.

παραθήκη

for the Attic παρακαταθήκη (see Nägeli, p. 27) in the sense of "deposit" can be freely illustrated—P Par 54²¹ (B.C. 163-161) (= *UPZ* i. p. 388) ἀπέχω παρὰ Ἀφροδεσιῶ παραθήκην (δραχμᾶς) ἌΦ, "I have received from Aphrodisius 1500 drachmae as deposit," P Hamb I. 2⁹ (A.D. 59) ὁμολογοῦμεν ἔχειν παρὰ σου διὰ χερσὸς δι' ἐγ[γ]ω[ν] ἀλλήλων εἰς ἔκτισιν παραθήκην ἀργυρίου . . . δραχμᾶς ἑξακοσίας, P Ryl II. 324¹⁶ (A.D. 139) ἀργυρίου δραχμᾶς ἑξήκοντα παραθήκην [ἀκί]νδνον παντὸς [κί]νδνον. BGU II. 520⁵ (Jan. A.D. 172) ὁμολογῶ ἔχω (l. ἔχειν) π[α]ρὰ σοῦ ἐν παραθήκῃ 300 drachmae to be paid back in May-June, and P Lond 943⁹ (A.D. 227) (= III. p. 175) ἐκτέλω κατὰ τὸν τῶν παραθηκῶν νόμον (a parallel to νόμος in Rom 7¹²). *Syll* 814 (= ³ 1199)⁴, a leaden tablet found in the temple of Demeter at Cnidus (Audoulet *Defixiones* p. 5 cites authorities for dating it ii/i B.C.) devotes to Demeter and Kore and the other infernal gods τοὺς λαβύνας παρὰ Διοκλεῦς παραθή[καν] καὶ μὴ ἀποδιδόντας ἀλ[λ'] ἀποστεροῦντας.

A special use is seen in *Syll* 848 (ii/B.C.), where Asandros of Beroea ἀνατίθησι τῷ Ἀπόλλωνι τῷ Πυθίῳ ἐλευθερίαν ἐμ παραθήκῃ Εὐπορίαν τὴν αὐτοῦ παιδίσκην καταβεβληκυῖαν δραχμᾶς Ἀλεξανδρείας διακοσίας. Dittenberger remarks that the practice of emancipation is varied: ἐμ

παραθήκη implies that the freedom of Euporia is committed as a charge to Apollo's care.

For παραθήκη in the sense of "pledge," "security," we may refer to *Syll* 329 (= 3742)⁶¹ (B.C. 85) with Dittenberger's note.

παραινέω.

With the inf. construction of this verb, "exhort," "advise," as in *Ac* 27²², cf. *BGU* III. 747^{i.10} (A.D. 139) στρατιώταις . . . παραινῶν πείθει[σθ]αι τοῖς κελουμένοις, and see *Proleg.* p. 205. Cf. further *BGU* II. 372^{ii.4} (A.D. 154) ἵνα δὲ μὴ μόνον το[ύτ]οις ἀλλὰ [κ]αὶ ἐτέ[ρ]οις ταυτά με παραινέω καὶ πράσσειν μάθωσι, the late *P* Iand 16⁴ (v/vi A.D.) ὑμέτερον οὖν τῶν σ[υ]μβ[ι]ωτῶν ἔστιν τὸ παραινεῖσαι τῷ σφοδρατέρῳ ὑμῶν ἀδελφῷ [τ]ὸ δικάσι[ν] μου φ[υ]λάξαι ἐν τῇ κρίσει, and *Kaibel* 261¹⁷ (ii/A.D.) τοῦτ' Ἐϋδοσος βροτοῖς πᾶσι παραινῶ. For the absol. use in *Ac* 27⁹ we may cite *Syll* 36 (= 389)¹⁰ (B.C. 420) καθὰ παραινόσι Β[ο]σθηαῖοι. The meaning "encouragement" usually given to παραινεῖσαι in *Sap* 8⁹ may perhaps be supported by *Syll* 256 (= 3557)³³ (B.C. 207-6) διὰ τῆμ παραίνεσιν τοῦ θεοῦ.

παραιτέομαι,

"request," "entreat," is found in *P* Petr II. 38 (c)⁴⁸ (*Ptol.*) παραιτεῖσθαι κ[α]ταπλεῖν εἰς [Ἄ]λεξανδρε[αν]: cf. *Mk* 15⁶ *ABN* (but see *Field Notes*, p. 43), *Heb* 12¹⁹. For the meaning "beg off from," as in *Heb* 12²⁵ (cf. *Field Notes*, p. 234), cf. *BGU* IV 1040³² (ii/A.D.) τοὺς πράκτο[ρα]ς πα[ρ]αιτεῖσθαι, "to beg off from the factors."

Hence the stronger sense "refuse," "decline" (*I* Tim 4⁷, 5¹¹; cf. *Aristeas* 184), in *P* Lond 1231⁹ (A.D. 144) (= III. p. 108) παραιτούμενοι τὴν εἰς τὸ π[ε]ῖλλον with reference to "resigning" a lease of land, and *BGU* II. 625⁶ (beg. iii/A.D.) (as amended *Chrest.* I. p. 37) γέινωσκε, ἀδελφε, ἐκληρώθη (Eph 1¹¹) εἰς τὰ Βουκόλια· οὐκ ἠδυνόμην παρετήσε (ἢ ἠδυνόμην παραιτήσασθαι). In an edict of Germanicus Caesar, *Preisigke* 3924³⁷ (A.D. 19), παραιτούμαι is directly contrasted with ἀποδέχομαι.

See also the letter of the Emperor Claudius to the Alexandrines, *P* Lond 1912⁴⁰ (A.D. 41) ἀρχ[ι]ερέα δ' ἐμὸν καὶ ναῶν κατασκευᾶς παρετούμε (ἢ παραιτούμαι), "I deprecate, however, the appointment of a high-priest to me and the erection of temples" (Bell).

παρακαθεζομαι,

"sit beside," occurs in the NT only in *Lk* 10³⁹. Its use there may have suggested the words put into the mouths of the women at the tomb of Jesus in *Ev. Petr.* 11 τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον . . . ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;

For the corresponding verb παρακαθίζω cf. *Syll*³ 717⁸⁵ (B.C. 100-99) ταῖς σχολαῖς παρακαθίζάνων, and for παρακάθημαι see *PSI* IV. 402¹⁰ (iii/B.C.).

παρακλήω,

"ask," "beseech," as frequently in the NT, is a common formula in papyrus private letters, e.g. *P* Par 42⁸ (B.C. 156) (= *UPZ* i. p. 318) παρεκάλεσα αὐτὸν ἔρχεσθαι, περὶ ὧν ἂν βούληται, *BGU* IV. 1141¹⁰ (B.C. 14) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Κασίπαρος τύ[χη]ν σε ἐξορκίζω, and

P Oxy IV. 744⁶ (B.C. 1) ἐρωτῶ σε καὶ παρακαλῶ σε ἐπιμελήθ<ητ>ι τῷ παιδίῳ.

For παρακαλέω c. semi-final ἵνα, as in *I* Thess 4¹ B, cf. *P* Ryl II. 229¹⁷ (A.D. 38) παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις, ἵνα ἐπιμελήται τῶν χοιριδίων, and the Christian *P* Heid 6¹⁴ (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς: see *Proleg.* p. 206 ff.

Similarly παρακληθεῖς is used, much as we use "please" — *P* Fay 109³ (early i/A.D.) παρακληθεῖς τοὺς τρεῖς στατήρες (= as) οὓς εἰρηκέ σοι Σέλευκος δῶνά μοι ἤδη δὸς Κλέωνι, "please give to Cleon the three staters which Seleucus told you to give me" (Edd.), and so¹⁰, *P* Ryl II. 230⁶ (A.D. 40) παρακληθ[ε]ῖς οὖν ἐκ παντὸς τρόπου ποίσον, "please do your utmost," and *P* Tebt II. 448 (ii/iii A.D.) παρακληθεῖς δέ, ἀδελφε, συναβουῦ τῷ ἀναδιδοντί σοι τὸ ἐπιστόλιον.

The somewhat stronger meaning "exhort," "urge," is seen in *P* Oxy VII. 1061⁴ (B.C. 22) ἀνάγκην ἔσχον παρακαλέσαι Πτολεμαῖον, "I have been obliged to urge Ptolemaeus," *P* Amh II. 130¹⁵ (A.D. 70) παρακέκλημαι ἐπὶ μίσονος (ἢ μεζόνος) ναύλου, "I have been called on to pay (?) a higher freight," *BGU* III. 846¹⁰ (ii/A.D.) (= *Selections*, p. 94) παρακαλ[λ]ῶ σοι, μήτηρ, δε[ι]αλάγητί μοι, "I beg of you, mother, be reconciled to me," and *P* Oxy I. 117³ (ii/iii A.D.) κατ' ὄψιν σέ παρακέκληκα, "I have urged you in person" (Edd.).

For *2* Cor 12⁸ Deissmann (*LAE*, p. 311) cites *Syll* 804 (= 3170)³¹ where a man, who was cured at the shrine of Asclepius in Epidaurus, records regarding one of his ills—καὶ γὰρ περὶ τούτου παρεκάλεσα τὸν θεόν, "and concerning this thing I besought the god": see also *P* Leid K⁹ (B.C. 99) (= l. p. 52) πα[ρ]ακαλῶ δέ κ[α]ὶ αὐτοὺς τοὺς θεοῦς, ὅπως δώσωιν αὐτοῖς χ[ά]ριν, and *P* Lond 1244⁶ (iv/A.D.) (= III. p. 244) εὐχόμενος καὶ παρακαλῶν τὸν θεόν.

With *I* Cor 4¹³ (cf. *Ac* 16³⁹) Lietzmann (*HZNT ad l.*) compares the use of the verb in *Aristeas* 229, 235, 238, 264. See also *Menander Fragm.* p. 241—

οὐχὶ παρακληθέντας ὑμᾶς δεῖ γὰρ ἡμῖν εὐνοεῖν,
ἀλλ' ὑπάρχειν τοῦτο,

"you ought not to wait to be called on for goodwill to us: we should have that already."

A triple compd. προσεπιπαρακαλέω is found in *BGU* I. 248⁴ (i/A.D.), 249¹⁸ (ii/A.D.).

παρακλύπτω,

"conceal," "veil," is found in the NT metaphorically only in *Lk* 9⁴⁵, where Grimm detects a Hebraism without any adequate cause.

παρακαταθήκη,

"trust," "deposit," which is read for παραθήκη in the TR of *I* Tim 6²⁰, *2* Tim 1¹⁴, may be illustrated from *Chrest.* I. 198¹⁷ (B.C. 240) ἐμ παρακαταθήκη, *BGU* I. 114⁴⁻⁷ (ii/A.D.) ἀπαιτεῖν παρακαταθήκην ἐξ ὑπαρχόντων, ὃ νοοῦμεν ὅτι αἱ παρακαταθήκαι προίκες ("gifts") εἰσιν, and *P* Oxy I. 71¹⁻⁶ (A.D. 303) παρακαταθήκην ἀκίνδυνον καὶ ἀνυπόλογον, "a secure deposit, subject to no claim or charge." See also *Artem.* p. 4¹⁷ λαβῶν μνᾶς δέκα παρακαταθήκην ἐφύλαξεν and *Plut. Anton.* 21 where the word is used of "deposits" with the Vestal Virgins.

For the verb cf. P Oxy II. 237, ^{ii. 16} (A.D. 186) παρακαταθέμενός τε τὸ ἀργύριον, "placing money on deposit," and BGU I. 326^{i. 16} (A.D. 194) (= *Christ. II. p. 365*) τῆ τε πίστι [αὐ]τῆς παρακατατίθεμαι (l. παρακατατίθεμαι).

παράκειμαι.

For παράκειμαι, "lie to my hand," "am present," as in Rom 7^{18, 21}, we may compare P Oxy III. 530^{17 ff.} (ii/A.D.) where a son writes to his mother with reference to certain payments—εἰ πλέον δέ μοι παρέκει[το], πάλιν σοι ἀπεσταλκεῖν, καὶ τοῦτο πέ[μ]πων κέχρημαι, "if I had had more, I would have forwarded a further sum; I have borrowed to send even this" (Edd.). Striking is the Christian prayer of iv/v A.D. written "in large rude uncials," P Oxy VII. 1058—

Ὁ θε(ε)ὸς τῶν παρακει-
μένων σταυρῶν,
βοήθησον τὸν δο-
ῦλόν σου Ἀπφουᾶν.
ἀμήν.

"O God of the crosses that are laid upon us, help thy servant Apphouas. Amen" (Ed.). Cf. also *Kaibel 703³* (ii/iii A.D.) γαῖα πατρίς ἢ παράκειμαι. Preisigke *Wörterbuch s.v.* gives a large number of Ptolemaic exx. of the word, e.g. P Tebt I. 61(*b*)¹³² (B.C. 118-7) διὰ τὸν δ[μ]βρον τῶν παρακειμένων ἰδάτων.

For a new trans. use of the verb = "bring in," "adduce," cf. P Par 15³³ (B.C. 120) ἠρώτησεν τὸν Ἑρμίαν εἰ τινα ἀπόδειξιν παρακίται, P Tor I. I^{vi. 4} (B.C. 116) παρακίσειθαὶ αὐτὸν τὴν συνχώρησιν, and see Maysen *Gr. II. i. p. 88*.

παράκλησις.

For the primary meaning "appeal," "exhortation" (as in I Thess 2³, 2 Cor 8⁴) cf. P Grenf I. 32¹⁰ (B.C. 102) διὰ τ]ᾶς ἡμῶν παρακλήσεις, with reference to the "appeals" made to allow three soldiers to come to a certain spot, and P Tebt II. 392²⁶ (A.D. 134-5) of the insertion of a name in an agreement of indemnity at the instance of others—κα[τ]ὰ παράκλησιν γέγραπται αὐτῶν. See also the late P Flor III. 323⁶ (A.D. 525) δεή[σ]εις καὶ παρακλή[σ]εις προσ[ε]ν]ήνοχά σοι, and from the msct. *Syll* 552 (= ³⁶⁹⁵)¹² (after B.C. 129) κατευχὴν καὶ παράκλησιν παντὸς τοῦ πλήθους ποιείσθαι.

On the semi-technical use of παράκλησις in Lk 2²⁵ with reference to the coming of the Messiah see Dalman *Words*, p. 109 f., and on the similar meaning "comfort" (not "invocation" as Hort *Ecclesia* p. 55) in Ac 9³¹ see Swete *Holy Spirit in the NT* p. 96 f. As against the derivation of Βαρνάβας = υἱὸς παρακλήσεως, see *s.v.* Βαρνάβας.

παράκλητος,

orig. "one called in" to support, hence "advocate," "pleader," "a friend of the accused person, called to speak to his character, or otherwise enlist the sympathy of the judges" (Field *Notes*, p. 102). For the history of the word, which in the NT is confined to the Johannine writings, though the idea is present in Paul (Rom 8²⁶⁻³⁴), see the excellent summary by Hastings in *D.B.* iii. p. 665 ff.; cf. Lightfoot *On a Fresh Revision* p. 56 ff., Zahn *Intrad.* i.

p. 64 f., and Bauer *Joh.* p. 137 ff. (in *HZN7*). Useful reff. to the work of the "advocate" in the Hellenistic world will be found in Deissmann *LAE*, p. 340, where stress is rightly laid on the borrowing of the word in Heb. and Aramaic as evidence of its popular use.

The word is found in a very illiterate letter of ii/A.D., BGU II. 601¹² εὐ οὖν ποιήσης γράψον μοι περὶ τῆς οἰκίας, ὅτι τι ἔπραξας, καὶ τὸν ἀραβῶνα τοῦ Σαραπίωνος παράκλος (l. παράκλητος) δέδωκα αὐτῷ, καὶ γράψον μοι περὶ τῆς ἀπα(=ο)γραφῆς. In the previous sentence the writer says she has deposited in Demeter's temple *καλαμεισιτὰ ἀσπ(=ο)φαιλισματα* ("bonds written with a pen"?). Does she mean παρακληθεῖσα by her παράκλη(τ)ος, i.e. "on being summoned"?

The negative of the verbal occurs in *OGIS* 248²⁵ (B.C. 175-161) "that the Demos (of Athens) may . . . show that it honours those who benefit itself and its friends ἀπαρακλήτους," i.e. "uninvited."

παρκακί,

οἶγ. "a failing to hear," "a hearing amiss" (*incuria*), and later active "disobedience" (*inobedientia*), as in Rom 5¹⁹, where it is opposed to ὑπακοή. Cf. Trench *Syn.* p. 227 and see *s.v.* παρακούω. Two Byz. exx. of the subst. are found in P Lond IV. 1345³⁶, 1393⁵² (cited by Preisigke *Wörterbuch s.v.*).

παρκακολουθῶ.

This important verb is used with various *nuances* of meaning which are closely related, and raise some interesting points of NT interpretation.

(1) Thus in the *v.l.* παρακολουθήσει for ἀκολουθήσει in [Mk] 16¹⁷ the literal meaning "accompany," "follow closely" passes into the meaning "result," as may be illustrated by PSI III. 168³⁴ (B.C. 118) where it is stated that owing to the breaking down of a dyke οὐ κατὰ μικρὸν ἐλάττωμα παρακολουθεῖν τοῖς βασιλικοῖς: cf. P Rein 18³⁵ (B.C. 108) ἂν χάριν οὐκ ὀλι[γα] μοι βλάβη δι' αὐτὸν παρκαλουθήσεν, similarly *ib.* 19¹² (B.C. 108) and BGU IV. 1123¹² (time of Augustus), P Strass I. 22²⁰ (iii/A.D.) ἂν ἀλλαχόσε νομῆ παρακολουθήση ἔχοντός τινος ἀφορμῆν, P Lond 113. I⁴⁸ (vi/A.D.) (= I. p. 202) ἐδέησεν ταύτην τὴν ἔγγραφον ὁμολογίαν τῆς διαλύσεως μεταξὺ αὐτῶν παρακολουθήσαι, and P Oxy VI. 942⁵ (vi/vii A.D.) πάντῃ δὲ ἡμᾶς ἀήδισεν ἡ ἀδελφικῆ σου λαμπρ(ότη)ς μηδὲν ἡμῖν σημάνασα τῶν παρακολουθησάντων, "we were much displeased with your brotherly excellency for not explaining to us any of the consequences" (Edd.). See also P Tebt I. 28³ (c. B.C. 14) τῶν παρκαλουθηκότων ἐμποδι[σ]μῶν τῆς καθ' [ἡμᾶς] ἀσχολία[s], "the hindrances placed in the way of the performance of our work" (Edd.).

(2) In Lk 1³ the word is often understood = "investigate," as pointing to the evangelist's careful research into the facts he describes. And for this meaning we thought (*Expt.* VII. x. p. 286 f.) that we had found a good ex. in P Par 46¹⁹ (= *UPZ* i. p. 338) (B.C. 152) where Apollonius appeals to his brother Ptolemaeus to examine personally into his grievance against a third party: νομίζω γὰρ μάλιστα τῶν ἀλλων παρακολουθήσαντά σε τῆι ἀληθείαι πικρότερον

προσενεχθήσεσθ' αὐτῶι, "for I think that you above all others when you have investigated the truth will deal more severely with him." But Cadbury in an elaborate article (*Exp* VII. xxiv. p. 406), to which we are much indebted, points out that "Apollonius is not appealing for investigation, but is asking Ptolemaeus to summon the offending person to trial," adding that he will summon no other than Ptolemaeus as witness, seeing that of all concerned he is most "cognizant of the truth of the case." The verb, that is, "refers not to future inquiry but to past first-hand knowledge," a sense which, as Cadbury points out, may be further illustrated by such passages as PSI IV. 411³ (iii/B.C.) ὅπως οὖν παρακολουθῶν καὶ σὺ πρὸς ταῦτα ἐξαγάγῃς τοὺς λόγους γέγραφέα σοι, and P Lond 23⁵⁶ (B.C. 158-7) (= *UPZ* i. p. 154) τῆς πρὸς Σώστρατον γραμματεῖα γεγραμένης ἐπιστολῆς τάντιγραφον ὑποτετάχαμεν, ὅπως παρακολουθῆς. Add also *OGIS* 335¹⁴ (ii/B.C.), where there are unfortunately many gaps—θτι οὐκ ἐν τῶι παρόν[τι κα]ιρῶι μόνον οὐδέ[ε] αὐτῶν, [ἀλλὰ] ἐκ παλαιῶ[ν χρ]όνων π[α]ρηκο[λο]ύθησαν ἤ. εἰς τὸν ἡμέτερον δῆμον ἐχ[ο]υσι προθυμίαι, and the subst. in M. Anton. iii 1 where we are exhorted to "press forward," διὰ τὸ τὴν ἐννόησιν τῶν πραγμάτων καὶ τὴν παρακολούθησιν προαπολλῆειν, "because our insight into facts and our close touch of them is gradually ceasing even before we die" (Haines).

In view then of these passages we seem to be justified in understanding that Luke comes before us in his Preface not as one "having investigated" all his facts afresh, but as one "having acquired familiarity" with them, "having become cognizant" of them, for long (ἀνωθεν), and having so kept in touch with them, that his witness is practically contemporary witness.

In addition to Cadbury's *Exp* art. reference should be made to his "Commentary on the Preface of Luke" in Appendix C to *The Beginnings of Christianity* (edited by Jackson and Lake), Vol. ii. (1922), p. 489 ff., and to the useful list of articles and monographs dealing with the Preface, which will be found there.

(3) If then we are justified in taking παρακολουθέω in Lk 1³ in the sense "am familiar with," may not this help us in the two passages in the Pastoral Epp., 1 Tim 4⁶, 2 Tim 3¹⁰, in which it occurs? In these the verb is usually taken as = "follow" a standard or rule of conduct, but with this there should at least be associated the prior idea of familiarity with the facts or truths, which lead to the conduct spoken of. In this connexion the following citations may prove helpful—P Tebt I. 6¹⁰ (B.C. 140-139) ὅπως παρακολούθησας τῆι μεγίστηι σποῦδῆι μηθὲν φροντίδος παραλίπη[ις] (with reference to an ordinance previously referred to), *Syll* 664 (= ³718)⁹ (B.C. 98-7) ἐμφανίζου[σιν] παρεηκολουθηκέναι αὐτὰς τοῖς ὑπ[ὸ] τοῦ] δήμου ἐψηφισμένοις περὶ τούτων πᾶσι, *ib.* 652 (= ³885)³² (c. A.D. 220) οἷ τε ψ[η]φοὶ παρακολουθούντας τῆι περὶ τὸ θεῖον τῆς πόλεω[ς] θεραπείαι, and c. acc. *ib.* 790 (= ³1157)⁹⁰ (c. B.C. 100?) ὅπως πα[ρ]α[κ]ο[λ]ο[υ]θῶσι οἱ παραγινόμενοι πάντες τὰ δεδογμένα, and *OGIS* 257¹⁷ (B.C. 125-96) ὅπως δὲ καὶ σὺ τὰ συγχωρηθέντα παρακολουθῆς, καλῶς ἔχειν [ἐκρίναμεν ἐπιστεῖλαι σοι (with Dittenberger's note). This meaning of παρακολουθέω is very common in Hellenistic philosophical writing, e.g. Epict. i. 7. 33, ii. 24. 19, both times c. dat.: cf. also 2 Macc 9²⁷ v.l.

παρακούω.

For παρακούω, "hear without heeding," "ignore," as in I.LXX, Mt 18¹⁷, Mk 5³³, cf. the end of a letter P Hib I. 170 (B.C. 247) (= Witkowski³, p. 27) φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν, ἵνα μὴ ἀντὶ φιλίας ἔχθραν [ποιώ]μεθα, P Par 63¹³⁰ (B.C. 164) (= P Petr III. p. 28) πείραν λαμβάνειν τῶν ἐξακολουθοῦ(=όντων) ἐπιτίμων τοῖς παρακούουσὶ τινος τῶν μετὰ σπουδῆς [ἐ]νθυμουμένων, where the verb means simply "ignore," as against Mahaffy's "willfully misinterpret," and P Flor II. 148⁹ (A.D. 266-7) ἐὰν δέ τις τούτων μου τῶν γραμμάτων παρακούσῃ, οὐ συνοίσει αὐτῶ, "if any one of them pays no heed to these my letters, it will not go well with him."

See also for a stronger sense, as in LXX Isai 65¹², *Ps.* *Maqrique de Paris* 3037 διὰ τὸ παρακούειν αὐτόν, "because of his (Pharaoh's) refusal to hear," and *Syll* 256 (= ³557)²⁴ (c. B.C. 207-6) ὡς δὲ ἐπιβ[α]λόμενοι παρη[κο]ύστησαν, "were refused": similarly *Test. xii. patr.* Dan. ii. 3, and for the meaning "disobey" see Musonius p. 82³. The verb is discussed by Field *Notes*, p. 28.

παρὰκύπτω.

In accordance with its derivation this verb suggests primarily looking at something not immediately in the line of vision, which may be seen e.g. by stretching or stooping, and, "when used figuratively, it commonly implies a rapid and cursory glance, never the contrary" (Hort *ad* 1 Pet 1¹²; see also his note on Jas 1²⁵). An instructive ex. is P Oxy III. 475²³ (A.D. 182) where a slave, anxious to catch a glimpse of castanet-players in the court below, is described as—βουληθεὶς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύψαι: cf. Jn 20¹¹, Ev. Petr. 11. The verb is also found in P Lips I. 29¹⁰ (a will—A.D. 295) μηδὲ παρακ[ύ]πτειν ψῆνιουὺν πράγμα[τ]ι δια[φ]έρον[τ]ί μοι. Παρὰκύπτω is discussed by Field *Notes* pp. 80 f., 235 f., and Abbott *Joh. Voc.* p. 300 ff. Ὑπερκύπτω occurs in *Syll* 802 (= ³1168)⁹¹ (c. B.C. 320) ὑπερέκυπτε εἰς τὸ ἄβατον. See also *s.vv.* κύπτω, ἀνακύπτω, κατακύπτω, and Epict. i. 1. 16 (cited by Sharp *Epict.* p. 75).

παραλαμβάνω

is the usual expression for receiving anything but money, for which ἀπέχω (aor. ἔσχω) is regularly used. Its correlative, as in the NT, is παραδίδωμι: thus *Syll* 588 (c. B.C. 180), a long account of ἀνάθηματα in the Temple of Apollo at Delos, begins τάδε παρελάβομεν ἐν τῶι ναῶι τοῦ Ἀπόλλωνος παρὰ ἱεροποιῶν . . . καὶ παρεδομεν τοῖς μεθ' ἑαυτοῦς ἱεροποιοῖς. Cf. also the illiterate P Oxy IV. 742² ff. (B.C. 2) (= Witkowski², p. 127 f.) παράλαβε παρὰ Πόθου τὸν κάλαμ[ο]ν πανα[ρ]θίμωνι . . . ἀπόστειλόν μοι[ο] πόσας δέσμας παρελήφες (for form, *Proleg.* p. 52) . . . παράδος δέ τινη τῶν φίλων ἀριθμῶ αὐτάς, "receive from Pothus the reeds all together, send me word how many bundles you have received, and deliver a few of them (see *s.v.* παραδίδωμι) to one of our friends."

Wilcken *Ostr.* i. p. 109 quotes a few instances of ἔλαβον in receipts with its correlative παρέλαβον in one place: on the relation of παρέλαβον to ἔλαβον in Jn 1¹² see *Proleg.* p. 115.

Other exx. of the verb are P Fay 123¹³ (c. A.D. 100)

παράβωμεν τὸ ἐλάδιον λυ(=οι)πὸν ἐὰν δόξῃ σοι, "let us get from him the rest of the oil if you agree" (Edd.), P Tebt II. 309²⁷ (A.D. 116-7) παρελήφαμεν τὸ βιβλίδιον, "we have received the account," and P Strass I. 45⁶⁴ (A.D. 312) παρελάβαμεν τὸ ἐνγεγραμμένον μέτρον τοῦ πυροῦ καὶ κριθῆς ὡς πρόκειται, "we received the registered amount of wheat and barley as agreed." With Jn 14³ Deissmann (*LAE* p. 166) compares an ancient epistolary formula: δάξα . . . τῷ . . . θεῷ . . . τὴν ψυχὴν ἡνίκα συμφέρι παραλαμβάνοντι.

The form παρελάβωσαν in 2 Thess 3⁶ N* AD* has received increasing attestation since Moulton's note in *Proleg.* p. 52, and for the intruded nasal in παραλήψομαι (Jn 14³), see the exx. in Mayser *Gr.* p. 194 f. P Amh II. 35¹⁵ (B.C. 132) shows ἐπὶ τὴν παράληψιν τῶν ἐκφορίων, "for the collection of the rents": cf. P Ryl II. 83³ (A.D. 138-161) π[ρὸς] παράληψ[ιν] καὶ καταγωγῆν βιβλί[ων], "for the receiving and forwarding of the accounts." For παραληπτῆς see Preisigke *Fachwörter* s.v.: the μ is wanting in the "badly written and ill-spelled" receipt: issued by "the receivers of public clothing"—οἱ . . . παραληπτα δημοσίου ἱματισμοῦ (P Ryl II. 189¹—A.D. 128).

παρλέγομαι.

For the meaning "coast along" in Ac 27⁸, Field (*Notes*, p. 143 f.) cites Diod. Sic. xiii. 3 κάκειθεν ἤδη παρελέγοντο τὴν Ἰταλίαν, xiv. 55 αἱ δὲ τριηρεῖς ἔπλευσαν εἰς τὴν Διβύνην, παρελέγοντο δὲ τὴν γῆν. In BGU II. 665ⁱⁱ⁻¹⁴ (i/A.D.) ἐνετίλατο γὰρ θέων παρα[λ]έγων, the verb seems to refer to casual, incidental speech.

παράλιος,

"by the sea" (Lk 6¹⁷): cf. *Syll* 498 (= ³ 468)¹ (B.C. 244-3) στρατηγὸς ἐπὶ τὴν χώραν τὴν παραλίαν. According to Herwerden (*Lex.* s.v.) ἡ παραλία = ἡ παράλος (ναῦς sc.) occurs rather frequently in Attic inscri.

παρῶλλομαι.

The special meaning of a periodic "change" of a heavenly body which this word has in its only NT occurrence (Jas 1¹⁷), is illustrated by Hort *ad l.* from Dion Cass. lxxvi. 13, where it is said of the Emperor Severus in the North of Scotland—τὴν τε τοῦ ἡλίου παράλλαξιν καὶ τὸ τῶν ἡμερῶν, τῶν τε νύκτων καὶ τῶν θερινῶν καὶ τῶν χειμερινῶν μέγεθος ἀκριβέστατα κατεφώρασεν. In Aristeas 75 παραλλαγὴ is used of stones arranged alternately—λίθων ἐτέρων παρ' ἐτέρους, τοῖς γένεσι παραλλαγῆν ἐχόντων. For the verb cf. Preisigke 4947⁴ (love-charm—iii/A D.) εἰς τὸ παραλλαγῆναι τὴν ψυχὴν αὐτῆς, Theophr. *H.P.* v. i. 3 αἰπέφεις τῶν καρπῶν παραλάττουσι, "times of ripeness vary."

παρλογίζομαι.

The first meaning "cheat in reckoning" which Hort (*ad Jas* 1²²) finds in this word is well illustrated by *OGIS* 665¹⁶ (A.D. 48) δαπάνας ἀδικούς καὶ παρλογοισ[θεῖς]ας ("fraudulently reckoned"). For the verb = "cheat," "delude," in general we may cite P Magd 29⁵ (B.C. 218) παραλελόγισται με, P Amh II. 35¹² (B.C. 132) παρλογοισόμενος τοὺς παρ' ἡμῶν γεωργούς. In P Oxy I. 34 *περσο*ⁱⁱ⁻⁹ (A.D. 127) ἐπέλ

υπεύθυνός ἐστιν ὡς παρλογοισασθαί τι βουληθεῖς τῶν δεόντων, the reference is to a keeper of a state library, who had shown a willingness to "make a wrong use of" certain documents. Cf. Col 2⁴, where the verb points to drawing an erroneous conclusion from the reasoning submitted.

The subst. παρλογοισμός seems always to point to *wilful* error; see e.g. P Lond 24²⁵ (B.C. 163) (= I. p. 32, *UPZ* i. p. 118) ἴφ' οἷς διαπέπρακται ἐπὶ παρλογοισμῶι, "what he had carried through in a deceitful manner." P Oxy VIII. 1103⁵ (A.D. 360) τῶν νεολέκτων τῶν στρατευθέντων ἴφ' ἡμῶν ἐκ παρλογοισμοῦ ἀνεγκόντων ὡς μὴ πληρωθέντων τοῦ συνφώνου τοῦ πρὸς αὐτοὺς, "the new levies raised by us for military service had falsely agreed upon with them" (Edd.); cf. Aristeas 250 where wonankind is said to be subject to sudden changes of opinion διὰ παρλογοισμοῦ, "through fallacious reasoning." For παρλογοία cf. P Amh II. 33¹⁵ (c. B.C. 157) ἀδικιμάτ[ων] καὶ παρλογοειῶν σίτου τε καὶ χαλκοῦ, "misdeeds and peculations of both corn and money" (Edd.).

παρῶλυτικός.

For this rare word cf. Vett. Val. pp. 110²⁴, 127²¹. Παράλυτος is found in Artem. p. 244² ὁ ἔξ αὐτῆς γεννώμενος παράλυτος ἐγένετο, cf. *ib.*⁴

παρῶλυω.

For the literal sense "loose," "set free," cf. PSI IV. 435⁹ (B.C. 258-7) (as restored by Deissmann, *LO⁴*, p. 121) ἐμοῦ δὲ π[α]ρ[α]καλέσαντος τὸν θεὸν Σάραπιν,] ὅπως ἄμ με παρῶλυσι τοῦ ἐνταῦθα [ἔργου], *Syll* 226 (= ³ 495)¹⁷⁵ (c. B.C. 230) ἐξ ὧν ἀπέλυσε μὲρ τὴμ πόλιν ὀφειλημάτων, παρέλυσε δὲ τόκων. The subst. παράλυσις occurs in Artem. p. 263¹⁴.

παρῶμένω,

"remain beside," "stand by," is common: e.g. BGU IV. 1097¹⁵ (time of Claudius or Nero) οὐχο (= οὐκ) ὀλιγορῶ ἀλλὰ εὐψυχούσα πα[ρ]αμένω, P Ryl II. 234¹⁷ (ii/A.D.) εἰ βούλει παραμείναι με ἐνθάδε μετὰ τῶν ἀνθρώπων, P Oxy I. 120¹³ (iv/A.D.) ἀποστῆλόν μοι τινα . . . παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἰμαὶ ἀποτίθεται (l. ἐμὲ ἀποτίθεται), "send someone to stay with me until I know the position of my affairs" (Edd.), *ib.* IX. 1222⁴ (iv/A.D.) παραμείναι τῇ ἀπετήσῃ (l. ἀπαιτήσῃ), "to stay for the collection."

In P Flor I. 44¹⁹ (A.D. 158) parents offer in lieu of interest for a loan the services of their son παραμένοντα τῷ [Δημητρ]ῷ καὶ ποιούντα τὰ ἐπιτασσόμενα αὐτῷ. Vitelli notes that "παρμένειν (cf. παραμονή) is a common euphemism for *serve*": he quotes the will of Gregory Nazianzen, αὐτῇ παραμείναι τὰς κόρας μέχρι τοῦ τῆς ζωῆς αὐτῆς χρόνου. Such a *nuance* would heighten the force of Phil 1²⁵, and sti I more that of Jas 1²⁵. For other exx. cf. P Petr III. 2²¹ (B.C. 236), where a man in his Will sets free certain slaves ἐὰμ μοι παραμείνω[σιν] ἔως ἂν ἐγὼ ζῶι, "if they remain with me as long as I live," BGU IV. 1126⁹ (B.C. 8) where a barmaid comes under the obligation ἐπὶ χρόνον ἔτη τρία . . . παραμείναι, "that she shall remain for the space of three years," in the beer-shop, in

discharge of certain debts, P Tebt II. 384²¹ (contract of apprenticeship to a weaver—A.D. 10) *παρεξόμεθα τὸν ἀδελφὸν ὑμῶν (l. ἡμῶν) Πασίωνα π[α]ραμέ[ν]οντα αὐτῷ ἐνιαυτὸν ἕνα*, “we will produce our brother Pasion to remain with him (the weaver) for one year,” P Oxy IV. 724¹³ (A.D. 155) *παραμενεῖ δέ σ[ο]ι μετὰ [τὸν] χρόνον] ὅσας ἐὰν ἀργήσῃ ἡμέρας ἢ μῆνας*, where it is provided that an apprentice shall “remain” with his master for as many days or months as he may have played truant during his apprenticeship, and from the inscr. *Syll* 850⁵ (B.C. 173–2) *παρამενάτω δὲ παρὰ Ἀμύνταν Σωτήριχος ἕτη ὀκτὼ ἀνεκλήτως*, of a slave, and *ib.* 840⁹ (= 3 1209²⁴) (B.C. 101–100) *ἀφήκεν ἐλεύθερον παρამέναντα αὐτῷ τὸν τὰς ζωὰς χρόνον*, of a slave boy manumitted, but to stay with his master as long as he lives. The service is clearly *free*: Vitelli’s “euphemism” must not be pressed too far.

In late Greek *παρამένω* has come to mean “remain alive,” cf. Schmid, *Atticismus* i. p. 132, who cites Dio Chrys. i. 62. 8, *al.*, and for the double compd. *συνπαρამένω* cf. PSI I. 64³ (i/B.C.?). The subst. *παρამονή* occurs in P RyI II. 128²⁹ (c. A.D. 30) *μη στοχασάμενος ὧν ὀφείλει μοι σὺν τῇ γυναικὶ αὐτοῦ κατὰ παρამονήν*, “being oblivious of the debt which he and his wife owe me in accordance with a contract of engagement” (Edd.)—*παρამονήν* standing for *παρამονῆς συγγραφῆν*: see also Preisigke *Fachwörter* s.v. *Παρამονή* = “durability” is found in P Lond V. 1764⁴ (vi/A.D.) *ἀναδεχόμενος τὴν τοῦ οἴνου καλλομένην καὶ παρამονήν*.

παρὰμυθίωμα.

The derived sense “comfort,” “console,” as in 1 Thess 5¹⁴, is well illustrated by the Christian letter written by a servant to his master regarding the illness of his mistress—P Oxy VI. 939²⁶ (iv/A.D.) (= *Selections*, p. 130) *παρὰμυθοῦμ[ε]θα δὲ αὐτῇ ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]τὴν ἀφιξίαν*, “but we are comforting her by hourly expecting your arrival.” See also P Fay 19⁶ (ii/A.D.) *παρὰμυθοῦμενον καὶ προτρέποντα*, “comforting and tending” with reference to Antoninus’ care of the Emperor Hadrian. The double compd. *προσπαρὰμυθίωμα* is found in *Syll* 342 (= 3 762)²⁹ (c. B.C. 48) *τὴν εὐνοίαν τοῦ [βασιλέ]ως πρὸς τὴν τ[ῆ]ς πόλεως σωτη[ρ]ίαν προσπαρὰμυθοῦμενος*.

παρὰμυθία.

in its only occurrence in the NT, 1 Cor 14³ (cf. Sap 19¹²), refers to spiritual “encouragement” or “comfort.” J. Weiss *ad l.* thinks that the idea may be derived from the tales which a mother or nurse relates to a child: cf. 1 Thess 2¹¹ and MGr *παρὰμυθία*, “fable,” “tale.” In the Christian P Oxy X. 1298² (iv/A.D.) the writer addresses his correspondent as—*παρὰμυθία τῶν φίλων*, “the consolation of his friends”: cf. P Th ad 17¹⁷ (A.D. 332). In BGU IV. 1024^{vii. 12ff.}, a long legal report of the end of iv/A.D., we read of an old woman who sold her daughter *πορνοβοσκῶ ἕνα θυνηθῶ διατραφῆναι*. The girl is murdered, and the mother demands that the murderer *παρὰσχεῖν αὐτῇ εἰς λόγον διατροφῶν ὀλ[γ]ήν τινα τοῦ βίου παρὰμυθίαν*. The word seems to have developed into the “comforts” of life, as with us—it is at any rate “consolation” in a money form that is suggested. Cf. the late use of the word = “gratuity”

(*Lat. solatium*) in P Lond V. 1785⁵ (vii/A.D.), and its technical use in monetary transactions, as illustrated in P Hamb I. p. 128 n¹.

παρὰμυθίον,

which in the NT is confined to Phil 2¹ (cf. Sap 3¹⁸), is explained by Moule (*CGF ad l.*) as meaning “the converse which draws the mind aside (*παρὰ*—) from care; the *agri-moniae alloquium* of Horace (*Epod.* xiii. 18),” much in the sense of our “solace.” Cf. P Flor III. 332¹⁹ (ii/A.D.) when a mother writes to her son—*γράφει μοι συνεχῶς περὶ τῆς ὑγίας ὑμῶν, ἕνα ἔχω παρὰμυθίον τῆς προελεύσεώς* (“condition”) *μου*. In an epitaph of about Hadrian’s time, *Katib* 951⁴, a son is described as *πατὴρ καὶ μητὴρ . . παρὰμυθίον*. An adj. *παρὰμυθιακός* (not in LS⁸) occurs in P Oxy XIV. 1631¹³ (contract for labour in a vineyard—A.D. 280) *π[α]ραμυθιακῆ ἔργασια*, which the editors understand of keeping the vines well tended probably by digging, and quote *Geop.* iii. 5. 4 (May) *παρὰμυθίται γὰρ ὁ σκάφος τὴν διψῶσαν ἀμπέλον*.

παρὰνομία,

“act contrary to the law” (Ac 23⁹), is not so common as we might have expected, but see *OGIS* 765⁸ (ii/B.C.) *οὐ μόνον δὲ ἐν τῇ χώρῃ εἰς το[ύ]ς π[ο]λι[τ]ας παρὰν[ό]μον.* Cf. also PSI IV. 330⁹ (B.C. 258–7) *ἀδίκως μετὰ βίας παρὰνομηθεῖς*, and the late P Oxy VIII. 1106⁹ (vi/A.D.), where certain lawbreakers are warned that a troop of soldiers may hand them over *πρὸς τιμωρίαν ὧν ἂν παρὰνομῆσαι τολμήσειεν*, “to be punished for any lawlessness upon which they may venture.”

παρὰνομία.

In P Oxy VIII. 1119⁶ (A.D. 254) a petitioner complains of *τὴν τόλμαν καὶ τὴν παρὰνομίαν*, “the audacity and illegality,” of a certain amphodogrammateus, and the same papyrus shows *10 ἐκ τοῦ παρὰνομῆματος*, “in consequence of his illegal action.” For the adj. cf. *Chrest.* II. 372^{vi. 24} (ii/A.D.) *τὸ ἀναγνώσθην δάνειον ἐκβάλλω ἐκ παρὰνόμου γάμου γενομένου*, and P Tebt II. 285⁴ (A.D. 239) where it is applied to “illegitimate” children. The adv. occurs in P Flor I. 36² (iv/A.D.) *τὰ παρὰνόμως καὶ ῥιψοκινδύνως ἐπ[ε] τῶν τόπων τολμώμενα*.

παρὰπικράνω,

“provoke” (= *παροργίζω*, Hesych.), is regarded by Moffatt (*ICC ad Heb* 3¹⁶) as a LXX coinage “to express ‘rebellious’ with a further sense of provoking or angering God.” In Deut 32¹⁶ it is parallel to *παροξύνω*.

παρὰπικρασιμός

occurs in the NT only in Heb 3¹⁵ from Ps 94 (95)⁸: cf. Aq 1 Kingd 15²³, Sm Job 7¹¹, and Th Prov 17¹¹, and see Nestle’s note in *Exr* T xxi. p. 94.

παρὰπίπτω.

The use of this verb in P Oxy I. 95³⁴ (A.D. 129) *ἦν ἐὰν συμβῆ παρὰπείσιν ἢ ἄλλως πως διαφθα[ρ]ῆναι*. [. . . , “if the terms of it (*sc.* a contract) should be broken or it in any

other way be rendered invalid" (Edd.), supports the sinister meaning in Heb 6⁹ (cf. Sap 6⁹, 12²): cf. also *Ostr.* 50³ (as amended *Ostr.* ii. p. 430—time of Trajan) διὰ τὸ π(αρα)-πεπτω(κέναι) τὴν προτέραν ἀποχ(ήν), where, in view of the foregoing ex., Wilcken (*Ostr.* i. pp. 78 f., 820) falls back on his earlier interpretation of the verb = "danebenfallen." "verlorengehen." See also P Oxy VIII. 1133¹² (A.D. 396) διὰ τὸ παραπεπτοκένη (i. παραπεπτωκέναι) τὸ γραμματίον σου καὶ μὴ εὑρίσκεσθαι δηλῶ τούτω (= ο) ἄκρον, "since your bond has been lost and cannot be found I declare that it is null" (Ed.), and BGU I. 214²⁵ (A.D. 152) διὰ τὸ φάσκειν παραπεπ(τ)τωκέναι.

For the meaning "fall into" c. dat. (as in 2 Macc 10⁴) cf. the Christian letter P Lond 1915² (c. A.D. 330-340) τοῖς ἐν . . . ἡφθονε συμφορὰ παραπεσοῦσιν βοη[θεῖ]ν π[α]ρ[α]γγε[λ]ᾶ εἶται ἡμῖν ὁ θεῖος λόγος, "to those who have fallen into . . . misfortune the word of God exhorts us to give succour" (Bell): cf.⁶ and *ib.* 1916²⁹. The verb occurs *ter* in Vett. Val., e.g. p. 73²⁵ τῇ διανοίᾳ παραπίπτοντες.

παραπλέω.

This NT ἀπ. εἶρ. = "sail past" (Ac 20¹⁶) is found in P Petr II. 45^{ii.2} (B.C. 246) παραπελεύσαντες εἰς δούκους τοὺς [. . .] οὐς ἀ[νέ]λαβον . . . [In P Lond S54³ (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) Wilcken (*Archiv* iv. p. 554) now reads παρεπο[ιησ]άμην for the editors' παρε[λευσ]άμην.] For the subst. see P Oxy III. 525¹ (early ii/A.D.) ὁ παράπλους τοῦ Ἀνταειπολίτου ὀχληρότατός ἐστιν, "the voyage past the Antaeopolite nome is most troublesome."

παραπλήσιος.

P Par 63^{1.9} (B.C. 164) (= P Petr III. p. 32) τοὺς ἄλλ[ο]υς τοὺς παραπλησίους, "other similar persons," P Tor I. 1^{iii.22} (B.C. 116) καὶ τοῦ μὲν Φιλοκλέους παραπλήσια τοῖς διὰ τοῦ ὑπομνήματος προεινεκαμένον, "Philocles brought forward matter similar to what was contained in the memorandum": cf. the adverbial use in Phil 2²⁷.

παραπλησίως.

With παραπλησίως in Heb 2¹⁴ = "similarly," *i.e.* almost "equally" or "also," Moffatt (*ICC ad L.*) compares Maxim. Tyr. vii. 2 καὶ ἐστὶν καὶ ὁ ἀρχων πόλεως μέρος, καὶ οἱ ἀρχόμενοι παραπλησίως.

παραπορεύομαι,

"pass by" P Petr II. 13(5)³ (B.C. 258-253) οὐ[δ]κ ἔδει μὲν οὖν σε παραπορεύεσθαι, "you ought, indeed, not to have passed us by in this way" (Ed.), PSI IV 354¹³ (B.C. 254-3) ἐν τῷ παραπορεύεσθαι τὸν βασιλέα: cf. Mt 27²⁹, *al.*

παραπτώμα.

In the royal ordinance P Tebt I. 5⁹¹ (B.C. 118) it is laid down that the measures used by revenue officers shall be tested, and that they must not exceed the government measure by more than the two [. . .] allowed for errors, τῶν εἰς τὰ παραπτώματα ἐπιικεχωρημένω[ν] . . . β: the editors suggest two hundredths of a χοῖνιξ A "slip" or "lapse" rather than a wilful "sin" is the connotation

suggested, and the same weakened sense may be found in P Lond 1917¹⁴ (c. A.D. 330-340) where the writer speaks of a παράπτωμα διαβολικῆ (sic) into which he had fallen, but which, as Bell suggests, may not mean more than that he had stayed too long in the κηπολάχανον ("vegetable garden") mentioned just before. Needless to say, we do not propose to define the word in its NT occurrences from these instances: see *Field Notes*, p. 160 f.

παραρρέω.

For the verb used metaphorically "flow past," "drift away," in Heb 2¹, Moffatt (*ICC ad L.*) refers back to Prov 3²¹, and quotes Clem. *Paed.* III. xi. 58 διὸ καὶ συστέλλειν χρῆ τὰς γυναῖκας κοσμίως καὶ περισφύγγειν ("bind themselves round") αἰδοὶ σάφροني, μὴ παραρρῶσι τῆς ἀληθείας διὰ χανόντητα ("vain conceit").

The subst. παράρρυμα, with reference apparently to a covering stretched along a ship's side for purposes of protection, is found in *Syll*³ 969⁸⁶ (B.C. 347-6) ποιήσει δὲ καὶ κιβωτοὺς τοῖς ἰστίοις καὶ τοῖς παράρρῦμασιν τοῖς λευκοῖς.

παράσημος.

Ramsay (*Luke*, p. 36 f.) describes the dat. absolute in Ac 28¹¹ παράσημῳ Διοσκοῦροις, "with the Dioscuri as figure-head," as "the correct technical form, guaranteed by many examples in inscriptions," thus rendering unnecessary Blass's conjectural alteration ᾧ ἦν παράσημον Διοσκοῦρων. For this use of παράσημος cf. P Lond 256 *re. το* (a)² (A.D. 15) (= II. p. 99) ἡς παράσημος ἴβις, P Tebt II. 486 (an account of corn-lading—ii/iii A.D.) εἰς ἀνασείτησι πλοῖ(ων) β. ὦν ἐνὸς μὲν οὐ παράσημον Θάλια . . . καὶ λοιποῦ οὐ παράσημον γυμ(), and P Lond 945² (A.D. 236) (= III. p. 220) κυβερνήτης ἰδίου πλοίου . . . ἀσήμου, where, however, the editor notes that the termination of ἀσήμου is doubtful, and has perha been altered. P Lille I. 22 and 23 (B.C. 221) concern two ships belonging to the Queen which have no figure-head (ἀχάρακτος): see Wilcken *Archiv* v. p. 226.

In the Gnomon 194 (= BGU V. p. 31) the word is used in the general sense "mark" or "sign"—μόνῳ προ . . . αἰ ἐξὸν τὸ τῆς δικαιοσύνης παράσημον φορεῖν. See also A istesae 147, 158. For the verb παρασημειόμαι cf. P Oxy I. 34 *verso*¹⁴ (A.D. 127) παρασημιοῦσθ[ωσαν], with reference to the "notes" made by the officials at the side of public documents, BGU I. 82¹¹ (A.D. 185) παρασημιοσάμενος τῆν ἐπιστο[λή]ν, "having taken note of the letter," and for the subst. cf. P Giss I. 40^{ii.5} (A.D. 212) ἡ τῆς ἀτιμ[ε]ίας παρασημεί[ω]σις.

παρασκευάζω,

"prepare," "make ready." The verb is used in a causative sense in P Amh II. 145¹¹ (iv/v A.D.) οὐδὲν ἔτε[ρο]ν παρασκευάζει πολλοὺς εἰδότας τὸ [σὸν] εἰς ἡμᾶς ἐνδιάθετον προσφύγειν [μοι, "no other reason causes many who know your feelings for me to come to me for help" (Edl.), PSI I. 50³ (iv/v A.D.) σοι ἐδήλωσα ἵνα παρασκευάσῃς τοὺς σκυτέας ("the leather workers") τοῦ Ἀμμωνίων παρασχέιν τῷ ταυρελάτῃ ("the bull driver") τὸ δέρμα, and the late BGU I. 103³ (vi/vii A.D.) (= *Christ.* I. p. 100) καταξήσωσιν τούτους παρασκευάσε ἀμφοτέρους ἐλθὴν ἐνταῦθα.

Other exx. of the verb are BGU IV. 1159⁹ (time of Augustus) ἐργατήαν παρεσκευακῶς (*l.* παρεσκευακῶς) μεγάλην, and from the inscr. *Syll* 721 (= 3662)¹⁷ (B.C. 165-4) εὐχρηστον ἑαυτὸν παρασκευάζειν, *ib.* 545 (= 3707)¹⁶ (ii/B.C.) τὰ πρὸς τὸν καιρὸν ἐμπείρως καὶ προθύμως παρεσκευάσεν. In 1 Cor 14⁸ the mid. παρασκευάζεται is better understood intransitively "prepare," "make preparations," than reflexively "prepare himself" (AV, RV): see *Proleg.* p. 156. Cf. also P Cairo Zen 59096⁴ (B.C. 257) ὅπως τὰ πρὸς τῆν [παρουσίαν αὐτοῦ] παρασκευασάμεθα.

παρασκευή

is found in the general sense ο. "preparation" in P Petr II. 45^{iii.17} (B.C. 246) τοιαύτην παρασκευήν, P Strass I. 41⁹ (A.D. 250) αἰτοῦμε[ν] δοθῆναι ἡμῖν ἡμέραν πρὸς] παρασκευὴν τῆς δίκης, and *Syll* 503 (= 3596)¹⁴ (c. B.C. 200) τῆ[ς] τε τῶν σιτῶν παρασκευῆς ἐφρόντισ[εν].

For παρασκευή as the technical designation for Friday (cf. MGr) see Didache viii. 1 ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν, "but ye shall fast on the fourth day and the preparation day (Friday)": cf. Jos. *Antt.* XVI. 163 (vi. 2). The questions raised by the use of παρασκευή in the Synoptics and Jn lie outside our province, but see Abbott *Joh. Gr.* p. 92f. Herwerden *Lex. s.v.* cites ἡ παρασκευή = *dies Veneris* from Clem. Al. p. 316, 15 (Sylb.).

παρατείνω,

"prolong" (Ac 20⁷): cf. P Oxy II 237^{viii.10} (A.D. 186) παρατείνειν τὴν ἀπόδοσιν, "to postpone payment." The verb is used of distance in P Amh II. 68³¹ (late i/A.D.) ἐφ' ὅσον παρατείνει νό(του), P Strass I. 29⁹ (A.D. 289) λελονχέναι . . . [τ]ῆς γῆς [ἐ]φ' ὅσον παρατίνουσιν νότον.

παρατηρέω.

For this verb "watch carefully," as in Mk 3² *al.*, cf. P Par 42⁹ (B.C. 156) (= UPZ i. p. 318) χαριεὶ δὲ συμπαραστὰς ἡμῖν ἐν τοῖς λοιποῖς καὶ παρατηρήσας τοὺς ἀλάστορας, "you will do us a favour if for the future you will stand by us and keep a watchful eye on the criminals," and P Oxy VI. 937¹⁶ (iii/A.D.) παραγγέλλω σοι ἵνα . . . παραγγέλιης πᾶσι τοῖς ἐκεῖ . . . παρατηρεῖσθαι αὐτήν, "I bid you to bid all who are there to keep a strict watch on it (a stone bowl)."

In Lk 20²⁰ Field (*Notes*, p. 74) prefers to take the verb absolutely, "watching their opportunity." Hobart p. 153 f. illustrates its use for close observation of an illness. *Tebt* 10 (ii/A.D.) (= P Tebt II. p. 337) contains "a note of a number of days on which an unnamed person παρατηρεῖ." For the verb with reference to the scrupulous (not "wrongful") observance of days and seasons in Gal 4¹⁰, Burton (*ICC ad l.*) cites Dion Cass. xxxviii. 13 τὰ ἐκ τοῦ οὐρανοῦ γιγνόμενα παρατηρεῖν, and three passages from Josephus. See also Aristaeus 246.

παρατήρησις,

"a watching for" (Lk 17²⁰), like its verb, is claimed by Hobart p. 153 as a medical term. MGr παρατήρησις, "observation," "watchfulness."

παρατίθημι.

For παρατίθημι in its literal sense "place beside," "set before," as in Mk 6⁴¹ *al.*, cf. P Oxy II. 326 (c. A.D. 45) π[α]ρατέθεικα τῇ μητρὶ Φιλομένῃ τὸ βροχίον τοῦ μέλανος ("the ink pot"). A literary ex. is afforded by Menander *Fragm.* 146 p. 43—

ὡς ἀμυγδαλὰς
ἐγὼ παρέθηκα,

"when I had set almonds before you." From this the transition is easy to "submit," "report," "bring forward by way of proof" (cf. Ac 17³), e.g. P Tor I. 1^{ii.28} (B.C. 116) ὧν καὶ παραθήσομαι ἀντίγραφα ἐπὶ τῆς καταστάσεως, P Oxy I. 33 *verso*^{iii.12} (interview with an Emperor—late ii/A.D.) ὁ ἡβό[κατο]ς εὐθὺς δραμῶν παρέθετο [τῷ] κυρίῳ, "the veteran straightway ran and reported it to his lord," P Tebt II. 287¹⁹ (A.D. 161-9) ἐνέτ[υ]χον τῷ στρατηγῇ π[α]ρατιθέμενοι . . . "they petitioned the strat gus adding a statement . . .," *ib.* 291³² (A.D. 162) ταῦ]τ' ἐστὶν τὰ π[ε]ρ] τοῦ γένους παρατεθέντα, "this is the evidence submitted concerning parentage" (Edd.), *ib.* 318²⁴ (A.D. 166) ἀκ[ρο]λούθως οἷς παρεθ[έ]μην ἀντ[ι]γρ[α]φ[α]ί[φοις], "in accordance with the copies of the deeds submitted by me" (Edd.), PSI V. 447¹⁶ (A.D. 167) ἄ τε παρέθοντο (cf. Blass-Debrunner, § 94. 1) δικαιώματα τῷ [π]ρογογρα[μμένῳ] Ίουλῷ, and P Thead 15⁹ (A.D. 280-281) τὴν δὲ βίαν πολλὰκίς παρεθέμεθα διὰ τῶν σῶν ὑπομημάτων, where Jouguet (see his note *ad l.*) finds the meaning to be, "nous avons fait plusieurs fois consigner, à toutes fins utiles, le récit de ces actes dans ton journal." The subscription of *Chrest.* I. 26³⁵ (A.D. 156), for which Wilcken can find no exact parallel, runs—εἴ τινα δίκαια ἔχεις, τῷ στρατηγῷ παραδοῦ καὶ τὰ δέοντα ποιήσει.

The verb is common in connexion with the declaration and registration of claims on property, as when in P Oxy IV. 713 (A.D. 97) a claim of ownership addressed to the keepers of the records is headed—παρετέθ(η), "inserted in the register": cf. *ib.* II. 237^{viii.34} (A.D. 186) παρατιθέτωσαν δὲ καὶ αἱ γυναῖκες τῶν ὑποστάσει τῶν ἀνδρῶν, "wives shall also insert copies in the property-statements of their husbands" (Edd.). For the mid. = "pledge," "deposit with another," see CPR I. 12³ (A.D. 93) παρεθέμην σοι ἐνέχυρα περονείδων ("buckles"?) ζεύγος, and the corresponding use of the subst. in P Oxy III. 533⁹ (ii/iii A.D.) αἰ πρόσδοδ' μου . . . παρὰ τῷ ταμείῳ ἐ[ν] π[α]ραθέσει λογισθήτωσαν, and P Gen I. 44²⁴ (A.D. 260) διὰ τῆς παραθέσεως τῶν δραχμῶν.

Hence the thought of "commend" a person to the care of another, as in P Oxy XIV. 1663⁸ (a letter of recommendation—ii/iii A.D.) Σωτήρα . . . παρατιθεμαί σοι, and PSI I. 96² (v/A.D.) παραθέσθαι αὐτῶ]ν τοῖς πρωτοκ[οιμηταῖς]: cf. Ac 14²³, 20³², also Ps 30⁶ (Lk 23⁴⁵).

παρατυγχάνω,

"happen to be present," as in Ac 17¹⁷ (cf. Field, *Notes* p. 125), may be illustrated from P Oxy I. 113¹⁴ (ii/A.D.) χάριν ἔχω θεοῖς πᾶσιν γινώσκων [[δ]τι] ὅτι μετέλαβον παρατευχότα Πλουτίωνα εἰς τὸν Ὀξυρυχέτην, "I thank all the gods to think that I came upon Plutonium in the Oxyrhynchite nome" (Edd.), *ib.* 76¹¹ (A.D. 179) πρὸς

καιρὸν παρατυγάνων εἰς κώμην Νεμέρας, "happening at the present time to be at the village of Nemeræ" (Edd.). The idea of "chance" is not necessarily implied, and is often almost wholly wanting, see e.g. P Tebt II. 303¹⁵ (A.D. 176-180) ὅπως παρατύχη εἰς τὸν . . . διαλογισμὸν, "that he may be present at the assize," *ib.* 276¹⁵ (ii/iii A.D.) ἢ δὲ Ἀφροδίτῃ παρατυγάνουσα τῷ τοῦ ["Ἄρεως, "Venus being in conjunction with Mars," P Lips I. 29¹² (A.D. 295) οὐ β[ιού]λ[ομ]αι αὐτὴν παρατ[υ]χ[εῖ]ν τοῖς ἡμετέροις [πράγμασιν], "I do not wish that she should mix herself up in our affairs," and *Preisigke* 421¹² (iii/A.D.) (= Deissmann *LAE* p. 372) ἵν' [οἶ]ν εἰδῆς καὶ παρατύχῃς . . ., "in order that you may know and be present (at a festal procession)."

For a new subst. *παράτευξις* = "intercourse," "personal relations," see the early Christian letter P Amh I. 3 (a)ⁱⁱⁱ. 21 (between A.D. 264 and 282) (= Deissmann *LAE* p. 195) ὡς ἡμᾶς [ὠφέλι]σε πα[ρ]άτευξιν πάπα, "as he hath profited us by dealings with the Papas."

παραυτικά.

P Oxy II. 237 ^{viii}. 14 (A.D. 186) μὴ παραυτικά ἀρνησάμενος ὀφείλεις, "not having immediately denied the claim."

Hence the adjectival use in 2 Cor 4¹⁷ = "for the moment"; but cf. Field *Notes* p. 183. For the form *πάραυτα* (παρ' αὐτά) see P Tebt I. 13¹⁵ (B.C. 114) πάραυτα δὲ συμψήσαντες ἀπὸ τῶν προγεγρ(αμμένων) ἕνα, "whereupon we immediately seized one of the above-mentioned persons" (Edd.), and cf. Maysen *Gr.* p. 486.

παραφέρω

is found in pass. in Heb 13³, Jude 12, = "am turned aside." Similarly Field (*Notes*, p. 39) renders the act. *παρένεγκε* in Mk 14³⁶ "turn aside, cause (or suffer) to pass by," and supports the rendering by various passages from Plutarch, e.g. *Vit. Pelop.* ix. τοῦ δὲ Φυλλίδου παραφέροντος τὸν λόγον, "letting the remark pass without notice." We may add Plut. *Arat.* 43 τότε μὲν οὖν παρήνεγκε τὸ ῥηθέν, "he let what was said pass without regarding it," which the editor quotes for a similar meaning in P Eleph 11⁵ (B.C. 223-222) σὺ δὲ ἔως τοῦ νῦν παρενήν[ο]χ[α]ς ἐ[.]η πάνθ' ὑπερθέμενος.

Παρήνεγκα καὶ παρέδωκα is a common formula in tax receipts (Wilcken *Archiv* iii. p. 395): cf. also the interesting papyrus dealing with the apotheosis of Apis, P Gen I. 36¹⁵ (A.D. 170) (= *Chrest.* I. p. 113) παρήνεγκα καὶ παρέδωκα ὑπὲρ τοῦ προκειμένου ἱεροῦ ὑπὲρ ἀποθεώσεως Ἐπίδοιο Θαώτιος βυσσοῦ στολισματος πήχεις δέκα, and BGU III. 974⁵ (A.D. 380) (= *Chrest.* I. p. 500 f.) παρήνεγκα καὶ παραδίδωκα ὑμῖν εἰς εὐθέλειαν τῶν . . . στρατιωτῶν ἀπὸ δηληγατίου κανόνο . . . οἴνου ξέστας δισχιλίουσ.

For the meaning "bring forward," "produce," cf. P Amh II 81¹² (A.D. 247) παρενεκείν αὐτὸν τοῖς β[ο]ηθούσι αὐτοῦ, and P Flor II. 127⁵ (A.D. 256) where a man writes that, in view of his arrival, the bath should be heated, and the wood for burning kept in readiness—*καὶ δοκοῦς εἰς αὐτὸ παρενεχθήναι*. See also the late P Oxy I. 131¹⁴ (vi/vii A.D.), 135¹⁴ (A.D. 579), and cf. Aristeas 316.

παρραφρονέω.

With 2 Cor 11²³ *παρραφρονῶν λαλῶ*, "I am talking like a madman," we may compare the account, written at earliest about A.D. 200, of the trial of an Alexandrian gymnasiarch before the Emperor Claudius, *Chrest.* I. 14ⁱⁱⁱ. 14, where the condemned man scornfully asks—*τοῖ(=τ) γὰρ ἄλλο ἔχομεν εἶ(=ῆ) παρ[α]φρονοῦντι βασιλεῖ τόπον διδοῖναι*; "for what else is there to do except to give way to a mad king?" *Παρραφροσύνη* is similarly attributed to the Emperor Gaius Caligula in Jos. *Antt.* XIX. 284 (v. 2) *τοῦ διὰ τὴν πολλὴν ἀπόνοιαν καὶ παρραφροσύνην, ὅτι μὴ παραβῆναι ἠθέλησεν τὸ Ἰουδαίων ἔθνος τὴν πάτριον θρησκείαν καὶ θεὸν προσαγορεύειν αὐτόν, ταπεινώσαντος αὐτοῦσ.*

παρραφρονία.

We can cite no instance of this form as in 2 Pet 2¹⁶ (*τ.λ. παρραφροσύνη*), but for *παρραφρόνησις* (as in LXX Zach 12⁴) cf. BGU I. 310²¹ (Byz.) π[α]ρραφρονήσεωσ.

παρραχειμάζω,

"spend the winter" (Ac 27¹², 28¹¹, *al.*): cf. *OGIS* 544⁸⁰ (ii/A.D.) ἀποδεξάμεν[όν] τε στρατεύματα τὰ παρραχειμάσα[ν]τα ἐν τῇ πόλει.

παρραχειμασία,

"a wintering" (Ac 27¹²): cf. *Syll* 342 (= 3762)¹⁰ (A.D. 48) κατὰ τὴν Γαίῳ] Ἀντωνίου παρραχειμασίαν.

παρραχρήμα,

"immediately": P Par 46¹⁸ (B.C. 152) (= *UPZ* i. p. 338) παρραχρήμα παρέσομαι πρὸς σε, and P Fay 92¹⁸ (A.D. 126) παρραχρήμα διὰ χιρὸς, "directly from hand to hand" (Edd.), a common phrase in monetary transactions, see further Berger *Strafklauseln* p. 78 f. The word is associated with delay for a month in such a passage as P Amh II. 49⁵ (B.C. 108) ἀποτεισάτωσαν ἐν τῷ ἔχομενῳ μην(ῶ) ἡμίῳλον παρραχρήμα. On the other hand notice the emphatic εὐθύσ καὶ παρραχρήμα in P Strass I. 35¹⁷ (iv/v A.D.): cf. Dalman *Words*, p. 28 f.

πάρδαλις,

"a leopard" (Rev 13²): cf. the varied assortment of animals in the charm P Lond I. 121⁷⁸³ (iii/A.D.) (= I. p. 109) αἰλουροσ (weasel) λέων πάρδαλις μυγαλόσ (shrewmouse). For *πάρδαλις* as a type of roguery, see Headlam's note *ad* Herodas III. 89.

παρεδρεύω,

lit. "have my seat beside." For the religious connotation of the verb in its only NT occurrence 1 Cor 9¹³, we may cite *Syll* 552 (= 3695)²⁷ (ii/B.C.) γινέσθω δὲ καὶ γυναικῶν ἔξοδοσ εἰς τὸ ἱερόν καὶ παρεδρεύετωσαν ἐν τῷ ἱερῶι τὴν ἐπιβάλλουσαν τιμὴν καὶ παρεδρείαν ποιούμεναι τῆσ θεοῦ: cf. *ib.* 521 (= 3717)³⁵ (B.C. 100-99) where the ephēbi at Athens are commended because *παρήδρευσαν* . . . ταῖσ ἐκκλησ[ια]ῖσ ἀπά[ρ]σαισ ἐν ὄπλοισ—they "attended" the meetings in arms, although they were not allowed yet to speak or vote. The Lat. *adsideo* is a close equivalent.

The newly discovered "historian" of the Trojan War,

Dictys the Cretan, tells us, P Tebt II. 268⁷² (early iii/A.D.) τῆ δὲ πυρᾷ παρήδρευεν Αἴ[ας, "Ajax kept vigil by the pyre" of Patroclus. See also the magic P Lond 121⁸⁹² (iii/A.D.) (= I. p. 112) πέμψον ἀγγελὸν σου ἐκ τῶν παρεδρεύω(=όντων σου, and OGIS 473⁶ (A.D. 37 41) ταμίας ὁ παρεδρεύσας τὴν πρώτην ἐξάμηνον Φιλόδημος Ἐστιαίου. In Aristaeus 81 τοῖς δὲ τεχνίταις παρήδρευεν ἐπιμελῶς, Thackeray renders "would carefully supervise the craftsmen." The subst. *παρέδρος*, "assessor" (cf. Sap 9⁴), appears in OGIS 185⁹ (i/B.C.), where see Dittenberger's note.

πάρεμι

= (1) "am present": P Lille I. 12¹ (B.C. 250-249) ἐμνήσθη σοι καὶ παρόντι περὶ τῶν ῥ (ἀρουρῶν), "I have recalled to you in your presence (i.e. by word of mouth) the affair of the hundred arourae," P Lond 42²² (B.C. 168) (= I. p. 30, UPZ i. p. 3 0, *Selections*, p. 10) ὡς ἔτ[ε] σοῦ παρόντος πάντων ἐπεδειόμην, "while you were still at home I went short altogether," P Amh II. 66³⁵ (A.D. 124) παρῆναι τοῖς μαρτυρησάσι δυναμένους τὸ[ν] φόν[ο]ν, "that there were present persons able to witness to the murder" (Edd.), and P Oxy VII. 1070⁵⁰ (iii/A.D.) κατ' ὄψιν παρών, "when with you in person" (E.L.); (2) "have come": P Par 46¹⁸ (B.C. 153) (= UPZ i. p. 338) παραχρήμα παρῆσομαι πρὸς σέ, P Ryl II. 77⁴³ (A.D. 192) παρών ἐλπεν), "came forward and said." Field (*Notes*, p. 65) prefers this latter meaning in Lk 13¹: see also Mt 26⁵⁰ *al.*

We may add a few exx. of prepositional phrases—P Tebt II. 423¹⁴ (early iii/A.D.) ἐν τῷ παρόντι, "at present," P Ryl II. 108⁷ (A.D. 110-1) ἐπὶ τοῦ παρόντος, "for the present," P Fay 122²¹ (c. A.D. 100) (as in Olsson *Papyrusbriefe*, p. 179) κατὰ παρόντα, "at present," P Giss I. 47¹⁵ (time of Hadrian) πρὸς τὸ παρόν, "with regard to the present" (cf. Heb 12¹¹): cf. also P Ryl II. 109¹⁰ (A.D. 235) ἐπὶ παρόντι σοι διὰ βοηθοῦ, "you being represented by an assistant" (Edd.).

παρεισάγω,

lit. "bring in from the side," hence "introduce" (2 Pet 2¹): cf. P Tor I 1^{viii.4} (B.C. 116) προσέφεροτο ἀλλότριον εἶναι τὸ παρεισαγόμενον ὑπ' αὐτοῦ, where *παρα-* does not convey any idea of secrecy or stealth, cf. *s.v.* *παρεισφέρω*. This applies also to the verb in Aristaeus 20 εἴ τινες προήσαν ἢ μετὰ ταῦτα παρεισήχθησαν εἰς τὴν βασιλείαν, "any who were there before or had since been introduced into the kingdom" (Thackeray), and in Apol. Aristides S.

παρείσακτος.

Like *παρεισάγω*, this word in its only occurrence in the NT, Gal 2³, need not necessarily have a sinister reference, but may simply mean that the brethren are "alien" to the body into which they have introduced themselves: see Burton *ad Gal l.c.* and cf. Suid. *παρείσακτον· ἀλλότριον*.

παρεισδύω.

The subst. occurs in P Strass I 22³⁰ (iii/A.D.) οὐδεμίαν παρεισδύσιν ἔχεις, ἢ γὰρ γ[υν]ῆ ἐν τῇ νομῇ γέγονεν πολλῶ χρόνῳ, "you cannot creep in, for the woman has been in possession for a long time": the sense is just that of Jude 4

παρεισδύσαν (2 aor. pass. for 2 aor. act., Blass *Gr.* p. 43) γάρ τινες ἄνθρωποι. See also Vett. Val. p. 345⁸, and Linde *Épisc.* p. 26.

παρεισέρχομαι,

lit. "come in from the side." The use of the verb in Rom 5²⁰ "come in to the side of a state of things already existing" (SH) shows that the idea of *stealth* is not necessarily present: cf. Vett. Val. p. 357⁹ τοῦτο δέ μοι παρεισήλθεν περὶ τῆς προκειμένης ἀγωγῆς. On the other hand with Gal 2⁴ "who sneaked in to spy out our freedom" Burton (*JCC ad l.*) compares such a passage as Luc. *Asin.* 15 εἰ λύκος παρεισέλθοι.

The corr. double compd. *παρεξέρχομαι* occurs in the late P Lond 1075¹⁷ (vii/A.D.) (= 111. p. 282) ἵνα μὴ τοῦ λοιποῦ παρεξέλθῃ τοῦ σκοποῦ ἡμῶν.

παρεισφέρω.

With the phrase in 2 Pet 1⁵ σπουδῆν πάσαν παρεισενέγκαντες Deissmann compares the almost similar expression in the i/A.D. Decree of Stratoniceae, *CIG* II. 2715 *a*¹⁰ πάσαν σπουδῆν ἰσφύρεσθαι, as pointing, to say the least, to a common use by the two writers "of the familiar forms and formulae of religious emotion"; see *BS* p. 360ff., and especially p. 367. The phrase *εἰσφέρομαι σπουδῆν* in late Greek is fully illustrated by Mayor *ad 2 Pet l.c.*, but his claim that the addition of *παρα-* alters the sense can hardly be pressed in view of the above citation. See, however, the nuance "smuggle" in P Tebt I. 35¹² (B.C. 113) (= *Christ.* I. p. 563) χάριν τῶν παρεισφερόντων εἰς τὴν κώμην καὶ παραπωλούντων Κολ[πιτ]ικὸν ἔλαιον καὶ κίκι, "owing to the smuggling into the village and illicit sale of Colpitic and castor oil" (Edd.).

παρεκτός.

This rare word used as a prep. c. gen. "apart from," "except" (*quater* in NT) is seen in *Test. xii. patr.* Zab i. 4 *παρεκτὸς ἐννοίας*, *Dilache* vi. 1 *παρεκτὸς Θεοῦ*. For the form *παρέξ* cf. PSI I. 5^{1.21} (census return—A.D. 132-3) *παρέξ τῶν προγ(εγραμμένων)*, "apart from the persons written above," and P Oxy VIII. 1133⁹ (A.D. 396) τοὺς τέσσαρας χρυσίνους παρέξ μυριάδων ἑξακοσίο(=ω)ν, "four golden solidi less 600 myriads."

παρεμβάλλω.

The military use of *παρεμβάλλω*, which is common in the LXX = "encamp" (cf. Anz *Subsidia*, p. 311f.) appears in Lk 19⁴³ N (περιβαλοῦσιν AB) in the sense "cast up," "raise up." With this may be compared the technical use in P Fay 91⁶ (A.D. 99), where we have *παρεμβάλλουσα* used absolutely to describe a woman who puts olives into the press: similarly P Ryl II. 128⁹ (c. A.D. 30). See also P Oxy I. 129¹ (vi/A.D.) ὅτι εἰς ἔκθεσμα πράγματά τινα παρεμβάλλεις ἑαυτόν, "that you are giving yourself over to lawless deeds" (Edd.).

παρεμβολή,

originally "insertion," "interpolation," came as early as Theophilus (*f.* 9) or Diphilus (*f.* 57) to be used of a

“camp” or “encampment.” [Phryn. ed. Lob. p. 377 describes the word as δεινῶς Μακεδονικόν, but see Thumb *Hellen.* p. 224.] It is so used in the LXX and *decies* in the NT with slightly varying connotations.

Similar exx. from the papyri are BGU IV.1097⁶ (time of Claudius or Nero) ἀπήλθεν εἰς παρεμβολὴν στρατεῦσασθαι, *ib.* I. 140⁵ (time of Hadrian) προε[τέθη ἢδε ἢ ἐπιστολ(ῆ)] ἐν τῇ π[α]ρεμβολ(ῇ) τῇ[s] χεῖμασι[ς] λεγιών(ς) τρίτης, P Oxy XII. 1481³ (a soldier to his mother—ii/A.D.) διότι ἐν παρεμβολῇ ἡμῶ (l. εἰμῶ), and from the inscr. *Syll* 318 (= 3700)²⁰ (Thessalonica—B.C. 117) μετεπέμψατο εἰς τὴν παρεμβολήν. See also Kennedy *Sources*, p. 15

Interesting ref. to the great παρεμβολή near the suburb of Nicopolis will be found in the letter on the Meletian schism, P Lond 1914¹⁰ *at.* (A.D. 335?). For the village named Παρεμβολή in the Arsinoite nome, see P RyI II. 330 (A.D. 130), and the editor's note to P Hamb I. 2³ (A.D. 59).

παρενοχλιέω.

For παρενοχλιέω, “annoy,” “trouble,” c. dat. as in Ac 15¹⁹, its only occurrence in the NT, cf. P Gen I. 31⁴ (A.D. 145–6) Διόσκορος . . . ἐκάστοτε σοι κατ' ἐπιδημίαν παρενοχλῶν. The more usual constr. in the Κοινή is c. acc., e.g. P Vat C¹⁷ (B.C. 161) (= *UPZ* i. p. 267) τόν τε βασιλεία δι' ἐντεύξων παρηνοχλήκαμεν, P Tebt I. 32³ (B.C. 145?) στόχασαι οὖν ὅπως μ[ὴ] παρενοχλήσ[η]ς τὸν Ἀσκ-ληπιάδην, *ib.* 34⁹ (c. B.C. 100) μὴ παρανοχλεί(σ)θω ὑπ' οὐδενός, and the quaint injunction to certain village officials P Lond 379² (iii/A.D.?) (= II. p. 162) μὴ παρενοχλί(= εἰ)τε ἀκαίρι (l. ἀκαίρι), “do not give trouble at inconvenient seasons.” From the inscr. we may cite *OGIS* 139¹⁶ (B.C. 146–116) γράψαι Δόχῳι . . . μὴ παρενοχλιέω ἡμᾶς πρὸς ταῦτα, and the new literary reference in Menander's *Θυρωρός*, Demiańczuk, *Suppl. Com.* p. 56 οὐκ ἀδελφός, οὐκ ἀδελφὴ παρενοχλήσει.

The verbal ἀπαρενοχλήτος is found in P Tor I. 1^{viii} 23 (B.C. 116), P Oxy II. 286¹⁰ (A.D. 82) (see *s.v.* παρέχω), and BGU II. 638¹³ (A.D. 143).

παρεπίδημος.

The sense of “a sojourner,” or “a stranger” settled in a particular district only for a time, which is confined in the LXX to Gen 23⁴, Ps 38(39)¹², and in the NT to 1 Pet 1¹ (see Hort's note), 2¹¹, Heb 11¹³, can be well authenticated in our documents. Thus in a Will, P Petr III. 7¹⁵ (B.C. 238–7), a bequest is made to a certain Apollonius—παρεπίδημον ὅς καὶ Συριστὶ Ἰωνάθας [καλεῖται, and in P Tor II. 8¹³ (B.C. 118) παρεπίδημοῦντες (*pe-egriini*) and κατοικοῦντες (*incolae*) are distinguished. Cf. also *OGIS* 383¹⁵⁰ (mid. i/B.C.) πλήθος ἐπιχώριον καὶ παρεπίδημον, and Polyb. xxxii. 22. 4.

The corr. verb is common, e.g. P Petr II. 13(19)¹² (mid. iii/B.C.) ὅπως τ[οῦ]τον γε τὸν χρόνον παρεπίδημῆς, “in order that for this season at least you may sojourn with us” (Ed.), BGU I. 113¹² (A.D. 143) βουλομένοις παρεπίδημῆν πρὸς καιρόν, P Oxy III. 473² (A.D. 138–160) a decree in honour of a gymnasiarch by the magistrates and people of Oxyrhynchus together with the “resident” Roman and Alexandrian citizens—Ρωμαίων καὶ Ἀλεξανδρέων τοῖς

παρεπίδημοῖσι, and Aristaeas 110 προσέταξε μὴ πλέον εἴκοσιν ἡμερῶν παρεπίδημῆν. With Heb 11¹³ we may compare *IosPE* i. 22²⁷ τῶν παρεπίδημοῦντων ξένων. See further Hicks *CR* i. p. 6, Deissmann *BS* p. 149, Wilcken *Papyruskunde* I. i. pp. 40, 55, and Jouguet *Vie municipale* p. 92 ff.

παρέρχομαι,

“pass by”: P Giss I. 54¹¹ (iv/v A.D.) (= *Chrest.* I. p. 493) πολλοὶ (l. πολλὰ) πλοῖα παρήλθαν γομώμενα: cf. Lk 18²⁷. For the constr. with διά. as in Mt 8²⁸, cf. P Amh II. 154² (vi/vii A.D.) μὴ παρελθεῖν τινα διὰ τῶν ἐποικείων αὐτοῦ, “that no one should pass by the way of its farmsteads.” The verb is used in connexion with *time* in P Magd 25³ (B.C. 221) παρεληλυθότος τοῦ χρόν[ου], and the Imperial edict P Fay 20⁶ (iii/iv A.D.) ἐκ τοῦ παρελθόντος χρόνου: cf. Mt 14¹⁵, where Wellhausen draws attention to the force of παρα- in composition, and understands παρήλθεν as “vorgeht,” *i.e.* “advanced,” see *Proleg.* p. 247. For the meaning “arrive,” cf. P Gen I. 72⁴ (ii/iii A.D.) εὐθὺς οὖν ἀρ[γ]ύριον ἐτόίμασον, ἵνα παρερχόμενος εὐρω πρ[ὸ] ἐμοῦ.

In other instances, such as Lk 12²⁷, παρέρχομαι, when used participially with a finite verb, means little more than our “come and . . .” In P Oxy I. 38¹¹ (A.D. 49–50) the verb is used of an “application” to the strategus—καθὰ π[α]ρήλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγοῦ Πασίω-νος. See also *s.v.* ἀντιπαρέρχομαι.

πάρεσις.

Wetstein *ad Rom* 3²⁵ cites Dion. Hal. *Antt. Rom.* vii. 37 ὀλοσχερῆ πάρεσιν οὐχ εὗροντο, τὴν δὲ εἰς χρόνον ἀναβολὴν λαβόν, in support of the meaning “remission of punishment,” and Lietzmann (*HZNT ad l.*) adds a reference to Xenophon *Hipparch.* vii. 10. To these two exx. of this important NT ἀπ. εἰρ. Deissmann (*BS* p. 266) now supplies a possible third. It occurs in BGU II. 624²¹ (time of Diocletian), where πάρεσις implies (temporary) “remission of debt,” cf. 19 ἱεράς μὴ ἀμέλει ὀφιλῆ[s]. If this is correct, it may be taken as supporting Field's contention (*Notes*, p. 153f.) that while both ἀφεσις and πάρεσις imply remission, the former is more commonly used of the remission or forgiveness of a sin, the latter of a debt: but see *s.v.* ἀφεσις.

παρέχω.

This common verb appears both in the act. and mid. = “provide,” “supply”: (1) act.—P Eleph 1⁴ (marriage-contract—B.C. 311–0) (= *Selections*, p. 2) παρεχέτω δὲ Ἡρακλῆ-δης Δημητρίαι ὅσα προσήκει γυναικὶ ἐλευθέραι πάντα, “let Heraclides provide for Demetria all things that are fitting for a freeborn woman,” P Amh II. 48⁹ (B.C. 106) παρεχέτω οἶνον μόνιμον, “let him provide wine that will keep,” BGU II. 531ⁱⁱ 20 (A.D. 70–80) ἐὰν δὲ ἀστοχήσῃς, [αἰω]νίαν μοι λοίπην [π]αρέχιν μέλλεις, “if you forget me, you will cause me endless grief,” P Oxy VI. 937²⁴ (iii/A.D.) εἰ τινος χρήξει ὁ Ἄντινοεὺς παρασχέσις (for fut. cf. *Proleg.* p. 176 l.) αὐτῷ, “if the man from Antinoëpolis wants anything provide him with it” Edd.), P Gen I. 75¹⁴ (iii/iv A.D.) τόπον δὲ αὐτοῖς παράσχεσ ποῦ μίνωσι, and the Christian P Oxy XIV. 1682⁶ (iv/A.D.) ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ

μετά ὀλοκληρίας σε τὰ οἰκεία ἀπολαβεῖν, "may the divine providence grant that you may be restored in security to your home" (Edd.). For the phrase κόπους παρέχειν τινί, as in Mt 26¹⁰ *al.*, see *s.v.* κόπος and add BGU III. 815⁷ (ii/A.D.) ὁ προ[κου]ράτορ μου κόπους [τινά]ς πα[ρ]έχει περί τῆς [δο]χῆς, and more particularly for Gal 6¹⁷ the Leiden papyrus cited *s.v.* βαστάζω.

(2) mid.—P Hal I. 8⁴ (B.C. 232) τὰς χρείας παρέχουσαι, P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρασχέσθαι τοὺς ὀμολοῦντας (*l.* ὀμολογούντας) τὴν καὶ οὖν καθὼς προκεῖται ἔτι, with reference to the heating of a gymnasium, P Oxy II. 275²⁶ (A.D. 66) (= *Selections*, p. 57) where it is provided that a father at the expiry of a contract of apprenticeship παρέξεται, "shall produce," his son to make good any days on which he may have played truant (ἀτακτῆση), *ib.* 286⁹ (A.D. 82) παρέξουσαι ἐμέ τε καὶ τὴν μητέρα μου Θαισιν ἀπαρνοχλήτους καὶ ἀνεισπράκτους κατὰ πάντα τρόπον, "would guarantee me and my mother against any trouble or liability whatsoever" (Edd.), BGU III. 846¹¹ (ii/A.D.) (= *Selections*, p. 94) οἶδα τί [ποτ'] αἰμαυτῶ παρέσχημαι, "I know what I have brought upon myself."

This prepares us for the further meaning "show" or "present oneself," as in Tit 2⁷: e.g. P Par 63^{viii.15} (B.C. 164) ἐμαυτὸν ἀμεμφιμοίρητον παρέσχημαι, P Oxy II. 281¹³ (A.D. 20–50) παντελῶς ὄντα ἀνέγκλητον ἐματὴν ἐν ἀπάσει παρεχόμεν, "I showed myself completely blameless in every respect," and the marriage contract CPR I. 27¹⁴ (A.D. 190) αὐτῆς δὲ τῆς Θαισαρίου ἀμειπτον καὶ ἀκατηγόρητον ἐαυτὴν παρεχόμεν (= s) ἐν τῇ συμβίωσει.

Similarly in the inscr. *Magu* 86¹³ (ii/B.C.) πρό[θυμο]ν ἐαυτὸν πρὸς τὰ π[α]ρα[καλοῦ]μενα παρέχεται, *Priene* 65⁶ (c. B.C. 190) εὐνον[ν] ἐαυτὸν] καὶ [ἐ]κτενῆ παρεχόμενος διετέλει, and the exx. in Herwerden *Lex. s.v.* and Deissmann *BS* p. 254.

The technical use of παρέχω, "pay," is seen in P Petr I. 16(2)¹³ (B.C. 230) where, with reference to the repayment of a sum of money, the person liable comes under an agreement—ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παρασχωμαι τὸ λοιπὸν ἐμφανὲς ἀποτέσω ἡμίσιον, "if the whole be not paid then I will pay 50 per cent. over and above the money (as fine)" (Ed.). So frequently in ostraca receipts, e.g. *Ostr* 1012⁴ (end ii/A.D.) παρέσχεῖς εἰς στρ(ατηγικὰς) χρείας εἰλης Ἡρακλειανῆς ἀχύ(ρου) . . . εἰς γ(όμον) ᾧ : cf. *Ostr.* i. p. 107 f.

παρηγορία,

"consolation" (Col 4¹¹): cf. the two sepulchral inscr. *Kaibel* 204¹² (i/B.C.)—

Οὐκ ἔπιον Λήθης Ἀιδωνίδος ἔσχατον ἔδωρ,
ὡς σὲ παρηγορήν κἀν φθιμένοισιν ἔχω,

and *ib.* 502⁴ (iii/iv A.D.) βουλή ταυτὸν ἔπραξε παρηγορήν υἱοῖ[ο]. For the verb see the pagan letter of consolation on the occasion of a death P Oxy I. 115¹¹ (ii/A.D.) (= *Selections*, p. 96) παρηγορεῖτε οὖν ἑαυτοῦς, *Syll*³ 866²⁹ (A.D. 153) παρηγορησάμενοι αὐτοῦ τὰ τε τέκνα καὶ τοὺς συγγενεῖς . . . φέριν συνμέτρως τὰ τῆς λύπης, and *Kaibel* 261¹⁹ (ii/A.D.) τὸν βίον τρυφῇ παρηγόρησον. As an ex. of the reciprocal middle we may cite MGr *vā* παρηγορηθούμε, "that we may comfort one another."

παρθενία,

"virginity" (Lk 2³⁶): PSI I. 41⁵ (iv/A.D.) ἀνδρὶ Παγένει ᾧ συνήφθη ἐκ παρθενίας, *Syll* 567 (= ³983)¹⁸ (ii/A.D.) ἀπὸ παρθενίας. See also the illustrations from late literary sources in *Field Notes*, p. 50. MGr παρθενία.

παρθένος,

"maiden," "virgin": cf. P Ryl II. 125²³ (A.D. 28–9) διὰ τῆς ἑαυτοῦ θυγατρὸς παρθένου, and P Lond 983⁴ (iv/A.D.) (= III. p. 229), where a man complains of abusive language addressed τῇ ἡμετέρῃ συμβίβῃ καὶ τῇ παρθένῃ μου θυγατρὶ. In *Kaibel* 565³ (not later than ii/A.D.) παρθένος is a child of five years of age. For the rare fem. form ἡ παρθένη (cf. MGr παρθένα), Hatzidakis (*Einl.*, p. 24) cites a papyrus published in the *Journal des Savants*, 1873, p. 100. In farm accounts, P Fay 102³⁰ (c. A.D. 105), payments are made for παρθέ(ιναν) λικνίζουσῶ(ν), "girls winnowing." For αἱ παρθένοι αἱ ἱεραὶ, see the citation from *Michel* 694 *s.v.* εἶπεν, and cf. W. M. Ramsay *Ann. of Brit. School at Athens* xviii. p. 58.

The masc. used of men who have not known women in Rev 14⁴ may be paralleled from *CIG* IV. 8784^δ—

Σκεῦος θεουργὸν (cf. Ac 9¹⁵) συλλαλείτω παρθένῳ
βλάβης σκέπτεσθαι δεσπότην Κωνσταντίνου :

cf. also *Joseph and Asenath* 3 ἐστὶν δὲ οὗτος ὁ Ἰωσήφ ἀνήρ θεοσεβῆς καὶ σὸφρων καὶ παρθένος, *ib.* 6 ἄσπασον τὸν ἀσεβήσον σου, διότι καὶ αὐτὸς παρθένος.

The adj. παρθεν(ε)ῖος is found in the illiterate P Ryl II. 435³ (ii/A.D.) παρήγγελκά σου (*l.* παρήγγελά σοι) ἄλλα (for accentuation, *Archiv* vi. p. 379) ἀπάξ ὅτι ἄρεν (*l.* ἄρον) τὰ παρθενεία σου τέκνα, "I have charged you more than once 'Take away your children born of a maiden':": cf. παρθενικός in P Lond 47⁴¹ (ii/A.D.) (= I. p. 82) δάφνη παρθε[ν]ική. See also P Par 57^{ii.21} (B.C. 156) where for παρθένην Wilcken (*UPZ* i. p. 445) suggests παρθενικήν or παρθένειον with ζώνην understood. For different forms of the word used as proper names see Preisigke *Namenbuch*.

παρήμι,

"let pass," "omit" (Lk 11⁶²), cf. P Giss I. 43²³ (ii/A.D.) μηδ[έν]α παρεκίνα ἀναπόγρα(φον), P Oxy IX. 1202¹⁵ (A.D. 217) παρεί[κε]ν τὸν ἡμέτερον υἱόν—a father's complaint that his son's name had been omitted from a list of epeheh, and *Syll* 326 (= ³709)²⁸ (B.C. 107) οὐδένα δὲ χρόνον ἀργὸν παρείς. In P Oxy IV. 713²⁶ (A.D. 97) ἐκ τῆς Θρασυμάχου παρεμίνης (*s.c.* γῆς), παρεμίνης is a technical term applied to land, perhaps, as the editors suggest, in the sense of "conceded to" or "abandoned": cf. now *ib.* XII. 1549^{4.35} (A.D. 240), also P Hib I. 53⁵ (B.C. 246) with the editors' note, and see Ileb 12¹². For the meaning "admit" we may cite Aristeas 173 παρεμῖνοι δ' εἰς τὴν αὐλήν . . . ἡσπασάμεθα τὸν βασιλέα, "on being admitted to the court, we greeted the king."

παριστάνω, παρίστημι.

The trans. sense of this verb "place beside," "present," "produce," is well seen in its use in connexion with judicial proceedings, as when in P Ryl II. 94¹¹ (A.D. 14–37) the head and the secretary of a guild of weavers become sureties

for the production of five of their number against whom proceedings were pending—ἐπάνανκον παραστήσει(ν) σοι αὐτοῦ(ς) ὄπνηκα ἐάν ἐρή (l. αἰρή) ἐκδικούντες τὰ διὰ τοῦ ὑπομνήματος Πανινούτιος, "it is incumbent on us to produce them for you whenever you choose, to answer the claims stated in the petition of Paninoutis" (Edd.): cf. P Oxy II. 2 9¹⁴ (A.D. 23) ἐάν δὲ μὴ παριστῶ ἐν ταῖς] προκειμέναις ἡμέρα(ι)ς ἐκτέσω τὰ προκειμένα(ι)ς τῶν χρυσίων μν[α]ίῃων δύο ἀνυπερθέτως, "if I do not produce him (a prisoner for whom he had become surety) within the said number of days, I will pay the said two minae of gold without delay" (Edd.), P Amh II. 66⁶⁰ (A.D. 124) οἱ ὑπὸ σοῦ παραστ[α]θέντες μάρτυρες ὁμολόγησαν τὸν φόνον ἐγνωκέναι, "the witnesses produced by you acknowledged that they knew of the murder" (Edd.), and P Oxy VI. 597¹⁰ (A.D. 346) ἐπέθετο ἡμῖν ἡ ὑμῶν ἐμμέλια ὥστε Χωοῦν . . . ἀναζητῆσαι καὶ παραστήσαι, "your grace required us to search out and produce Choosus" (Edd.).

This judicial sense helps us in 1 Cor 8³ βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ, "food will not affect our standing with God" in the Day of Judgment to which the fut. tense points. Cf. P Hal I. 12¹⁸ (mid. iii/B.C.) with reference to the oath by race or descent, ἄλλον δ' ὄρκον μηδένα ἐξέστω ὀρνύται μη[δ]ὲ ὄρκ[ι]ζειν μηδὲ γενεὰν παρίστασθαι: with the editors' note p. 121.

For the verb in connexion with *sacrifice*, as in Rom 12¹, cf. Priene 113⁴⁰ (after B.C. 84) τὰς τε θυσίας τὰς εἰθιμίνας καὶ τὰς πατρίους τοῖς τῆς πόλεως πα[ρ]αστήσειν θεοῖς, and Magn 95⁴⁷ (beg. ii/B.C.) παριστανέντων δὲ καὶ οἱ οἰκονόμοι . . . ἱερέα τρία, [ἀ] θύσουσιν τῷ τε Δι . . . [This last is apparently the earliest inscriptional evidence as yet known for the form παριστάνω: cf. Thieme, p. 13.] See also Deissmann *BS*, p. 254.

The rendering "is ready" (for the reaper) which Swete prefers for παρέστηκεν in Mk 4²⁹ may be supported by P Petr III. 43(3)¹⁵ (iii/B.C.) ἔτι δὲ [οὐ]κ ἀγνοεῖς ὡς σοι διελέγην περὶ τοῦ ση[σ]άμου καὶ κρότωνος [δ]τι παρέστηκεν, "further you are well aware how I told you in conversation that the sesame and croton are ready": cf. P Lille I. 5⁵ (iii/B.C.) γεωργῶ γῆν βασιλικὴν (ἀρουρῶν) ῥῆ, καὶ ἡ γῆ παρέστηκεν.

The intrans. sense "appear" is seen in P Oxy XIV. 1642² (appointment of a representative—A.D. 289) ἀποσυν-ίστημί σε κατὰ ταῦτά μου τὰ γράμματα παραστήναι παρὰ σοὶ ἐν τῷ Ὁξυρυχέιτῃ, "I appoint you by this my deed to appear at home in the Oxyrhynchite nome as my representative" (Edd.). For the literal sense "am standing by," "am at hand," as in Lk 19²⁴, cf. Aristaeas 19.

For the subst. παράστασις cf. P Magd 22⁴ (B.C. 221) καταπλευσαί με εἰς τὴν πόλιν ἐπὶ τὴν παράστασιν τὴν γε[ν]ομένην ἡμῶν, "pour notre comparaison," P Oxy VII. 1033⁸ (A.D. 392) ἀναγκαζόμεθα δὲ συνεχῶς ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων, "we are often called upon for the production of various persons" (Ed.). The reference to the happily completed building of the Temple of Artemis in Magn 100 a¹² (2nd half of ii/B.C.) θείας ἐπιπνοίας καὶ παραστάσεως γενομένης τῷ σύμπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ might serve, as Thieme remarks (*ZNTW* vii. (1906), p. 265 f.) for the dedication of a Christian church at the present day.

Παρμενᾶς.

This proper name (Ac 6⁵), a pet form of Παρμενίδης (cf. Jannaris *Gr.* § 287), occurs in a wall-scratching in the Serapeum at Memphis, Preisigke 2489 Διονύσιον Παρμενᾶνος (l. -ᾶτος) τὸν ἀδελφὸν Εὐπρας.

πάροδος.

With this NT ἄπ. εἰρ. (1 Cor 16⁷), cf. PSI IV. 354⁸ (B.C. 254-3) ἐστὶν δὲ ἐν παρόδῳ. See also *OGIS* 544¹⁹ (ii/A.D.) ἐν τῇ τῶν ὄχλων παρόδῳ, with Dittenberger's note. The LXX use of the word "passer-by," "traveller" (e.g. 2 Kingd 12⁴), is found in an epigram of the Imperial period cited by Deissmann *LAE* p. 296, where an old man Chrysogonus is represented as

παντὶ λέγων παρό-
δω· πίνει, βλέπει
τὸ τέλος,

"saying to each passer-by, 'Drink, for thou seest the end'".

Cf. also *Kaibel* 236⁸ f. (ii/B.C.)—

μᾶλλον δὲ κλαύσας, πάροδε, τὴν ἐμὴν τύχην
βαίῃ οὐ φίλον σοι καὶ τύχους ὄσων θέλεις,

"rather having bewailed, passer-by, my fate, go where it is pleasant for you, and may you obtain all that you wish!"

In an account of early ii/A.D., P Amh II. 126³⁴, there are included παροδίων (δραχμαὶ) ῥ, and in P Lond 318² (A.D. 156-7), 330⁵ (A.D. 164) (= II. p. 87 f.) παρόδιον (not in LS⁸) is understood by the editor as "a pass or permit to travel." For the adj. παρόδιος cf. P Tebt I. 45²² (B.C. 113) τὴν παρόδιον θύραν, "the street door," and so *ib.* 47¹⁴, and for the verb παροδεῶν (as in Sap 1⁸) see *Kaibel* 810¹¹—

μὴ με μάτην, ξείνοι, παροδεῦετε, γειτνιώσων
πόντω καὶ Νύμφαις Κύπριδα καὶ Βρομίω,

i.e. *subsistite viatores fruituri quae ab mari, ab fonte, a Baccho vobis bona parata sunt* (Ed.).

παροικέω,

lit. "dwell beside," comes to be used in late Greek in the sense of "dwell transitorily," as compared with "dwell permanently" (κατοικέω): see the ref. in Lightfoot *Col.* 2 p. 159. The word is thus very suitable to describe the *pilgrim* nature of the Christian Church in relation to the locality in which it is situated: cf. Clem. R. *ad Cor.* inscr. ἡ ἐκκλησία τοῦ θεοῦ ἢ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικοῦσῃ Κόρινθον (with Lightfoot's note), Polycarp *ad Phil.* inscr. τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικοῦσῃ Φιλίππου. See also Philo *de conf. linguarum* 78 (ed. Wendland) πατρίδα μὲν τὸν οὐράνιον χῶρον ἐν ᾧ πολιτεύονται, ξένην δὲ τὸν περιγίειον ἐν ᾧ παρῴκησαν νομίζουσαι. For the verb in a broken context, see PSI VI. 677² (iii/B.C.).

παροικία,

"a sojourn" in the spiritual sense, as in 1 Pet 1¹⁷, is found in the Christian *IGSI* 531⁷ τούτου τοῦ βίου τὴν παροικίαν. See further Hort *1 Pet.* p. 154 ff.

In Pss. Sol. 17¹⁹ τίμιον ἐν ὀφθαλμοῖς παροικίας ψυχῆ ἰσσεωσμένη ἐξ αὐτῶν we have "perhaps the earliest instance of παροικία applied to a community temporarily sojourning in a strange land," which has the further interest of showing that this use of παροικία was Jewish, before it was adopted by the Christian Church (see Ryle and James *ad l.*). In P Lips I. 64²⁹ (A.D. 368-9) the true reading is ἀπὸ τῆς πόλεως καὶ τῆς ἀγροικίας (not παροικίας): see *Chrest. I.* p. 333.

πάροικος.

Hicks (*CR* i. p. 5f.) has shown that πάροικος, while never losing the idea of "a sojourner," "a stranger" (see *s.v.* παροικέω, παροικία), is often found in the inscr. in the sense of the classical μέτοικος to denote "a licensed sojourner" in a town, "whose protection and status were secured by the payment of a small tax," as contrasted with ξένος, a mere passing stranger (cf. *lph* 2¹⁹). Add to Hicks's refl., as bringing out the mixed character of the population in Graeco-Roman towns, an inscr. from Priene (cited by Rouffiac, p. 45), *Priene* 113³⁸ ff. (after B.C. 84), where Zosimus promises to invite τοὺς τε πολίτας πάντας καὶ παροίκους καὶ κατοίκους καὶ Ῥωμαίους καὶ ξένους καὶ δούλους, and later is praised for offering them a festival, 42 ff. δειπνιεύει γὰρ τοὺς πο[λ]ίτας πάντας κατὰ φυλάς καὶ τοὺς ἐφηβευκότες τῶν παροίκων καὶ κατοίκων καὶ Ῥωμαίους πάντας καὶ τοὺς παρεπιδημοῦντας Ἀθηναίων κτλ.

See also *OGIS* 55²⁹ (B.C. 247-221) with Dittenberger's note, along with Deissmann *BS* p. 227 f. and Kennedy *Sources* p. 102.

παροιμία.

In accordance with its derivation from παρά and οἶμος, παροιμία denotes literally "by the way." Apart from 2 Pet 2²², it is found in the NT only in Jn (10⁶, 16^{25, 29}), where Abbott (*Joh. I. doc.* p. 219 f.) understands it as a brief, general (rather than a dark) saying. See also T. K. Abbott *Essays* p. 82 ff., and Headlam on Herodas II. 61 ἐγὼ δ' ὄκως ἂν μὴ μακρηγορέω ὑμῶν . . . τῇ παροιμίᾳ τῆς φύσεως. "Not to beat about the bush and weary you with general remarks and allusions *by the way*, but to get on the *main road* and come to the point."

πάροιτος,

"one given to too much wine," is found *bis* in the Pastorals (1 Tim 3³, Tit 1⁷). For the corr. verb cf. P^SI IV. 352⁶ (B.C. 254-3), where Artemidorus complains to Zeno regarding certain companions ἐν οἴνῳ γὰρ εἰσιν καὶ ἐμ πόρναις διὰ παντός, and not only so but ἐπαρώνησάμ (for augment, cf. Crönert *Mem. Herc.* p. 209 n. 1) με . . . καὶ εἰς αὐτὰ με ἤγαγον, "they have made me drunken and led me on to the same thing." He then asks Zeno's aid, ἵνα μὴ πάλιν συμβαίημι μοι . . . παροινέσθαι. Cf. P Lond 1914²⁷ (A.D. 335?) ἡμάρτησα καὶ ἐπαρνήθη ἐν τῇ νυκτὶ ὅτι τοὺς ἀδελφούς ἔβρισα, "I sinned and was drunken in the night, in that I maltreated the brethren" (Bell). This prepares us for the wider meaning "assault with drunken violence," as in P Petr III 32 (g) *recto* (b)⁷ (Ptol.) ἐπι παραγόμενος καὶ παροινήσας ἡμᾶς ἀφελετο τὰ κτήνη, and P Eleph 12² (B.C. 223-2) γεγράφαμεν Πλειστάρχῳ

τῷ φυλακίτῃ περὶ τῶν παροινησάντων σε ἀποθέσθαι αὐτοὺς εἰς τὴν φυλακὴν. For the subst. see Artem. p. 60¹² ἔπεται γὰρ αἰετὴ τῆς μέθης παροινία.

παροίχομαι,

which connotes time "gone by" in Ac 14¹⁶, is used in a similar context in P Ryl II. 153⁸⁵ (A.D. 138-161) τοῦ παρωχημένου χρόνου, and *Syll* 652 (= 385)⁵ (c. A.D. 220) διὰ τῶν παρωχημένων [χρόνων] Παρωχηκότα occurs in BGU I. 288² (time of Antoninus Pius) in a broken context.

παρομοιάζω,

"am somewhat similar to," is found in Biblical Greek only in Mt 23²⁷: see *s.v.* παρόμοιος.

παρόμοιος,

"somewhat similar," as defined by Pollux: ὁ γὰρ παρόμοιος παρ' ὀλίγον ὁμοῖός ἐστιν. The word, which in Biblical Greek is confined to Mk 7¹³, is common in classical and late writers: see the citations in Wetstein *ad l.*

παροξύνομαι.

For παροξύνομαι, "provoke" *in malam partem*, as in 1 Cor 13⁵, we may cite P^SI I. 41¹³ (iv/A.D.), where a woman complains that her husband is being provoked against her by her sister, παροξυνόμενος ὑπὸ τῆς ὁμογενείας αὐτοῦ [ἀδελφῆς, and the fragmentary BGU II. 588⁷ (i/A.D.) ὁ ὑπ' ἀνθρώ[. . .] παροξυνθεῖς. The verb is used *in bonam partem* in *OGIS* 48¹⁵ (iii/B.C.) ἐφ' οἷς παροξυνόμενοι οἱ νεώτεροι καὶ οἱ ἄλλοι πολῖται οἱ αἰροῦμενοι βέλτιον πολιτεύεσθαι κτλ. See also Jos. *Antt.* XVI. 125 (iv. 4) παροξύνει δὲ τὴν εὐνοίαν, Xen. *Mem.* iii. 3. 13 φιλοτιμία ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα, and the other exx. in *Field Notes*, p. 231.

παροξυσμός.

Like its verb, παροξυσμός is used both *in bonam* (Heb 10²⁴) and *in malam partem* (Ac 15³⁹). For its use medically see P Tebt II. 272⁶ (late ii/A.D.) ἐν τοῖς παροξυσμοῖς, "during the paroxysms," and Artem. p. 190¹⁰ τοῖς δὲ νοσοῦσι παροξυσμοῖς σημεῖται καὶ φλεγμονάς . . .

παροργίζω,

"provoke to anger" (Eph 6⁴). Over the door of a Church of S. George at Zorava in Syria, which was formerly a pagan temple, the inscr. runs—ὅπου θεὸς παρωργίζετο, νῦν θεὸς ἔξευμενίζεται, "where God was provoked to anger, God now shows Himself gracious" (*OGIS* 610-vi/A.D.).

παροργισμός

does not seem to occur outside Biblical Greek. In the LXX it is used as a rule with an active meaning "provocation," but in its only NT occurrence, Eph 4²⁶, it points rather to a state of provocation, "wrath": see Armitage Robinson *Eph. ad l.*

παροτρύνω,

"urge on," which is confined to Ac 13⁵⁰ in Biblical Greek, is cited by Hobart p. 225 for its medical associations, but it

is by no means uncommon in a more general sense in late Greek, e.g. Jos. *Ant.* VII. 118 (vi. 1) *παρώτρυναν τὸν βασιλεία λέγοντες κατασκόπους πεπομφέναι* . . .

παρουσία.

For *παρουσία* in the general sense of "presence," "arrival," as in the later books of the LXX (Judith 10¹⁸, 2 Macc 8¹², *al.*), it is sufficient to cite P Oxy III. 486¹⁵ (A.D. 131) *ἡ ἐπιμ[έ]λεια τῶν ὑπὸ τοῦ ποτ[α]μοῦ παρασεσυρμένων χρήξει μου τῆς παρουσίας*, "the repair of what has been swept away by the river requires my presence" (Edd.), *ib.* XIV. 1668²⁵ (iii/A.D.) *τὴν ὑμῶν παρουσίαν ἐγδεχόμεθα*, "we await your presence," a man to his "brothers," *ib.* I. 118³² (late iii/A.D.) *οὐδὲν γὰρ ὄφελος ὑστερησάντων (ἴ. ὑστερήσαντος) τῶν χρειωδῶν τῆ παρουσίᾳ αὐτοῦ*, "it is no use if a person comes too late for what required his presence" (Edd.), and *ib.* VI. 903¹⁵ (iv/A.D.), where a woman declares that her husband *ἄμωσεν ἐπὶ παρουσίᾳ τῶν ἐπισκόπων καὶ τῶν ἀδελφῶν αὐτοῦ ὅτι ἀπειτεῦθεν οὐ μὴ κρύψω αὐτῇ <ν> πάσας μου τὰς κλείς*, "swore in the presence of the bishops and of his own brothers, 'Henceforward I will not hide all my keys from her'" (Edd.).

What however, more especially concerns us in connexion with the NT usage of *παρουσία* is the quasi-technical force of the word from Ptolemaic times onwards to denote the "visit" of a King, Emperor, or other person in authority, the official character of the "visit" being further emphasized by the taxes or payments that were exacted to make preparations for it. Thus in P Petr II. 39(e)¹⁸ (iii/B.C.) mention is made of contributions for a "crown" (*στεφάνου*) to be presented to the King on his "arrival" (*παρουσίας*), and in a letter of B.C. 264 or 227, P Grenf II. 14(b)², a certain Appennens writes that he has prepared *ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου*, "for the visit of Chrysippus" (the dioecetes) by laying in a number of birds for his consumption. Other exx. from the papyri are P Par 261¹⁸ (B.C. 163-2) (= *Selections*, p. 15), where the Serapeum Twins lay their grievances before King Ptolemy Philometor and Queen Cleopatra on the occasion of their royal visits to Memphis—*καθ' ἃς ἐποίσθη' ἐν Μίμφει παρουσίας*, and P Tebt I. 48¹⁴ (c. B.C. 113) *τὴν ἐπιγεγραμμένην πρὸς τὴν τοῦ βασιλέως παρουσίαν ἀγορὰν (πυροῦ) (ἀρταβῶν) π*, "the 80 artabae of wheat for the supplies imposed in connexion with the King's visit" (Edd.).

From the inscr. we may cite *Syll* 226 (= 3 495)⁸⁵ (Olbia, c. B.C. 230) *τὴν τε παρουσίαν ἐμφανισάντων τοῦ βασιλέως*, and *OGIS* 139⁹ (B.C. 146-116) *ἀναγκάζουσι ἡμᾶς παρουσίας αὐτοῖς ποιεῖσθαι οὐχ ἐκόντας*, where Dittenberger notes that the phrase *παρουσίας ποιεῖσθαι* is used "paullo insolentius" with reference to the demands which the visits entailed; and from the ostraca, *Ostr* 1481² (ii/B.C.) *λόγος παρ(ου)σίας τῆ(ς) βασιλ(ισ)σης*, and *ib.* 1372⁴ (A.D. 33), a receipt for payments made *εἰς τὴν παρουσίαν Φλάκκος ἡγημῶν* (*ἴ. Φλάκκου ἡγεμόνος*).

Wilcken in *Archiv* v. p. 284 notes a late papyrus which shows that Christians of vi/A.D. were conscious of the technical meaning of the word: P Aphrod Cairo 3 has a petition for the *παρουσία* of a *dux*, ἦν (*sc.* ἔξουσίαν, i.e. the *dux* himself) *ἐκδέχομεν πρὸ πολλοῦ, οἷον οἱ ἐξ' Ἄδου καταδο-*

κοῦντες (cf. Rom 8¹⁹) *τὴν τότε (ποτε?) τοῦ Χριστοῦ ἀεῖνου θεοῦ παρουσίαν*. See further *Ostr.* i. p. 274 ff., and more particularly for the NT significance of the word Deissmann *L.A.E.* p. 372 ff. The relation of *παρουσία* to *ἐπιφάνεια* and *ἀποκάλυψις* is discussed by Milligan *Thess.* p. 145 ff

παροψίς.

For the late use of *παροψίς* in Mt 23²⁵ to denote the "dish" on which dainties were served rather than the dainties themselves (see Rutherford *NP*, p. 265 f.), cf. BGU III. 781² (as amended *Berichtigungen*, p. 66 i/A.D.) *παροψίδων ἀναγλύπτων*, so 6¹⁴: also Artem. p. 67⁶ *πίνακες δὲ καὶ παροψίδες*.

παρρησία.

In accordance with its etymology *παρρησία* is used especially of "freedom," "boldness" *in speech*, but it readily passes into the more general meaning "confidence," as in Heb 3⁶, 1 Jn 2²⁸, Job 27¹⁰, *Test. xii. patr.* Reub iv. 2. This may be illustrated from P Par 63^{viii.7} (B.C. 165) *καλῶς ἔχων ὑπέλαβον ταύτην ἔτι τὴν παρρησίαν* (for spelling, cf. Winer-Schmiedel *Gz.* p. 56) *ἀγαγεῖν πρὸς σε* P Oxy VIII. 1100¹⁵ (A.D. 206) *μετὰ παρρησίας* (cf. Ac 28³¹), unfortunately in a broken context, and *Kühnel* 1096⁵ *παρρησίαν ὁμοίαν οὐκ ἔχων βροτοῖς*. Cf. also Aristaeus 125 *συμβουλευόντων παρρησία πρὸς τὸ συμφέρον τῶν φίλων*, "since friends unreservedly offer advice for one's best interests" (Thackeray).

In *OGIS* 323¹⁰ (B.C. 159-8) *εὐδοκί[μ]ῳ ἐν ταῖς χρεῖαις ἀπάσαις κ[ε]κ[ό]σμηκε τὸν αὐτοῦ [β]λον τῆ καλλίστη παρρησίᾳ*, the word seems to be equivalent to "liberality," and in Vett. Val. p. 6³ *ζωῆς καὶ θανάτου παρρησίαν ἔχοντες*, the editor renders π. by *potentia*. See also Artem. p. 24²² *μέτωπον ὑγίης . . . παρρησίαν καὶ εὐανδρίαν σημαίνει*.

παρρησιάζομαι

in the NT is confined to the free and bold proclamation of the Gospel, which is the right and privilege of the servant of Christ. See *sc.* *παρρησία*, and cf. *Ep. Diogn.* xi. 2 *οἷς ἐφάνερωσεν ὁ Λόγος φανεῖς, παρρησία λαλῶν*.

πάσχω,

the general transliteration in the LXX of Πῶθ, is applied in the NT to (a) the paschal lamb (Mk 14¹², 1 Cor 5⁷), or (b) the paschal supper (Mk 14¹), or (c) the paschal festival as a whole (Lk 22¹). For the form of the word see a note by Nestle in *Exer T* xxi. p. 521 f.

πάσχω.

For the neutral sense of this verb "am acted upon," "experience," as in Mt 17¹⁵ (*v. L.*), cf. the common euphemism *ἔαν τι πάσχω* with reference to death, e.g. P Eleph 2³ (B.C. 285-4) *ἔαν δέ τι πάσχη Διονύσιος*, P Petr I. 14⁹ (a Will—B.C. 237) *ἔαν δέ τι ἀνθρώπινον πάσχω καταλιμπάνω τὰ ὑπ[άρ]χοντα κτλ.*, and P RyI II. 68²² ff. (B.C. 89) where *ἔαν μὲν τι πάθω* is contrasted with *ἔαν δέ περιγίνωμαι*, "if I survive." In a deed of divorce. P Flor

I. 93¹⁴ (A.D. 569), the parties complain—ἐκ σκαίου πονηροῦ δαίμονος π[ε]πόνθημεν. Note also πάσχω ἀπόκρισιν, which occurs *ter* in P Oxy XVI. 1855^{8, 10, 14} (vi/vii A.D.), and is understood by the editors, “get a favourable response” to certain demands. The document is late, but the curious phrase may perhaps be taken as illustrating the good sense which is sometimes given to the verb in Gal 3⁴.

For the meaning “experience ill treatment,” “suffer” bodily or otherwise, we may cite P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, “I am constantly suffering violence from Hekusis,” PSI IV. 299⁷ (iii/A.D.) τραχώματα (“roughnesses”) ἔσχον καὶ δεινὰ πέπονθα (for form, see *Proleg.* p. 154), P Oxy VIII. 1120¹ (early iii/A.D.) περὶ ἧς (*s.c.* ὕβρεως) πέπονθεν ἐπὶ τόπων ὁ ἀνὴρ τῆς θυγατρὸς μου Πολυδεύκης, “concerning the outrage suffered at his abode by my son-in-law Polydeuces” (Ed.), and the Christian P Fay 136³ (iv/A.D.) εἰδότες ὅτι ἔχετε με ἰς ὄψ’ ἂν πάσχετε, θεοῦ βοηθοῦντος, “knowing that you have me to aid in whatever you may suffer, the Lord helping you” (Edd.).

πατάσσω,

“strike,” “smite.” In P Hal I. 119³ (mid. iii/B.C.) punishment is apportioned δούλωι ἐλεύθερον πατάξαντι: cf. P Par 50⁸ (B.C. 159) (= *UPZ* i p. 365) βουλόμενος πατάξει αὐτόν, BGU IV. 1024^{iii, 17} (end iv/A.D.) ὁ δὲ ξίφ[ος] καταλαβὼν π[ατάσσει] τὴν φεύγουσαν, and the Christian P Hamb I. 22⁷ (iv/A.D.) ἐχθροῦς . . . πατάσσω, of God. We are reminded of the curses in Deut 28^{22, 28} by *Syll* 891 (= ³ 1240)¹¹ (ii/A.D.) τοῦτόν τε θεὸς πατάξει ἀπορία καὶ πνυεῶ. In the NT only the aor. and fut. are found in accordance with general Attic usage: see Wackernagel *Hellenistica*, p. 17 n¹.

πατέω.

For the intrans. use of this verb “tread,” “walk,” we may cite the new fragment of an uncanonical gospel, P Oxy V. 840, where a Pharisee is represented as saying to the Saviour in the temple,^{12ff.} τίς ἐπέτρεψέν σοι πατ[εῖν] τοῦτο τὸ ἀγενετήριον . . . τ[όπον ὄν]τα καθαρὸν, ὃν οὐδεὶς ἄλλος εἰ μὴ λουσάμενος καὶ ἀλλάξας τὰ ἐνδύματα πατεῖ; “who gave thee leave to walk in this place of purification, which is a pure place, wherein no other man walks except he has washed himself and changed his garments?” (Edd.).

The trans. use “tread on,” “trample,” is seen in such passages as P Flor II. 150⁵ (A.D. 207) πατήσαι τὰ ἐν τῷ αἰγιαλῷ θέρη, “to tread the crops in the sand,” P Oxy VI. 988 (A.D. 224) τὴν δὲ κριθὴν καλῶς πεπατημένην χωρὶς δισσης καὶ ἀέρος. The verbal is common, e.g. BGU II. 591⁸² (A.D. 56–57) and P Flor III. 369¹² (A.D. 139/149) φοίνικος ξηροῦ πατητοῦ, “dry pressed dates.” For the subst. πατητής (*calculator*), “one who treads grapes with the feet,” cf. BGU IV. 1039⁴ (Byz.): in P Oxy VIII. 1142³ (late iii/A.D.) πάτημα is a kind of fodder, see the editor’s note. The metaph. use of the verb is fully illustrated by Headlam *Herodas*, p. 392.

πατήρ.

For the looser use of πατήρ as a title or respect or honour, see P Oxy X. 1296 (iii/A.D.), where the writer

refers to two other men as “father” (^{15, 18}) in addition to his real “father” (cf. ²¹): cf. BGU I. 164² (ii/iii A.D.), P Oxy XIV. 1665² (iii/A.D.), *ib.* 1678¹⁹ (iii/A.D.), P Strass I. 26¹ (iv/A.D.), and for a literary reference *Menandrea*, p. 9¹³. In P Par 60³ (B.C. 154) Apollonius addresses his eldest brother as πατήρ, apparently as head of the family: see Wilcken’s note in *UPZ* i. p. 321 where exception is taken to the view that the title indicates membership in the same religious community, as suggested in Otto *Priester* i. p. 124 n.³, *Selections*, p. 22. In P Lond 1178¹⁰ (A.D. 194) (= III. p. 216) the Emperor Claudius is designated πατήρ πατρίδος (*pater patriae*).

With I Tim 5¹ we may compare the fragment of a Christian letter, P Oxy XII. 1592 (iii/iv A.D.), where a woman addresses her spiritual “father” as ³ κ(ύρι)έ μου π(άτε)ρ, and rejoices ⁶ ὅτι τοιοῦτός μου π(ατ)ήρ τὴν μνήμην ποιείται. In the early Christian letter P Amh I. 3^{ii, 16} (between A.D. 264 and 282) τὸν πατέρα Ἀπολλωνίου, Harnack, *Geschichte* II. 2. p. 180, regards πατέρα as the title of the provincial bishop, but Deissmann (*LAE*, p. 196) thinks that the writer is speaking of his real father, and similarly Ghedini *Lettere*, p. 71 f. It may be noted that the idea of the Divine “Fatherhood” is fully discussed by Westcott *Eph. of St. John*, p. 27 ff.

For the anarthrous πατήρ cf. *Proleg.* pp. 71 f., 82 f., and Abbott *Joh. Gr.* p. 96 f., and for a probable use of πάτηρ as voc. see P Par 51³⁸ (B.C. 159) (= *UPZ* i. p. 360). A form πάτρα or πατρά denoting probably “sister by the father’s side” occurs in *C. and B.* ii. p. 394, No. 272: see Ramsay’s note.

Exx. of πατρόθεν are *Syll* 216 (= ³ 426)¹⁰ (B.C. 270–261) ὅπως ἀναγραφῆι τὸ ὄνομα αὐ[τοῦ π]ατρόθεν ἐν τῇ στήλῃ, *ib.* 645 (= ³ 1047)⁴¹ (c. B.C. 100) ἀναγραφάντων . . . τὸ ὄνομα τοῦ δανεισαμένου πατρόθεν.

πατραλώας.

See *s.v.* πατρολώας.

πατριά

in Eph 3¹⁵ is used, as often in the LXX (Gen 12³ *al.*), of a group of persons united by descent from a common father or ancestor: hence the Lat. rendering *paternitas* in the collective sense of that word. Herwerden *s.v.* refers to a Delphic inscr. of v/B.C., where πατριαί are “genera, sive familiae, quibus phratria constat.”

The adv. πατριαστί, “according to paternal descent,” occurs in P Hal I. 124⁹ (mid. iii/B.C.); cf. *Syll* 614 (= ³ 1023)³² (c. B.C. 200) ἀπογραφέσθων . . . ἐν τριμήνῳ τὸ ὄνομα πατριαστί ποτὶ τὸς ναποίας, where Herwerden (*Lex. s.v.*) understands πατριαστί rather in the sense of “addito nomine gentili.”

πατριάρχης,

“patriarch” directly transferred to the NT (e.g. Ac 2²⁹) from the LXX, where it was “presumably formed . . . on the analogy of Heb. expressions with עִנִּי (‘head’) and נָשִׂי (‘prince’), denoting leaders of tribes or families” (Kennedy *Sources*, p. 114).

πατρικός,

"paternal," "ancestral" (Gal 1¹⁴): P Par 22³³ (B.C. 163) (= UPZ i. p. 193) ἐπαναγκάση δ' αὐτήν, εἰ τ[ὸ] πατρικὸν ἡμῶν παρὰ λόγον ἔχει, ἀποδοῦναι, "and compel her, if she is wrongfully keeping our patrimony, to restore it," P Tebt I. 59⁷ (B.C. 99) (= Witkowski², p. 112) ἣν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, "the hereditary friendship which you have for me of old," *ib.* II. 382³ (B.C. 30-A.D. 1) πατρικοὺς κλή(ρους), P Amh II. 74²¹ (A.D. 147) ὑπάρχ(ει) δὲ ἡ[μῶν] τὸ ἐπ[ι]β[α]λλὸν ἡ[μῶν] μέρους πα[τρ]ικ[ι]κ[ῆς] . . ., "we own a half share that has fallen to us of our father's" (Edd.), and Gnomon 46 (A.D. 150) (= BGU V. I. p. 22) τ[ὰ] τέκνα τῶ πατρικῶ γένει ἀκολουθεῖ. The form πατρικός is found in P Tebt II. 567 (A.D. 53-4).

πατρίς,

"native place," "native town" rather than "native land" (cf. Mt 13⁵⁴, Lk 4^{23f}; Field *Notes*, p. 10): BGU IV. 1140⁷ (B.C. 4) κινδυνεύω οὐ μόνον τῆς ἰδίας πατρίδος στερηθῆναι ἀλλὰ . . ., P Ryl II. 153³ (a Will—A.D. 138-161) the testator bequeaths certain privileges to a freedman ἐπιμ[ε]νοντι ὡς προγέγραπται τῇ πατρίδι μου, "while he remains as aforesaid in my native city" (Edd.), P Oxy VIII. 1102¹⁰ (c. A.D. 146) an instruction to a man τὸ τέταρτον τῆς οὐσίας εἰσενεκεῖν ὑπὲρ τῆς γυμνασ[τ]αρχίας τῆ αἰτοῦ πατρίδι, "to contribute the fourth part of the estate to his native city for the gymnasiarchy," P Ryl II. 77³⁴ (A.D. 192) πειθόμενος τῇ ἑμᾶντοῦ πατρίδι ἐπιδέχομαι στεφάν[ω] φέρων ἐξηγητέαν, "obedient to my native city. I offer to undertake the office of a crowned exegetes" (Edd.). Cf. also the important rescript of Caracalla, P Giss I. 40^{5i.9} (A.D. 215) permitting those who had been banished to return to their own homes—ὑποστρεφέτωσαν πάντες εἰς τὰς πατρίδας τὰς ἰδίας, and the epitaph of Avircius Marcellus, Bishop of Hierapolis in Phrygia about A.D. 170, which closes with the warning that whoever disturbs his tomb shall pay χρηστῇ πατρίδι Ἱεράπολι χεῖλια χρυσᾶ, "1000 gold pieces to my excellent fatherland Hierapolis" (see W. M. Ramsay, *Exp.* III. ix. p. 265). For the mystical sense of πατρίς in Heb 11¹⁴ Moffatt (*ICC ad l.*) cites Philo *de Agric.* 65 (ed. Wendland).

For πατριότης see P Lond 1916 (a letter dealing with the Meletian schism—c. A.D. 330-340), where the postscript is added—^{31f}. ἐνδίασθε οὖν τὴν ἔμφυτον ὑμῶν ἀγάπην καὶ εὐσπ[λ]αγγιλία[ν] καὶ τὴν στοργὴν τῆς ὑμῶν πατριότητος, "show them the love and compassion that are native to you and the affection of your fatherliness" (Bell).

Πατρόβας.

Lightfoot (*Phil.* 2 p. 174 f.) recalls that this proper name (Rom 16¹⁴), an abbreviated form of Patrobius, was borne by a well-known freedman of Nero (Tac. *Hist.* i. 49, ii. 95), and cites two other exx. of it from the inscrr.: TI.CL.AUG. I.PATROBIUS (Grut. p. 610. 3), and TI.CLAUDIO. PATROBIO (Murat. p. 1329. 3). Pallis (*ad Rom l.c.*) prefers the accentuation Πατροβάς, and regards the suffix as a contemptuous addition to the name when applied to slaves. He cites Blaydes *ad Aristoph. Eq.* 534: "Forma Κωννάς pro Κόννος contemptum exprimit."

πατρολώας,

"a parricide," is confined in the NT to 1 Tim 1⁹, where TR reads πατραλώας. With the list of vices in which it occurs Deissmann (*LAE*, p. 321 f.) compares the "scolding" of Ballio the pander in Plaut. *Pseud.* I. iii. 134, where it is said to the *parricide*—*verberasti patrem atque matrem*, with the scornful answer—*atque occidi quoque potius quam cibum praehiberem*. The classical πατραλοῖας seems to make "father-thrasher" (ἀλο(ι)ᾶω) the original meaning.

πατροπαράδοτος.

To the few exx. of this NT ἀπ. εἰρ. (1 Pet 1¹⁸), "handed down from one's fathers," "inherited," Deissmann (*BS*, p. 266 f.) adds a Pergamene inscrr., *Perg* 248⁴⁹ (B.C. 135-134), in which Attalus states that his mother Stratonike, who came originally from Cappadocia, had brought τὸν Δία τὸν Σαβάξιον πατροπαράδοτον to Pergamum. See also another Pergamene inscrr. *Caenat* IV. 293^{31.34} where a gymnasiarch is praised ἐπὶ [τ]οῖς προγεγραμμένοις καὶ ἐπὶ τῷ πατροπαράδοτ[ο]ν [ἐ]χ[ο]ν[τ]α τὸ μεγαλομέρες καὶ φιλοδοξον μηδένα καιρὸν παραλείπειν, and *Michel* 394⁴ (mid. i/v.c.) πατροπαράδοτον παρεληφῶς τὴν πρὸς τὸν δῆμ[ο]ν ἡμῶν εὐνοίαν.

πατρῶος,

"received from one's fathers," which occurs *ter* in Acts, may be illustrated by P Eleph 5²² (B.C. 284-3) ἔχω λόγον καὶ κεκόμιμαι ἅπαντα τῶν πατρῶων, P Oxy III. 483²⁴ (A.D. 108) τοὺς πατρῶους θεοὺς (cf. Ac 24¹⁴), *Chrest.* I. 116⁴ (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρῶους καὶ σέ[β]ου Ἰσιν Σαράπιν κτλ., *ib.* 96^{vi.22} (A.D. 215) εἰς ἐπ[ι]μ[ε]λ[ε]ι[α] τοῦ πατρῶου ἡμῶν θεοῦ, P Lond 973⁶ (iii/A.D.) (= III. p. 213) προσκύνῃμά σου ποιῶ . . . παρὰ τοῖς πατρῶοις θεοῖς, P Oxy VII. 1025¹³ (late iii/A.D.) συνεορτάσονται ἐν τῇ πατρώᾳ ἡ[μῶν] ἑορτῇ γενεθλῶ τῆς Κρόνου θεοῦ μεγίστου, "in order to celebrate with us our traditional festival on the birthday of Cronus the most great god" (Ed.), and from the inscrr. *Syll* 571 (= 987)³⁶ (iv/v.c.) τοῦ Διὸς τοῦ Πατρώου.

Παῦλος.

The designation Σαῦλος ὁ καὶ Παῦλος of Ac 13⁹ is fully discussed by Deissmann *BS*, p. 313 ff., where it is shown that the Apostle was already in possession of the double name at the time referred to: cf. Ramsay *Paul*, p. 81 ff. Elsewhere (*Recent Discovery*, p. 356) Ramsay suggests that Paul's complete Roman name may have been "C. Julius Paullus," in view of the frequent conjunction of the names Julius Paullus in Lycaonia.

In the important letter on the Meletian Schism, P Lond 1914⁵⁹ (A.D. 335?), greetings are conveyed to Παῦλον τὸν ἀναγνώστην: the editor refers to a priest of the same name (ἀπὸ Τηέν(ε)ως) in *ib.* 1917¹¹ (c. A.D. 330-340), and to ὁ μακάριος Παῦλος in *ib.* 1919²⁵ (same date). The name is not uncommon in the inscrr., see e.g. *Perg* 374 A¹⁶ (time of Augustus), where Ἄ. Καστρίκιος Παῦλος is included among the choristers of θεὸς Σεβαστὸς καὶ θεὰ Ῥώμη in Pergamum: cf. Thieme, p. 40. In Menander *Frag. Gr. Hist.* iv. 245 there is mention of Παῦλος ὁ Κίλιξ.

παύω.

For the mid. = "cease," as with one exception (1 Pet 3¹⁰) in the NT, cf. P Hib I. 59¹⁰ (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποιῶν ἐν τῇ κώμῃ[ι] μεταμελή[σ]ει σοι, "if you do not cease your malpractices in the village, you will be sorry for it," P Oxy VIII. 1121¹⁰ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρόποντα γένεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.), and P Lond 417¹¹ (c. A.D. 346) (= II. p. 299, *Slections*, p. 124) καὶ πάλειν, ἀμ μὴ παύσεται (ἢ ἐὰν μὴ παύσεται), ἔρχεται εἰς τὰς χεῖράς σου ἄλλω ἄβαξ (ἢ ἄλλο ἄπαξ), "and again, if he does not desist, he will come into your hands still another time." In an illiterate letter from parents to their son giving news regarding their health, P Oxy X. 1299⁵ (iv/A.D.), they write—ἐπιτα ἀπὸ τοῦ νέου ἔτους πολλὰ ἰνοσοῦμεν, ἀλλὰ εὐχαριστῶ[μ]εν τῷ θεῷ ὅτι ἐπαυμένην (ἢ πεπαυμένην) ἔσμέ<ν>, "next, since the new year we have been very ill, but we give thanks to God that we have recovered" (Edd.).

παχύνω,

"thicken," "fatten," which is used metaphorically in Mt 13¹⁵, Ac 28²⁷, occurs in a medical prescription, unfortunately very mutilated, P Tebt II. 273³³ (ii/iii A.D.) πρὸς πεπαχυσ[μέν]α[.] . . . The subst. παχύτης is found in Aristaeus 93 and πάχος *bis* in *ib.* 71, and its plur. in PSI VI. 601⁵ (ii/B.C.) τοῖς μεγέθει καὶ τοῖς πάχεσιν. For the corr. adj. see P Oxy VI. 921¹⁸ (iii/A.D.) σινδόνιον παχὺ ἄ, "I thick cambric," PSI IV. 364⁵ (B.C. 251-0) παχύτερον (ἰμάτιον), and P Petr II. 4(11)⁶ (B.C. 255-4) ξύλα . . . εὐμηκίστατα καὶ παχύτατα, "beams as long and thick as possible."

πέδη,

"a fetter" (Mk 5⁴, Lk 8²⁹): PSI IV. 406²⁴ (iii/B.C.) ἀπάγεται εἰς φυλακὴν ἡμέρας ἕξι ἐμ πέδασι ὦν, P Lond 46⁴⁸⁸ (iv/A.D.) (= I. p. 81) πέδας λυεῖ—said of a charm. For the verb πεδάω see Artem. p. 261⁸.

πεδινός,

"level," "low-lying," is found in the NT only in Lk 6¹⁷ (*Vg in loco campestri*): cf. Aristaeus 107 τινῶν μὲν πεδιῶν . . . τινῶν δὲ ὀρεινῶν. For the adj. πεδιακός see BGU III. 915¹⁷ (A.D. 49-50) πεδιακ(ῆς) ὁδοῦ, for the subst. πεδίον, see P Tebt I. 56⁸ (late ii/B.C.) γέγ[ι]ω[σ]κε δὲ περὶ τοῦ κατακεκλῦσθαι τὸ πεδίον ἡμῶν, "you must hear about our plain having been inundated" (Edd.), P Fay 36¹⁴ (lease—A.D. 111-112) ἐποικίω καὶ πεδίω, "farmsteads and plains," and for πεδιοφύλαξ, "the guard of an estate," see *ib.* 113⁴, 114⁶ (both A.D. 100).

πεξεύω.

On Ac 20¹³ Blass remarks: "πεξεύειν de terrestri (non necessario pedestri) itinere." An interesting parallel to the same passage is noted by Moffatt (*Eph VIII. xvii. p. 237*) from Plutarch's life of Marcus Cato (ix), where Cato states that one of the three things he regretted in life was πλεῖστας ὅπου δυνατὸν ἦν πεξεύσαι, "having once sailed to a place where he could have walked."

πεξῆ].

For the contrast in Mk 6^{32f.} between ἐν τῷ πλοίῳ, "in the boat," and πεξῆ (*sc. ὁδῶ*), "by land," cf. PSI V. 446¹³ (A.D. 133-7) μῆτε πλέοντι μῆτε πεξῆ βαδίζου[ν]τι, and Artem. p. 182¹ τοῖς διαποροῦσι πότερον πεξῆ ἀπιτέον αὐτοῖς ἢ κατὰ πλοῦν συμβουλευεῖ πεξῆ. In P Tebt I. 5²⁸ (B.C. 118) the word is found with the two meanings "on foot" and "by land," ὁμ[ο]ίως δὲ καὶ τοὺς πεξῆ ἀ[ν]απορε[υ]ομένους] ἐκ τῆς πόλεως τὴν ἀ[γ]ουσαν πεξῆν ὁδὸν . . ., "likewise persons who travel on foot up the country from Alexandria by the land-route which leads . . ." (Edd.).

πεζός,

"on foot" or "by land": cf. P Fay III¹⁰ (A.D. 95-6) πεζῶ [τὰ χ]υρῖδια ἐλάσαι, "to drive the pigs on foot," P Meyer 19⁴ (ii/A.D.) ἐξελθῶν . . . πεζός. For a curious metaphorical usage cf. the contract of apprenticeship P Oxy IV. 724¹⁰ (A.D. 155), where payment is to be made to a shorthand teacher, τοῦ παιδὸς ἐκ παντὸς λόγου πεζοῦ γραφόντος καὶ ἀναγινώσκοντος ἀμέμπτως, "when the boy writes fluently in every respect and reads faultlessly" (Edd.).

πειθαρχέω.

The unusual constr. c. gen. = "obey" one in authority is found both in the papyri and in the inscr., as in the marriage contracts P Tebt I. 104¹⁴ (B.C. 92) ἔ]στω δὲ Ἀπολλωνία π[α]ρὰ Φιλίσκωι πειθαρχοῦσα αὐ[τ]οῦ ὡς προσῆ[κό]ν ἐστιν γυναῖκα ἀνδρός, "Apollonia shall remain with Philiscus, obeying him as a wife should her husband" (Edd.), P Oxy II. 265¹³ (A.D. 81-95) ὅσ[α] δ]εῖ πειθαρχεῖν γαμετῆν γυναῖκα ἀνδρός, and in *Syll* 2 (= 3 22)⁷ (B.C. 494) πυνθάνομαι σὲ τῶν ἐμῶν ἐπιταγμάτων οὐ κατὰ πάντα πειθαρχεῖν.

For πειθαρχέω c. dat., as in Ac 27²¹, cf. P Oxy XII. 1411¹⁶ (A.D. 260) εἰ μὴ πειθαρχήσαν τῆδε τ[ῆ] παραγγελία, and *Mag* 114⁸ πειθαρχεῖν δὲ π[άν]τως τοῖς ὑπὲρ τοῦ κοινῆ συμφέροντος ἐπιταττομένοις, and for the verb absolutely, as in Tit 3¹, cf. *OGIS* 483⁷⁰ (ii/A.D.) ἐὰν δὲ μηδ' οὕτω πειθαρχῶσιν οἱ ἰδιῶται, ἔκδοσιν ποιείσθωσαν κτλ.

πειθός,

"persuasive." For the spelling of this adj. (WH πιθός), which hitherto has not been found elsewhere than in 1 Cor 2⁴, cf. Moulton *Gr.* ii. p. 78, where the word is treated "as a new adj. from the verb-stem." See also Winer-Schmiedel, p. 135 n.²⁰, and *Field Notes*, p. 167.

For the subst., which is read in certain inferior authorities in 1 Cor 2⁴, see P Oxy III. 474³⁷ (A.D. 184?) ἄβουλίᾳ μᾶλλον ἢ πειθοῖ τῶν παρηγγελμένων χρωμένοις, "in defiance rather than obedience to the proclamations" (Edd.): cf. P Amh II. 31¹¹ (B.C. 112) πειθανάγκης προσαχθείσης περὶ τοῦ καθήκοντος προστίμου, "forcible persuasion being employed with regard to the proper fine" (Edd.).

πειθω.

For the conative present "apply persuasion," "seek to persuade," as in Ac 26²⁸, see *Proleg.* p. 147. The corresponding aor. ἔπεισα is seen in P Tor I. 1^{vii.38} (B.C. 116) εἴπερ γε δὴ ἐνόμιζεν ἔχειν τι δίκαιον, δὲ οὐ δύναται τὸν κριτὴν πείσαι, and BGU I. 164²⁸ (ii/iii A.D.) παρακαλῶ οὐν

σε, φίλατε, ἥδη ποτὲ πείσαι αὐτὸν τοῦ ἔλθειν. Cf. also P Oxy II. 294²² (A.D. 22) ἔάν μή τι πίσωσι τὸν ἀρχιστάτορα δο[ύν]αι εἰκανὸν ἕως ἐπὶ διαλογισμὸν, "unless indeed they shall persuade the chief usher to give security for them until the inquiry." The 2nd perf. πέποιθα c. dat., which is rare in Hellenistic prose, is found in BGU IV. 1141¹⁷ (B.C. 14) πέποιθα γὰρ ἑματώ, *persuasi nihī*: cf. 2 Cor 10⁷, Phil 1¹⁴, Philem²¹. In PSI V. 53⁸⁷ (iii/B.C.) the intrans. πέποιθα is construed c. gen., which the editor attributes to Ionic influence—ἐπίστη δὲ καὶ σὺ διότι τοῦ ὄψωνιου πεποίηθαι, "sai anche tu che sull' ὄψωνιον facciamo assegnamento."

For the mid. or pass. "am persuaded," we may cite P Petr II. 11(1)⁴ (mid. iii/B.C.) (= *Selections*, p. 7) ἔάν γὰρ σὺ παραγένη, πέπεισμαι ῥαδίως με τῶι βασιλεῖ συσταθῆσθαι, "for, if you come, I am sure that I shall easily be introduced to the king," BGU IV. 1118⁴⁰ (B.C. 22) πείθεσθαι περὶ τῆς τούτων ἀξίας, P Oxy II. 268⁷ (A.D. 58) δ καὶ ἐπέ[ισθη]σαν κεφάλαιον, "the sum which they severally consented to accept" (Edd.), *ib.* X. 1293¹³ (A.D. 117-38) ἄλλος ξένος ἐστὶν οὐ δεῖ με πισθῆναι ὡς ἐσχῆκατε, "another stranger whose word I have to take that you have received it" (Edd.), P Ryl II. 176³ (A.D. 201-11) ἄς ἐπέισθη[ν] λαβεῖν παρ' αὐτ[ῆς], "the sum which she was induced to accept from her" (Edd.), and P Fay 133¹² (iv/A.D.) μὴ πισθεῖς οὖν τοῖς καρπῶναις, "without being persuaded by the fruit-buyers."

In P Lips I. 28²⁸ (A.D. 381) εὐδοκῶ καὶ πίθομαι πᾶσι τοῖς ἐγγεγραμμένοις ὡς πρόκειται, the word passes into the meaning "obey": cf. the letter of Epicurus to a child ex vol. Hercul. 176 (iii/B.C.) (= *Selections*, p. 5 f.)—¹⁰ εἰ ὑ[γιαίνει] . . . καὶ πάπαι καὶ Μάτρων[ι] πάντα πε[ί]θη[ι], and ¹⁴ ἐγὼ καὶ οἱ[ι] λοιποὶ πάντες σε μέγα φιλοῦμεν, ὅτι τούτοις πείθη πάντα, also P Ryl II. 77³⁴ (A.D. 192) πειθόμενος τῇ ἑμαντοῦ πατρίδι, "being obedient to my native city."

Πειλάτος.

This proper name, with the spelling Πιλᾶτος, occurs several times in late papyri, e.g. P Lond V. 1001²⁹ (A.D. 553) οἱ α νομικός, who acted as the scribe of various documents. [It is of interest to note that in this instance the scribe in appending his signature seems to have used a special form of notarial script: see the editor's note *ad l.*]

πεινάω,

"hunger": cf. P Flor I. 61⁵⁴ (A.D. 85) (= *Chrest.* II. p. 89) λειμοῦ γεν[ο]μένου πε[ί]νων οὐκ ἀπ[η]τή[τ]εις [τὸ]ν πυρρὸν; The construction c. acc. in Mt 5⁶ appears to be unique. For the reading πίνων not πινῶν in P Par 47²³ see *s.v.* πίνω, and for the disappearance of the -ῆω verbs from the Κοινή see *Proleg.* p. 54, Thackeray *Gr.* i. p. 242.

πεῖρα.

The phrase πείραν λαμβάνειν, "make trial," "have experience of" in Heb 11^{29, 36}, is fully illustrated from late Greek writers by Field *Notes*, p. 232 f. We may add a few exx. from the Κοινή—P Par 63¹²⁹ (B.C. 164) (= P Petr III. p. 28) εἰ . . . μὴ βούλεσθε πείραν λαμβάνειν τῶν . . . ἐπιτίμων, "if you do not wish to experience the penalties" (Mahaffy), P Oxy

XIV. 1681¹⁰ (iii/A.D.) ἀπὸ μέρους πείραν λαβόντας τῆς ἡμετέρας γνώμης, "because you have had a partial proof of my sentiments" (Edd.), and P Cairo Preis 2¹¹ (A.D. 362), where a man complains that after he had enjoyed three years of married life his mother-in-law had made sport of him (συνέπεξέν με), asserting that his wife was experiencing (the evil effects of) a demon—ὡς τῆς γυναικὸς μου πῖραν λαβούσαν (i. πείραν λαβούσης) δέ(= α)ίμονος.

Similar phrases occur in PSI IV. 377¹⁰ (B.C. 250-249) ἕως ἀν τούτου τοῦ (ἔτους) πείραν σοὶ ἀποδῶμεν, P Oxy XII. 1415²⁹ (late iii/A.D.) Πτολεμαῖος [π]είραν τῆς προαιρέσεως αὐτοῦ πολλακίς δέδωκεν, BGU IV. 1027^{xxvii 11} (end iv/A.D.) οἶον ὀλέθρου πῖρας ἐφῆξε . . . ἡ π[ί]ρα τῶν πραγμάτων ἐπειδείξει, and *Syll* 890 (= 1239)¹⁸ (ii/A.D.) πᾶσι τοῖς κακοῖς πε[ί]ραν δώσει. For a gen. πείρης, see Dietherich *Untersuchungen*, p. 172. In P Lond 192⁸ (iv/A.D.) πειρατήριον occurs = "temptation"—διὰ τῶν ἀγίων σου εὐχῶν σωθήσομε(= α) ἀπὸ παντὸς πι(= ε)ρατήριου τοῦ διαβόλου.

πειράζω.

This poetic and late prose form of πειράω (*g.v.*), even when used in the general sense of "try," "test," has always the idea of probation associated with it: see the instances cited by Hort *ad Jas* 1², especially Plut. *Moravia* 15, p. 230a where "Namertes being congratulated on the multitude of his friends asked the spokesman εἰ δοκίμιον ἔχει τίνι τρόπῳ πειράζεται ὁ πολύφιλος; and when a desire was expressed to know he said Ἄτυχία." For a more sinister sense cf. Vett. Val. p. 17⁶ καθόλου δὲ κακεντρεχῶν τῇ διανοίᾳ, μάλιστα κατὰ τῶν πειραζόντων ἢ τῶν πονηρῶ δρώτων.

The Biblical usage is fully discussed by Hort *l.c.* See also Kennedy *Sources*, p. 106 f., and the exx. from late Greek in Anz *Subsidia*, p. 274. MGr πειράζω (Thumb *Hellen.* p. 218).

πειρασμός,

"trial," is confined to Biblical Greek and literature founded on it, except Diosc. p. 3B τοὺς ἐπὶ τῶν παθῶν πειρασμούς, "trials" made of drugs to see their effect in certain diseases: cf. Hort *ad Jas* 1². In *ZNTW* x. (1909), p. 246 ff. de Zwaan has suggested that the reading τὸν πειρασμόν (without ὑμῶν or other addition) in Gal 4¹⁴ may be taken, on the analogy of MGr, as = "the devil," "the demonic power."

πειράω,

usually found in mid. or pass. with act. meaning "try," "attempt," is confined to Ac 26²¹ in NT, but can be freely illustrated from the Κοινή, e.g. PSI VI. 604¹⁶ (iii/B.C.) πειράσσομαι ἀνεγκλητος εἶναι, P Vat A¹⁷ (B.C. 168) (= *UPZ* i. p. 303) ἀλλὰ πᾶς τις πειράται, ὀπηνίκα ἂν ἐκ κινδύνων διασωθῆι, ταχέως παραγίνεσθαι, "but everyone tries, whenever he has been delivered out of dangers, to come home quickly," P Par 49⁷ (B.C. 161) (= *UPZ* i. p. 308) πεπειράμαι (cf. I Kingd 17³⁹) . . . εἰς πᾶν τό σοι χρήσιμον ἑμαυτὸν ἐπιιδόναι, P Fay 124⁷ (ii/A.D.) νῦν οὖν πάλιν ἐπιράθην (cf. I Macc 12¹⁰) γράφιν σο[ι], "so now again I attempt to write to you," PSI IV. 299¹⁸ (iii/A.D.) αὐτὸς δὲ πειρώμαι, ἐπὶ πλοίου εὐπορηθῶ, καταλαβεῖν ὑμᾶς, and

P Oxy I. 71¹⁻¹⁰ (A.D. 303) ἑπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστερεῖσι τῇ ἡμετέρᾳ ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, "he attempted, owing to my being illiterate, to commit a fraud to my detriment" (Edd.).

πεισμονή

in Gal 5⁸ may be either act. "the act of persuasion," or pass. "the being persuaded": see Lightfoot or Burton (*ICC*) *ad l.* for exx. of both usages. For πείσμα see the vi/A.D. P Oxy VI. 943^{5f}. Σερήνος γάρ . . . διὰ πίσματος γυναικὸς ἐδίωξεν Κόλλουθον τὸν εὐλαβέστατον ἐκ τοῦ λο(υ)τροῦ, καὶ ὅτε ἐποίησεν τὸ πῖσμα αὐτοῦ οὐ θέλει ἀποστήναι, "for Serenus through the persuasion of his wife chased the most discreet Colluthus out of the bath, and having done what he was persuaded to do will not depart" (Edd.).

πέλαγος.

For πέλαγος, "the open sea" (note the conjunction with θάλασσα in Mt 18⁸), see *OGIS* 74³ (B.C. 247-221) Θεῦδοτος Δωρῖνῶς Ἰουδαίος σωθὲς ἐκ πελ(ά)γους, and cf. *ib.* 69^{4ff}. σωθὲς ἐγὲν μεγάλων κινδύνων ἐκπελεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. The adj. πελάγιος occurs in the sailor's song P Oxy XI. 1383 (late iii/A.D.) where the 2nd column begins—

Ῥοδῖος ἐκέλευον ἀνέμοις καὶ μέρεσι τοῖς πελαγίοις,
ὅτε πλέειν ἤθελον ἐγώ,

"I commanded the Rhodian winds and the seaward parts when I wished to sail."

πελεκίζω,

"cut off with an axe" (Rev 20⁴): cf. Polyb. i. 7. 12 μαστιγώσαντες ἀπαντας κατὰ τὸ παρ' αὐτοῖς ἔθος ἐπελέκισαν, and the corr. verb πελεκῶ in Apol. Arist. 13 πριζομένους καὶ πελεκουμένους. For πέλεκυς, "axe" (Lat. *securis*), cf. PSI V. 506⁷ (B.C. 257-6) εἰς τὴν ξυλοκοπίαν πελέκεις δέκα, and for πελέκημα, "chipped-stone," cf. P Oxy III. 498^{23, 28} (ii/A.D.). See also Luckhard *Privathaus*, p. 33^f.

πέμπτος.

It is hardly necessary to illustrate this word, but, as showing the housing conditions of the time, we may cite P Fay 31¹⁵ (c. A.D. 129) where a woman applies to the keepers of the archives at Arsinoe for leave to alienate πέμπτον μέρος, "the fifth part" of certain house property belonging to her. In the Gnomon 79 (= BGU V. 1. p. 31) it is laid down that in every temple (ἱερόν) where there is a shrine (ναός) there must be a prophet, who shall receive τῶν προσόδων τὸ π[έ]μπτον. For the form πέμτος cf. *Ostr.* 3³, 4⁴ (both A.D. 17-18), and see Maysers *Gr.* p. 166.

πέμπω.

It is not necessary to do more than cite a few exx. of this common verb—P Hib I. 54¹⁹ (c. B.C. 245) (= *Chrest.* I. p. 563) κόμισαι δὲ καὶ τὸν ἕριφον παρὰ Ἀριστίωνος καὶ πέμψον ἡμῖν, "get the kid also from Aristion and send it to me," P Par 63¹⁻¹⁷ (B.C. 164) (= P Petr III. p. 18)

ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι, "in the minute sent to you by us," P Tebt I. 22⁵ (B.C. 112) πεπομφότες τῇ καὶ ἐπὶ τὰ σπέρματα, "having sent on the 21st for the seed," *ib.* II. 414⁹ (ii/A.D.) ἰ μὴ ὅτι ἠσθένηκα, πάλοι πεπόνφην σοι, "had it not been for the fact that I was ill, I would have sent them to you long ago" (Edd.), and P Iand 10^{3f} (iii/A.D.) ἐπένοσαμέν σοι ταύτην τὴν ἐπιστολὴν διὰ τῶν φυλάκων [ἐκπορευομένων, ἐπειδὴ δι' ἄλλ]ου οὐ δύναμεθα πένσαι σοι, with the editor's note, where there are also collected a number of instances of the dropping of the 2^d π, e.g. P Oxy III. 528¹¹ (ii/A.D.) ἔπεμσας, ¹⁹ ἔπεμσε, and ²⁴ ἔπεμσα. See also Deissmann's note *ad* P Meyer 20¹². MGr aor. ἔπεψα.

In the letter of Psenosiris, P Grenf II. 73¹⁰ (late iii/A.D.) (= *Selections*, p. 118), the "colourless" πέμπω is used to denote *banishment* into the Oasis—τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας. See also *Preisigke* 3815 where the label attached to a body forwarded for mummification runs—Βησοῦς πεμπομένη εἰς Πανῶν) καὶ παραδιδόμενον ἡφαφιαστῇ τῷ Πανισάτι (*l.* παραδιδόμενη ἐνταφιαστῇ τῷ Πανισάτι).

πένης,

"poor" (2 Cor 9⁹): P Oxy III. 471⁹⁵ (ii/A.D.) πένης ἀνθρώπος [ἐν] εὐτελέσιν ἱματίοις, "a poor man wearing cheap clothes" (Edd.), P Ryl II. 62¹¹ (transl. from Latin—iii/A.D.) δύναμαι χαρίσασθαι καὶ πένητι [πλοῦ]τον, PSI II. 120⁴⁷ (a collection of sayings—iv/A.D.?) πένης ὦν πλουσίους μὴ ὁμῶς, and BGU IV. 1024^{vii.9} (end iv/A.D.) τις γραῦς καὶ πένης. See also P Flor III. 296¹⁸ (vi/A.D.) π[έν]ητι καὶ πτωχῷ, which with its context recalls, as the editor points out, Ps 40(41)². The words are also contrasted in Aristeas 249: for the subst. πενία cf. *ib.* 289. See further *s.v.* πτωχός.

πενθερά,

"a mother-in-law" (Mt 8¹⁴, *al.*): cf. P Fay 126⁵ (ii/iii A.D.) <ε>πεμψεν ἐπὶ τὴν πενθερά<ν> σου χάριν τοῦ κτήματος, "he sent a message to your mother-in-law about the farm." MGr πεθερ(ιά).

πενθερός,

"a father-in-law" (Jn 18¹³): cf. P Oxy II. 237^{vii.21} (A.D. 186) Σεμπρώνιον πενθερόν ἑαυτοῦ, P Ghead 13¹⁻² (A.D. 322 or 323) Ἡρων πενθερός αὐτῷ ἐτελεύτα, and P Lond 232⁸ (c. A.D. 346) (= II. p. 296) πενθερός γὰρ τυγχάνει Τιμοθίου.

πενθέω,

"mourn." The conjunction ο. πενθέω and κλαῖω, as in [Mk] 16¹⁰ *al.*, is found in a very illiterate letter addressed by a man to his wife, P Oxy III. 528⁹ (ii/A.D.) γινώσκεις σε θέλω ἀφ' ὧς ἐ(κ)ξήλθες ἀπ' ἐμοῦ πένθος ἡγούμην νυκτὸς κλέ(=α)ίων, ἡμέρας δὲ πενθῶ<ν>, "I wish you to know that ever since you left me I have been in mourning, weeping by night and mourning by day." See also P Par 22²⁴ (B.C. 163) (= *UPZ* i. p. 193) ἐπιγεννηέντος δὲ τοῦ πένθους τοῦ Ἄπιοις καταγούσιν ἡμᾶς πενθεῖν τῷ θεῷ. In *Syll* 879 (= ³ 1219)⁵ (iii/B.C.) it is laid down τὰς

ούσας ἔχειν φαίαν ἐσθῆτα μὴ κατερρυπωμένην, "that mourning women should wear dark raiment, not d."

θος,
mourning" (Jas 4^o, *al.*): cf. P Tebt II. 332¹¹ (A.D. 176) οὐς ἀνδρὸς θυγατρὸς μου ἕνεκα, "on account of my mourning for my daughter's husband," and from the inscr. P S 56³³ (B.C. 238) τὰ πρὸς . . . τὴν τοῦ πένθους ἀπόλυ- (with the editor's note), and *Syll* 324 (= 3730)²² (C.) χαλεπῶς μὲν ἤνεγκεν τὸ πένθος αὐτοῦ διὰ τὴν πτότητα.

ιχρός,
"poor" (Lk 21²), may be chronicled as occurring in P Oxy IV. 1024^{viii.12} (end of iv/A.D.): the old woman is described by the judge as πενιχρὰ καὶ πρεσβύτης, and later as one ἣτις διὰ τὴν συνέχουσαν αὐτὴν πενίαν τὴν ἧς [θυγ]ατέρα[ί] τῆς σωφροσύνης ἀπειστέρη[σεν]. In a petition addressed to the epimeletes, P Petr III. 36 (a)⁶ (I.), a prisoner writes—μεγάλη ἡ ἀνάγκη ἐστίν καὶ τὸ χροὸν εἶναι καὶ ὄραν [τ]ὸν θάνατον ὑποκείμενον [ἐν] τῇ ἀκτῇ.

τακόσιοι.
P Oxy II. 129¹³ (A.D. 30) ἤρσαν μου χόρτου δέσμας πεντακοσίας, "they carried off five hundred bundles of hay."

τε.
P Tebt I. 56¹³ (c. B.C. 130-121) ἀρούρας πέ[ν]τε, "5 rae." For the form πέτε cf. P Iand 14⁶ (iv/A.D.) ἤησα ἐκεῖ πέτε ἡ[μ]έρας.

τεκαιδέκατος.
P Oxy II. 131⁷ (early ii/A.D.) ἐλπίζω . . . μετὰ τὴν τεκαιδεκάτην ἀναπλεύσειν, "I hope after the fifteenth return home."

πεντηκόντα.
One may cite *Magi* 16²⁹ στέφανον διδόντες ἀπὸ πεντήκοντα χρ[υσ]ῶν, if only because it is a good ex. of the substitution in the Κοινή of ἀπό c. gen. for the gen. of ex: see Radermacher *Gr.* p. 91.

πεντηκοστή.
With the use of this word to denote the Jewish Feast of Pentecost "we are not at present concerned. It may be noted, however, that in the ostraca πεντηκοστή is a c. dat.: see Wilcken *Ostr.* i. pp. 276 ff., 343 f., and the c. dat. *OGIS* 46¹² (B.C. 285-247) τοὺς ὑποτεθέντας εἰς τὰς πεντηκόντας, τὴν πεντηκοστήτην καὶ τὸ γραφίον τῶν ὄρκων.

πιστοίησις,
"confidence," "trust," confined in the NT to Paul, is attested by the Atticists, see Lob. *Phryn.* p. 294 f., and *herford NP* p. 355. The subst. is found in the LXX in 4 Kingd 18¹⁹: for the verb see Thackeray *Gr.* i. 24 f.

περαιτέρω.
Good illustrations of the use of this compar. adv. = "further," "beyond," in Ac 19³⁹ are afforded by P Fay 124⁸ (ii/A.D.) γράφιν σ[ο]ί πρὶν ἢ τι περαιότερ[ο]ν ἐνχειρήσω πο[ι]εῖν, "to write to you before taking further steps" (Edd.), and BGU II. 372^{ii.12} (A.D. 154) μ[η]δὲν περαιτέρω . . . ἐξετάζειν.

πέραν.
For πέραν c. gen., as in Jn 6¹⁴, cf. P Anih II. 149⁵ (vi/A.D.) πέραν τῆς Ὀξυρυγχ(ιτῶν) πόλεως, "opposite the city of Oxyrhynchus." For τὸ πέραν, "the region beyond," as in Mt 8^{18.28} *al.*, cf. BGU IV. 1061⁴ (B.C. 14) ἐκ Συναρῦ τοῦ πέραν, and *ib.* 1022²⁵ (A.D. 196) εἰς τὸ πέραν. The form πέρα is found in P Leid W^{vii.25} (ii/iii A.D.) (= II. p. 103) διαπεράσεις τὸ πέρα, "you will cross to the other side," and P Oxy I. 117⁹ (ii/iii A.D.) τοῦ ἀντα καὶ . . . τοῦ πέρα, "of the near and the far (vineyard)."

πέρας,
"end": cf. P Giss I. 25⁷ (ii/A.D.) δεόμενος αὐτοῦ ὅπως πέρας ἐπιθῆι τῷ πράγματι, "asking him to put an end to the matter," BGU IV. 1019⁷ (mid. ii/A.D.) δὲ ἔδωκεν τὸν στρατηγὸν τοῦ νομοῦ εἰς τ[ὸ] πέρας ἐπιθεῖναι τ[ῆ] λογοθεσία, P Oxy II. 237^{viii.16} (A.D. 186) πέρας τῆς χρηματικῆς ἀμφισβητήσεως λαβούσης, "when the money-action has come to an end" (Edd.), and *OGIS* 669⁴⁰ (i/A.D.) οὐδὲν γὰρ ἔσται πέρας τῶν συκοφαντημάτων. See also the adverbial use in P Oxy II. 282¹¹ (A.D. 30-35) κατὰ πέρ[α]ς ἔξη[λθε], "finally she left the house," said of a dissatisfied wife, and *ib.* XIV. 1673²³ (ii/A.D.) τὸ δὲ πέρας ἤτησα τὴν μῶν, "in the end I asked for the mina."

Πέργαμον.
Along with this form of the name of the city (Strabo, Polyb. *al.*) is to be found (ἡ) Πέργαμος (Xen. Paus. *al.*). The two occurrences in the NT (Rev 1¹¹, 2¹²) are in the acc. and dat., leaving the nom. uncertain, and curiously no ex. of the nom. can be quoted from Fränkel's Pergamene inscr. (see *Perg* in Index III.) For features in the history and character of Pergamum, which make the message of Rev 2¹² specially appropriate, see Ramsay *Letters*, p. 291 ff., and the art. in *EB s.v.* Pergamos. The city gave its name to "parchment" (περγαμηνή, *charta pergamena*), which was first manufactured here: see Gardthausen *Græch. Palaeographie*² i. p. 93 ff.

περί.
While περί, literally "round about" as distinguished from ἀμφί (not in NT) "on both sides," is found c. dat. in classical Greek and the LXX, in the NT it occurs only c. gen. (291 times) and c. acc. (38 times): see *Proleg.* p. 105 and cf. p. 98.

1. For the commonest use c. gen. = "concerning," "about," see P Lille I. 17⁴ (mid. iii/B.C.) ἐπιστολὴν περὶ σιταρ[ί]ου, *ib.* 26¹ (iii/B.C.) ἔγραψάς μοι περὶ τῆς εἰς τὴν σησαμελίαν γῆς, P Par 44⁷ (B.C. 153) ἀγωνιῶ γὰρ περὶ σου, P Lips I. 104¹³ (B.C. 96-5) περὶ ὧν ἂν αἰρήσθῃς, γράφετέ μοι, P Oxy IV. 743³¹ (B.C. 2) περὶ πάντων αὐτῷ τὴν ἐπι-

τροφήν δέδωκα, "I have entrusted to him the care of the whole matter" (Edd.), *ib.* XII. 1583¹¹ (ii/A.D.) γράψον μοι περί τῶν ὄντων, "write me regarding the present state of affairs," and BGU II. 632¹² (ii/A.D.) (= *LAE*, p. 173) ο[ύ]χ ὀκνῶ σοι γράψαι περί τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, "I am not delaying to write you regarding the health of me and mine." In P Par 48⁵ (B.C. 153) (= Witkowski *Epp.* 2 p. 91) ἀκούσαντες περί σου συμβεβηκότα, we have a mixture of ἀκούσαντες περί σου and ἀκούσαντες τά (σοι) συμβεβηκότα

Περί, "with regard to," at the beginning of a new clause (as in I Cor 7¹) may be illustrated from the headings in the Mysteries inser. from Andania *Syll* 653 (= 3736)¹ (B.C. 91) περί ἐϊρών καὶ ἱερᾶν, *al.* See also P Eleph 134^f (B.C. 223-2) περί δὲ τῶν ἑκοσι δραχμῶν οὐπω ἐκεκόμιστο Φίλων . . . περί δὲ τοῦ οἰναρίου Πραξιᾶδος οὐπω εἰσελήλυθεν ἐξ ἄγρου, BGU IV. 1097³ (time of Claudius or Nero) περί δὲ Σαραπάτος τοῦ νιού οὐ καταλέλυκε παρ' ἐμὲ ὄλωσ, and *ib.* I. 246¹³ (ii/iii A.D.) περί δὲ Νείλου οὐδ[ὲ] π[α]ρασφαλίσματα μοι ἐδίδου οὐδὲ καταγραφὴν . . . 17 περί Ἐρμιόνης μελησάτω ὑμῖν, πῶς ἄλυπος ἦν.

The transition to the meaning "on account of," "for," is easy. when περί becomes practically identical with ὑπέρ (*v. v.*): cf. in the NT Mk 14²⁴, Gal 1⁴, I Cor 1¹⁸, Heb 5³. *al.*, where the two words are *variae lectiones*, and for περί in this sense in the papyri see P Oxy X. 1298⁴ (iv/A.D.) πρὸ πάντων εὐχομαι τῷ κυρίῳ θεῷ περί τῆς δλοκληρίας σου καὶ τῶν φιλάτων σου, and *ib.* XII. 1494⁶ (early iv/A.D.) μά[[Λ]]λειστα μὲν δεήσει καὶ ὑμᾶς εὐχεσθαι περὶ ἡμῶν, "it will be most necessary for you too to pray on my behalf" (Edd.). On the preposition placed after its noun in Ac 19⁴⁰ see Field *Notes*, p. 131.

Περί is frequent c. gen. of the articular inf., e.g. P Tebt I. 56⁶ (c. B.C. 130-121) γέγιν[ωσ]κε δὲ περί τοῦ κατακεκλυσθαι τὸ πεδῖον ὑμῶν (I. ἡμῶν), "you must hear about our plain having been inundated" (Edd.), and P Ryl II. 230³ (v.d. 40) ἐκομισάμην ἐπιστολήν(ν) περί τοῦ πέμψαι με ἐπὶ τοὺς ἄρτους τῆ ἔ, "I received a letter regarding my sending for the loaves on the 5th."

2. For the local use of περί c. acc. cf. P Tebt I. 56¹² (c. B.C. 130-121) ζητή[σ]α[ς] μοι περί τὴν κώμην σου εἰς τὴν τροφήν ἡμῶν γῆς ἀρούρας ἐ[ν]υ[τ]ε, "by seeking out in the neighbourhood of your village 5 arourae for our maintenance" (Edd.), P Oxy II. 246¹⁴ (A.D. 66) περί τὴν αὐτὴν Φθῶχιν, "in the neighbourhood of the said Phthochis." See also from the inscr. *Preisigke* 1568⁶ (ii/B.C.) οἱ περί αὐλήν ("court-officials").

With Mk 4¹⁰ οἱ περί αὐτόν, "his disciples," cf. P Petr II. 45^{ii.7} (B.C. 246) τοῖς περί τὸν Λαοδικήν, "to the party of Laodike," P Grenf I. 10¹⁷ (B.C. 174) οἱ περί τὸν Δρύτωνα, and for the classical idiom in Ac 13¹⁸ οἱ περί Παῦλον, "Paul and his company," cf. *ib.* I. 21¹⁸ (B.C. 126) αἱ περί Ἀπολλωνίαν, "Apollonia and her sisters" a joint beneficiaries under a Will, and P Fay 34¹¹ (A.D. 161) τοῖς[ς] περί τὸν Πανενσέα, "to Panesneus and his partners."

With Phil 2²³ τὰ περί ἐμέ, cf. P Par 44⁶ (B.C. 153) τὰ περί Ἀπολλώνιον, and see also *ib.* 15¹⁷ (B.C. 120) τῆ περί ἑαυτοῦς βία χρώμενοι, P Ryl II. 153⁴⁵ (A.D. 138-161) διὰ τὴν περί ἐμὲ ἀσθένειαν, and the magic formula P Oxy VI. 886⁵ (iii/A.D.) ὁ δὲ τρόπος ἐστὶν τὰ περ[ὶ] τὰ γράμματα κθ. "the method is concerned with the 29 letters."

The temporal use of περί c. acc., as in Mt 20³, Ac 10^{7.9} *al.*, may be illustrated by BGU I. 246²⁰ (ii/iii A.D.) περί τὸν Χοιάκ, PSI III. 184⁵ (A.D. 292) χθὲς περί ἕκτην ὥραν.

Further instances of the different uses of περί will be found in the monographs of Kuhring and Rossberg (see Abbreviations I.).

περιάγω.

For the trans. use of περιάγω, "lead around," as in I Cor 9⁵, cf. P Cairo Zen 59033³ (B.C. 257) ἐγὼ δὲ τοῖς ἔλθοῦσιν περιελαγὼν πάντας τοὺς παραδείσους ἔδειξα. See also Diod. Sic. xvii. 77 πρὸς δὲ τούτοις τὰς παλλακίδας ("concubines") ὁμοίως τῷ Δαρείῳ περιήγε, and *s. v.* χεῖρ.

περιαιρέω

in its literal sense "take away," "remove," may be illustrated from BGU IV. 1061¹⁶ (B.C. 14) ἐξέδυσαν καὶ περιελοντο αὐτοῦ πόκουσ ἐρίων ρν. Cf. P Tebt II. 300¹¹ (A.D. 151), where instructions are given that a priest who had died should be struck off the list—ἐπίδιδο(=ω)μι ὦ(=δ)πως περιερεθῆ [τ]οῦτο τὸ ὄνομα, BGU IV. 1085^{ii.7} (ii/A.D.) ἀξιούντων περιαιρεθῆναι αὐτὸν τῆς προκηρύξεως, and the corresponding use of the act. in P Flor III. 308⁷ (A.D. 203) ἀξίω αὐτὸν περιελείν ἐκ τῶν δημοσίων λόγων: see also Ac 28¹⁸ and Field *Notes*, p. 149f. For the metaph. usage, as in Ac 27²⁰, cf. M. Anton. xii. 2 τὸν πολὺν περιεσπασμὸν σεαυτοῦ περιαιρήσεις, "thou wilt free thyself from the most of thy distracting care" (Haines).

περιάπτω,

in the derived sense of "kindle," is found in the NT only in Lk 22⁵⁵ (cf. 3 Macc 3⁷). For the original meaning "tie about," "attach," see the magic P Lond 121¹⁹⁷ (iii/A.D.) (= I. p. 90) ἐπίγραφ(ε) εἰς χάρτη(ν) καὶ περιπτε ρουραρβισαρον . . . as a charm against discharge from the eyes, *ib.* 21⁹ p. 91) γράψον εἰς χάρτην καθαρὸν καὶ περιψον τω σαβαωθ αδωνα . . . as a charm against ague, and Aristeas 159 ἐπὶ τῶν χειρῶν δὲ διαρρήδην τὸ σημεῖον κελείν περιήφθαι, "he expressly orders that the 'sign' be 'bound round upon the hands'" (Thackeray). The verb should perhaps be restored in this sense in PSI I. 64⁷ (i/B.C.?) περιή[ψ]ας μοι χρυσίου: see the editor's note. In Vett. Val. p. 285³² περιάπτειν = *diffamare*.

περιαστράπτω.

Among the few refl. for this word, which in the NT is confined to Ac 9³, 22⁶, we may cite 4 Macc 4¹⁰ ἀγγελοῖς περιαστράπτοντες τοῖς ὄχλοις.

περιβάλλω.

For a good parallel to the TR of Lk 19⁴³ cf. P Oxy IV. 707³² c. A.D. 136) where a man is charged with neglecting a vineyard—μηδὲ τὰς πλάτας περιβεβληκέναι, "not even to have built the enclosing walls." For the meaning "wrap about," "clothe myself," as in Mk 14⁵¹ (cf. Field *Notes*, p. 40), see P Fay 12¹⁸ (c. B.C. 103) ἐξέδυσαν δὲ περὶ ἐμβεβλήμην ἱμάτιον, "they stripped me of the garment in which I was clothed," P Grenf I. 38¹⁴ (ii/B.C.) (as emended *Berichtigungen*, p. 182) ὁ τε περιεβλήμην ὀδόνιον κατέρηεν, and the

metaphor. use in PSI IV. 330⁷ (B.C. 258-7) οὗτος δὲ τῆι μεγίστηι με ἀτιμαίαι περιβέβληκεν, *ib.* 435⁹ (iii/B.C.) (as read by Deissmann *Exr* VIII. xxiv. p. 421) εἰς ἀρρωστ[τ]ία[ν] μ[ε] περιέββαλεν μεγάλην, "he afflicted me with a great sickness," and Aristeas 208 αἰκίαις περιβάλλειν, "subject men to injuries." See also Menander Περικ. 36 εὐθύς προσδραμών] ἐφίλει, περιέβαλλε.

περιβλέπομαι.

For the act. = "look round," cf. BGU IV. 1097³ (i/A.D.) ἥν δὲ ὁ ἀντιδικὸς ἀναβῆ. περιβλέπε αὐτόν. In the NT the verb is used only in the mid., and chiefly with reference to the quick, searching glance of Christ.

The verbal περιβλεπτος is common in late papyri as a form of address, e.g. P Oxy XVI. 1868 *νεῖσο* (vi/vii A.D.) τῷ τὰ πάντα λαμπρο(τάτῳ) καὶ περιβλέπτῳ κόμει(τι), "to the in all respects most illustrious and most admired comes": cf. the subst. in BGU II. 547³ (Byz.) παρακαλῶ τὴν ὑμετέραν περιβλεπ[ό]τητα.

περιβόλιον

in the wider sense of "covering," "clothing," rather than "veil" (AV marg.) in I Cor 11¹⁵ (cf. Ps 103(104)⁶) may be illustrated from Aristeas 158 ἐκ τῶν περιβολίων παράσημον ἡμῖν μνείας δέδωκεν, "in our clothing, too, he has given us a symbol of remembrance" (Thackeray).

For περιβολος, "enclosure," we may cite the inscr. on the marble barrier of the inner court of the Temple at Jerusalem, *OGIS* 598¹ (i/A.D.) μνηθνα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου, "that no foreigner enter within the screen and enclosure surrounding the sanctuary": see further Deissmann *LAE* p. 75. Otto Priester i. p. 282 ff.

περιδέω,

"bind around," as in Jn 11⁴⁴, occurs in the account of a healing at the temple of Asclepius in Epidaurus, *Syll* 802 (= ³1168)⁶² (c. B.C. 320) μετὰ δὲ τοῦτο τὸν θεὸν τὰν τοῦ Παιδάρου ταϊνίαν ("band") περιδέησαι περὶ τὰ στίγματα.

For περιδεσμος as a prayer which was believed to fetter the object of imprecation, see Wunsch in Bliss and Macalister, *Excavations in Palestine*, 1902, p. 182.

περιεργάζομαι,

"am a busybody" (2 Thess 3¹¹: cf. Sir 3²³⁽²⁴⁾): cf. PSI V. 494⁷ (B.C. 258-7) περὶ δὲ τῶν . . . Ἀρχίου περιεργασάμην εἰς σε ἀπο . . . φι δῶσι ἡ γράψις, the letter of the Emperor Claudius to the Alexandrines P Lond 1912⁹⁰ (A.D. 41) καὶ Ἰουδαίους δὲ ἀντικρυσ κελεύει μηδὲν πλῆθι ὦν πρότερον ἔσχον περιεργάζεσθαι, "and, on the other side, I bid the Jews not to busy themselves about anything beyond what they have held hitherto" (Bell), and P Giss I. 57⁵ (vi/vii A.D.) καταξίωση οὖν περιεργάσασθαι καὶ ποιήσαι ἀποδοθῆναι τὰ γράμματα.

Very noteworthy from the inscr. is *Syll* 633 (= ³1042)¹⁵ (ii/iii A.D.) δς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἡ περιεργάσῃται, ἀμαρτίαν ὀφίλειω Μῆλι Τυράννωι. See also the magical citation *s.v.* περιεργος.

As illustrating the meaning of the verb it is customary to quote Plato *Apol.* 19 B, where it is said of Socrates in an

accusatory sense, περιεργάζεται ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια: cf. M. Anton. x. 2 τούτους δὲ κανόσι χρώμενος, μηδὲν περιεργάζου, "apply these *criteria* to life, and do so without fuss" (Rendall). See also *Test. xii. patr.* Reuh. iii. 10 μήτε περιεργάζεσθε πράξιν γυναικῶν, "nor meddle with the affairs of womankind." In Aristeas 15 the verb is used in a good sense καθὼς περιερίγασμαι, "as my research (into God's dealings) has taught me": but contrast 315.

περιεργος.

The idea of "curious, magical arts," which τὰ περιεργα has in Ac 19¹⁹, is well illustrated in P Leid V^{xii.19} (iii/iv A.D.) (= II. p. 39) διὰ τὴν τῶν πολλῶν περιεργίαν τὰς βοτάνας καὶ τὰ ἄλλα, οἷς ἐχρῶντο εἰς θεῶν εἰδῶλα, ἐπέγραψαν, ὅπως μὴ συλ(=λλ)αβούμενοι περιεργάζωνται μηδὲν, διὰ τὴν ἐξακολουθησιν τῆς ἁμαρτε(=ί)ας, "ob vulgi curiositatem herbas et reliqua, quibus utebantur ad deorum simulacra, scriptis consignarunt, ut non intellecturi (reliqui homines) operarentur frustra propter investigationem erroris" (Ed.): see also the note on p. 73 f., and Deissmann *BS* p. 223 n.⁵. Cf. the conjunction of words in Vett. Val. p. 7³⁰ φρόνιμοι, περιεργοί, ἀποκρύφων μύσται. For the meaning "busybody," as in I Tim 5¹³, cf. *Menandrea* pp. 11⁴⁵, 48⁸⁵, and Menander *Fragm.* p. 227, also Theophr. *Char.* x. (ed. Jebb).

In the letter of a steward or bailiff, P Oxy IX. 1220²² (iii/A.D.), the word is used in a more general sense—οὐδὲν ἤφάνισεν ὁ ἵπποποτάμις, ἡ τι γὰρ ἐστὶν περιεργου, ἐφίσταμε (=α) αὐτῶν, "the hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place" (Ed.).

περιερχομαι.

With the use of this verb in I Tim 5¹³ we may compare P Oxy VII. 1033¹² (A.D. 392) μόνοι περιερχόμενοι τὴν πόλιν καὶ κατοπτέοντες, "going about the city alone and keeping watch." The verb occurs in connexion with an inheritance in PSI V. 452⁸ (iv/A.D.) ἀνδρά[ποδ]α περιήλθεν εἰς ἡμᾶς: cf. BGU IV. 1074³ (A.D. 275) ἡσθῆναι ἐπὶ τῷ εἰς ἐμὲ περιεληλυθῆναι τὴν τῶν ὄλων κηδεμονίαν. Vett. Val. p. 40²⁸ ποικίλως τὸν βίον περιερχομένους.

περιέχω.

For the intrans. use, as in I Pet 2⁶ (cf. Blass-Debrunner § 308) we may quote P Oxy II. 249²⁴ (A.D. 80) διαθήκη ὡς περιέχει, "in the will as it stands" or "as it is contained in the will": cf. *ib.* 286¹³ (A.D. 82) ἐφ' οἷς ἄλλοις ἡ ἀσφάλεια περιέχει, "with the other guarantees contained in the agreement" (Edd.), P Fay 96²⁰ (A.D. 122) μενούσης κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πάσει, "the lease in all its provisions remaining valid" (Edd.), P Oxy I. 95²⁴ (A.D. 129) ὡς καὶ ἡ ιδιόγραφος πράσις περιέχει, "as the autograph contract states" (Edd.), *ib.* IX. 1220²⁹ (iii/A.D.) the accounts will show the details ὡς περιέχει τὸ π[ι]τάκιον, "as contained in the memorandum," and *Syll* 929 (= ³685)²¹ (B.C. 139) καθ' ὅτι τὰ . . . γράμματα περιέχει, also ⁵¹ τοῦ δόγματος περιέχοντος. "the decree running thus" (words follow). In *ib.*⁷⁵ περιεχόμενον is pass (c. dat.) = "surrounded": cf. Lk 5⁹.

In P Lond 1178¹³ (A.D. 194) (= III. p. 216, *Selections*,

p. 99) the Emperor Claudius says χρυσοῦν σ[τέ]φ[α]νον ἡδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας, "I received with pleasure the golden crown as an expression of your loyal devotion towards me," which would illustrate the trans. use in the TR of Ac 23²⁵: cf. also P Tebt I. 44⁸ (B.C. 114) χάριν τῆς περιεχούσης με ἀρρωστίας, and Menander *Fragm.* 660² p. 193 περιέχων ἐγκώμιον, "containing commendation." Searles *Lexicographical Study* p. 102 cites a Delphic inscr. of A.D. 50, Collitz 2208¹⁰ εἰ δὲ μὴ παραμένει καθὼς ἂ ὦνὰ περιέχει, where the verb has the unusual meaning "stipulate."

περιζώννυμι,

"gird round," is found in the pass., as in Rev 1¹³, 15⁶, in the magic charm P Lond 46¹³⁷ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ἡ χάρις τοῦ αἰῶνος ὄνομά μοι καρδία περιεζωσμένη ὄφιν: cf. Diod. Sic. i. 72. 2 περιεζωσμένοι.

For the subst. περιζώμα, "girdle," cf. P Par 10¹² (B.C. 145) περὶ τὸ σῶμα χλαμύδα καὶ περιζώμα, and P Oxy VI. 921¹⁰ (iii/A.D.) περιζώμα ἂ, "one girdle," in an inventory of property.

περίστημι.

OGIS 735¹⁰ (ii/B.C.) ἐν τοῖς νῦν περισταῖσι και[ροῖς], "in present circumstances," as contrasted with ἐν τε τοῖς πρότερον χρόνοις mentioned just before. See also P Oxy VI. 899¹⁴ (A.D. 200) where a woman complains of having been reduced to extreme poverty—εἰς ἐνδείαν] με οὐ τὴν τυχοῦσαν περιστηναί, and *ib.* 902¹² (c. A.D. 465) εἰς τελεῖαν γὰρ ἀνατροπὴν καὶ εἰς αἰχάτην πείναν (i. ἐσχάτην πείναν) περίστην, "I have been reduced to complete ruin and the extremity of hunger" (Edd.): cf. Vett. Val. p. 285³³ εἰς μεγίστας ἀτυχίας περιστάνουσι.

The late use of the mid. = "turn oneself about" to avoid, "shun," c. acc., as in 2 Tim 2¹⁶, Tit 3⁹, may perhaps be illustrated from *Chrest.* II. 88^{iv.30} (ii/A.D.) τῆς δὲ [ἀ]ντίας Δρουσῖλλας περισταμένης τὴν λογο[θ]ησείαν. Other exx. of the mid. are BGU IV. 1019⁸ (mid. ii/A.D.) περι[ε]σταμένης δ' αὐτῆς, and the *florilegium* PSI II. 120³⁷ (iv/A.D.?) μηδὲ εἰς πᾶγμα περιστασο ὃ σοι μὴ προσήκε.

περικάθαρμα,

a term of the deepest opprobrium, drawn from the "rinsing" of a dirty vessel. In the only place in which it occurs in the NT, 1 Cor 4¹³, there may be some reference to the fact that it was the most wretched and outcast, who used to be sacrificed as expiatory offerings: cf. Prov 21¹¹ and Epict. iii. 22. 78. "Possibly some cry of this sort, anticipating the 'Christiani ad leones' of the martyrdoms, had been raised against P(aul) by the Ephesian populace (cf. xv. 32; also Acts xxii. 22)" (Findlay *EGT ad 1 Cor 4¹³*). The word is fully illustrated by Wetstein *ad l.c.*: see also Lietzmann in *HZNNT*.

The verb (Deut 18¹⁰) is found in Didache iii. 4 μηδὲ ἐπαοιδὸς μηδὲ μαθηματικὸς μηδὲ περικαθαίρων.

περικαθίζω.

For the meaning "sit around," "encircle," as in Lk 22⁵⁵ DG, cf. *Chrest.* I. 11 B.Fr.(a)¹⁰ (B.C. 123) εἰς τ[ῆ]ν πόλιν ἐπιβαλόντες μ[ετὰ τ]ῶν ἰκανῶν καὶ [π]π[τ]ῶν περικαθίσαν ἡμῶν τὸ φρούριον.

περίκειμι.

For the literal sense "wear," "carry," c. acc., as in Ac 28²⁰ (cf. 4 Macc 12³), cf. *OGIS* 56⁶⁷ (B.C. 238) περιεκέμενων τὰς ἰδίας βασιλείας ("diadems") (cited by Mayser *Gr.* p. 34). The metaphorical usage is seen in the illiterate P Lond 1926¹² (mid. iv/A.D.), where a certain Valeria asks for Paphnutius's prayers—μεγάλῳ γὰρ νόσῳ περίκειμι δυσπνῆας δινῆς (i. περίκειμαι δυσπνοίας δεινῆς), "for I am afflicted with a great disease in the shape of a grievous shortness of breath" (Bell): cf. Heb 5², and from literary sources Theocritus xxiii. 13 f. φεύγε δ' ἀπὸ χρώς] ὕβριν τὰς ὀργὰς περιεκέμενος, *Anth. Pal.* xi. 38 πίνε καὶ ἔσθιε καὶ περιεῖσο ἄνθεα.

περικεφαλῖα,

"helmet"; cf. P Petr III. 140(a)³ (accounts—iii/B.C.) περικεφαλαίας καὶ θήκης ὦ, "60 dr. for a helmet and sheath," and *Syll* 522 (= 958)^{29 f.} (iii/B.C.), where a περικεφαλαία is first prize in a javelin-throwing contest, together with three λόγχοι, and is also offered, together with a κόντος ("the shaft of a pike"), as a prize for the best καταπαλαφῆτης.

περικρατῆς,

"gaining the mastery over" (Ac 27¹⁶), is found in the apocryphal Sus (Θ) 39 A. For the verb see the *proem.* to the Gnomon^{5 f.} (c. A.D. 150) (= BGU V. 1. p. 10) ὅπως . . . εὐχέρ[ως] τῶν πραγμάτων περικ[ρ]ατῆς, "in order that you may easily master the business": cf. M. Anton. x. S. 2.

περικρύπτω,

"conceal," "hide." Cf. Lk 12⁴ περιέκρυβεν, a late impf. from a pres. περικρύβω, not found in the NT (see Blass *Gr.* p. 41). For the simplex see Ev. Petr. 7 ἐκρυβόμεθα. MGr κρύβω.

περικυκλόω,

"encircle" (Lk 19⁴³): cf. the iv/A.D. letter of a deacon to a bishop (see *Archiv* iv. p. 558), where the writer remarks—ἡ γὰρ εὐφήμια σου, πάτερ, περιεκύκλωσεν τὸν κ[ό]σμον ὅλον ὡς ἀγαθὸν πατέρα (i. ἀγαθοῦ πατρός, Wilcken) (P Lond 981⁹ = III. p. 242, *Chrest.* I. p. 157). Περικυκλώθην is used adverbially in the late P Lond 483^{17.77} (A.D. 616) (= II. pp. 325, 328).

περιλείπομαι,

"am left over" (1 Thess 4^{16.17}, with Milligan's note): cf. PSI IV. 409¹² (iii/B.C.) λοιποὶ περιελείφθησαν εἰς τὰς θυσίας, *ib.* VI. 571¹⁴ (iii/B.C.) οὐθέν μοι περιλείπεται, P Par 63¹³⁸ (B.C. 164) (= P Petr III. p. 32) βραχεία (sc. γῆ) παντελῶς ἀγεώργητος περιλειφθήσεται, "a very-small portion of the land will be left uncultivated" (Mahaffy), and BGU IV. 1132¹² (B.C. 13) τὸ περιλειμμένον αὐτῷ μέρος.

περιμένω,

"wait for" (Ac 1⁴); cf. P Giss I. 73⁴ (time of Hadrian) ἐκομισάμην σου τὴν ἐπιστολὴν ἡδέως καὶ περιμένω σε, P Oxy XIV. 1762¹⁰ (ii/iii A.D.) οὐπω μέντοι εἰς διαλλαγὰς ἔλθειν ἠθέλησεν . . . σε περιμένων, and BGU II. 385^{ii.39} (ii/iii A.D.) [ἐ]ν τῇ πλαστυγραφίᾳ περιμ[έ]νον ἐστὶν τὸ ὄνομα.

πέριξ,

"round about" (Ac 5¹⁶), formerly a nom. sing. (Boissacq p. 772), and rare in Attic prose, cf. PSI IV. 317⁵ (A.D. 95) πάντες οἱ πέριξ, and *Kaibel* 468¹ Δαίλεος στήλη με πέριξ ἔχει.

περιούσιος.

The appearance of]περιουσι[between hiatus in CP I Herm I. 32³ is tantalizing, as there is no indication in this tiny fragment what the meaning may be. The verb περιέμι, "survive," may be illustrated from P Oxy I. 371²⁶ (A.D. 49) (= *Chrest.* II. p. 57, *Selections*, p. 50) <τῶν> στα]τήρων π[ερ]ιόντων, "the stater (forming a nurse's wages) remaining in my possession," *ib.* II. 243¹⁰ (A.D. 79) ὅποτε περιῆν, "in her lifetime" (Edd.), and P Strass I. 52⁸ (A.D. 151) τὰ . . . περιεσόμενα π[άν]τα εἰς τὸ ἴδιον.

For the subst. see P Fay 20¹³ (Imperial rescript—iii/iv A.D.) οὐ διὰ περιουσίαν πλούτου, "not owing to a superfluity of wealth," and P Flor III. 367¹² (iii/A.D.) where the writer complains that his correspondent is despising his friends—πλούτῳ γαυρωθεῖς ("puffed up") [καὶ] πολλῇ χρημάτων περιουσίᾳ. In the important letter of Claudius to the Alexandrines, P Lond 1912 (A.D. 41), the Emperor enjoins the Jews to enjoy in a city not their own ⁹⁵ περιουσίας ἀπάντων ἀγαθῶν, "an abundance of all good things" (Bell). Cf. also Gnomon 6 (c. A.D. 150) (= BGU V. I. p. 13) τετάρτου μέρους ἧς ἔχει περιουσίας, and P Oxy XIV. 1642²³ (A.D. 289) τῶν ἐν περιουσίᾳ τυχανόντων.

Reference should be made to Lightfoot *On a Fresh Revision*³ App. I. p. 217 ff. "On the words ἐπιούσιος, περιούσιος."

περιοχή

in the literal sense of "compass," "circumference," occurs *quater* in connexion with certain measurements of a piece of land in BGU II. 492 (A.D. 148-9): cf. also the late P Hamb I. 23²⁰ (A.D. 569) μετὰ τῆς καθόλου αὐτοῦ περιοχῆς, "mit allem was dran und drum ist" (Preisigke). For the use in Ac 8³ of a "passage" (of Scripture) see the ref. *s.v.* περιέχω, and cf. Cic. *ad Att.* xiii. 25. 3 *ergo ne Tironi quidem dictavi, qui totas periochās persequi solet, sed Spintharo syllabatim*. In the LXX περιοχή has the meaning "siege," and sometimes apparently "stronghold": see Conybeare and Stock *LXX Selections*, p. 305.

περιπατέω.

On the ethical use of this verb "conduct my life," corresponding to the Heb. הִלְכֵנִי, see *Proleg.* p. 11. For the literal meaning "walk," "go about," cf. BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) σαπρῶς παιριπατῶ (*l.* περιπατῶ), "I am going about in a disgraceful state," P Fay 126² (ii/iii A.D.) περ[ε]πατούντός μου σὺν τῷ πατρί, and BGU II. 380¹³ (iii/A.D.) περπατῶ (*l.* περιπατῶ) μετὰ οὐ ἔαν εὔρω. In P Lond 981¹¹ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) περιουόμεν καὶ περιπατούμεν νυκτῆμαρ, the words are addressed apparently by subordinate church officials to a bishop: see Ghedini *Lettere*, p. 170 f.

See further, for an interesting parallel to Rev 3¹, *Kaibel* 387²⁴. (III. fere saeculi)—

ὁ κῶμενος δὲ πολλὰ μὴ τρυφῶν [σ]ὺν τοῖς φίλοις οὗτος τέ[θ]ηκε περιπατῶν καὶ ξῆ νεκρ[ο]ῦ βίον.

In Menander Ἐπιτρ. 12 δίκας λέγοντες περιπατεῖτε, the verb is almost = "live." MGr περιπατῶ, περπατῶ, περβατῶ.

περιπείρω.

For the metaph. use of this verb "pierce" in I Tim 6¹⁰, cf. Philo *Flacc.* I (ed. Cohn) ἀνηκέστως περιπέριει κακοῖς, and the other passages cited by Wetstein from late Greek.

περιπίπτω.

For περιπίπτω, "fall in with," as in all its NT occurrences (Lk 16²⁰, Ac 27⁴¹, Jas 1²), cf. P Oxy XIV. 1639²⁰ (B.C. 73 or 44) ὅπου ἂν τῷ καθόλου περιπίπτῃς ἡμῖν, "in any place whatsoever where you may encounter us" (Edd.), P Tebt II. 278³² (early i/A.D.) θυμοῦ περιπεσεῖτε (= εἶται), "he will meet with anger," P Ryl I. 282²⁰ (mantic—iv/A.D.) ἔαν δ[ε] ὁ ἐχόμενος μερίμναις πολλαῖς περιπεσεῖται καὶ κακοπαθῆαις, "if the next (toe quiver) he will be involved in much anxiety and distress," and from the inscr. *Syll* 226 (= ³495)⁵⁶ (c. B.C. 230) διότι μεγάλοις διαπτώμασι περιπεσεῖται ἡ πόλις, and the imprecatory formula to prevent violation of tombs as in *C. and B.* ii. p. 702, No. 636 (A.D. 234) ὅς ἂν κακουργέσι τοῦτο, τοιούταις (!) περιπέσοιτο συμφοραῖς.

The word is claimed as medical by Hobart p. 129 f., but for its wider usage cf. Wetstein *ad Lk l.c.*, *Field Notes* p. 61, and add *Pelagia-Legenden* p. 9¹⁸, where it is stated that a harlot cannot be baptized without sponsors, ἵνα μὴ πάλιν ἐν τοῖς αὐτοῖς εὐρέθῃ περιπίπτουσα.

The 1 aor. is seen in a new comic fragment (? Menander: Demiańczuk *Suppl. Com.* p. 63):—

ἀνθρωπος γὰρ ὦν
ἀνθρωπίναις περιέπεσα συμφοραῖς.

περιποιέω.

For the mid. "make my own," "acquire for oneself," as in I Tim 3¹³, see P Tor II. S⁷⁰ (B.C. 119) (ἐαυτῷ) μεγάλην ἐξουσίαν περι(ποιούμενος), and cf. P Amh II. 34 (d²) (c. B.C. 157) πλείον τι περιποιούμενοι τῷ βασιλεῖ, "gaining more for the king." For the corresponding use of the act cf. P Oxy II. 270³ (A.D. 44-5) βολυλόμ(ενος) πλείον περιποιῆσαι τοῖς δη[μοσ]τοῖς, *ib.* I. 58⁸ (A.D. 288) ὄφελος μὲν οὐδὲν περιποιούσιν τῷ ταμεῖω, "they secure no advantage to the treasury" (Edd.), *ib.* XVI. 1892³⁴ (A.D. 581) τὸ ἱκανὸν [το]ῦ αὐτοῦ χρέους περι[ποι]ῆσαι, "to make up the equivalent of the said debt" (Edd.), P Flor III. 295⁵ (vi/A.D.) ἀξιώτιαν ἑαυτοῖς περιποιούντες, and from the inscr. *Syll* 226 (= ³495)¹³⁴ (B.C. 230) οὐκ ὀλίγα χρήματα περιποιήσῃ τῇ πόλει. Cf. also *Pelagia-Legenden* p. 12⁸. In P Fay 111⁸ (A.D. 95-6) (= *Selections*, p. 66) τῷ (*l.* τῷ) αἰτίωμα (cf. Ac 25⁷) περιεπύ(=οι)ῃσε is rendered by the editors "shifted the blame," in accordance with what seems to be the natural meaning of the context. In support of this unusual meaning for περιποιέω Dr. Hunt thinks that σοι must be understood, and refers us to the somewhat similar passage in Isocr. p. 150 E, where the common reading is μεγάλην αἰσχύνην τῇ πόλει περιποιούσιν (ποιούσιν Blass, περιπατούσιν Cobet), and to Polyb. v. 58. 5 χωρὶς τῆς αἰσχύνης, ἣν περιποιεῖ νῦν τῇ βασιλείᾳ.

περιποίησης.

See P Reim 52² (iii/iv A.D.) ὑμῖν ἐγράφη τὴν περιποίησιν τοῦ σείτου καὶ τὴν ἀναπομπὴν δηλώσαι, where the editor notes that περιποίησης means "soit acquisition ou production, soit conservation": here he doubtfully selects "production," but in view of the following ἀναπομπήν, "preservation" would be better (cf. P Flor II, p. 89). In P Tebt II. 317²⁵ (A.D. 174-5) τὸ τῆς περιποιήσεως δίκαιον is rendered "claim of ownership," which may be set by Eph 1¹⁴, where the "ownership" is bought back after alienation.

περιρίνω

(for form, cf. WII *Notes*², p. 1391.), "sprinkle round about" (Rev 19¹³ N*): cf. *Syll* 566 (= ³982)⁸ (after B.C. 133) ἀπὸ δὲ τάφου καὶ ἐκφορᾶς περιρασ(=ν)όμενοι, *ib.* 567 (= ³983)¹⁵ (ii/A.D.) ἀπὸ συνουσίας νομίμου αὐθημερόν περιρανόμενους καὶ πρότερον χρεισαμένους ἐλαίω—with reference to the purification required before entering sacred precincts. A περιραντήριον (for form cf. Kühner-Blass ii, p. 281) is mentioned amongst temple furniture in *Syll* 754⁷. Cf. *Menandrea* p. 140⁵⁶ (after massage and purification with brimstone) ἀπὸ κρουνῶν τριῶν ὕδατι περιρραν(αι), "sprinkle yourself with water from three fountains."

περιρήγνυμι.

In Ac 16²² περιρρήξαντες is generally understood (AV, RV) of "stripping off" the garments of the prisoners in preparation for a beating (cf. 2 Macc 4³⁸). Ramsay, however, refers the action to the Praetors themselves, "rent their clothes in loyal horror, with the fussy, consequential airs that Horace satirises in the would-be Praetor of a country town (*Sat.* I. 5, 34)" (*Paul*, p. 219). The verb is thus taken as practically synonymous with the well-known διαρρήσσω with ἱμάτια, χιτῶνας (Mt 26⁶⁵, *al.*), as expressive of a gesture of horror. In support of this rendering Mr. K. L. Clarke kindly refers us to *Acta Thomae* 63 (Lipsius-Bonnet II. ii. 180) τὴν ἐσθήτα περιέρρηξα καὶ τὰς χεῖρας ἐπὶ τὴν ὄψιν ἐπάταξα, and cites Cyril's note on Ac 14¹⁴ ἔθος ἐστὶν Ἰουδαίοις ἐπὶ ταῖς κατὰ θεοῦ δυσφημαῖς περιρρήγναι τὰ ἱμάτια (Cramer's *Catena in loc.*).

περισπάω.

The late metaph. use of περισπάω="distract," "worry," in Lk 10⁴⁰ is well attested in the Κοινή—P Lond 24²¹ (B.C. 163) (= I. p. 32 f., *UPZ* i. p. 117 f.) δι' ἣν αἰτίαν περισπῶμενος ὑπὸ τῆς Ταθήμιος, *ib.* 2¹ ἀξιώ οὖν σε μὴ Ταθήμι ἀποδοῦς μὴ περισπῶμαι, "that I may be able to pay Tathemis and be no more worried," P Grenf I. 15⁵ (B.C. 146 or 135) ὅπως μὴ περισπῶμεθα ἐπὶ τὰ [.] τα κριτήρια, P Tebt I. 43³⁸ (B.C. 118) ὅπως μὴ θενὶ ἐπιτρέπηι τ[. . .]ον περὶ τῶν αὐτῶν παρενοχλεῖν ἡμᾶς μηδὲ περισπᾶν κατὰ μηδεμίαν παρεύρεσιν, "in order that no one may be allowed to molest us on the same charges or to annoy us on any pretext whatever" (Edd.), and *ib.* 45⁴⁵ ἐὰν ἦι οἱα προφ(έ)ρ(ε)ται προνοηθῆναι ὡς οὐ περισπασθῆσονται, "if the allegations are correct see that he is not molested," where we find παρενοχληθήσεται written above περισπασθήσονται, as if the verb in the sense of "distract"

was not sufficiently clear; cf. also P Oxy IV. 743³⁶ (B.C. 2) ἐν τῷ δέ με περισπᾶσθαι (for constr. see *Proleg.* p. 14) οὐκ ἠδυνάσθην συντυχεῖν Ἀπολλωνί(ω), "owing to my worries I was unable to meet Apollonius" (Edd.).

For the more literal sense "draw off," "draw away," cf. P Lond 43³¹ (B.C. 168) (= I. p. 31, *UPZ* i. p. 301, *Selections* p. 11) εἴπερ μὴ ἀναγκαϊότερόν σ[ε] περισπᾶι, and P Tor I. iv. 36 (B.C. 116) προηγέκατο τὸν Ἑρμίαν κατὰ κενὸν περισπᾶν as "circumagere aliquem, eumque in diversa trahere decipiendi causa." In P Par 63⁹¹ (B.C. 164) (= P Petr III. p. 26) the verb is used of "distraining" furniture—τὰς ἀσσκευὰς . . . περισπᾶν. For the subst., as in Tob 10⁸ N, cf. P Tebt II. 393¹⁶ (A.D. 150) περισπασμῶν χάρειν, "on account of his anxieties," and M. Anton. xii. 2 (quoted *s.v.* περιαιρέω). See also *s.v.* ἀπερισπαστῶς, and the citations from late Greek in Herwerden *Lex. s.v.* περισπᾶω.

περισσειά,

"superfluity," "surplus." Though Grimm-Thayer (p. 695) include this subst. in their list of so-called "Biblical" words, they inconsistently append the note "Inscr.," and Deissmann (*LAE*, p. 80) has now furnished two interesting exx. from this source. The first is from *CIG* I. 137⁸, where a president of the games is described as—τὴν περισσειάν ἀποδοῦς πᾶσαν τῇ πόλει τῶν ἀγωνοθετικῶν χρημάτων, "having handed over to the city the whole surplus of the money belonging to the presidents of the games." The second is again from a pagan inscr., *BCH* xxi. (1897), p. 65 ἐκ περισσειῶν (*l.* περισσειῶν), "from superfluous (money)." Add *IGSept* 322 ἐκ τῆς περισσῆας.

περισσεύω,

with the meaning "remain over," as often in the NT (Mt 15²⁷, *al.*), occurs in *Syll* 306 (= ³672)¹⁹ (B.C. 162-0) εἰ δέ τι περισσεύει ἀπὸ τῶν τόκων, and *ib.* 230^{ii. 33} (B.C. 338-7) τῶν σκευῶν τῶμ περισσευόντων σταδίου. The common Pauline sense "have abundance" survives in MGr περισσεύω.

περισσός,

"over and above," "superfluous," in popular Greek is often in its compve. and superlve. forms practically equivalent to πλεῖων, πλείστος, a usage which is fully developed in MGr.

Exx. of the word are P Tebt II. 459⁴ (B.C. 5) (= Witkowski², p. 126) καὶ ὁ ἐὰν περισσὸν γένηται, μέτρη[σ]ον αὐτοῖς κομισάμενος τὴν τιμὴν τοῦ λοιποῦ, P Fay 111¹¹ (A.D. 95-6) (= *Selections*, p. 66) περισσὸν [ἐν]ετιλάμ[η]ν φυ(=σοι) εἰς Διο[νυσ]ίδα μίνας, "I gave you strict charges to remain at Dionysias," *ib.* 117²³ (A.D. 108) περιτὸν γέγραπτα[ι], "more than enough has been written." *Christ.* I. 238^{ii. 4} (c. A.D. 117) περισσὸν ἡγοῦμαι διεξω(=ο)δέσ(τερον) ὑμῖν γράφειν, "I count it superfluous to write you at greater length," and P Tebt II. 423¹⁵ (early iii/A.D.) ἐὰν ἐβρῆς ἀγοραστὰς τῶν περισσῶν ὄνων, παραχώρησον μέχρι τρ(ι)ῶν, "if you find any purchasers of the surplus donkeys, get rid of as many as three" (Edd.). Add from inscr. *Cagnat* IV. 317⁸ (end i/B.C.) ἐκ τῶν περισσῶν τῆς [ἰορ]τῆς

χρημάτων καθειώρσεν, and *C. ant. B.* ii. p. 658, No. 611—

τὸ ζῆν τροφή πό[τ]ος τε. ἤτι[μασμένα] ?
περισσὰ δέ ἐστι τὰ ἄλλα [ἀ ἀνθρώποις μέλει ?

For the compve. cf. P Flor II. 127²² (A.D. 256) πάντως περισσότερον, "in every possible way," and BGU II. 380¹⁰ (iii/A.D.) (= *Selections*, p. 105) where a mother writes to her sick son, ἐτολότην (l. ἐθολώτην), ὡς σου περισσ(=σσ)ότερον νοχελουομένου (cf. *Aq Prov* 18⁹, 24¹⁰, *Job* 24), "I was troubled because you were only able to walk so slowly." See also Dieterich *Untersuchungen*, p. 181 n. 2, though we have not been able to trace his reference to BGU 13, 8.

περισσοτέρως,

in the strong sense "more exceedingly," as in 2 Cor 7¹⁵, may be illustrated by P Giss I. 25¹² (ii/A.D.) ἵνα περισσο[τέ]ρως αὐτῷ μελήσῃ διὰ τὸ ὑμῖς αὐτὸν προτρέψαθαι.

περισσῶς.

For περισσῶς, "superfluously," with reference to what precedes, cf. P Amh II. 132² (early ii/A.D.) περισσ(=σ)ῶς μοι ἔγραψας περὶ τοῦ μισθοῦ τῶν ἐργατῶν, "it was unnecessary for you to write to me about the wages of the labourers" (Edd.). In P Tebt II. 488 (A.D. 121-2) περισσῶς καὶ νοῖν (l. νῦν) ἐγκαλεῖς the adv. has rather the meaning "exceedingly," as in *Ac* 26¹¹. See further *Blass-Debrunner* § 60, 3.

περιστέρα

(a Semitic borrowing=bird of Istar) is common in the sense of "dove," cf. e.g. P Flor III. 361⁵ (A.D. 82-3) περιστερὰς ἑκατόν. The diminutive περιστέριον is found in BGU IV. 1095¹⁶ (A.D. 57) ἱμακάτιον περιστεραίων (l. ἡμκάδιον περιστερίων), "a half-jar of (preserved) pigeons," and περιστερίδιον in BGU II. 596⁷ (A.D. 84) (= *Selections*, p. 64) where the writer invites a friend to accompany the bearer of the letter, ὅπως εἰς τὴν ἑώ(=ο)ρτὴν περιστρεῖδια ἡμῖν ἀγοράσῃ, "that he may buy for us young pigeons for the feast," P Giss I. 80⁵ (ii/A.D.) τὰ [π]εριστερίδια καὶ ὀρνυθάρια, ἀ οὐκ ἦθα ἐσθῆιν, πέμψον . . ., and P Lond ined. Inv. N. 1575 (iii/A.D.) (cited by Olsson *Papyrusbriefe*, p. 195) μνημονεύσατε τῶν περιστερίδων ἡμῶν (a schoolboy to his father). In P Oxy VIII. 1127⁸ (A.D. 183) we have the lease of the upper-room of a house with a pigeon-cote—τὸν ὑπερῶνον τόπον τῆς . . . οἰκίας καὶ ὃν ἔχει ἐκεῖ περιστερεῶνα: cf. *Wilcken Archiv* i. p. 129, *Luckhard Privathaus*, p. 99.

According to *Plummer ICC ad Lk* 3²², in ancient Jewish symbolism the dove is Israel, and not the Spirit, but see *Nestle ZNTW* vii. (1906), p. 358 f., and *Abrahams Studies in Pharisaism* i. p. 47 ff.

περιτέμνω

is always used in the LXX for the ceremonial act of circumcision, and *Deissmann BS* p. 151 ff. has suggested that the choice of this particular compound by the LXX translators may have been due to the fact that it was "in common use as a technical term for an Egyptian custom similar to the Old Testament *circumcision*." He cites by

way of illustration P Lond 24¹² (B.C. 163) (= I. p. 32, *UPZ* i. p. 117) ὡς ἔθος ἐστὶν τοῖς Αἰγυπτίοις περι[τε]-τέμνεσθαι (see further below), and BGU I. 347^{i.17} (A.D. 171) where we read of a boy—περιτ[μηθῆναι] κατὰ τὸ ἔθος.

To this evidence we can now add a series of documents dealing with the priests of Soknebtunis, P Tebt II. 291-3: see especially 292²⁰ (A.D. 189-190), where a priest makes request to the strategus that κατὰ τὸ ἔθος ἐπι[στολήν] . . . γραφήναι ὑπὸ σοῦ τ[ῆ] κρατίστῳ ἀρχιερεῖ ἵνα συνχωρήσαντος αὐτοῦ δυν[ηθῶσιν] οἱ παῖδες] περιτμηθῆναι καὶ τὰς ἐπιβαλλο[ύσας] ἱεροῦ] γίγας ἐπιτελεῖν, "in accordance with custom a letter should be written by you to his highness the high-priest in order that, his permission being given, the boys [his own son and another boy] may be able to be circumcised and to perform the sacred offices assigned to them" (Edd.).

Other documents of a similar character are P Tebt II. 314 (ii/A.D.), *Preisigke* 15 (A.D. 155-6), BGU I. 82 (A.D. 185) and PSI V. 454 (A.D. 320). See further *Wilcken Archiv* ii. p. 4 ff., and *Otto Priester* i. p. 213 ff.

It is clear, accordingly, that circumcision was in Egypt the necessary ritual preparation for a priest. The conception of Israel as a nation of priests is well illustrated by this connotation of the rite in a neighbouring land: we can recognize, moreover, how "uncircumcised" (ἀπεριτμητος) means so clearly "unclean," when we see the rite applied to a class whose business it was to be capable of entering the presence of the gods. That circumcision in Egypt was not, however, confined to candidates for the priesthood is shown by P Lond *l.c.*, where it is applied to a girl on reaching puberty, and in preparation for marriage: see further *Wilcken in UPZ* i. p. 118.

περιτίθημι,

"place around," "clothe with," as in *Mt* 27²⁸, may be illustrated from PSI I. 64¹⁷ (i/B.C.?), where a woman who has offered to live with a man as his wife promises not to carry off certain articles of adornment if she leaves him—ἐὰν ἄλλα χρυσίου κόσμου μετὰ τὰ προκείμενα . . . ῥησας μοι περιθῆς, οὐκ ἀπέλε[ύ]σομαι αὐτ[ῆ] ἔχουσα. For the metaph. meaning "bestow," "confer," as in *1 Cor* 12²³ (cf. *Esth* 1²⁰), see BGU IV. 1141¹⁹ (B.C. 14) εἰ σὺ μὲν μοι καὶ τιμὴν περιτιθεῖς, P Giss I. 79^{ii.8} (c. A.D. 117) ὡς εἰμὶ γυνή [π]ᾶσαν σπουδὴν περιτίθειαι, and *OGIS* 331²³ (mid. ii/B.C.) ὅπως δὲ καὶ σὺ εἰδήῃς ὅτι περιτεθείκαμεν (cf. *Meisterhans Gr.* p. 189) τ[ὴν] τιμὴν καὶ ταύτ[ην] τῷ Ἀθηναίῳ.

περιτομή.

P Tebt II. 314⁵ (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα ἕως τὴν [π]ερι[το]μὴν ἐκπλέξω ἐπιζητοῦντος τοῦ [ἀ]ρχιερέως τὸν παῖδα ἐ[ἰ]δὼν, "I believe you are aware how much trouble I had in getting the circumcision through, owing to the high-priest's desire to see the boy" (Edd.). See *s.v.* περιτέμνω.

περιτρέπω,

"turn round," "turn" (*Ac* 26²¹): cf. *Jos. Antt.* IX. 72 (iv. 4) ταῦτα τὸν τε Ἰώραμον καὶ τοὺς παρόντας εἰς χαρὰν περιέτρεψε, and *Plut. Porrh.* 7 περιτρέψατο (for ἐτρέψατο, *Herwerden Lex.*) καὶ κατέβαλε τὸν Πάνταυχον.

περιτρέχω,

“run round” (Mk 6⁵⁵: cf. Apoc. Petr. 5), is found in P Flor II. 120⁷ (A.D. 254) περιτρέχων τὰ[s] ἄλως, “going round the threshing floors”: cf. PSI I. 99²⁷ (fragment of a comedy—ii/A.D.) περιδραμών.

περιφέρω.

With περιφέρω, “carry about,” in 2 Cor 4¹⁰, cf. P Oxy XIV. 1664⁷ (iii/A.D.) [[ἄ]]πάσα γὰρ ἡμῶν ἡ ἡλικία ἐν τοῖς σπέρνοις σε περιφέρει, “for our whole youth carries you in their hearts”—a friendly letter to a gymnasiarch. In *Syll* 803 (= ³ 1169)⁸⁶ (c. B.C. 320) it is said of a man blinded in battle—τὰν λόγχαν [ἐνιαυτὸν ἐν τῷ] προσώπῳ περιέφερε. For the adj. see M. Anton. i. 15 τὸ κρατεῖν ἑαυτοῦ καὶ κατὰ μηδὲν περιφορὸν εἶναι, “self-mastery and stability of purpose” (Haines). P Tebt I. 12¹⁷ (B.C. 118) περιφορὰν δὲ δὸς Διονυσίῳ χά(ε)ριν τῆς εὐθυμετρίας is rendered by the editors, “give the turn-table (?) to Dionysius for the survey”: cf. Eccles 2¹² ἅ Α, where περιφορά = “error.” Περιφέρεται in its literal sense of “circumference” is found in the plur. in *Preisigle* 355¹ (iii/B.C.).

περιφρονέω,

“despise” (Tit 2¹⁵): cf. P Oxy I. 71^{ii.16} (A.D. 303), where a widow complains to the praefect regarding two overseers who περι[φ]ρονούντες μου τῆς ἀπραγμ[ο]σύνης, “despising my inability,” had mismanaged her affairs, and P Gen I. 14¹¹ (Byz.) (*Berichtungsliste*, p. 159) διὰ τὸ μὴ περιφρονεῖν με περὶ τὰ ἔνδοξα πράγματα.

περίχωρος.

In Ac 14⁹ ἡ περίχωρος (sc. γῆ) describes “the country that lies round” the two cities of Lystra and Derbe, “where there were no cities but only villages organized after the Anatolian style, not according to the Hellenic municipal fashion” (Ramsay *Recent Discovery*, p. 39 n.¹: cf. *CRAE* p. 47 ff.).

περίψημα,

as distinguished from περικάθαρμα (q.v.), the “rinsing,” is the “scraping” of a dirty vessel. It is found in Tob 5¹⁹, where the meaning may be either “offscouring” (cf. Ignat. *Eph.* xviii. 1) or “ransom.” For this latter meaning cf. the phrase περίψημα ἡμῶν γενοῦ, which, according to Photius *Lex.*, was pronounced over the criminal who at Athens was flung into the sea as a propitiatory offering to avert public calamity. From this, περίψημά σου came to be used as an epistolary formula much like “your humble and devoted servant”: cf. Ignat. *Eph.* viii. 1 with Lightfoot’s note *ad l.*, and especially the Festal Letter of Dionysius of Alexandria (Eus. *H.E.* vii. 22. 7), who says that this “popular saying which always seems a mere expression of courtesy” (τὸ δημῶδες ῥῆμα μόνης αἰεὶ δοκοῦν φιλοφροσύνης ἔχουσθαι) was translated into action by those Christians who, during the plague, gave their lives in tending the sick. In this connexion cf. the use of the word in an epitaph by a wife on her husband—εὐψύχει, κύριε μου Μάξιμε, ἐγὼ σου περίψημα τῆς καλῆς ψυχῆς (cited by Thieling *Der Hellenismus in Klein-afrika*, p. 34).

For the verb Herwerden (*Lex. s.v.* περιψῆν) cites an inscr. from Delos of B.C. 250, *BCH* xxvii. (1903), p. 74⁶⁴ σπόγγοι περιψῆσαι τὰ ἀναθήματα.

περπερέομαι,

“play the braggart,” which meets us first in 1 Cor 13⁴, occurs later in M. Anton. v. 5, where it is associated with ἀρσεκείομαι, “play the toady.” Mr. W. K. L. Clarke kindly supplies us with a reference to Basil *Regulae* xlix. 423 A: τί ἐστὶ τὸ περπερέομαι; πᾶν δὲ μὴ διὰ χρεῖαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερέας ἔχει κατηγορίαν. The compd. ἐνπερπερέομαι is found in nearly the same sense in Cic. *ad Att.* i. 14. 4: cf. also Epict. ii. 1. 34. For the connexion of the verb with *ραῖρτι*, “puff up,” see Boisacq, p. 774.

Πέρσις.

For this proper name (Rom 16¹²) Rouffiac (*Recherches*, p. 90) cites exx. not only from Rome (*JG* II. 768), but from Thespis (*JG* VII. 2074), and from Egypt (BGU III. 895²⁹ (ii/A.D.), as amended p. S). No conclusive argument can therefore be drawn from it any more than from the other proper names in Rom 16 as to the *locale* of the Church to which they belonged: cf. Lightfoot *Philippians*² p. 171 ff., Lietzmann *HZNT ad Rom* 16, and Milligan *Documents*, p. 182 ff.

πέρυσι.

For the phrase ἀπὸ πέρυσι, “last year,” cf. BGU II. 531^{ii.1} (ii/A.D.) εἰσὶν ἐν τῷι κεραμεῖ ἀπὸ πέρυσι (δραχμα) ἰβ̄, P Oxy I. 114¹² (ii/iii A.D.) ἀπὸ Τῦβι κέρυσι: see Deissmann *BS* p. 221. Πέρυσι alone is seen in P Petr II. 4(11)² (B.C. 255-4) ἦν ἐσκάψαμεν πέρυσι, “which we dug last year,” P Giss I. 69⁴ (A.D. 118-9) καὶ γὰρ πέρυσι ἐπὶ τὴν παράληψιν τῶν ἱματιῶν αὐτὸν παρὰ σοι κατέλειψα καὶ νῦν δὲ . . . , P Oxy III. 488³¹ (ii/iii A.D.) καὶ γὰρ καὶ πέρυσι πρὸς τοῦτοις ἕτερα με κακῶς παρέγραψεν, “for last year also he made other false entries in his register concerning me besides this” (Edd.), and P Fay 135¹⁵ (iv/A.D.) χρεωστὶς γὰρ καὶ τοῦ πέρυσι λαχανοσπέρμου ἀρτάβην μίαν ἡμίσιαν, “for you have been using since last year one and a half artabae of vegetable seed” (Edd.).

The foregoing exx. appear to support the rendering “last year,” rather than “a year ago” or “for a year past” in 2 Cor 8¹⁰, 9² (cf. AV, RV). For the bearing of this upon the date of the Ep., see Lake *Earlier Epistles of St. Paul*, p. 141 f.

For the adj. περυσινός cf. PSI VI. 560⁹ (B.C. 257-6?) ἐμπυρ[ισ]μὸν τῆς περυσινῆς (sc. ξυλοκοπίας), “burning of last year’s (cut wood),” and *Chrest.* I. 167¹⁸ (B.C. 131) εἰ[s] πλήρωσιν τῆς περυσινῆς [ἐγ]λήψωσ (“collecting”). MGr πέρυσι, “of last year.”

πετεινός,

“flying,” or as a neut. subst. “a bird”: *Ostr* 1523³ (B.C. 127-6) ἔχω παρὰ σοῦ τὸ τέλος τῶν πετεινῶν, P Leid W^{vi}. 36 (ii/iii A.D.) (= II. p. 101) ἐὰν ἐπίτης (*l.* ἐπίτης) ἐπὶ πάντος πετι (= εἰ)νοῦ εἰς τὸ ὦπιον, τελευτήσῃ. See also the new Logion P Oxy IV. p. 5 (= White *Sayings*, p. 8).

πέτομαι.

P Iand 13²⁵ (iv/A.D.) χαρίζω μοι πετόμενος ἔρχοιο, "for my sake fly and come to me." The editor compares Cic. *ad Att.* ii. 24. *5 te rogo, ut plane ad nos advoles.* For the literal use of the word we may cite an Ephesian inscr. from the beginning of v/B.C., relating to augury—*Syll* 801 (= 1167)^{1ff.} ἐγ μὲν τῆς δεξιῆς ἐς τὴν ἀριστερὴν πετόμενος, ἡμ μὲν ἀποκρύψε[ι] δεξιός, "in flying from right to left, if a bird conceal its wing, it is of good omen."

For the varied forms which this verb exhibits in Rev, the only book of the NT in which it is found, see Blass-Debrunner p. 60, where they are referred to an undefined pres. stem πετ—: cf. Helling *Gr.* p. 83. See also the letter from a slave to her absent master, P Giss I. 17¹¹ (time of Hadrian) (= *Chrest.* I. p. 566) ὄφελον εἰ ἐδυνάμεθα πέτασθαι καὶ ἔλθειν καὶ προσκυνῆσαι σε, "would that I could fly and come and do obeisance to you!" where πέτασθαι may be pres. inf. from πέταμαι (late prose form), or possibly = πτάσθαι, 1 aor. of πέτομαι. MGr πετιοῦμαι, πετῶ.

πέτρα,

"a rock": PSI IV. 423²⁹ (iii/B.C.) λελατομεύκαμεν δὲ καὶ λίθους βασιλικούς ἐκ τῆς πέτρας, P Leid W^{xix.} 36 (ii/iii A.D.) (= II. p. 149) ἡ(=αἰ) πέτραι, καὶ τὰ ὄρη, καὶ ἡ θάλασσα. In PSI IV. 433 (B.C. 261-0) πέτρα is used rather of rocky ground, much like πετρώδης in Mt 13⁹ *a/l.*, τὰ σκόρδα ("garlic") τὰ ἐπὶ τῆς πέτρας, ὅτι ἐφύτευθη οὖν ἐπὶ τῆς πέτρας Ὀσαιτικά: cf. the similar use of πετραῖος in P Tebt I. 84ⁱ⁻⁸ (B.C. 118).

For the catastrophic influence of the divine name we may cite the magic P Leid V^{vii.} 31 (iii/iv A.D.) (= II. p. 27) οὐ τὸ ὄνομα (οὐ) ἡ γῆ ἀκούσασα ἐλύεται, ὁ ἄδης ἀκούων ταρσέσεται . . . αἰ πέτραι ἀκούσασαι ῥήγνυ(=νν)ται: cf. Mt 27⁵¹. See also P Osl I. 1²⁶³ with the editor's note.

Πέτρος.

For the occurrence of the name Peter, both in Greek and Latin, among the inscr. in the first-century catacomb of Priscilla at Rome, see Edmundson *The Church in Rome*, p. 52.

The name is found in such early Christian papyrus letters as P Iand 11⁹ (iii/A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ, PSI III. 208² (iii/iv A.D.) χαίρει ἐν κ(υρί)ῳ, ἀγαπητῆ ἄδ[ε]λφε Πέτρε.

πετρώδης.

See *s.v.* πέτρα.

πήγανον.

On the use of πήγανον, "rue," in Lk 11⁴² instead of ἀνηθον, "anise," in Mt 23²³, as a proof that Luke here used a Semitic source and misread נִיִּבִּי for נִיִּבִּי, see Nestle *Exr T* xv. p. 528, and *ZNTW* vii. (1906) p. 260 f.

πηγή,

"spring": cf. BGU IV. 1120⁴³ (B.C. 5) τῆν] ἐν τῇ ἀντλία πηγῆν, "the spring in the ship's hold," *OGIS* 168⁹ (B.C. 116-81) ἡ τοῦ Νείλου πηγῆ ὄνομαζομένη, and Aristeas 89 πηγῆς ἔσθωθεν πολυρρύτου φυσικῶς ἐπιρρεούσης. The

word is used metaphorically in *Kaibel* 463¹ (ii/iii A.D.) βέβηκα πηγὰς εἰς ἐμάς, "unde nata sum redeo," and in the Christian *ib.* 725^{2ff.}—

λαβῶν] πηγῆν ἄμβροτον ἐν βροτείῳ
θεσπεσίων ὑδά[τῶν] τὴν σὴν, φίλε, θάλπει ψυχὴν
ὑδασιν ἀέναοις πλουτοδότου σοφίης.

For the contrast with φρέαρ, "well," as in Jn 4^{11ff.}, cf. M. Anton. viii. 51 πῶς οὖν πηγὴν ἀέναον ἔχεις καὶ μὴ φρέαρ; "how then possess thyself of a living fountain and no mere well?" (Haines). See also Ramsay *Recent Discovery* p. 308 n.² MGr πηγῆ, πηγάδι, "fountain," "spring."

πήγνυμι,

which is used of "fixing" or "setting up" the tabernacle in 11eb 8², is found = "plant" in P Lond 414¹⁶ (c. A.D. 346) (= II. p. 292) ἔπηξαν μὲν ἐρίχα[ν] ἀγρίν (ἐ. ἐρίκην ἀγρίαν) καὶ σῦκα. For the subst. πήγμα see *ib.* 1177^{17a} (A.D. 113) (= III. p. 185) εἰς πήγματα, and for πῆξις cf. P Strass I. 32ⁱ⁻⁴ (A.D. 261) ἤλους τέσσαρας εἰς τὴν τούτου πῆξιν.

πηδάλιον,

"rudder": P Oxy XIV. 1650¹¹ (freight account—i/ii A.D.) πηδάλιον (δρ.) ἰδ (τετρώβολον), "rudder 14 dr. 4 ob.," *ib.* XII. 1449¹⁴ (return of temple property—A.D. 213-17) πηδάλ(ιον) τῆς [Νεωτ(έρας)]?, "a rudder representing Neotera" (Edd.), and for the plur., as in Ac 27⁴⁰, P Lond 1164(4)⁸ (A.D. 212) (= III. p. 164) σὺν . . . πηδαλίοις δυσί, "with two rudders" (said of a boat).

πηλίκος,

"how great," is often used for ἡλίκος (Blass-Debrunner § 304), which is a *v.l.* in Gal 6¹⁴ B* 33: cf. Col 2¹ and see *s.v.* ἡλίκος. Πηλίκος occurs elsewhere in the NT only in Heb 7⁴ and in the LXX in Zech 2², 4 Macc 15²². On the meaning of πηλικά γράμματα in Gal *l.c.* see *s.v.* γράμμα and cf. Milligan *Documents* p. 23 f.

πηλός,

"mud," "clay": cf. P Oxy XII. 1450⁴ (A.D. 249-250) τῶν ὀστράκων διὰ πηλοῦ, and the magic P Lond 121⁶⁶⁷ (iii/A.D.) (= I. p. 112) λαβῶν πηλὸν ἀπὸ τρόχου [κ]εραμικοῦ μίξον μύγματος τοῦ θεοῦ . . . From the inscr. see the law of astynomy carved at Pergamum in the time of Trajan, *OGIS* 453⁶¹ ἐάν τινες ἐν ταῖς ὁδοῖς χροῦν ὀρύσσωσιν ἢ λίθους ἢ πηλὸν ποιῶσιν, also *Kaibel* 636^{11 f.} (iii/iv A.D.), a sepulchral inscr. deprecating the giving of honours after death—

ζῶντί μοι, εἴ τι ἔχεις, μεταδός, τέφραν δὲ μεθύσκων
πηλὸν ποιήσεις καὶ οὐκ ὁ θανῶν πίεται,

and cf. Herodas II. 28 ff.—

ὄν χρῆν ἑαυτὸν ὄστις ἐστὶ κάκ ποιоυ
πηλοῦ πεφύρητ' εἰδὸτ' ὡς ἐγὼ ζῶειν
τῶν δημοτέων φρίσσοντα καὶ τὸν ἡκιστον,

"who ought to know who he is, and of what clay he is mixed, and to live as I do, in awe of even the least of the burghers" (Knox).

A subst. πηλοποιία is found in P Petr II. 12(4) (B.C. 241), and an adj. πῆλινος in *ib.* III. 48⁹ (iii/B.C.) τῶν πηλίνων

ἔργων καὶ τῶν πλινθίνων: cf. Luckhard *Privathaus* p. 26 ff. See also *CR* xxxiii. p. 2, where W. M. Ramsay publishes a iv/A.D. inscr., in which the head of a noble Anatolian family is described as τὸν [πῆλ]γο[ν χ]ιτῶνα ἐνταυθοὶ περιδυσάμενον, "putting off the mantle of clay (to consign it) to this place."

πήρα.

In Mt 10¹⁰ *al.* πήρα is usually understood as "a travelling-bag" containing clothes or provisions for the journey; but Deissmann (*LAE*, p. 108 ff.) prefers to see in it "a collecting-bag" such as beggar-priests of pagan cults carried for receiving alms, and in support of this view cites an inscr. in which a slave of the Syrian goddess tells how he went begging for the "lady", adding—ἀ(π)οφόρησε ἐκάστη ἀγωγή πήρας ὀ, "each journey brought in seventy bags" (*BCH* xxi. (1897) p. 60—Imperial period). Consequently, as Deissmann's translator points out (*LAE* *l.c.* n.³), "wallet" is the right word in English, as seen e.g. in Shakespeare *Troilus and Cressida* III. iii. 145, "Time hath, my lord, a wallet at his back, Wherein he puts alms for oblivion." For the dim. πηρίδιον see Epict. iii. 22. 10, and *Menandrea* p. 14¹¹¹ πηρίδιον γνωρισμάτων, "a walletful of birth tokens." The etymology is uncertain.

πήχυς.

For πήχυς in its original meaning of "forearm," cf. P Amh II. 102⁹ (A.D. 180) οὐλή π[ή]χι δεξιῶ, "a scar on the right forearm." As a measure of length, a "cubit," about one and a half feet (cf. Hultsch, *Archiv* iii. p. 438 ff.), the word hardly needs illustration, but we may cite one or two exx. of the contr. πηχῶν (for πηχέων), as in Jn 21⁸, Rev 21¹⁷—P Petr II. 41^{2f.} (iii/B.C.) πηχῶν ἰθ πλάτος πηχῶν ἡ εἴσοδος, P Par 14¹⁴ (B.C. 127) πηχῶν δέκα ἕξ, and P Lond 154⁹ (A.D. 68) (= II. p. 179) ἕξοδος κοινή πλάτους πηχῶ[ν] τ[ρι]ῶ[ν]: other exx. in Mayer *Gr.* i. p. 267, and for the LXX usage see Thackeray *Gr.* i. p. 151. On the possibility that πήχυς may refer to extension of *time* in Mt 6²⁷ (Lk 12²⁵) see *s.v.* ἡλικία. A subst. πηχισμός, which LS describe as "Eccl.," is not uncommon in connexion with measurements, as of the ground-space occupied by a house in P Strass I. 9⁸ (c. A.D. 307 or 352) μέτροις] καὶ πηχισμοῖς καὶ θεμελίοις καὶ τέχεσιν. MGr πήχυ, "cubit": see Thumb *Handbook*, p. 57.

πιάζω.

This Doric form of πιέζω (*q.v.*) appears in all the NT occurrences of the verb except Lk 6³², but always with the different meaning "seize," "lay hold of." For this meaning in the Κοινή we may cite the magic spell κλέπτῃν πιάσαι, "to catch a thief," in P Lond 46¹⁷² (iv/A.D.) (= I. p. 70): cf. *Patr. Orient.* iv. 2, p. 132f. where Wessely gives ληστοπιάστης, "preneur de malfaiteurs" from a Roman papyrus of the time of Diocletian. Unfortunately the letter P Oxy IV. 812 (B.C. 5) is too fragmentary to decide the meaning of πεπιάσται Δοκρίων in the post-crypt: but cf. P Hamb I. 61⁶ (A.D. 128–9) οἱ δὲ ἀπὸ τῆς κώμης χράνται τοῖς αὐ[τ]οῖς ὑποδοχίοις, ὑφ' ὧν κ[α]λ] ὁ ἀπότακτος ἀγῶν φόρος διαγράφεται πιαζόμενος ὑπό σου.

From a later period comes πιάσαι = λαβεῖν in P Lond 483⁷⁰ (A.D. 616) (= II. p. 328) πιάσαι ὄψάρια, cited by C. II. Muller in *Archiv* i. p. 439 as characteristic of the transition from ancient to modern Greek, in which ἔπιασα is aor. of πιάνω, "catch," "seize," "overtake." For Ac 3⁷ we may quote (with Thayer) Theocritus iv. 35 τῆναι καὶ τὸν ταύρον ἀπ' ὄρεος ἀγε πιάξας | τὰς ὄπλᾶς, "there he brought the bull from the mountain, seizing it by the hoof."

Thumb (*Hellen.* p. 67 n.1) accepts W. Schmid's view that πιάζω has been assimilated to the numerous verbs in -άζω: cf. also Schweizer *Perig.* p. 37. If the differentiation took place in one dialect—say that of the bucolics of Sicily—we can understand the word passing into the Κοινή as a kind of slang loanword, while πιέζω lived on awhile with its old meaning. The uses of πιάζω and πιέζω in the LXX are stated by Thackeray *Gr.* i. p. 282.

πιέζω

(see *s.v.* πιάζω) is found in Lk 6³⁸ with the original meaning "press down": cf. Micah 6¹⁵ πιέσεις ἐλαίαν, and *Syll* 422 (= ³904)⁷ (iv/A.D.) μ]ήτε ὁ βουλόμενος κεκρησθαι δι' ἀγνοίαν [ὑ]πὸ τῆς ἀπειρίας πιεζέσθω. In *ib.* 587³⁰⁴ (B.C. 329–8) the subst. πιεστήρ, which Dittenberger says means elsewhere *torcular vel prelium*, seems to have the force of μοχλός ("crowbar"), but the root meaning of *pressing* is still preserved. Πιεζω contains a reduced form of ἐπί and ἕζομαι: cf. πινυτός from ἐπί and the root of νόφος (Boisacq *Dict. Etym.* pp. 782, 785).

πιθανολογία.

"Persuasive speech" in a somewhat depreciatory sense is evidently the meaning of this word in Col 2⁴, its only occurrence in the Greek Bible: cf. the legal process, P Lips I. 40^{iii.7} (iv/v A.D.), where one of the parties declares with reference to certain things that had been seized—διὰ πιθανολογίας τὰ ἀρπαγέντα ζητοῦσι κατέχειν. The adj. π(ε)ιθανός, which has often a similar connotation, occurs in CP Herm I. 7²⁰. See also Epict. i. 8. 7 ἡ πιθανολογική, "the art of persuasion."

πιθός.

See *s.v.* πειθός.

πικρίνω.

With the pass. "am embittered" in Col 3¹⁹, cf. the compd. in P Lille I. 7^{i.9} (iii/B.C.) προσπικρανθείς μοι.

πικρία

is properly "an embittered and resentful spirit which refuses reconciliation" (Robinson *ad* Eph 4³¹). For a weakened sense cf. BGU II. 417⁵ (ii/iii A.D.), where a father counsels his son not to be too buoyed up in view of "the hardness of the times"—τὴν τοῦ καιροῦ πικρίαν. An interesting ex. of the word occurs in P Leid W^{xi.45} (ii/iii A.D.) (= II. p. 121) ἐφάνη διὰ τῆς πικρίας τοῦ Θεοῦ Νοῦς. We may add Vett. Val. p. 249¹⁶ πικρίας δεσπόζει. MGr πικρία, "bitterness," "sorrow."

πικρός,

"bitter," (1) literally: P Oxy VIII. 1088⁶⁴ (medical receipt—early i/A.D.) καρύων πικρῶν), (2) metaphorically: P Par 63¹²¹ (B.C. 164) (= P Petr III. p. 28) τὸ . . . δοκοῦν εἶναι πικρόν, "what appears to be harsh" (Mahaffy) (cf. Jas 3¹⁴), PSI I. 28⁴ (magical tablet—iii/iv A.D.) πικραῖς μάστιξιν, and *Kaibel* 640⁵ (c. ii/A.D.)—

ἐξηκοστὸν ἔτος πανελεύθερον ἐξεβίωσα
καὶ καλὸν τὸ τύχης καὶ πικρὸν οἶδα βίου.

For a contrast with ὀξύς see Plut. *Flam.* xvii. 2 πικρὸς μὲν οὖν οὐδενί, πολλοῖς δὲ ὀξύς ἐδόκει καὶ κούφος εἶναι τῆν φύσιν.

πικρῶς,

"bitterly": P Petr III. 42 II (S) f.⁸ (mid. iii/B.C.) (= Witkowski², p. 15) ὁ βασιλεὺς ἐλθὼν εἰς τὴν λύμνην πικρῶς σοι ἐχρήσατο. The compar. appears in P Par 46²⁰ (B.C. 152) (= UPZ i. p. 338) νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῆ ἀληθείαι πικρότερον προσενηχθήσεσθ' αὐτῶι, "denn ich glaube, dass Du ganz besonders vor den andern der Wahrheit die Ehre geben und ihn schärfer anfassen wirst" (Wilcken).

Πιλᾶτος.

See *s.v.* Πειλάτος.

πίμπλημι,

"fill." For the act. c. acc. and gen., as in Mt 27⁴⁸, cf. P Lond 453⁶ (iv/A.D.) (= II. p. 319) πλησον κεράμιον σινάπης (= εως) χλωροῦ, "fill the vessel with green mustard." The aor. pass. c. gen., as frequently in the Lukan writings, is seen in P Leid W^{vi.22} (ii/iii A.D.) (= II. p. 99) πλησθεῖς τῆς θεοσοφίας.

πίμπρημι,

which in the NT is confined to Lk (Ac 28⁶), is "the usual medical word for inflammation." see Hobart p. 50, where *exx.* are quoted from Hippocrates, Aretaeus, and Galen, and cf. Field *Notes*, p. 149. Hence the RV rendering "swell up" in Ac 28. In *Syll* S13 (= ³1179)¹⁵ εἰ τι[ς ἄλλος] τὰμὰ ἔχ[ει, πεπρη]μένος ἐξ[αγορεύ]ων, Dittenberger remarks that the force of πεπρημένος seems to be "igni quodam intestino, veluti febris, homines scelestos vexari et confici."

πινακίδιον.

With πινακίδιον, "a writing tablet," in Lk 1⁶³ cf. the form πινάκιον in P Hal I. 1²³⁵ (mid. iii/B.C.) ὁ δὲ καλεσάμενος γραφέτω τὴν μαρτυρίαν εἰς π[ι]ν[ά]κιον, P Amh II. 126³⁵ (account—early ii/A.D.) τιμῆ(ς) πινακί(ν) (δραχμῆ) ᾧ (ὁβολοὶ δύο), and *Syll* 790 (= ³1157)⁴¹ (c. B.C. 100) ἀποδεχόμενοι τὰ πινακία παρὰ τῶν μαυτερομένων.

Πινακίς, which is a *v.l.* in Lk 1^{c.}, may be illustrated from P Ryl II. 144¹⁹ (A.D. 38) ἀπώλεσα πινακίδα, "I lost a writing-tablet," and P Leid W^{iii.5} (ii/iii A.D.) (= II. p. 89) ἔχε δὲ πινακίετα (ἢ πινακίδα) εἰς ἣν μέλεις τρῆφιν (ἢ μέλεις γράφειν) ὅσα σοι λέγει. See also Gnomon 36 (c. A.D. 150) (= BGU V. I. p. 13) κατὰ πινακίδας Ἑλληνικάς, "auf griechischen Tafeln," and Artem. p. 148²⁷.

PART VI.

πίναξ,

originally = "board," "plank," as e.g. in *Syll* 537 (= ³969)⁸³ (B.C. 347-6) ἐπὶ τούτων ἐπιθήσει πίνακας συνκολλησας. Hence anything flat, as "a tablet," "a disc," and later "a dish" as in Mt 14⁸ *al.*: cf. P Gebt I. 112⁵¹ (accounts—B.C. 112) ἄρτου κῆ, π(να)κος εἰ, and BGU III. 781^{v.16} (i/A.D.) πίναξ μέγας ἐν θήκῃ. For πίναξ, "a votive tablet," cf. Headlam *Herodas* p. 181 f.

πίνω.

In P Par 47²³ (as read in UPZ i. p. 332—B.C. 152-1) the strategus spends two days in the Anubieion πίνων, "drinking," apparently in connexion with some festival. The schoolboy who does not get his own way informs his father—οὐ μὴ φάγω, οὐ μὴ πείνω ταῦτα, "I won't eat, I won't drink: there now!" (P Oxy I. 119¹⁵ (= *Selections*, p. 103)—ii/iii A.D.). And the magical P Lond 121¹⁶⁰ (iii/A.D.) (= I. p. 90) supplies a recipe enabling a man πολλά πίνειν καὶ μὴ μεθύειν, "to drink much and not be drunk."

With 1 Cor 15²³ Deissmann (*LAE* p. 296) compares a sepulchral epigram of the Imperial period in which the passer-by is exhorted—πείνε, βλέπεις τὸ τέλος, "drink, thou seest the end." Cf. *Kaibel* 646¹⁰ (iii/iv A.D.) οὐκ ὁ θανῶν πίνεται, and *Syll* S04 (= ³1170)¹³ (ii/A.D.) πίνοντος μου γάλα μόνον, in connexion with a cure at the temple of Asclepius in Epidaurus. For Heb 6⁷ cf. *Anacreontea* xxi. I ἢ γῆ μέλαινα πίνει, and for the common phrase δοῦναι πιεῖν, as in Jn 4⁷, see the citations in Headlam *Herodas*, p. 55 f.

The NT form πείν is overwhelmingly attested in papyri of the Roman age—P Oxy VIII. 1088⁵⁵ (medical receipt—early i/A.D.) δὸς πείν (cf. Jn 4⁷, *al.*), P Flor I. 101⁸ (i/A.D.) ὕδωρ εἰς πείν, P Giss I. 31^{i.2} (end ii/A.D.) ἐμολ εἰς πείν (cf. *Proleg.* p. 81), and P Oxy XVI. 1945² (A.D. 517) παρασχοῦ εἰς πίν. Deissmann (*Urgeschichte* p. 39 f.) has drawn attention to the bearing of this "vulgar" form upon the question of the Johannine vocabulary and style. The dissyllabic πείν, which survives in Mt 27³¹ (for LXX see Thackeray *Gr.* i. p. 64), may be seen in a series of accounts P Tebt I. 123^{13, al.} (B.C. 97 or 64) εἰς πείν ᾧ. For the form πίομαι (Mk 10³⁹) cf. *Proleg.* p. 155, and for πίοσαι (Lk 17⁸), which in the LXX has entirely superseded πίη (Thackeray *Gr.* i. p. 218), cf. *Proleg.* p. 54.

πιότης,

"fatness" (Rom 11¹⁷): cf. *Test. xii. patr.* Levi viii. 8 ὁ πέμπτος κλάδον μοι ἐλάϊας ἔδωκεν πιότητος.

πιπράσκω,

"sell," c. acc. rei: P Par 59⁴ (B.C. 159) (= UPZ i. p. 413) πέπρακα (cf. Mt 13¹⁹: Blass *Gr.* § 59. 5) τὸ ὀθόνιον (δραχμάς) φ, P Oxy XIV. 1672³ (A.D. 37-41) πεπράκαμεν χάσας) ἄβ ξένους προσώποις, "we sold 32 choes to some strangers," BGU IV. 1079¹⁶ (A.D. 41) (= *Selections*, p. 39) παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρ]τ[ι]α μου, "I have sold my wares for a talent," P Oxy II. 264² (A.D. 54) ὁμολογῶ πεπρακένα σοι τὸν υπάρχοντά μοι ἰσθὸν γερδικακόν, "I agree that I have sold to you the weaver's loom belonging to me," *ib.* IX. 1200⁴¹ (A.D. 266) πέπρακα τὸ ἐπιβαλόν μοι ψεῖλον τόπον καὶ ἀπέσχον τὴν τιμήν ὡς

πρόκειται, "I have sold the free space falling to me and have received the price as aforesaid" (Ed.).

Other exx. of the verb are P Hib I. 41²³ (c. B.C. 261) ἐπιμελεῖται δὲ ποιῆσαι ὄπως καλὸν ὑπάρχον ἔλαιον δὲ αὐτοῦ ἤδη πρᾶθῃ, "be careful to see that the existing store of oil be now sold by him" (Edd.), P Fay 131⁵ (iii/iv A.D.) πώλησον αὐτὰς πρᾶθῆναι ἐκ (δραχμῶν) ἰδ', "get them (artabae of barley) sold at 14 drachmae an artaba," and OGIS 484¹⁸ (ii/A.D.) ὅσα μέντοι τῶν λεπτῶν ὄψαριῶν σταθμῶι πιπρασκόμενα τιμᾶται ὑπὸ τῶν ἀγορανόμων. The verbal πρᾶτός is found in the Christian P Oxy XII. 1494⁴ (early iv/A.D.) εἰν' οὕτως θεοῦ θέλοντος τάχα τει πρᾶταῖον (ἴ. τι πρᾶτέον) γένηται, "in order that, if God so wills, there may perhaps be something to sell" (Edd.). The subst. πρᾶσις, "a selling," occurs in P Eleph 14²⁵ (iii/B.C.), and πρᾶτήριον, "a market," in P Par 62^{iii.15} (c. B.C. 170). For the compd. παραπιπράσκω (not in LS⁸) see Michel 809⁵ (iii/B.C.) and P bibl univ Giss 2²⁴ (ii/B.C.), and cf. Herwerden *Lex. s.v. παράπρασις*.

πίπτω,

"fall down," (1) of things—P Petr II. 13(3)² (B.C. 258-3) τὸ πρὸς νότον [τ]οῦ ὀχυρώματος τεῖχος μέρος μὲν τι αὐτοῦ πεπτῶκός ἐστιν, "the wall to the south of the prison, part of it has fallen" (Ed.); (2) of persons—P Oxy III. 475²⁵ (A.D. 182) ἔπεσεν καλὸν ἐτέλει[ε]τησεν, "he fell and was killed," the report of an accident.

Πέπτωκεν is common="paid" in documents of iii-ii B.C.: cf. P Lond 1200² (B.C. 192 or 168) (= III. p. 2) πέπτωκεν ἐπὶ τῆν ἐν Διοσπόλει τῆν μεγάλην τράπεζαν, "paid into the bank at Diospolis Magna," and P Fay 17¹ (B.C. 121), P Tebt I. 101¹ (B.C. 120) with the editors' notes. See also P Hib I. 66² (B.C. 228) (= Witkowski², p. 38) πίπτει [σοι] ("tibi solvitur") ἐγ' τοῖς κατὰ σέ τόποις εἰκοστή, and Wilcken *Ostr.* i. p. 64. For a somewhat similar use of πέπτωκεν in dockets attached to contracts etc. cf. P Tebt II. 279¹ (B.C. 231) πέπτωκεν εἰς κιβωτὸν τὸ συνάλλαγμα ἐν Τεβτῦναι, "there has been placed in the chest at Tebtunis the contract of nurture."

For the form πέσατε in Lk 23³⁰, Rev 6¹⁸, see Robertson *Gr.* p. 338f., for the difficult ἐπέσαντο in Ev. Petr. 5, see Swete *a/l.*, and for the timeless aorists in Lk 10¹⁸ (πεσόντα) and Rev 18² (ἔπεσεν), see *Proleg.* p. 134. Callimachus *Ep.* lvi. 4 (*A.P.* vi. 148) Ἔσπερε, πῶς ἔπεσες—a striking verbal resemblance to Isai 14¹².

Πισίδιος.

On "Pisidian" Antioch not "in" but "near" Pisidia (Ac 13¹⁴), see Ramsay *CRE* p. 25 ff.

πιστεύω.

The different constructions of πιστεύω in the NT are fully discussed by Moulton *Proleg.* pp. 67 f., 235: see also Abbott *Joh. Voc.* p. 19 ff., and for the possibility that πιστεύω in Acts need not imply belief of a permanently religious character see Ramsay *Teaching* p. 445 ff., and *Recent Discovery* p. 164 ff.

For πιστεύω (a) c. dat. pers. cf. P Par 63¹¹⁰ (B.C. 164) (= P Petr III. p. 28) οἷς οὐδὲ βουλόμενοι προσῖναι πρὸς τὴν γεωργίαν πιστ[ε]ύ[σ]αι εἰ ἄν τις, "whom no one would trust,

even if they were willing to do the work" (Mahaffy), P Oxy VI. 898²⁹ (A.D. 123) οὐ πιστεύοντες οὔτε αὐτῇ οὐδὲ τῇ ἡλικίᾳ μου, "distrusting both her and my own youth" (Edd.), BGU III. 101I^{ii.13} (ii/A.D.) κἂν τί σοι προσπίπτῃ περὶ τῶν ἐναντίων, ὧι πιστεύσειεν ἄ[ν] τις, διασάφει, and P Tebt II. 418¹⁵ (iii/A.D.) οὐδενὶ ἐπίστευσα [ῶ]στε αὐτῇ κομισαί, "I have trusted no one to take it to her": (b) c. acc. of thing, cf. PSI V. 494¹⁴ (B.C. 258-7) μὴθὲν πιστεύε ὦν λέγει, and P Par 47²⁹ (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections*, p. 23) πιστεύοντες τὰ ἐνύπνια: and (c) for the acc. and dat. we may cite the formula of manumission *Syll* 845⁷ (Delphi—B.C. 200-199) τὰν δὲ ὠνὰν ἐπίστευσε Νίκαα τῶι Ἀπόλλωνι ἐπ' ἐλευθερίαι, "the purchase, however, Nicaea hath committed unto Apollo, for freedom" (see Deissmann *LAE*, p. 327).

Πιστεύω is followed by acc. and inf. in P Tebt II. 314³ (ii/A.D.) πιστεύω σε μὴ ἀγορεύει ὅσον κάμ[α]τον ἤνεγκα, "I believe that you are aware how much trouble I had" (Edd.), and by ὅτι in P Lond 897¹² (A.D. 84) (= III. p. 207 as amended *Berichtigungen*, p. 288) κέκρικα γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν πιστεύωι γὰρ ὅτι δυναθῆσμαι ζῆν, δ μέντοι γε οὐ θέλω.

For the pass. cf. P Oxy III. 528²³ (ii/A.D.) ἦ(= ἔ)να μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολ[ή]ν, "that I may no longer be believed with regard to my embarkation (?)," and *ib.* IX. 1223²⁸ (late iv/A.D.) οὐκέτι πιστευόμεθα, εἰ ἂν μὴ εὐγνωμονήσωμεν, "I am no longer trusted, unless I behave fairly" (Ed.).

With the Pauline use = "am entrusted with" the Gospel etc. (1 Thess 2⁶, Gal 2⁷, 1 Cor 9¹⁷, 1 Tim 1¹¹) Deissmann (*LAE*, p. 379) compares the designation of the Imperial secretary for Greek correspondence—τάξι τὴν ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν πεπιστευμένος (Jos. *Antt.* XX. 183 (viii. 9)).

See also BGU IV. 1159¹⁰ (time of Augustus) πεπιστευμένος ὑπὸ [[τ]οῦ] αὐτοῦ Ἰπτολεμαίου τὰς φυλακάς τοῦ αὐτοῦ γόμον. Of πιστεύομαι c. gen. as occasionally in late Greek (e.g. Polyb. vi. 56. 13 πιστευθεὶς ταλάντου) there is no instance in the NT.

πιστικός.

This rare word, confined in the NT to Mk 14³, Jn 12², is sometimes derived (as by LS⁸) from πῖνω in the sense of "liquid," but is better understood as from πιστός = "true," "genuine": see the discussion with interesting details in Winer-Schmiedel *Gr.* p. 138, and cf. *ZNTW* iii. p. 169 ff. where Nestle finds no ground for Naber's suggestion (*Mnemosyne* xxx. (1902), p. 1 ff.) that in the NT passages σπειστικής, ointment "that can be poured out," should be read for πιστικής. Abbott (*Joh. Voc.* p. 252), on the other hand, believes that the word in the original was some form of σπικᾶτον (not in LS⁸), and refers to Wetstein for illustrations of σπικᾶτον as an ointment in use among women of luxury.

For πιστικός, "faithful," applied to persons, commentators are in the habit of referring to the description of a good wife in Artem. p. 128²³ (c. A.D. 150)—πιστικὴν καὶ οἰκονόμν, but Hercher prefers to read πιστήν, as also in pp. 158⁸, 189¹⁷. We can, however, supply instances of this usage from the papyri, e.g. P Mon I. 8² (last quarter vi/A.D.)

νιού μου γνησίου καὶ πιστικοῦ καὶ ἔλασθαί σε ὡς πιστικόν, and for the more specialized sense of "one entrusted with the management of a ship," "a ship-master," see the introd. to the above papyrus, and Bell's note *ad* P Lond 1341¹² (A.D. 709). Cf. also P Flor III. 336³ (vii/A.D. ?), and possibly *ib.* 311² (A.D. 447). In Vett. Val. p. 10⁴⁴ πιστικοί is followed as a term of praise by ἀγαθοὶ οἰκονόμοι.

πίστις.

In accordance with its common NT usage, πίστις is used of "faith," "confidence" in a person in such passages as P Strass I. 41³⁸ (c. A.D. 250), when in a legal process a witness is charged—ὡς πρεσβύτης καὶ πίστεις ἀξίος ἐπέε ἀοῖδας ἐν τῷ πράγματι, and P Oxy XIV. 1627¹⁴ (A.D. 342) διὰ τὴν περὶ ἡμᾶς μετριότητα καὶ πίστις (l. πίστιν), "owing to your clemency to us and confidence in us" (Edd.). In P Lond 233¹¹ (A.D. 345) (= II. p. 273, *Christ.* I. p. 65) the editor translates τῆ σῆ πίστι(ε) as apparently = "at your discretion" or "on your own credit." P Tebt II. 418¹⁵ (iii/A.D.) shows us—ἀπολάβης παρ' ἐμοῦ καλῆ πίστει, "receive it back from me in good faith" (Edd.): cf. P Oxy I. 71¹¹⁻¹¹ (A.D. 303) νομίζονσα τοῦτους τὴν καλὴν μοι πίστειν ἀποσώζειν, "thinking that they would preserve my good name" (Edd.).

With the conjunction of πίστις and ἀλήθεια in 1 Tim 2⁷ cf. P Oxy I. 70¹⁴ (iii/A.D.) πᾶσα κνρίᾱ ἐνγραφὸς συναλλαγῆ πίστιν καὶ ἀλήθειαν ἔχει, "every valid written contract is credited and accepted" (Edd.), and P Flor I. 32 (b)¹⁴ (A.D. 298) ἐξόμνημι . . . ἐξ ἀληθείας καὶ πίστεις τὴν ἀπογραφὴν πεποιήσθαι: with 1 Tim 5¹² cf. *CIA* App. (Wünsch, *praef.* p. xv) ὑποκατέχετε ὑμεῖς αὐτὴν ταῖς ἐσχάταις τιμηραῖς ὅτι πρώτη ἠθέτησεν τὴν πίστιν πρὸς Φήλικα τὸν ἑαυτῆς ἀνδρα (cited by Parry *ad l.*): with 2 Tim 4⁷ cf. *Brit. Mus. Inscr.* Part III. No. 587 b.5 (ii/A.D.) ὅτι τὴν πίστιν ἐτήρησα, and *OGIS* 339¹⁷ (c. B.C. 120) προχειρισάμενος τοὺς τὴν πίστιν εὐσεβῶς τε καὶ δικαίως τηρήσοντας: and with ἡ πίστις used of "the (Christian) faith" (*Ac* 6⁷, *al.*), cf. *Syll* 451 (= 932)⁷ (ii/A. B.C.) ἀξίως ἀνεστράφησαν αὐτὸν τε καὶ τὰς ἐχειρασθεῖσας αὐτοῖς πίστεις.

The passive sense "fidelity," "faithfulness," which is found in the LXX, and occasionally in the NT (*Mt* 23²³, *Gal* 5²²), is common in our sources. See e.g. the illiterate P Fay 122²² (c. A.D. 100) ἐάν τινα εὐρῆς κατὰ παρόντας] ἔχοντα πείστην πολλήν, "if you find anyone quite trustworthy among those with you" (Edd.), P Oxy III. 494⁹ (A.D. 156) εὐνοοῦση μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένη, "being well-disposed and showing entire faithfulness towards me" (Edd.), *BGU* I. 326¹⁵ (a clause in a Will—A.D. 194) τῆ τε πίστι [αὐτῆς παρακατατίθεμαι (cf. the Lat. formula *eius fidei committo*), and P Tebt II. 326¹⁰ (c. A.D. 266) εὐνοία καὶ πίστι καὶ τῆ τοῦ γένους οἰκειότητι, "owing to his kindness, fidelity, and ties of kinship" (Edd.).

For the sense of "guarantee," "pledge," as in *Ac* 17³¹, cf. the mantic P Ryl I. 28¹⁸⁷ (iv/A.D.) πους ἀριστέρους ἐάν ἀλληται, σημαίνει αὐτὸν ἐπὶ λόγῳ καὶ πίστι πλανηθῆναί. "if the left foot quiver, it signifies that a man will be deceived over a promise and pledge" (Edd.).

Πίστις = "bond" or "mortgage" is found in such passages as P Tebt I. 14⁹ (B.C. 114) ἀναγραφάμενος αὐτοῦ τὰ ὑπάρχοντα συντάξει θῆναι ἐν πίστει, "making a list of his property and arranging for it to be placed in bond,"

P Reinach 18¹⁰ (B.C. 108) ἐθέμην αὐτῶ ἐν πίστει καθ' ὧν ἔχω ψιλῶν τό[π]ων συγγραφὴν ὑποθήκης, and P Oxy III. 486⁷ (A.D. 131) λαβούσα τὸν καθήκοντα τῆς ὠνῆς δημόσιον χρηματισμόν, ἔλεγεν ἐν πίστει με ἔχειν αὐτά, "although I had received the regular official contract of the sale, he said that I held this land on mortgage." The phrase ὠνὴ ἐν πίστει is discussed in *Philologus* lxxiii. (N.F. xvii.), 1904, p. 498 ff. See also the references in *Preisigke Fachwörter* s.v. πίστις, and for NT usage Burton *Galatians* (in *ICC*), p. 478 ff.

πιστός.

For πιστός, "faithful," "trustworthy," as generally in the NT, cf. P Grenf II. 73¹² (late iii/A.D.) (= *Selections*, p. 118) τ]αύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν, "I have handed her over to the good and faithful men among the grave-diggers themselves that they may take care of her" (cf. *Mt* 25²¹), and P Oxy I. 41²⁹ (iii/iv A.D.) ἀγνοὶ πιστοὶ σύνδικοι, "true and trustworthy advocates." In a deed of sale of a slave, published by Eitrem (*Sklavenkauf*, Christiania, 1916), the slave is described as 2⁷ πιστοῦ καὶ ἀδράστου, "faithful and not given to running away." A petitioner for release from prison οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play," describes himself, P Petr II. 19(1a)⁴, as δοῦς τὰ πιστά, with reference apparently to certain required "pledges": cf. *BGU* IV. 1152²⁶ (B.C. 10) οὐ τὰ] πιστὰ (reading almost certain—Ed.) πα[ρ]έδωκεν.

On the rare active use of πιστός, "trusting," "believing," which occurs first apparently in the NT (*Gal* 3⁹, 2 *Cor* 6¹⁸, and *sexies* in the Pastorals), see Hort *ad* 1 *Pet* 1²¹, where the usage is explained by the predominant sense of πίστις, "faith," "trust." It may be added that in 1 *Cor* 7²⁵ Lietzmann (*HZNT ad l.*) understands πιστός as = "Christian," with the meaning "I give my decision in accordance with my best Christian consciousness." He quotes in support a number of Syrian inscr. where πιστός is used as a title. For Πίστος (note change of accent) as a common name for slaves, see the citations in Headlam *Herodas*, p. 329. For adv. πιστῶς, cf. P Lond 301⁷ (A.D. 138-161) (= II. p. 256) πιστῶς καὶ ἐπιμελῶς, P Oxy IX. 1187¹⁸ (A.D. 254) ὑγιῶς καὶ πιστῶς.

πιστόω

occurs in the pass. in the sense "am assured of" in 2 *Tim* 3¹⁴; cf. 3 *Macc* 4²⁰ and the *v.l.* in 2 *Thess* 1¹⁰ (cf. *WH Notes*², p. 128). For the mid. see *Syll*³ 633⁷⁷ (c. B.C. 150) εἶναι αὐτοὺς ἀτελεῖς πιστωσαμένους ὄρκω, διότι ἐπὶ κτήσει ποιοῦνται τὴν διαγωγὴν. A good ex. of the NT use of the verb is afforded by Aristeas 91 πεπεισμένος δὲ καὶ αὐτὸς τὴν τῶν ὑποδοχείων κατασκευὴν δηλώσω, καθὼς ἐπιστάθην, "such is my belief as to the nature of the reservoirs, and I will explain how it was confirmed" (Thackeray). We may note the late compd. πιστοφορέω (not in LS⁸): P Lond IV. 1338¹⁰ (A.D. 709) πιστοφορέθητι εἰς τοῦτο, "be sure of that." For the rare subst. πίστωμα, see Linde *Épisc.* p. 16 f.

πλανάω.

For the metaph. use of πλανάω, "lead astray," "deceive," cf. P Par 47²³ (B.C. 152-1) (= *UPZ* i. p. 332,

Selections, p. 23) ἀποπεπτώκαμεν πλανό(=ώ)μενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, P Flor I. 61¹⁸ (A.D. 85) (= *Chrest.* II. p. 88) ἐπλανήθη περὶ τὴν ἔντευξιν, P Oxy VI. 898⁸ (A.D. 123) πολλά μ[ε] ἀἰδικοῦσα ἔτι καὶ πλανήσασά με, “injuring me much and ending by deceiving me,” *ib.* II. 237^{11.8} (A.D. 186) ὡς καὶ σὲ τὸν κύριον πλανῆσαι δυνάμενος, *ib.* I. 119¹² (ii/iii A.D.) (= *Selections*, p. 103) πεπλάνηκαν ἡμῶ(=α)s ἐκε[ῖ], τῇ ἡμέρᾳ ἰβ ὅτι(=ε) ἐπλευσε(=α)s, “they deceived us there on the 12th, when you sailed,” and the mantic P Kyl I. 28¹⁶⁸ (iv/A.D.) cited *s.v.* πίστις. *Kaibel* 351 (cited *s.v.* πλάνη) shows the verb—

ἔκ[τ]εινεν δέ [μ]ε Ὑ[λ]εύς, ὃν οὐκ ἤσχυσα [πλ]ανῆσ[αι].

See also Menander *Περικειρ.* 79 f. εἰ δὲ καὶ νυνὶ πλανᾶς με —(Δα.) κρέμασον εὐθύς, εἰ πλανῶ τήμερον, and Ἐπιτρέπ. 269 ἐπλανήθη, “she strayed away,” also *Epict.* iv. 6. 23 μὴ πλανᾶσθε, ἄνδρες, ἐμοὶ καλῶς ἐστίν (cf. Gal 6⁷, 1 Cor 6⁹).

πλάνη

has apparently the act. sense of “deceit” in BGU IV. 1208⁸ (B.C. 27–6) δι’ οὗ [μοι] ἱστορεῖς τὴν [Καλατύ]τως πλ[άν]ην, “by means of which (*s.v.* a writing-tablet) you are acquainting me with the deceit of Kalatytyis.” Cf. *Kaibel* 351³ πάσα[ι]σ[ι] πλάνη[ς] τ[έ]χν[αι]s, where the editor understands the word as denoting the craft and stratagem which hunters use against wild beasts. See further *s.v.* πλανῶ. In the NT πλάνη is generally, if not always, used in the pass. sense of “error”: cf. Armitage Robinson *ad Eph* 4¹⁴.

πλανήτης.

For the ordinary use of πλανήτης, “planet,” cf. the magic P Lond 121⁵¹³ (iii/A.D.) (= I. p. 100) γεννήσας τοὺς ἑ πλανήτας ἀστέρας οἱ εἰσιν οὐρανοῦ σπλάγχνα καὶ γῆς ἔντερα καὶ ὕδατος χύσις καὶ πυρὸς θράσος, and P End^{vii} (cited by Maysen *Gr.* p. 441). In Jude 13, on the other hand, the imagery is clearly derived from Enoch (especially 181^{4f.}), and the reference is to “wandering stars,” stars which have left their appointed orbits: see further Mayor *Comm. ad l.*

πλάνος,

“misleading,” “deceiving” (1 Tim 4¹): Vett. Val. p. 74¹⁸ ποιεῖ γὰρ μάγους πλάνους θύτας.

πλάξ.

The late use of πλάξ (for στήλη) as a “tablet” for writing purposes (2 Cor 3³, Heb 9⁴) is seen in an inscr. giving the right of asylum to a Jewish synagogue, *Chrest.* I. 54^{1f.} βασιλίσσης καὶ βασιλέως προσταξάντων ἀντὶ τῆς προανακειμένης περὶ τῆς ἀναθέσεως τῆς προσευχῆς πλακὸς ἡ ὑπογεγραμμένη ἐπιγραφῆτω Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄστυλον. The date is uncertain, but Wilcken thinks the reference is to Euergetes I. (B.C. 246–221), and regards this usage of πλάξ as characteristic of the Egyptian Κοινή (cf. the LXX use of πλακάς for the tables of the Law); see his note *ad l.c.* and more recently *UPZ* i. p. 404. We may also note *OGIS* 672¹² (A.D. 80) ἐτέθησαν παρ’ ἐκάτερα τῶν τοίχων πλάξαι ἐπιγεγραμμέναι δεκατέσσαρες, *Kaibel* S2S¹ (ii/A.D.) σοὶ πλακά [τ]ήν[δ] ἀν[έ]θηκε, and P Osl I. 134⁰ (iv/A.D.) τὸν

στροβίλλον τῆς πλακὸς τοῦ βαλανίου τούτου, “the top (cone) of the tablet of the bath,” where, however, the exact meaning of πλάξ is by no means clear, see the editor’s note. For πλάξ used of inscribed fragments of limestone, see Wilcken *Ostr.* i. p. 8 note. MGr πλάκα, “slab” (e.g. of a tomb).

πλάσμιζ,

“a thing moulded or formed” (Rom 9²⁰ LXX): cf. the magic P Lond 46³⁷⁸ (iv/A.D.) (= I. p. 77) πλ(άσμα) Ἐρμ(οῦ) χλαμυδηφόρου.

πλάσσω,

“mould,” “form” (Rom 9²⁰ LXX): cf. P Tebt II. 342²² (late ii/A.D.) πεπλασμένα πλάσσεως χειμερινῆς, “being of winter manufacture” (Edd.), with reference to pots, and PSI V. 472⁸ (A.D. 295) τῆς πλασσομ(ένης) πλίνθου. Cf. Artem. p. 175¹⁵ ἀνθρώπους πλάσσειν, and *Test. xii. patr.* Reub. iii. 5 πλάττειν λόγους (cf. 2 Pet 2³).

πλαστός.

A good ex. of the metaphorical use of πλαστός, “made up,” “feigned,” in 2 Pet 2³ is afforded by P Oxy II. 237^{viii.14} (A.D. 186) μὴ παραντίκα πλαστά εἶναι τὰ γράμματα εἰπών, “not having immediately declared that the contract is forged”: cf. Musonius p. 41¹⁸ πλαστοὶ καὶ οὐκ ἀληθινοὶ φίλοι. The more literal sense is seen in P Oxy IV. 729⁹⁰ (A.D. 137) τὴν ἐντὸς πλαστῶν χερσάμπειλον, “the vineyard enclosed by a mud wall” (Edd.). For subst. πλάστης cf. P Giss I. 31^{ii.17} (end ii/A.D.).

πλατεῖα.

See *s.v.* πλατύς.

πλάτος,

“breadth”: BGU IV. 1157⁹ (B.C. 10) πλάτους πηχῶν ἕνδεκα, and similarly P Oxy II. 242¹⁵ (A.D. 77), P Giss I. 42^{2.oi.} (A.D. 117). Cf. πλάτυμμα in BGU I. 162³ (ii/iii A.D.) ἄλλο πλάτυμμα ἐν χρυσοῦν, and πλάτυσμα, “tile,” in Herodas III. 46.

πλατύνω.

The metaphorical use of this verb = “broaden,” “enlarge,” as in 2 Cor 6^{11.13}, finds at least a partial parallel in a fragment of the “Index” of the Digest, PSI I. 55⁷⁴ (vi/A.D.) δύνατ(αι) . . . κατ’ ἀρχὰς πλατύνεσθ(αι) ἢ ἀγ(γῆ).

πλατύς,

“broad.” In P Par 10¹⁹ (B.C. 145) a reward is offered for a fugitive slave who is described as μεγέθει βραχίς, πλατύς ἀπὸ τῶν ὤμων. Cf. P Fay 115¹⁷ (A.D. 101) a strap στερεὴν (i. στερεὸν) καὶ πλατύ, “strong and broad,” P Flor III. 333¹¹ (ii/A.D.) μέχρι πλατείας πύλης, and P Ryl II. 169¹⁶ (A.D. 196–7) πλατέων ἄρτων, “flat loaves.” In P Lond S80²³ (B.C. 113) (= III. p. 9) we should read, according to P Strass II. S5²² note, πλατεία ὁδὸς τῶν θεῶν: cf. Mt 7¹³. This prepares us for the use of πλατεῖα as a subst. with or without any special name of the “street” or “public square” attached, e.g. P Oxy I. 51¹⁵ (A.D. 173)

ἐπ' ἀμφόδου Πλατείας, "in the Broad Street quarter," *ib.* VI. 937¹¹ (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τὴν πλατείαν τοῦ θεάτρου. "I bid you go to the street of the theatre," and P Amh II. 98³ (ii/iii A.D.) ἐπ[λ] τὴν Σαραπιακ(ήν) πλατείαν. Herwerden (*Lex. s.v.*) cites a Christian sepulchral inscr. *IGSI* 325¹ ἅπανα γέα καὶ πλατοῖς (*l. platis*) ἀήρ γεν[ν]ᾶ σοι, θάνατε, but the reference appears to be wrong. See also Hierodas VI. 53 τὴν πλατείαν ἐκβάντι, "as one leaves the Broad" (with Headlam's note). MGr πλατεία, "piazza," "square."

πλεῖστος,

"very large," plur. "very many," is generally elative in the papyri, e.g. P Petr III. 53 (ο)⁵ (iii/B.C.) θεῶν πλε[στ]ῆ χάρις, P Tebt I. 45¹⁷ (B.C. 113) σὺν ἄλλοις πλείστοις, "with very many others," and P Oxy VI. 939³ (iv/A.D.) (= *Selections*, p. 128) ὡς ἐν ἄλλοις πλείστοις, νῦν ἐτι μᾶλλον, "as on very many other occasions, so now still more." But for the genuine superlative sense we may cite such exx. as P Tebt I. 105⁴⁶ (B.C. 103) τὴν ἐσομένην πλείστην τιμὴν ἐν τῇ αὐτῇ κώμῃ, "the highest price at which it may be sold at the said village" (Edd.), and P Fay 90¹⁷ (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ ἐσο(μένην) πλ[ε]στην τει(μήν), "the highest current price at the time being" (Edd.).

The word is common in greetings, e.g. P Oxy III. 533¹ (ii/iii A.D.) Ἀπίων Ἀπίωνι τῷ νίφ καὶ Ὁρίων τῷ φίλτάτῳ πλείστα χαίρειν, and intensified BGU III. 845¹ (ii/A.D.) . . .]ρείνος τῇ μητρὶ πλείστα πολλὰ χαίρι (= εἰν). For τὰ πλείστα see P Tebt I. 22⁵ (B.C. 112) διὰ σὲ τὰ πλείστα συνκάταινος ἐγενόμην, "for your sake I came to an agreement on most points" (Edd.), P Fay 35¹² (A.D. 150-1) Μύστης ἔγραψα τὰ πλείστα, "written for the most part by me, Mystes": cf. also Preisigke 8⁷ (ii/A.D.) ἐδῆλ(ωσεν) τοὺς . . . ἄνδρας ἐκ τοῦ] πλείστου (cf. I Cor 14²⁷) ἐγγελοπιναί. Πίλειστάκι, "repeatedly," occurs in P Ryl II. 130¹² (A.D. 31).

πλείων.

P Rev L¹. 12 (B.C. 258) τοῦ πλείονος καὶ τοῦ ἐλάσσονος κατὰ λόγον, "for more or less in proportion," P Petr II. 38(b)² (iii/B.C.) πλείονος τιμῆς, "at a higher price," PSI VI. 617⁷ (iii/B.C.) ἵνα μὴ εἰς πλείονα ἀνηλώ[ματ]α ἐμπίπτω, P Lille I. 26³ (iii/B.C.) (= Witkowski², p. 49) ἡ κώμη ἔρημος διὰ τὸ πλείω χρόνον μὴ βεβρέχθαι, and P Oxy I. 41⁹ (iii/iv A.D.) ἐπὶ σοῦ τὰ ἀγαθὰ καὶ πλεόν γίνεταί, "under you our blessings increase ever more" (Edd.), acclamation to a prytanis at a public meeting.

Adverbial phrases are P Giss I. 47¹⁰ (time of Hadrian) ἀντὶ πλείονος, "under its value," P Ryl II. 65¹⁵ (B.C. 67?) ἐπὶ πλείον, BGU I. 282²⁹ (after A.D. 175) ἐπὶ τὸ πλείον ἢ ελασσον, and PSI V. 514⁵ (B.C. 252-1) σποῦδασον μάλιστα μὲν πρὸ πλείονος, εἰ δὲ μὴ, τό γ' ἐλάχιστον πρὸ τριῶν ἡμερῶν ἐν Ἀλεξανδρείᾳ καταστ[ή]ναι? For the meaning "several," which is found in the phrase (ἐπὶ) πλείους ἡμέρας (*quater* in Ac), we may compare P Ryl II. 65⁹ (B.C. 67?) πλείονα σώματα, "several corpses." For πλεόν ἐλαττον, *plus minus*, cf. BGU IV. 872¹ (Byz.).

The indeclinable πλείω in Mt 26⁶³ NBD (cf. Blass *Gr.* p. 108) can be paralleled from P Oxy II. 274⁶ (A.D. 89-97)

πρὸς ᾧ κεκλήρωται . . . πλείω πῆχεις ἐννεά τέταρτον ὄγδοον—registration of property. As regards spelling Maysen (*Gr.* i. p. 69) has shown that πλείων has progressively ousted πλεῖων in B.C. papyri. The marked preponderance of the *ei* form in the NT (cf. *WH Notes*², p. 158) shows that in this particular our uncials faithfully represent their originals. In MGr a double comparative form πλείότερος is used, while πλεόν (still used in the written language) takes the forms πλέο, πλιό, πλιό.

πλέκω,

"plait," "weave" (Mt 27²⁹ *al.*): cf. Aristeas 70 κισσὸν ἀκάνθῳ πλεκόμενον, "ivy intertwined with acanthus." For the verbal cf. P Oxy III. 520²⁰ (A.D. 143) κύρτων πλεκτῶ(ν) ἦ, "8 plaited fish-baskets," and the fem. πλεκτή *bis* in the same document = "rope." The subst. πλοκή occurs in P Giss I. 47⁷ (time of Hadrian) (= *Chrest.* I. p. 383) where a θώραξ is described as τὴν πλοκὴν λεπτότατος: cf. Aristeas 60, 67. The compd. περιπλοκή = "complication" is found in P Oxy III. 533¹⁰ (ii/iii A.D.) μὴ ἔχωμεν περιπλοκὴν π[ρ]ὸς τὸν ἀντίδικον. In Vett. Val. pp. 169³², 313²⁸, πλέκεσθαι = *perturbari*, and in *ib.* 119²² = *misceri*. The verb survives in MGr with a by-form πλέκνω.

πλεονάζω.

For the generally intrans. use of this verb = "abound," "superabound," see P Rev L¹. 13 (B.C. 258) τὸ πλεονάζον τοῦ προκρηρυχθέντος, "in excess of the amount previously decreed," P Lille I. 1 *verso*¹⁶ (B.C. 259-8) εἰς ὃ ἔσται βραχὺ τὸ ἀνάλωμα, ὥστε ἀντ' ἐκείνου τοῦ πλεονάζοντος ἔργου ὡδὲ κομίζεσθαι, "la dépense sera donc pen élevée et de la sorte on balancera le supplément de travail indiqué plus haut" (Ed.), P Ryl II. 214¹⁷ (ii/A.D.) μετὰ τ[ὰς] ἀπὸ μερισμοῦ] τοῦ εἰ (ἔτους) πε(πλεονακ(υίας)) . . . (δραχμάς), "after deduction of the drachmae in excess of the assessment of the 5th year" (Edd.), and the Andanian inscr. relating to the mysteries *Syll* 653 (= 3736)³⁹ (B.C. 92) εἰ δὲ μὴ, μὴ ἐπιτρεπόντω οἱ ἱεροί, καὶ τὰ πλεονάζοντα ἱερά ἔστω τῶν θεῶν. Cf. also Aristeas 273 διὰ τὸ δύο πλεονάζειν τῶν ἑβδομηκοντα, "because their number exceeded seventy by two." The trans. use of πλεονάζω in 1 Thess 3¹² can be paralleled from the LXX (Numb 26⁵⁴, Ps 70(71)²¹). For the subst. πλεόνασμα cf. P Tebt I. 78⁷ (B.C. 110-8) and for πλεονασμός cf. P Lond 604 B³⁴ (c. A.D. 47) (= III. p. 78) with the editor's note, and Wilcken *Ostr.* i. p. 280.

πλεονεκτέω.

For πλεονεκτέω, "take advantage of," "overreach," which in the NT is confined to Paul, cf. P Amh II. 78¹³ (A.D. 184) (see *Berichtigungen*, p. 3) ἐν τοῖς κοινοῖς ἡμῶν ὑ[π]άρχοισι παντοδαπῶς μ[ου] πλεονεκτῆ ἄνθρωπος ἀ[υ]θάδης, "in regard to our common property he, a self-willed man, takes all sorts of advantages over me": see also Aristeas 270. In late Greek, as in 1 Thess 4⁶, the verb is often followed by a direct object in the acc. (see *Proleg.* p. 65): for the pass., as in 2 Cor 2¹³, cf. *OGIS* 484²⁷ (ii/A.D.) πλεονεκτεῖσθαι γὰρ καὶ τοὺς ὀλίγους (*quā humillī condicione essent*) ὑπ' αὐτῶν ἀνθρώπων δι(ήλ)ον ἦν.

πλεονέκτης,

"covetous": cf. P Magd 5 *recto*⁷ (B.C. 221) πλεονέκτης ὦν. The adv. πλεονεκτικῶς occurs in *OGIS* 665¹⁶ (A.D. 48) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ξησοῖαις ἀποχωρμένων. On the fragment of a vellum leaf, P Oxy XV. 1828 *recto*⁴, belonging probably to iii/A.D., and containing ethical instructions, reference is made to ὁ ψεῦστης καὶ ὁ πλεονέκτης [καὶ ὁ ἀποστρε]ρητής.

πλεονεξία,

"covetousness," in P Par 63⁶⁸ (B.C. 164) (= P Petr III. p. 24) μηδεμίᾱς ἐν τούτοις μήτε φιλοτιμίας, μήτε πλεονεξίας γενηθείσης keeps company with φιλοτιμία, which here represents a "grasping ambition": cf. PSI V. 446⁹ (A.D. 133-7) τὸ δὲ στρατ[ι]ωτικὸν ἐπὶ πλεονεξία καὶ ἀδικία λαμβά[ν]εσθαι συνβέβηκε. In Musonius p. 72⁹ (ed. Hense) it is linked with βία—ἄπερ ἀπὸ βίας καὶ πλεονεξίας πέφυκε ξῆν, and in *ib.* p. 90¹⁰ it accompanies ἡδονή—ὁ θεός . . . ἀήττητος μὲν ἡδονῆς, ἀήττητος δὲ πλεονεξίας, a remarkable parallel to the NT association with sins of the flesh, based on a saying of Jesus (Mk 7²²) and repeated by at least three different NT writers (1 Cor 5¹⁰, Heb 13⁴, 2 Pet 2¹⁴). Bunyan's instinct rightly made Pickthank name together among Beelzebub's friends "my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility." See also *Exr* T^{xxxvi}. p. 478 f.

That πλεονεξία is a true vernacular word may be illustrated by its appearance in the illiterate P Fay 124²⁴ (ii/A.D.) μετὰ μελὸν σ[ο]ὶ πάλειν εἰσο[ίσ]ε ἢ πλεονεξ[ί]α σου, "your cupidity will again cause you regret" (Edd.): cf. P Oxy XII. 1469⁴ (A.D. 298) ἐπέπερ ἂν πλεονεξία τις προχωρήσῃ καθ' [ἡ]μῶν δι' ἀδυναμείαν ἀναπόστατοι καταστ[ε]ρήσθη, "since, if any advantage of us is taken, our weakness will leave us no escape" (Edd.)—a petition of certain village-representatives against a subordinate official, and *ib.* I. 67¹⁹ (A.D. 338) εἰν' οὕτως διχθῆ [αὐ]τῶν ἢ καθ' ἡμῶν [πλο]νεξία, "in this way their aggression against me will be made clear" (Edd.)—a dispute concerning property. For the word in a good sense cf. Epict. ii. 10. 9. In *Syll* 418 (= ³ 888)¹³³ (A.D. 238) πλεονεκτῆματα are simply "advantages," with ἑλαττώματα in antithesis.

πλευρά,

generally = the "side" of a human being: cf. P Oxy XII. 1414²⁶ (A.D. 270-5) τῆς πλευρᾶς [ῥ]έγχομαι, "I have a cough from my lung" (Edd.), and the magic P Osl I. 1³⁵⁵ (iv/A.D.) ἀνυγον αὐτῆς τὴν δεξιᾶν πλευράν. The neut. πλευρόν, which, along with πλευρά, is found in the LXX (Thackeray *Gr.* i. p. 157), may be illustrated from the astrological P Ryl II. 63⁹ (iii/A.D.) "Ἀρεὺς πλευρών, "the chest to Mars," and P Lond 121²⁶⁶ (iii/A.D.) (= I. p. 93) εἰς τὸ δεξιὸν πλευρ[ὸ]ν μέρος. An unusual use of the word = "vessel" is found in P Fay 104² (late iii/A.D.) πλευρῶν ὑέλων, "glass vessels": see the editors' note.

πλέω.

P Grenf II. 14(c)⁶ (iii/B.C.) οὐδ' οὐκ ἔφω (λ. ὁ δ' οὐκ ἔφη) δύνασθαι πλεύσαι ἀνευ σου, "but he said that he could not sail without you," P Oxy IV. 726¹⁰ (A.D. 135) οὐ δυνάμενος δὲ ἀ[σ]θένειαν (cf. Gal 4¹³) πλεύσαι, "since he is unable

through sickness to make the voyage" (Edd.), *ib.* I. 1109²³ (ii/iii A.D.) (= *Selections*, p. 103) πεπλάνηκαν ἡμῶ (= ἄ)ς ἐκε[ῖ], τῇ ἡμέρᾳ ἰβ' ὅτι ἔπλευσε (= α)ς, "they deceived us there on the 12th, when you sailed," *ib.* XIV. 1682⁴ (iv/A.D.) ὁ ἀήρ ἐναντίος ἡμῖν ἦν ἀφ' οὗ ἔπλευσας, "the wind was contrary to us since you sailed," and *OGIS* 572³⁰ (iii/A.D.) πλεύσει δὲ μόνα τὰ ἀπογεγραμμένα πλοῖα. For πλωτός, "navigable," see P Tebt I. 92³ (late ii/B.C.). MGr πλέω (πλέγω), "swim," "travel."

πληγή,

"blow": cf. *Chrest.* II. 6⁹ (B.C. 246) πληγὰς μοι ἐνέβαλεν, P Tebt I. 44¹⁹ (B.C. 114) ἔδωκεν πληγὰς πλείους ἢ με [ε]ἶχεν ῥάβδωι, P Fay 121⁷ (c. B.C. 103) ἦγαγον μεθ' ὑβρεως καὶ πληγῶν, "they dragged me away with insults and blows," and P Tebt II. 331¹⁰ (c. A.D. 131) ἐπὶ ἡγνέκ[α]ν μοι: πληγὰς εἰς πᾶν μέλ[ο]ς τοῦ σ[ώ]ματος. Add from the law of astynomy at Pergamon, carved on stone in the time of Trajan, *OGIS* 483¹⁷⁷, αὐτὸς μαστιγούσθω ἐν τῷ κύφωι ("the pillory") πληγαῖς πεντήκοντα, and see also *Syll* 737 (= ³ 1109)⁸⁴ (A.D. 178) ἂν δὲ τις ἄχρι πληγῶν ἔλθῃ, ἀπογραφέστω ὁ πληγῆς πρὸς τὸν ἱερέα ἢ τὸν ἀνθιερία.

For the ellipsis of πληγῶν in Lk 12⁴⁷, 2 Cor 11²⁴, cf. Herodas III. 77, V. 33 (with Headlam's notes).

πλήθος

is used (1) of things—P Hib I. 52⁵ (c. B.C. 245) τὰ ὀν[ό]ματα καὶ τὰ πλήθη, "the names and the amounts," P Lille I. 3⁷⁶ (B.C. 241-0) ἰκανὰ πλήθη, "des sommes considérables" (Ed.), P Tebt II. 282⁴ (late ii/B.C.) εἰ μὴ <ν> παρεληφέναι τὰ ὑπογεγ[ρα]μμένα πλήθη, "that I have in truth received the hereinafter mentioned amounts" (Edd.), P Ryl II. 119²² (A.D. 54-67) διὰ τὸ πλήθος τῶν κατ' ἔτος γενημάτων, "owing to its great yearly productivity" (Edd.); and (2) of persons—*Chrest.* I. 11Aⁱ⁻¹¹ (B.C. 123) παραγενομένων τῶν αὐτῶν πληθῶν σὺν δπλοῖς, and P Tebt II. 310⁴ (A.D. 186) τὸ πλήθη τῶν ἱερέων, "the corporation of priests" (Edd.).

πληθύνω,

"increase," "multiply": cf. *Poimandres* 3² (ed. Parthey) εἰς τὸ αὐξάνεσθαι ἐν αὐξήσει καὶ πληθύνεσθαι ἐν πλήθει (cited by Dilbehl *IZNT ad Col* 2¹⁹). The verb is fully illustrated in Anz *Subsidia*, p. 296 f.

πλήθω.

See s.v. πῖμπλημι.

πλημύρα,

"a flooding," "flood." On the form πλημύρα in Lk 6⁴⁸ DW *al.*, as the older spelling, see Moulton *Gr.* ii. p. 101. The verb is found with a single μ in *OGIS* 666⁸ (A.D. 54-68), where Egypt is described as πλημύρουσα πᾶσιν ἀγαθοῖς owing to the good deeds of the praefect Tiberius Claudius Balbillus, and in P Lond 924¹⁰ (A.D. 187-188) (= II. p. 134) πλημυρῆντος τοῦ Νεῖλου. For double μ see Vett. Val. p. 344¹³⁴ and Artem. pp. 123²¹ (of a well) πλημμυροῦντος τοῦ ὕδατος and 124⁸ (of springs) ὕδατι καθαρω πλημμυροῦσαι.

πλήν

(1) as adv. introducing a clause (= ἄλλα, δέ) can be illustrated from Plato onwards (cf. Schmid *Atticismus* i. p. 133), and came to be regularly so used in common speech (cf. Blass-Debrunner § 449). With its use in Mt 11²² *al.*, cf. P Tebt II. 417⁸ (iii/A.D.) πλήν ἀρξόμεθ[α] τοῦ ἔργου, "but we will begin the work," BGU IV. 1024^{vi.16} (end iv/A.D.) πλή<v> συνέθετο ἀπολύσ[ειν] τὸν Διόδημον. See also P Ryl II. 163¹⁰ (A.D. 139) πλήν εἰ μή, τὸν ἐπελευσόμενον τῷ ἐμῷ ὀνόματι . . . [ἀφισ]τάνει με αὐτὸν παραχρήμα, "otherwise if anyone shall make any claim in my name, I will repel him forthwith" (Edd.), P Fay 20¹⁶ (Imperial edict—iii/iv A.D.) οὐδὲ γὰρ τοῦτο μοι σουδαιότ[ρο]ν ἐξ ἀπάντων[υ] χρηματιζέσθαι, πλήν μάλλον φιλανθρωπία τε καὶ εὐεργεσίας συναύξειν ταύτην τὴν ἀρχήν, "for it is not my aim to make money on all occasions, but rather by liberality and the conferring of benefits to increase the welfare of this empire" (Edd.). The classical collocation πλήν οἷτι, "except that," occurs in the NT only in Ac 20²³, Phil 1¹⁸; cf. Artemidorus p. 53⁴ (after τὰ αὐτά).

(2) as a prep. c. gen. is seen in such passages as P Eleph 2⁷ (B.C. 285-4) καταλειπέτω τὰ ὑπάρχοντα πᾶσι τοῖς υἱοῖς πλήν τῶν μερῶν, ὧν ἂν λαμβάνωσι παρὰ Δ. καὶ Κ., P Ilib I. 90⁸ (B.C. 222) πλήν τῆς χέρσου, P Lond 33²⁶ (B.C. 161) (= I. p. 20, *UPZ* i. p. 240) πλήν τοῦ καταφθίρεσθαι, and P Leid W^{viii.13} (ii/iii A.D.) (= II. p. 107) πλήν ἐμοῦ. In P Amh II. 93¹⁷ (A.D. 181) πλήν is construed c. acc.—πλήν τέλος θυ[ε]ϊῶν, "with the exception of the thya-tax." Πλήν τοῦ c. inf., which is not found in the NT, is illustrated in Maysen *Gr.* II. i. p. 327.

Πλήν is now connected not with πλέον, and hence = "more than," "beyond," but with πῆλας, and hence = "besides," "apart from this": cf. the use of παρά, "beside," "except," and see Lightfoot on Phil 3¹⁸, Brugmann-Thumb *Gr.* 4. p. 523, and Boisacq *Dict. Etym. s.v.*

πλήρης.

There are not a few traces of an indeclinable πλήρης, "full," in our NT texts—Mk 4²⁸ (C*—see *WII Notes*², p. 24), Jn 1¹⁴ (all but D—cf. Deissmann *LAE*, p. 125 ff.), Ac 6⁵ (all but B), also Mk 8¹⁰ (AFGM *al.*), Ac 6⁹ (AEIIP *al.*), 19²⁸ (A¹L 33), 2 Jn⁸ (L). See further *Proleg.* p. 50, and for the interpretation of Jn 1¹⁴ cf. C. II. Turner *JTS* i. pp. 120 ff., 561 f.

Indeclinable πλήρης can now be abundantly illustrated from the papyri. Much our earliest ex. is P Leid C^{ii.14} (B.C. 161) (= I. p. 118, *UPZ* i. p. 353) χαλκοῦς στατηρηίου μαρσεύπειον πλήρης. This is followed by the mummy-ticket *Preisigke* 3553⁷ (time of Augustus) ἔδωκα αὐτῷ τὰ ναῦλα πλήρης καὶ τὰς διαπάνας, "I have given him his full fare and money to spend," and P Lond 131 *recto*¹³³ (A.D. 78-79) (= I. p. 174) ἀρούρας πλήρη.

After i/A.D. exx. multiply rapidly, e.g. P Oxy III. 513⁵⁵ (A.D. 184) χαλκοῦς τρεῖς πλήρης, BGU I. 81²⁷ (as amended p. 356—A.D. 189) ἄς καὶ παραδώσω . . . πλήρης, P Par 18 *bis*⁹ (ii/iii A.D.) τοῦ ναύλου δοθέντος ὑπ' ἐμοῦ πλήρης, P Fay 88⁸ (iii/A.D.) ἔσχον παρὰ σοῦ τὸ ἐκφόριον . . . πλήρης, P Grenf II. 69²⁹ (A.D. 265) διὰ τὸ πλήρη[ς] αὐτὸν ἀπε[σ]χηκέναι ὡ[ς] πρόκειται[ι], BGU IV. 1064¹⁰ (A.D. 277-8) τὰ ἴσα τοῦ ἀργυρίου τάλαντα [δ]έκα πλήρης ἀρίθμου, *ib.* I. 13⁷

(A.D. 289) ἄπερ ἐντεῦθεν ἀπέσ[χ]αμεν παρὰ σοῦ πλήρης, *ib.* II. 373²¹ (A.D. 298) ἔσχον τὴν τιμὴν πλήρης ὡς πρόκειται, and *Ostr* 1071² (A.D. 185) ἔσχ[ο]μεν τὸ τέλ[ος] πλήρης ἀπὸ 'Αθύρ ἕως Μεχέρ κβ.

As regards the LXX Thackeray (*Gr.* i. p. 176 f.) thinks that the evidence for indeclinable πλήρης "is not as a rule so strong as to warrant our attributing the form to the autographs: in most cases it is certainly due to later scribes." The clearest exx., he thinks, are Job 21²⁴, Sir 19²⁶.

Other exx. of the adj. are P Ryl II. 145¹⁷ (A.D. 38) σάκκο(ν) πλήρη κνήκωι (*l.* κνήκου), and P Oxy II. 530⁶ (ii/A.D.) τ[ὸ] δὲ ναύβιον καὶ τὰ ἄλλα πάντα πλήρη διέγραψα, "but the naubion and the other taxes I have paid in full"; and for the phrase ἐκ πλήρους see P Par 261⁸ (B.C. 163-2) (= *Selections*, p. 14) οὐ κεκομισμένοι ἐκκ πλήρους, P Lond 1178⁴³ (A.D. 194) (= III. p. 217, *Selections* p. 100) ἀποδεκτώτα τὸ κατὰ τὸν νόμ[ον] ἐν[τ]άγιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν, "on his payment of the legal fee amounting altogether to a hundred denarii." For the superl. see P Lond 77⁹ (end of vi/A.D.) (= I. p. 232 f., *Chrest.* II. p. 570 f.) βεβαί[α] [π]ίστει παντὶ πληρεστάτῳ δεσποτεῖα: cf. 39.

πληροφορέω.

This verb occurs very rarely outside Biblical Greek, where its earliest occurrence is LXX Eccles 8¹¹. It is used of "accomplishing," "settling" legal matters in such a passage as P Amh II. 66⁴² (A.D. 124), where the complainant is invited by the strategus to bring forward his witnesses, ἴνα δὲ καὶ νῦν πληροφορήσω, "in order that I may finish off the matter." Similarly in BGU III. 747^{i.22} (A.D. 139) αἰ[τ]οῦμ[ε]νο[ς] [π]λη[ρ]οφορεῖ[ν], the reference seems to be to a collector desiring to get in certain monies "in full." This prepares us for the verb in connexion with "paying off" debts, as in P Oxy III. 509¹⁰ (late ii/A.D.) τυγχά[ν]ω δὲ πεπληροφορημένος τοῖς ὀφειλομένοις μοι, "but it happens that I have been paid the debt in full" (Edd.), and P Lond 1164(g)¹¹ (A.D. 212) (= III. p. 163) πεπληροφόρηται δὲ καὶ τῶν τόκων κατὰ μέρος διὰ χειρὸς πάντα εἰς περιλίυσιν. Cf. also the expressive BGU II. 665^{ii.2} (i/A.D.) ἐπληροφόρησα αὐτόν, the idea apparently being that the man to whom money has been entrusted satisfies the investor by the return he makes, and the magic P Lond 121⁹¹⁰ (iii/A.D.) (= I. p. 113) πληροφοροῦσα ἀγαπῶσα στέργουσα ἐμέ, pointing to an affection which is fully reciprocated. See further Whitaker *Exx* VIII. xx. p. 380 ff., and xxi. p. 239 f., where it is contended that πληροφορεῖσθαι "denotes not a conviction or assurance of the mind, but the result of such an assurance in life and conduct, the rich fruitfulness for which the conviction prepares the way." Hence in Rom 14⁵ the thought is that every Christian is to be "fully fruitful" in following out the course which his own mind shows him to be right.

The verb is also discussed by Deissmann *LAE* p. Szf., and by Lagrange *Bulletin d'ancienne littérature et d'archéologie chrétiennes* ii. (1912), p. 96 ff.

πληροφορία

does not occur in classical writers or the LXX, and in the NT appears as a rule to have passed into the meaning "full assurance," "confidence" (1 Thess 1⁵, Col 2², Heb 10²²):

cf. Clem. R. *Cor* 42 μετὰ πληροφορίας πνεύματος ἁγίου ἐξήλθον εὐαγγελιζόμενοι. In Heb 6¹¹ the meaning is less subjective, "fulness" ("impletio sive consummatio," Grotius). The only instance of the subst. we can cite from the papyri is P Giss I. 87²⁵ τὴν πληροφορίαν, unfortunately in a very broken context.

πληρόω.

The original meaning "fill," "fill to the full" (MGr πληρῶ) may be illustrated from the phrase in *Syll* 633 (= ³ 1042²⁰ (ii/iii A.D.)) ἐὰν δέ τις τράπεζαν πληρῶνί τῷ θεῷ, λαμβανέτωι τὸ ἥμισυ. The meaning "pay" is very common (MGr πλερώνω)—e.g. P Hib I. 40¹¹ (B.C. 261) δραχμὴν μίαν οὐδέεις σοι μὴ πληρ<ώσ>η, "no one will pay so much as 1 drachma" (Edd.), BGU IV. 1055²³ (B.C. 13) μέχρει τοῦ πληρωθῆναι τὸ δάγηον, P Oxy I. 114³ (ii/iii A.D.) κείται πρὸς β' μνάς· πεπλήρωκα τὸν τόκον μέχρει τοῦ Ἐπέφθ' πρὸς στατήρα τῆς μνάς, "it is pledged for two minae. I have paid the interest up to Epeiph, at the rate of a stater per mina" (Edd.), P Grenf II. 77⁴ (iii/iv A.D.) (= *Selections*, p. 120) ἐπλήρωσα [αὐ]τὸν [το]ῦς μισθοῦς τῆς παρακομιδῆς τοῦ σώματος, "I paid him the costs of the carriage of the body"; P Oxy XII. 1489⁵ (late iii/A.D.) ἐνοχλεῖς μοι ὅτι ὀφείλεις Ἀγαθὸς (= φ) Δαίμονι χαλκόν· πεπλήρωσ' (= κ) αὐτόν, "you worry me about the money which you owe to Agathodaemon: I have paid him in full" (Edd.), P Fay 135⁹ (iv/A.D.) ἐπισπουδάσον πληρῶσαι ἕνα ἢ φιλία διαμῖνη μετ' ἀλλήλων, "make haste to pay, in order that we may remain on good terms with each other" (Edd.), P Oxy VI. 902¹⁶ (c. A.D. 465) ἐμοῦ ὡς προείπον ἐτοίμως ἔχοντος πληρῶσαι ὅσα ἐποφίλω αὐτῶ ἐγγράφως, "since I am ready, as aforesaid, to discharge any debt secured in writing" (Edd.), and *Syll* 737 (= ³ 1109)⁴⁸ (before A.D. 178) ἐὰν δὲ μὴ πληροῖ (sc. τὴν ὀριθείσαν εἰς οἶνον φοράν). This usage may give us the clue to the translation of Phil 4¹⁸ ἀπέχω δὲ πάντα . . . πεπλήρωμαι, "I have received payment," says Paul, "my account is settled": see C. H. Dodd in *Exp* VIII. xv. p. 295, and cf. Moffatt "your debt to me is fully paid and more than paid." and Goodspeed, "you have paid me in full, and more too."

The common NT use of πληρῶω = "accomplish" a duty may be paralleled from P Lond 904²⁸ (A.D. 104) (= III. p. 125, *Selections*, p. 73) ἕνα . . . τὴν συνήθη [οἰ]κονομίαν τῆ[s ἀπο]γραφῆς πληρῶσωσιν, "in order that they may carry out the regular order of the census": cf. P Oxy XIV. 1669⁸ (iii/A.D.) ἐνετειλάμην σοι ἐξετάσαι περὶ τοῦ συναγοραστικοῦ εἰ πληροῦται, "I bade you to inquire about the purchased corn, whether the amount is being completed" (Edd.). A Spartan inscr. in the *Annual of the British School at Athens* xii. p. 452, dated provisionally by H. J. W. Tillyard in *i/A.D.*, has ὅς ἔξει καὶ τὴν τοῦ ξυστάρχου τεμῆν, πληρῶν τὰ εἰθισμέν[α], "discharging the usual offices": the editor cites *CIG* II. 2336 πληρῶσαντα πᾶσαν ἀρχὴν καὶ λειτουργίαν. In the calendar inscr. *Priene* 105³⁴ (c. B.C. 9) Providence is stated to have filled the Emperor Augustus with virtue for the benefit of mankind, ὃν εἰς εὐεργεσίαν ἀνθρώπων ἐπλήρωσεν ἀρετῆς (cf. Lk 24⁴⁰).

The use of the verb in connexion with *time*, which Grimm treats as a "Hebraism," is found fully established in the *Κοινή*—P Lond 1168¹⁰ (A.D. 18) (= III. p. 136) πληρωθέντος δὲ τοῦ χρόνου, P Oxy XIV. 1641⁸ (A.D. 68) μέχρει τοῦ

τὸν χρόνον πληρωθῆναι, and P Tebt II. 374¹⁰ (A.D. 131) ὁ χρόνος τῆς μισθώσεως ἐπλήρ(=ώ)θη εἰς τὸ διελη[λ]υθὸς ἰδ' (ἔτος), "the period of the lease expired in the past 14th year" (Edd.).

πλήρωμα.

This important word is not very common in the vernacular, but it can be illustrated in the sense of a full "company" or "complement." From Egypt we have P Petr III. 43(3)¹² (B.C. 240) ἐγραψάς μοι μὴ ἀποσπᾶσαι τὸ π[λή]ρωμα ἐκ Φιλωτέριδος ἕως οὐ τὰ ἔργα συντελέσῃ, "you wrote me not to withdraw the gang from Philoteris before they had finished the work" (Ed.), cf. ^{15,19}, and an inscr. from near Sebastopol *Syll* 326 (= ³ 709)⁴⁰ (c. B.C. 107) παραλαβὼν δὲ καὶ τῶν πολιτῶν ἐπιλέκτους ἕμ πληρώμασι τρισί ("in three ship-loads"). In P Hib I. 110⁹⁰ (c. B.C. 255) (= *Chrest.* I. p. 514) ἀπ[ὸ] τοῦ] πληρώματος, Wilcken thinks the reference is to "the ship's crew": cf. Rom 11²⁵. See also P Par 60 *Bis*^{1,2} (c. B.C. 200) τὸ ἀνήλωμα εἰς Ἀλεξάνδρειαν ἀπὸ τῶν πληρωμάτων [ἀρ]χαίων.

The very common word πλήρωσις does not occur in the NT, but its restriction to commercial phraseology accounts for this: cf. *Ostr* 464⁷ (A.D. 85-6), P Lips I. 105³² (i/ii A.D.), and P Strass I. 10^{5,12} (A.D. 105). That πλήρωμα should take its place as a *nomen actionis* (as in Rom 13¹⁰) is not strange, as the -σις and -μα nouns are drawing together a good deal: the shortened penultimate of θέμα, κρίμα, χρίσμα etc., due to the analogy of the -σις words, illustrates the closeness of association.

As against the so-called pass. sense of πλήρωμα for which Lightfoot contends (*Col.* 2 p. 257 ff.), see the elaborate note by Amittage Robinson in *Exp.* p. 255 ff. Cf. also the art. "Pleroma" by W. Lock in *Hastings DB* iv. p. 1 f., and for illustrations of the word from Hermetic literature see Reitzenstein *Poimandres* p. 25 n¹.

πλησίον,

as adverb = "near" (Jn 4⁵): P Oxy III. 494²⁴ (A.D. 156) πλησίον τοῦ τάφου μου, *ib.* VIII. 1165⁸ (vi/A.D.) κτήματι πλησίον τοῦ Μύρμυκος, "an estate near Murrux." For the adj. πλησίος cf. *OGIS* 736⁵ (ii/i B.C.) (= *Fayûm Towns* p. 48) παρὰ τῶν πλησίων ἱερῶν.

πλησμονή

is best understood *in malam partem* "repletion," "satiety," in the difficult passage Col 2²³: see Lightfoot's note *ad l.*, and ¹⁰ his citations add Euripides *Fr.* 887 ἐν πλησμονῇ τοι Κύπρις ἐν πεινώντι δ' οὐ. Cf. also Artem. p. 199¹⁸ πλησμονῆς ἢ ἐνδείας.

πλήσσω,

"strike," "smite" (Rev 8¹²): cf. P RyI II. 68¹⁰ (B.C. 89) ἔ[πληξέν] με ταῖς αὐτῆς χερσίν, BGU I. 163⁷ (A.D. 108) ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι, "others have given information (from time to time) as having been assaulted by him," P Flor I. 59⁴ (A.D. 225 or 241) ὥστε πληγ[ή]ται μὲν με ἐσόσθαι (ἢ αἰσθίσσθαι), P Lips I. 40^{iii,3} (iv/v A.D.) ὄλον τὸ σῶμα αὐτοῦ πεπληγμένον ἐστίν, and *Kaibel* 280³ (*tit. valde recens*) πλη[γ]εῖς ἐνκεφάλιο κακὸν μόρον ἐ[ξ]ε[τ]ε[λ]ε[σ]α[ς]. For πλήγμα cf. P Lips I. 40^{i,7} (iv/v A.D.) and *ib.* 37²³ (A.D. 389).

πλοίαριον,

lit. "a little boat" (Mk 3⁹: Vg *navicula*), but hardly to be distinguished from the ordinary πλοῖον (Jn 6^{22,24}): cf. *Ostr* 1051⁴ (A.D. 101) πλοιαρίου, and the late P Gen I. 14⁶ (Byz.) τὰ ναῦλα τοῦ μικροῦ πλοιαρίου. For the double dim. πλοιαρίδιον (not in LS⁸), cf. P Cairo Preis 48⁸ (ii/A.D.) where it is apparently interchangeable with πλοῖον—καὶ τὸ μὲν πλοῖόν σοι, ὡς ἠθέλησας, σκέψομαι. καλῶς δ' ἔχει σε ἐνθάδε ἔλθοντα μετ' ἐμοῦ μένειν μέχρι τὸ πλοιαρίδιον εὐρῶμεν. Πλοιαρίον refers to a lamp of some kind in P Grenf II. 111²⁶ (v/vi A.D.) πλοιαρί(α) χαλκ(ᾶ) δ.

πλοῖον,

"boat." For this common word, which comes to be used for "ship" (Ac 20¹³) owing to the almost complete disappearance of ναῦς, cf. P Leid U^{ii.6} (ii/B.C.) (= I. p. 123, *UPZ* i. p. 370) ἔδοξεν κατ' ἐνύπνιον (i. ἐνύπνιον) πλοῖον παπύρινον, ὃ καλεῖται ἀγυπτιστεῖ ῥώψ, προσορμηθεῖσαι εἰς Μέμφιν, P Ilib I. 152 (c. B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτὸν ὅπως ἔχωσιν [οἱ] ναυπηγοί, P Ryl II. 229¹¹ (A.D. 38) ἔρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι π[έ]μψαι . . . τὸ ὄψαριον, ἐπεὶ ἐν πλοῖῳ εἰμί, "I ask you therefore to do your utmost to send me the relish, as I am on board a boat," P Oxy I. 36^{ii.8} (ii/iii A.D.) {ἐάν} δὲ τελώνης ἐκφορ[τισθ]ῆναι τὸ πλοῖον ἐπιζητήσῃ, "but if the tax-farmer desire that the ship should be unloaded" (Edd.) (cf. Ac 21³), and *ib.* XIV. 1763⁴ (after A.D. 222) οὕτω μέχρι σήμερον τὰ πλοῖα τῆς ἀνάνας ἐξήλθεν. For the form cf. *ib.* 1773¹² (iii/A.D.) ἀ[ν]ήλα χαρίν πλύου καὶ οὐκ εἶρον, and see *Mayer Gr.* p. 110f.

πλόος, πλοῦς.

The late gen. πλόος, as in Ac 27⁹, occurs in *OGIS* 572²¹ (ii/A.D.) ὀφειλήσει τῷ δήμῳ ὑπὲρ ἐκάστου πλόος: cf. *ib.* 132⁹ (B.C. 130) ἐπὶ τῶν πλῶν, and see *Blass-Debrunner* § 52. Other exx. of the word are P Oxy IV. 727¹¹ (A.D. 154) οὐ δυν[ά]μενοι κατὰ τὸ παρὸν τὸν ἐς Αἴγυπτον πλοῦν ποιήσασθ[ε]ν, and similarly P Tebt II. 317¹⁰ (A.D. 174-5). In an inser. from Hierapolis, *Syll* 872 (= 3 1229)³, we hear of a merchant who had made πλόας ἐβδομηκοντα δύο between Malea and Italy—an interesting ex. of the facilities of travel at the time.

πλούσιος,

"rich": BGU IV. 1141²¹ (B.C. 14) το[ῖ]ς γεγονόσι πλουσίους, *ib.* I. 248¹¹ (as amended *Berichtigungen*, p. 32—i/A.D.) περὶ τοῦ πλουσίου, and P Oxy III. 471⁷⁹ (ii/A.D.) εὐμορφον καὶ πλούσιον μερικάιον, "handsome and rich stripping": cf. 1 Tim 6¹⁷ (with Parry's note). With the metaph. usage in Jas 2⁵ *al.*, cf. Aristaeus 15 τελεία καὶ πλουσία ψυχῆ, and Antiphanes *fr.* 327 ψυχὴν ἔχειν δεῖ πλουσίαν.

πλουσίως.

In *OGIS* 767¹⁸ (i/B.C.) a certain Phaus Cyrenensis is commended for having performed his duties towards God ἐκτενῶς καὶ εὐσεβῶ[ς], and his duties towards men μεγαλο[σ]ψύ[χ]ως καὶ πλουσίως ὑπὲρ δ(ύ)ναμιν.

PART VI.

πλουτέω.

For the aor. = "become rich," as in Rev 3¹⁸, cf. P Giss I. 13¹⁹ (not dated) ὅπω[ς] πλουτή[σ]ῃς εἰς αἰῶ[να]. The aor. is ingressive in 1 Cor 4⁹ ἤδη ἐπλουτήσατε; "have you already come into your wealth?" The pres. is seen in the Delphic precept, *Syll*³ 1268^{ii.20} πλούτει δ[ικαίως].

πλουτίζω

is included by Anz (*Subsidia*, p. 297) in the class of verbs which, going back to the beginnings of Greek letters, disappear for a time from general use, only to come to light again in later Greek. This particular word is fairly common in the LXX and occurs *ter* in the NT.

πλοῦτος.

This masc. noun passes into the neuter declension in Hellenistic Greek (*Proleg.*, p. 60), and is so used *occies* by Paul, generally in a figurative sense. For the literal usage in 1 Tim 6¹⁷, cf. P Flor III. 367¹¹ (iii/A.D.) πλούτω γαυρωθεῖς, P Fay 20¹³ (iii/iv A.D.) οὐ διὰ περιουσίαν πλούτου, and *Syll* 553 (= 3 589)³⁰ (B.C. 196) ὑπὲρ τε εἰρήνης καὶ πλούτου καὶ σίτου φορᾶς.

πλύνω,

"wash" (Lk 5² *al.*). In a Zenon letter, PSI VI. 599⁷ (iii/B.C.) reference is made to πλύναι καὶ διελεῖν (τὸν λίνον) as preliminaries in connexion with weaving cf. the medical receipt of early i/A.D. P Oxy VIII. 1088⁵ λίθου σχι(στοῦ) πεπλ(υμένου) (δραχμῆ) ἄ, "purified schist i dr.", and *OGIS* 483¹⁶⁹ (ii/B.C.) μήτε ἰμάτια πλύνειν μήτε σκεῦος. The verb is used rhetorically in Herodas III. 93 ἴσοσά. λάθοις τὴν γλᾶσσαν ἐς μέλι πλύνας, "Fie, sirrah! May you find that tongue of yours—dipped in honey" (Headlam: see note p. 161 f.). For subst. πλύνος see P Ryl II. 70³ (ii/B.C.) with the editor's note, and BGU VI. 1364² (B.C. 126-5), and for adj. πλύσιμος see P Sakkakini 59. 60. 94 *verso* (iii/B.C.) (cited *Mayer Gr.* II. i. p. 6). MGr πλύνω, πλένω, πλυν(σ)κω (*Thumb Handb.* p. 350).

πνεῦμα.

This is a notable ex. of those words, whose meaning has been so deepened and enriched through Christian influences, that we cannot expect our sources to throw much light on their use in the NT. One or two points may, however, be noted.

Thus for the more literal meaning of the word we may cite P Oxy VI. 904⁷ (v/A.D.), where a certain Flavius petitions a praeses on the ground ὡς λοιπὸν εἰς αὐτὸ τὸ τῆς σωτηρίας πνεῦμα δυστυχῖν με, "so that at last the very breath of my life is in danger" (Edd.). In P Leid W^{xiii.2} (ii/iii A.D.) (= II. p. 157) reference is made to a book which περιέχει γέννησιν πνεύματος, πυρὸς καὶ σκότος(= οὐς), "contains the creation of spirit, fire and darkness." The same document ^{xiii.4} shows οὐ ἀντιτάξεται μοι πᾶν πνεῦμα, οὐ δαιμόνιον, οὐ συνάτ(=άντ)ημα. Reminiscent of LXX Numb 16²², 27¹⁶, is the Jewish "prayer for vengeance" from Rheneia, *Syll* 816 (= 3 1181)², which opens—ἐπικαλοῦμαι καὶ ἀξιώ τὸν θεὸν τὸν ὕψιστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός: see *Deissmann's* commentary in *LAE*,

p. 423 ff., and cf. Wünsch *AF* p. 15⁷ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Δαυλαμ ("god of the winds").

The first words of an elaborate Christian charm of v/A.D. (?), P Oxy VIII. 1151, intended to ward off sickness and other evils, are Φεύγε, πν(εύ)μα μμισι(=η)μένον, Χ(ριστός) σε διώκει· προέλαβέν σε ὁ υἱὸς τοῦ θ(εο)ῦ καὶ τὸ πν(εύ)μα τὸ ἅγιον, "Fly, hateful spirit! Christ pursues thee; the Son of God and the Holy Spirit have outstripped thee" (Ed.): cf. the Christian amulet P Land 6¹⁰ (v/vi A.D.) directed πρὸς πᾶν ἀκάθαρτον πν(εύ)μα, the familiar phrase of the Gospels.

To the injunction in the magic P Osl 1¹⁶⁰f. (iv/A.D.) φυλακτή[ρ]ιον περιπόη (i.e. περιπόει), "do you put round yourself an amulet," there are added the words ἀλλὰ κρατί(=ε)σθω τῷ πνεύματι, "but let her be in the power of the spirit," where the editor (p. 76) thinks that τὸ πνεῦμα "seems here to have been used in a pregnant sense of the 'evil demon' in general." See also the description of a means for procuring an oracular response in P Lond 46³⁸⁴ (iv/A.D.) (= I. p. 77) γράψον τὸν λό(γον) εἰς χάρτ(ην) ἱερατικὸν καὶ εἰς φύσαν χήνειαν. . . καὶ ἔνθες εἰς τὸ ζῶδ(ιον) ἐπνευματώσεως εἵνεκεν ("in order to fill it with πνεῦμα," i.e. spirit and life).

The trichotomy with which Paul has familiarized us in 1 Thess 5²³ (cf. Milligan *ad L.*) meets us in the Christian P Oxy VIII. 1161⁶ (iv/A.D.) containing a prayer to "our gracious Saviour and to his beloved Son," ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(εύματ)ι] πν(εύματι), "that they all may succour our body, soul, and spirit." For the frequency of the trichotomy in Egyptian ritual in the order ψυχῆ, σώμα, πνεῦμα, see F. E. Brightman in *JTS* ii. p. 273 f.

Reference should be made to the classical discussion of πνεῦμα by Burton *Galatians* (in *ICC*), p. 486 ff.

πνευματικός.

P Lond 46²⁵ (iv/A.D.) (= I. p. 66) ἐν συστροφῇ πρὸς πνευματικ(ήν) ἀπειλήν, "shortly, for spiritual threatening" (Ed.). See also Vett. Val. pp. 1¹¹ πνευματικῆς ἤτοι αισθητικῆς κινήσεως, 231²⁰ περὶ τὴν καταδίκης καὶ πνευματικοῦ κινδύνου, and for πνευματώδης *ib.* 13³ ψυχεινοί, πνευματώδεις.

πνέω,

"breathe," "blow": see the imprecatory tablet Wünsch *AF* 3¹⁶, found in the grave of an official of Imperial times in the neighbourhood of Carthage, στρέβλωσον ("strain tight") αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ [π]νέωσιν. With Ac 9¹, cf. Herodas VIII. 58 τὰ δεινὰ πνεύσαι (and see Headlam's note p. 392).

πνίγω.

The nursery acrostic P Tebt II. 278⁴⁰ (i/A.D.) πνίξω ἑματόν, ῥιγῶι γάρ, "I will choke myself, for it is cold" (Ed.), gives us the word in an elementary stage of educational achievement. Cf. Artem. p. 3¹³ ἢ ἐμείν ἢ πνίγεσθαι. The subst. πνιγμός occurs in a Menander fragment published in *PSI* II. 126⁶⁰ f. :—

τ(ι) παθῶν; χολή, λύπη τις, ἔκστασις φρενῶν,
πνιγμός.

πνικτός.

On πνικτός in the Apostolic Decree, Ac 15^{20,29}, see a note by Nestle in *ZNTW* vii. (1906), p. 254 ff., and more recently the elaborate discussion by Ropes in *Beginnings of Christianity* Part I. Vol. iii. p. 265 ff.

πνοή,

in the sense of "gust," "wind," as in Ac 2², occurs in the sundial inscr. *Preisigke* 358¹³ (iii/B.C.) τ[ὸ] ἄκρον τῆς σκιάς . . . ἐπὶ τῶν ἰῶτα φερόμενον [σ]ημαίνει ζεφύρου πνοήν: cf. Bacchylides v. 28 σὺν ζεφύρου πνοιαίσιν.

ποδήρη,

"reaching to the feet," the termination -ήρης being perhaps derived from the root of ἀραρίσκω, though this would rather suggest "feet-fitting." The word is found in the NT only in Rev 1¹³ (cf. *Proleg.* p. 49); but to the LXX exx. we may add Aristeas 96 χρυσοὶ γὰρ κώδωνες περὶ τὸν ποδήρη εἰσὶν αὐτοῦ, "for there are 'bells of gold' around the border of his 'long robe'" (Thackeray).

πόθεν,

"whence": P Oxy II. 237^{viii.33} (A.D. 186) δηλοῦντες πόθεν ἕκαστος τῶν ὑπαρχόντων καταβέβηκεν εἰς αὐτοὺς ἢ κτῆσ(ε)ις, "severally declaring the sources from which the property acquired has come into their possession" (Edd.). For the enclitic ποθέν, cf. P Tebt II. 423²³ (early iii/A.D.) δῆ[λω]σόν μοι ταχ[έως] ἵνα π[έ]μψω ποθέν αὐτοῖς μέτρ[α] τιν[έ], "tell me at once in order that I may send a few measures to them from somewhere" (Edd.), and for πόθεν = "how," see Mk 12³⁷, Jn 1⁶³ and 6⁵ (*Field Notes*, p. 91).

ποιά,

"grass." For the form cf. Moulton *Gr.* ii. p. 83, and see *Syll* 303 (= 2 1169)¹²¹ (from the Asclepieum—iii/B.C.), where a man with an injured eye describes the cure worked by the god—ἐδόκει ὁ θεὸς ποίαν τρίζας ἐγγίει εἰς τὸν ὀφθαλμόν τι καὶ ὑγιῆς ἐγένετο. A new word πωολογία, whose meaning is obscure, occurs in P Lille I. 5^{3a1} (iii/B.C.). Crönert and Wilken suggest "Grünernte," which has led to a conjecture (*Exx* VII x. p. 566) that in Jas 4¹⁶ ποία may possibly = "green herb," rather than be taken as fem. of ποῖος.

ποιέω.

The phrase εὔ or καλῶς ποιήσεις is very common introducing a command or request, almost = our "please" or "kindly." It is generally followed by an aor. part., as in 3 Jn⁶, e.g. P Oxy II. 294¹² (A.D. 22) εὔ οὖν ποιήσεις γράψας μοι ἀντιφώνη[σ]ιν περὶ τούτων, "please write me an answer on these matters," *ib.* 300⁵ (late i/A.D.) περὶ οὗ καλῶς ποιήσεις ἀντιφώνησασά μοι ὅτι ἐκομίσου, "please send me an answer that you have received it," *ib.* III. 525⁷ (early ii/A.D.) καλῶς ποιήσεις δοὺς λω[το]ῦ παρὰ Σαραπίωνος ἐκ τοῦ ἐ[μ]οῦ λόγου, "please get some lotus (?) for him from Sarapion at my expense" (Edd.), *ib.* VI. 967 (ii/A.D.); but by the fut. ind. in *ib.* II. 297³ (A.D. 54) καλῶς ποιήσεις γράψεις διὰ πιττακίων τὸν ἀπολογισμὸν τῶν [π]ρ[ο]σβάτων, "kindly write me in a note the record of

the sheep" (Edd.), *ib.* I. 113⁶ (ii/A.D.) εὐ ποιήσεις ἀγοράσεις μοι (δραχμάς) β. In *ib.* VI. 929^{6,17} (ii/iii A.D.) καλῶς ποιήσεις is followed first by a part. ἀπαίτησας, and then by ἀποκαταστήσαι. The phrase μὴ ἄλλως ποιήσεις is used in cases of urgency as in the letter already quoted, *ib.* II. 294¹⁴ (A.D. 22) μὴ οὖν ἄλλως ποιήσεις, ἐγὼ δὲ αὐτὸς οὕτω οὐδὲ ἐνήλεπα (= ἐναλήλιφα *sc.* ἐμαυτὸν) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "be sure to do this; I am not so much as anointing myself until I hear word from you on each point" (Edd.).

For the strong sense of ποιέω, "am effective," as in the "working" of charms, cf. P Osl I. 11.1 (iv/A.D.) εἰς πάντα ποιῶν, with the editor's note. In P Oxy XII. 1480¹¹ (A.D. 32) πεπόητε εἰς τὸν ἐκλογιστήν, instead of the editors' rendering "he has made it (a delay spoken of) as far as the eclogistes is concerned (?)," Olsson (*Papyrusbriefe*, p. 75) thinks that ποιέω may be used for πράττω—"he has arranged it with the eclogistes."

The phrase ποιεῖν μετὰ τινος, "to act on someone's behalf," is common in the LXX (Gen 24¹² *al.*), but in the NT is confined to Luke (e.g. I¹², 10³⁷, Ac 14²⁷). It is often regarded as a Hebraism (Blass *Gr.* p. 134, Souter *Lex. s.v.*, but see Kühring, p. 35, *Proleg.* p. 106, Robertson *Gr.* p. 610 f.). The only instances we can quote from the papyrus are late—BGU III. 948⁸ (iv/A.D.) καλιότερον (*l.* καλλιότερον) . . . ἐποίησα μετὰ σοῦ, *ib.* 798⁷ (Byz.) εἰς πάντα τὰ καλὰ ἃ ἐποίησεν μετὰ τῶν δούλων αὐτῆς. The Latinism τὸ ἱκανὸν ποιεῖν (Mk 15¹⁵) is illustrated *s.v.* ἱκανός.

For the meaning "remain," "abide," with an acc. of time as an adverbial addition, as in Ac 20⁸, Jas 4¹³, cf. PSI IV. 362¹⁵ (B.C. 251-0) ὄρων με πλείους ἡμέρας ἐκεῖ ποιοῦντα, γράφει μοι εἰς Ἀλεξάνδρειαν, P Par 47²¹ (c. B.C. 152-1) (= *UPZ* i. p. 332) δύο ἡμέρας ποιεῖ ἐν τῷ Ἀνουβιεῖω πίνων, P Flor II. 137⁷ (A.D. 263) πρὸς τὴν μίαν ἡμέραν ἦν ποιεῖ ἐκεῖ, P Gen I. 54¹⁹ (iv/A.D.) ἐποίησαμεν γὰρ τρῖς ἡμέρας ἐν τῇ Καρανίδι κοινώτεροι, and P Iand 14⁶ (iv/A.D.): see also Maysen *Gr.* II. i. p. 81.

The meaning "celebrate," as in Mt 26¹⁸, Ac 18²¹ D, Heb 11²⁸, is seen in P Fay 117¹² (A.D. 108) ἐπι(= εἰ) Ἔρασο[s] τὰ Ἄρποχράτια ὡδε τάχα ἰδὲ πυ[ή]σι, "since Eraso is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.).

The case against giving ποιέω a sacrificial sense in the NT (Lk 22¹⁹, 1 Cor 11²⁴) is stated at length by T. K. Abbott *Essays chiefly on the Original Texts of the Old and New Testaments*, p. 110 ff., see *contra* F. W. Mozley *Exp* VI. vii. p. 370 ff.

We may add a few miscellaneous exx.—PSI VI. 552¹⁹ (iii/B.C.) ἐὰν μὲν ποιῶσιν ἡδέως αὐτά, βέλτιστα, P Oxy II. 260⁸ (A.D. 59) ἐξ ἧς ἐποίησάμε[θα] πρὸ[s] ἐαυτοῦ < s > ἐπὶ τοῦ στρατηγοῦ, "in consequence of our confronting each other before the strategus" (Edd.), BGU I. 163⁷ (A.D. 108) φασι οἱ παρόντες ἐκείνον μᾶλλον τοῦτο πεποιθέναι (for *pert.* cf. 2 Cor 11²⁵), καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι, P Tebt II. 315²⁸ (ii/A.D.) where the writer promises to help in getting a friend's books through the scrutiny by the government inspector, πρὶν γὰρ [α]ὐτό[ν] π[ρ]ός σε ἐλθῖν ἐγὼ αὐτὸν ποιήσω ἐκπλέξει σε, "for I will make him let you through before he comes to you" (Edd.), and *ib.* 407²¹ (A.D. 199?) where an ex-high-priest warns his wife and daughter that if they do not fall in with his wishes

he will leave certain property to the temple—πᾶντα ὄ[σ]τα ἐποίησα ἐπ' ὀνόματός σου εἶναι τοῦ [ἐν Ἀλεξανδρείᾳ θεοῦ] μεγ[ά]λου Σαράπιδος, "all that I placed in your name is the property of the great Serapis at Alexandria." In records of manumission, it is frequently stated that an enfranchised slave is free ποιεῖν ὃ κα θέλη, "to do whatever he wills": see Deissmann (*LAE* p. 328 f.), who compares Gal 5¹⁷.

For the forms ποῖσαι Lk 11⁴²N, ποῖσας Jn 5¹¹ W, see Moulton *Gr.* ii. p. 73, and cf. *Archiv* iv. p. 492. Πειποιήκεισαν, as in Mk 15⁷, is found in *Magn* 93(13)²⁴ (a Senate decree—c. B.C. 190).

ποίημα,

"that which is made," plur. "pieces of work" (Rom 1²⁰): cf. *Syll*³ 532⁵ (B.C. 218-7) ἐ[πι]δείξεις ἐποίησατο τῶν ἰδίωμ ποιημάτων.

ποίησις,

"a doing," "a making" (Jas 1²⁵): *Syll* 246 (= 547)¹⁸ (B.C. 211-10) τῆς δὲ ποιήσεως τῆς εἰκό[ν]ος καὶ τῆς ἀναγορεύσ[ε]ως ἐπιμεληθῆναι τὸν γραμματεῖα κτλ. MGri ποιησι, "poetry."

ποιητής

readily passes into the special meaning "poet," like "maker" *Scottice*: see the reff. in Herwerden *Lex. s.v.*, and add *Preisighe* 595 (ii/A.D.) Π(ουβλίου) Αἰλίου Γλαυκίου ποιητοῦ γενομένου ἐξηγητοῦ, *ib.* 1005 Νεμεσιανὸς πολίτης τοῦ θέλου ποιητοῦ Ὀμήρου, and *Cognat* IV. 827⁶ Σεκουδῶν παντό[s] μέτρον πυνητὸν ἄριστον.

ποικίλος.

For the original meaning of this adj. "many-coloured," "variegated," cf. P Hib I. 120⁷ (B.C. 250-249), an account for goats which are classified as μέλαινα, πυρραῖ, ποικίλαι, "black, red, streaked," similarly P Cairo Preis 37⁹ (iii/B.C.) τ[ρεῖς] β[ε]ρ[ε]ῖς, δύο μὲν [. . . .]. ἐν[α] δ[ὲ] ποικίλον, and Artem. p. 234²⁴ ποικίλα καὶ κατάστικτα (ἕφα). In Herodas V. 67 Headdlam (see note, p. 257) understands the word as "decorated with tattoo-marks." For the adv. cf. Olsson *Papyrusbriefe* 34²⁰ (time of Claudius) οἱ κοινά[τα] ποικίλως πάντα πεποιήκα[σι] καὶ ποι[ο]ῦσι, of plasterers decorating the walls of a house: see also Aristaeas 17 πολλαχῶς καὶ ποικίλως.

In its NT occurrences (Mt 4²⁴ *al.*) the adj. is used metaphorically "various," "manifold": cf. Aelian *I.H.* ix. 8 ὁ δὲ . . . πολλαῖς καὶ ποικίλαις χρησάμενος βίου μεταβολαῖς, and Herodas III. 89, where the meaning is "shifting," "artful," of character (see Headdlam's note, p. 159 f.).

For the subst. ποικιλία (cf. Pss. Sol. 4⁸), see the calendar P Hib I. 27¹⁹ (B.C. 301-240) ἡ τῶν μορίων ποικιλία?, where, if the restoration is right, the reference is apparently to the multitude of the complicated fractions of the hours of the nights and days: see the editors' note. For ποικιλτής, "a brooderer," cf. BGU I. 34 *vet.* 24, and for ποικιλτός (Exod 28⁶) "embroidered," cf. P Oxy X. 1277⁸ (A.D. 255).

ποιμαίνω,

"shepherd," "tend": cf. BGU III. 759¹¹ (A.D. 125) ἐπελάθοντες μοι . . . ποιμαίνοντι θρέμματα Ἀνουβίωνος, P Ryl II. 114⁹ (c. A.D. 280) Συρίων . . . ἀναπίσας μου τὸν ἀνδρα Γάνιδα ὀνόματι ποιμένιν αὐτοῦ τὰ πρόβατα, "Syrian persuaded my husband Ganis to pasture his flock," P Thead 15¹¹ (A.D. 280-1) ἀγανακτ[ή]σας ἐκέλευσας αὐτῶ τῷ Συρίωνι παραστήσαι τοὺς ποιμένας μεθ' [ᾧ]ν ἐποίμανεν ὁ τῶν παίδων πατήρ, "in your indignation you have ordered Syrian himself to present at the tribunal the shepherds, along with whom the father of the children shepherded," and from the inscr. *Syll* 570 (= 986)³ (v/iv B.C.) ἐν τ[ο]ῖς ἄλσεσιν μ[ὴ] ποιμαίνειν μηδὲ κοπρ[έει]ν (*i.e.* κοπρίειν: editor).

Bauer (*HZNT ad Jn* 21¹⁵) sees no difference between βόσκω and ποιμαίνω in Jn 21^{15, 17} and 16, but refers to Philo *Quod det. pot. ins. sol.* p. 263^{27ff.} ed. Cohn for a difference between them. From the idea of "pasturing," "feeding," the verb passes readily into the idea of "governing," "guiding" (Hort *Ecclesia*, p. 243): cf. Rev 2²⁷ with Swete's note.

ποιμήν,

"shepherd," is naturally common, and does not always occur in a very favourable light: cf. P Magd 6¹¹ (B.C. 221) προστάξει Διοφάνει . . . μὴ περιδείμι με ἀνόμως ὑβριζόμενον ὑπὸ τῶν ποιμένων, P Ryl II. 152⁵ (A.D. 42) ἐπαφέντε(ς) οἱ ποιμένες . . . ἃ ἔχουσι πρόβατα εἰς ἃς ἔχει νομάς ἐν ἐλαιῶνι) Θερμουθαρίου, "the shepherds let their flocks into the pasturage which I have in the olive-yard of Thermoutharion."

The word is also used of a lessee of sheep (μισθωτῆς προβάτων), cf. P Lond 851 (A.D. 216-219) (= III. p. 48), and the introd. to P Strass I. 24 (A.D. 118), also *Archiv* iv. p. 533.

ποιμήνη,

Thumb (*Hellen.* p. 142 f.) cites φήμνης = ποιμήνης from a wax tablet of iii/A.D. containing fragments of Babrius and published in *JHS* xiii. (1892-3), p. 294 ff.

ποιμνιον,

"a flock"—the diminutive meaning, as in late Greek generally, cannot be pressed, cf. P Ryl II. 114²⁰ (c. A.D. 280), where a widow complains to the praefect that her husband's former master had seized certain flocks belonging to the deceased, καὶ μέχρι τῆς σήμερον οἰκειῶν τ[ὴν] γῆν τὰ ἡμέτερα ποιμνία, "and until this day he remains in possession of our flocks" (Edd.). Cf. Aristes 170 βουκολίων καὶ ποιμνίων, "herds and flocks."

πῶτος.

Hort *ad* 1 Pet 1¹¹ has pointed out that in Mt, Lk, Ac (23³⁴) and Rev πῶτος loses its classical force of "kind," "but only with reference to locality (including way) and time." Paul, on the other hand, keeps the proper sense "what manner," (Rom 3²⁷ *al.*), and so probably Jas 4¹⁴ and 1 Pet 1¹¹, 2²⁰.

For πῶτος in the weakened sense of "what" in indirect interrogation, see P Par 60⁷ (B.C. 154) (as read *UPZ* i. p. 321) ἀπόστιλόν μοι, πόσον ἔχει Πετεσοράπιος καὶ

ἀπὸ ποίου χρόνου, P Tebt I. 25¹⁸ (B.C. 117) διὰ τίνος καὶ ἀπὸ ποίου ἐπιδείγματος, P Amh II. 68⁷ (late i/A.D.) ἀπὸ ποίου ἔτους χερσεύουσιν, BGU II. 619^{i.8} (A.D. 155) ὑ[π]ὸ τίνων καὶ ἐπὶ ποίοις ὑπάρχουσι, and P Flor II. 254¹⁶ (A.D. 259) δῆλωσόν μοι ἀπὸ ποίου κτήματος αὐτὰ παρέδωκες. MGr ποῖός, "who?" "which?"

πολεμέω,

"make war with," is construed with μετά, as *quater* in Rev, in BGU IV. 1035⁹ (v/A.D.) (as read *Chrest.* I. p. 39) οἱ οὖν ἀπὸ Ὁξυρύγχων ἠθέλησαν . . . πολεμήσαι μετὰ τῶν ἀπὸ Κερκήσις, and in the Silko inscr. *OGIS* 201³ (vi/A.D.) ἀπαξ δύο ἐπολέμησα μετὰ τῶν Βλεμύων. Thumb (*Hellen.* p. 125) points out that there is no need to speak of Hebraism in view of MGr use, as in the popular song τρεῖς ὥρες ἐπολέμησα μετὰ δεκοχτῶ χιλιάδες: cf. Abbott *Songs*, p. 44—

τὸ πᾶς αὐτὸς ὁπολέμησε μετὰ τρεῖς χιλιάδα(ς) Τούρκους.
For the verb used hyperbolically of private quarrels, as in Jas 4², cf. Preisigke 4317¹² (c. A.D. 200) πολεμεί με διότι ἐπὶ σοι εἰς ὄψιν, where the growth of the acc. construction may also be noted (cf. *Proleg.* p. 64). The pass. is seen in *OGIS* 748⁸ (iv/B.C.) πολεμηθείσης τῆς χώρας. MGr πολεμῶ, "fight," "struggle"; "endeavour" (Thumb *Handb.* p. 350).

πόλεμος

in the general sense of "war" may be illustrated from P Amh II. 30²⁷ (ii/B.C.) where in an inquiry regarding the ownership of a house proof is adduced Μαρρῆν . . . κατεσχηκέναι τὴν οἰκίαν πρὸ τοῦ πολέμου, "that Marres had become owner of the house before the war," and from P Oxy IV. 705³³ (A.D. 200-2) where the Emperors Septimius Severus and Caracalla are reminded of the loyalty of the Oxyhynchites in helping them in the war against the Jews—κατὰ τὸν πρὸς Εἰουδαίους πόλεμον συμμαχήσαντες. An interesting ex. of the word is found in the letter of the Emperor Claudius to the Alexandrines P Lond 1912⁷⁴ (A.D. 41) τῆς δὲ πρὸς Ἰουδαίους παραχῆς καὶ στάσεως, μᾶλλον δ' εἰ χρὴ τὸ ἀληθὲς εἰπεῖν τοῦ πολέμου, πότεροι μὲν αἰτιοκατέστησαν . . . οὐκ ἐβουλήθην ἀκριβῶς ἐξελέγξει, "as to the question which of you were responsible for the riot and feud (or rather, if the truth must be told, the war) against the Jews, I was unwilling to commit myself to a decided judgment" (Bell). It may be noted that in the calendar inscr. *Priene* 105³⁶ (c. B.C. 9) the Emperor Augustus is signalized as σωτήρα . . . τὸν παύσαντα τὸν πόλεμον, κοσμήσαντα [δὲ πάντα].

For the meaning "battle," as in Lk 14³¹, 3 Kingd 22³⁴, *al.* see Field *Notes*, p. 67 f., and add the striking phrase 2 Kingd 11⁷ ἐπερωτᾶν . . . εἰς εἰρήνην τοῦ πολέμου, "to ask how the battle progressed."

πόλις.

In the second Logia fragment, P Oxy IV. 654²¹, Blass suggested the restoration ὑμεῖς ἐστὲ ἡ πτόλις (*sc.* τοῦ θεοῦ), and is followed by White (*Sayings*, p. 9). It may be worth while to note that this ancient by-form of πόλις occurs in three ostraca of the reign of Caligula as a proper name, *Ostr* 380¹ διαγεγράφ(η)κεν Πτόλις Ψενεν(ούφιος), *ib.* 381¹, 382¹, and similarly in PSI IV. 317¹⁴ (A.D. 95) Ἀσκληπιάδης Πτόλιδι τῶι φιλάτῳ χαίρειν. This recalls

the fact that *πόλεμος* also survived in the royal name *Πτολεμαῖος*.

The distributive force which *πόλις* has in several Lucan passages (Ac 15²¹ *al.*) and in Tit 1⁵ is to be set against the very different meaning of the phrase in sundry documents of the new collection from Alexandria (reign of Augustus). Schubart, who edits the documents in BGU IV., notes (*Archiv* v. p. 38) that in a good many papers relating to the hire of a nurse (e.g. 1105⁷) it is stipulated that the child shall be kept *ξω κατὰ πόλιν*, "that is, outside the house of the person who gives the child in charge, but 'in the city'" of Alexandria. The phrase may be added to many others with art. dropped after a preposition, but required by the sense: see *Proleg.* p. 82.

For *πόλις* standing alone with reference to the city of the Gadarenes in Lk 8²⁷, cf. the similar usage in connexion with Alexandria in P Magd 22⁴ (B.C. 221) *πρὶν τοῦ καταπλεῦσαι με εἰς τὴν πόλιν*, and P Tebt I. 59⁴ (B.C. 99) (= Witkowski², p. 112) *καταντήσαντος γὰρ εἰς τὴν πόλιν Σοκωνάφως*, much as in MGr *πόλι* is used specially of Constantinople, or we speak of "going up to town" (London). The word is also frequently used of the chief city of a district: see Jouguet *Ve Municipale*, p. 48f. In PSI IV. 341³ (B.C. 256-5) certain weavers desire to settle in Philadelphia, *ἀκούοντες . . . τὸ κλέος τῆς πόλεως*.

The mingled Hebrew and Greek associations, which have gathered round the NT idea of the Heavenly City, are discussed and illustrated by Hicks *CR* i. p. 5, and reference should also be made to Souter *Lex. s.v.* For the Stoic conception of man as a member of the great commonwealth of the universe we may recall M. Anton. iii. 11. 2 *πολίτην διτα πόλως τῆς ἀνωτάτης, ἧς αἱ λοιπαὶ πόλεις ὡσπερ οἰκίαι εἰσίν*.

πολιτάρχης.

This title is known from inscr., as well as from Ac 17^{6,8}, to have been in use at Thessalonica and elsewhere: see E. De Witt Burton's art. in the *AJT* ii. (1898), p. 598ff. (summarized in Hastings' *DB* iv. p. 315), where he prints seventeen inscr., with two more in which the title (*πολιτάρχης*) or the verb (*πολιταρχέω*) is plausibly restored, showing that in Thessalonica there were 5 politarchs in the time of Augustus, and 6 in the time of Antoninus and Marcus Aurelius. Of the inscr. 14 belong to Macedonia (5 of them to Thessalonica), 2 to Philippopolis in Thrace, and one each to Bithynia, Bosphorus, and Egypt. To these we can now add a papyrus letter from Egypt, P Oxy IV. 745⁴ (c. A.D. 1), where the writer claims that his correspondent had made some promise through the "politarch" Theophilus—*ὡς καὶ ὑπέσχου διὰ τοῦ πολιτάρχου Θεοφίλου*. It is clear from Burton's citations that the title was essentially Macedonian. It would be brought into Egypt naturally by some early Ptolemy, but it is odd that it should be there at all and appear so seldom. The verb occurs in an inscr. from Cairo of iii/iv A.D., *Kaibel* 430⁷—

δισσῶν γὰρ τε τόπων πολιταρχῶν αὐτὸς ἐτέμω.

πολίτειν.

In a letter of remonstrance, P Oxy VIII. 1119²¹ (A.D. 254), vindicating the privileges enjoyed by the Antinoites

of immunity of public burdens outside their own city, the phrase occurs *κατὰ τοῦς πατρίους τῆς ἡμετέρας πολιτείας νόμους*, "in accordance with the ancestral usages of our constitution" (Ed.): cf. Eph 2¹².

Wilcken (*Chrest.* I. i. p. 78) cites the following exx. from Egypt of *πολιτεία* practically = *πόλις* (*civitas*): P Flor I. 95⁹ (Hermopolis Magna—A.D. 375) *ὑπεδεξάμεθα [παρὰ σου] ὑπὲρ τῆς σῆς πολι[τ(ε)]ίας*, P Lips I. 62^{ii.5} (Antinoopolis—A.D. 385) (= *Chrest.* I. p. 220) *ὑπεδεξάμην παρὰ σου καὶ νῦν ὑπὲρ τῆς σῆς πολιτείας*, and BGU I. 304³ (Fayûm—c. A.D. 640) *παγάρχ(ω) τοῦ βορρ(ινοῦ) σκέλους ταύτης τῆς πολ(ι)τ(ε)ίας*.

For *πολιτεία* = "citizenship," as in Ac 22²⁸, we may cite Gnomon 47 (c. A.D. 150) (= BGU V. I. p. 23) *ἀσπὴ συνελθούσα Ἀ[γ]ν[π]τ[ι]φ] κατ' ἄγνοιαν ὡς ἀσπῶ ἀνεύθυνός ἐστιν. ἐὰν δὲ καὶ ὑπὸ ἀμφοτέρ[ων ἀπ]αρχῆ τέκνων τεθῆ, θρήται τοῖς τέκνοις ἡ πολιτεία*, "if a woman, being a citizen [i.e. of Alexandria], marries an Egyptian in the mistaken belief that he is also a citizen, she is not liable to penalty; and if both parties present birth-certificates, their children preserve the status of citizens."

The religious sense which the word acquired (cf. the verb in Ac 23¹, Phil 1²⁷) is well seen in the Christian letter P Heid 6⁸ (iv/A.D.) (= *Selections*, p. 125 f.) *πιστεύομεν γὰρ τὴν πολιτία[ν] σζου ἐν οὐρανῶ*. Deissmann *ad l.* cites Gregory of Nyssa *σπεύδεις πρὸς τὴν ἐπουράνιον πολιτείαν* (Migne 46, 597b), and Isidore of Pelusium *ἡ οὐρανῆ πρέπουσα πολιτεία* (*Ephr.* 216 and 33).

πολίτευμα.

For *πολίτευμα* = "citizenship," or "franchise," we may compare *Syll* 238 (= ³ 543)⁶ (B.C. 219), where King Philip orders the authorities at Larisa to pass a vote giving *πολιτεία* to Thessalians or other Greeks resident in the city, until he shall have found others *ἀξίους τοῦ παρ' ἡμῖν πολιτεύματος*. This is followed by a further rescript, *ib.* 239⁷ (= ³ 543³²) (B.C. 214), in which Philip says that there are some States, *ὧν καὶ οἱ Ῥωμαῖοί εἰσιν, οἱ καὶ τοὺς οἰκίας ὅταν ἐλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολίτευμα*: he warns the Larisaeans to restore *εἰς τὴν πολιτείαν* those whose names they had erased. It seems that *πολιτεία* here is the actual "franchise" in the abstract, *πολίτευμα* being a less technical, more general word, rather like our "community" in its capacity of becoming either abstract or collective.

Other quotations all favour "community" or "commonwealth." Thus the famous decree set up by the Jewish community at Berenike in Cyrenaica in honour of the Roman Governor M. Tittius, *CIG* III. 5361 (B.C. 13), runs—*ἔδοξε τοῖς ἄρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων*: the names of the nine *ἄρχοντες* who stood at the head of the *πολίτευμα* are given at the head of the decree: cf. *OGIS* 658³ (B.C. 3), where there is a reference to a *πολίτευμα* which the Phrygians had set up in Alexandria: see also Aristeas 310 *τῶν ἀπὸ τοῦ πολιτεύματος*, "some members of the Jewish community" (Thackeray).

In *Syll* 472⁷ (i/B.C.) *ὅπως [οὖν κ]αὶ ἡ πόλις τοὺς εἰνοοῦντας προ[καλ]εσαμένη πρὸς εὐνοίαν ἀβῆν τὸ [π]ολίτευμα τῶν προγόνων*, the meaning, as Dittenberger notes, is "ut populus rem publicam amplioem et optulioem reddat,

quam a maioribus accepit." In a rescript of Alexander the Great, *ib.* 150 (= ³383³) (B.C. 333-2) we read **πολίτευμα δὲ [εἶ]ναι ἐν Χίῳι δῆμον**="that the constitution in Chios should be a democracy."

According to *Cos* p. 123 No. 74⁵ (= *OGIS* 192) three officials put up a monument **ὑπὲρ τοῦ πολιτεύματος**: where, the editors note, the word **πολίτευμα** points to Africa and Egypt. We may also recall the inscr. found at Pompeii, but certainly of Egyptian origin, of date B.C. 3, cited by Hicks (*CR* i. p. 6), where **πολίτευμα** is "employed of an association of Phrygians, whom we must suppose to have resided in some Egyptian town or district in the enjoyment of their own laws, religion, and administration of justice." The inscr., *CIG* III. 5866 c, runs as follows—

Γάιος Ἰούλιος Ἐφαιστίνος
υἱὸς Ἐφαιστίνων ἱερατεύσας
τοῦ πολιτεύματος τῶν Φρυ-
γῶν ἀνέθηκε Δία Φρύγιον, κτλ.

For a papyrus ex. of the word see P Tebt I. 32⁹ (B.C. 145?), where reference is made to a letter written by Sosus and Aegyptus τῶν . . . [προ]χειρισθέντων ὑπὸ τ[ο]ῦ πολιτεύμα[τος] τῶν Κρητῶν, cf. 17. See also *Archiv* iii. p. 129, v. p. 107.

The way was thus prepared for Paul's metaphorical application of the term in Phil 3²⁰ (RV "citizenship," RV marg. "commonwealth"). Holding that **πολίτευμα** sometimes denotes a settlement whose organization is modelled on that of the mother-city, many modern commentators would translate "we are a colony of heaven." But we should like clearer evidence that **πολίτευμα** can be used in this distinctive sense, and, further, such a translation reverses the relation presupposed between the colony and the mother-city.

πολιτεύομαι.

For this verb in its more official sense of "I live the life of a citizen," "I live the life of a member of a citizen body," cf. *Syll* 287 (= ³618)¹² (B.C. 188) **πολιτεύεσθαι κατὰ τοὺς ὑμετέροισι νόμοις**, *ib.* 325 (= ³708)²⁵ (before B.C. 100) **τοῦτο βουλόμενος ἐμφαίνειν, ὅτι τοῖς εὐσεβέστατα καὶ κάλλιστα πολιτευομένοις καὶ παρὰ θεῶν τις χάρις καὶ παρὰ τῶν εὐεργετηθέντων ἐπακολουθεῖ**—both *Ac* 23¹ and *Phil* 1²⁷ get some light from the parallel. See also *C. and B.* ii. p. 468, No. 305 (i/A.D.) οἱ Γ[έ]ροντες ἐτίμησαν Δούκιον Ἀτίλιον . . . ἐν τε ταῖς λοιπαῖς τῆς πόλεως καὶ τῆς γερουσίας χρεῖαις ἀγνώως καὶ δικαίως ἐκ προγόνων πολιτευόμενον. For **προπολιτεύομαι** see P Lond 233⁴ (A.D. 345) (= *Π.* p. 273, *Chrest.* I. p. 68).

Similarly we may cite from the papyri P Par 63⁷⁸ (B.C. 164) (= P Petr III. p. 24) **τοῖς καιροῖς πρεπόντως καὶ τοῖς ἀνθρώποις ἀρμοζόντως φαίνεσθαι πεπολιτευομένους**, "appearing to have administered your office in a manner befitting the circumstances and suitable to the population" (Mahaffy), P Amh II. 82⁸ (iii/iv A.D.) where a man is described as unfitted for an official post—**ἀνεπιτήδειον ὄντα . . . οὐδὲ πολιτευσάμενον ποτε**, P Oxy VI. 902⁴ (c. A.D. 465) τῆς μακαρίας μνήμης Φοιβ[ά]μμωνος τοῦ πολιτευσάμενον, "Phoebammon, of blessed memory, member of the council" (Edd.), and P Iand 40¹⁰ (v/vi A.D.) Φιλόξενος πολιτευόμενος, with the editor's note: "ur-

bium decuriones et curiales in papyris . . . πολιτευόμενοι vocantur."

Dibelius (*HZNT* ad Phil 1²⁷) notes the more general sense which **πολιτεύομαι** sometimes has, almost = **περιπατέω**, and cites by way of illustration Clem. R. 6 **τούτοις τοῖς ἀνδράσιν ὁσίως πολιτευσαμένοις συνηθροίσθη πολὺ πλῆθος ἐκλεκτῶν**, and Proclus *lypi epistolares* (Hercher *Epistologr. Graeci* p. 13) **οἶδα μὲν ὡς εὐσεβῶς ζῆς καὶ σεμνῶς πολιτεύη**.

πολίτης.

It is hardly necessary to illustrate this common word, but reference may be made to P Oxy I. 65⁴ (iii/iv A.D.), where a *beneficiarius* sends an order to the comarchs of the village Teruthis—**παράδοτε τῷ ἀποσταλέντι ὑπὸ τῆς Παχοῦμις Παχοῦμις (=ιος) δὲν κατεσχέκατε σήμερον καὶ κατηρέκατε ἐν τῇ κώμῃ ὑμῶν πολίτην ὄντα**, "deliver up to my officer whom I have sent Pachoumis, son of Pachoumis, whom you have arrested to-day and brought to your village, being a citizen" (Edd.). See also the sepulchral epitaph, *Katibel* 718², in which an inhabitant of Ephesus describes himself as **μεγά[λης] θεοῦ εἰμι πολ[ι]έτης**.

For the adj. **πολιτικός** cf. P Tebt I. 5²⁷ (B.C. 118) **τοὺς πρὸς χρεῖαις πάντας τῶν τε βασιλικῶν καὶ πολιτικῶν καὶ ἱερευτικῶν**, "all who are in charge of the Crown, State or sacred interests": see the editors' note. In support of their contention that **πολιτική** in P Grenf II. 73⁹ (late iii/A.D.) denotes a woman of bad character (**πόρνη**), the editors are now able to appeal to P Oxy VI. 903³⁷ (iv/A.D.) **μετὰ μῆναν λαμβάνω πολιτικὴν ἐμαντῶ**, "a month hence I will take a mistress." Deissmann (*Epistle of Psenosiris*, p. 30f., *LAE*, p. 201) prefers to regard the word as a proper name **Πολιτική**: cf. *Selections*, p. 117 ff. See also *Archiv* viii. p. 60, where the name is associated with the social rank of the woman as a "citizeness."

πολλάκις,

"often": P Oxy III. 531⁴ (ii/A.D.) **περὶ οὗ μοι παλλάκις (i. πολλάκις) γράφεις ἀνθρώπου**, "regarding the man about whom you write to me so often" (Edd.), P Ryl II. 75⁰ (late ii/A.D.) **ἔκρενα πολλάκις**, and P Flor III. 367⁶ (iii/A.D.) **πολλάκις μου ἐπιστείλαντός σοι**. In P Lond 1914³⁸ (A.D. 335?) **πολλαχῶς**, "in many ways," seems to be used for **πολλάκις**.

πολλὰπλοσίων.

With this expressive compound = "having many folds," "many times over" in Mt 19²⁹, Lk 18³⁰, we may compare the form **πολλαπολλῶν** in P Oxy IV. 744⁹ (B.C. 1) (= Witkowski², p. 132), where a husband writes to his wife—**ἐὰν πολλαπολλῶν τέκνης**. The meaning of **πολλαπολλῶν** is far from clear, but Witkowski renders *quod bene ventat*, equivalent to our "by great good luck."

πολυλογία.

This NT ἄπ. εἶρ. (Mt 6⁷), "much speaking," is found in Vett. Val. p. 108⁸ **τὰς πολυλογίας παραιτησάμενος**, and *ib.*²⁹ **πολυλογίας καὶ ποικίλαις μεθόδοις χρησάμενοι**. See also *s.v.* **ματαιολογία**, and for the verb cf. *ib.* p. 175³¹ **μη τις ἡμᾶς δόξη πολυλογεῖν ἢ διαπλέκειν τὴν αἴρεσιν**.

πολυμερῶς

(= πολυσχῆδος, Hesych.) denotes "in many portions" as distinguished from πολυτρόπως, "in many manners" (Heb 1¹). For the adj., as in Sap 7²², cf. P Leid W vii. 4 (ii/iii A.D.) (= II. p. 105) where the god Fire is described as ἀόρατον καὶ πολυμερῆ. Both adj. and adv. are common in Vett. Val., e.g. p. 257¹⁹ ἐπεὶ οὖν τὸ συνεκτικώτατον κεφάλαιον ἐστὶ τὸ περὶ χρόνων ζωῆς, πολυμερῶς [τε] οὕτως ἐν τοῖς ἔμπροσθεν συντέτακται.

πολυποίκιλος.

For the figurative use of πολυποίκιλος, as in Eph 3¹⁰, Armitage Robinson *ad l.* compares the Orphic hymns vi. 11 (τελετή), lxi. 4 (λόγος).

πολύς,

"much," plur. "many": P Petr I. 29² (iii/B.C.) χάρις τοῖς θεοῖς πολλῇ εἰ ὑγιαίνεις, "much thanks to the gods if you are well," P RyI II. 243⁵ (ii/A.D.) τοῦτο οὐ μόνον ἡμῖν γενόμενον ἀλλὰ καὶ πολλοῖς, "this has happened not to us only but to many" (Edd.), and *ib.* 238⁴ (A.D. 262) διὰ πολλὰς χρείας, "for various needs" (Edd.). The word is very common in epistolary greetings (πολλὰ χαίρειν: *exx.* from B.C. 118 to iii/iv A.D. in Exler *Epistolography* p. 27 f.) and in rhetorical prefaces (Sirach *proem.*), and consequently, as Cadbury suggests (in Jackson and Lake *Beginnings of Christianity* Part I. Vol. ii. p. 492 f.), πολλοῖ must not be pressed to mean "very many" in such passages as Lk 1¹, Ac 24^{3, 10}.

For the adverbial πολλά, which "lies between πολύ and πολλάκις: it is 'much' with the idea of plurality and repetition introduced" (Hort *ad Jas* 3², cf. P Heid 6²² (iv/A.D.) (= *Selections*, p. 127) πολλά προσαγορεύει(ω) πάντε(= α)ς τοὺς ἀδελφοὺς ἡμῶν ἐν κυρίῳ, and the curious P Lond 1916²⁷ (c. A.D. 330-340) ἐπιδὴ τὰ πολλὰ πλείστα ἀργύρια χρεῶστί, "since he owes much, very much money" (Bell). Deissmann (*LAE*, p. 317) supplies an interesting parallel to Rom 16⁶ from a Roman woman's praise of her husband in a sepulchral inscr. *CIG* IV. 9552⁵ τίς(= ὅστις) μοι πολλὰ ἔκοπίασεν, "who laboured much for me." And in P Leid C recto¹¹ (B.C. 161) (= *UPZ* i. p. 353) ταῦτα πάντα τὰ πολλὰ ἐννήα εἰσί, Wilcken understands τὰ πολλὰ adverbially—"dies alles ist meistens neu."

Πολλοῦ, as gen. of price (Mt 26⁹) meets us in P RyI II. 244¹⁰ (iii/A.D.) τὰ δὲ σωματῖα πολλοῦ ἐστὶν ἐνθάδε, "slaves are very dear here." A good ex. of πολλῶ μάλλον (Lk 18³⁸) is afforded by P Par 264⁷ (B.C. 162) (= *UPZ* i. p. 248, *Selections* p. 18) where the Serapeum Twins petition ἵνα, πᾶν τὸ ἐξῆς ἔχουσαι, πολλῶι μάλλον τὰ νομιζόμενα τῶι Σαράπει καὶ τῆι Ἰσεῖ ἐπιτελῶμεν, "that, when we have everything in order, we may be much better able to perform the usual ritual to Serapis and to Isis."

Ὦρας πολλῆς γενομένης in Mk 6³⁵ can be paralleled from Dion. Hal. ii. 54 ἐμάχοντο ἄχρι πολλῆς ὥρας, "to a late hour" (see Swete *ad Mk Lc.*). And the pendent nom. of time in Mk 8² meets us in P Oxy XIV. 1764⁴ (iii/A.D.) ἐπεὶ πολ[λ]αῖ ἡμέραι προσκαρτεροῦμεν Φιλέε, where there is no need to correct with the editors into πολ[λ]ὰς ἡμέρας. The instrumental dat. πολλοῖς χρόνοις to denote duration of time is common, e.g. P Oxy I. 112⁸ (iii/iv A.D.) ἐρρωσθ[α]

σε] εὐχομαι [πο]λλοῖς [χρόνοις, "I pray for your continued health" (Edd.).

In the account of a legal process at Alexandria in the 2nd half of iv/A.D., published in *Archiv* i. p. 298 ff., we find ii. 9 δὲ . . . οὐ μετ' οὐ πολὺ ἤξει, "qui pourra se présenter dans peu de temps" (Ed.): cf. BGU II. 614¹⁴ (A.D. 216) μετ' οὐ πολὺ, "not long after." For ἐκ πολλοῦ χρόνου see P Strass I. 421⁶ (A.D. 310), and for ἐπὶ πολὺ, see PSI IV. 299⁴ (iii/A.D.), where Ghedini (*Lettere* p. 87) translates "a tal punto."

The LXX πολλοστός in the sense of "great," "powerful" (2 Kingd 23²⁰, Prov 5¹⁹), is discussed by Thackeray *Gr.* i. p. 185.

See also *s.v.* πλεῖων, πλείστος.

πολύσπλαγχνος,

"very pitiful." This word, confined in the NT to Jas 5¹¹, is said to be found elsewhere only in Hermas *Mand.* iv. 3. 5, *Sim.* v. 7. 4. It is the equivalent of the LXX πολυέλιος (Ps 102⁸). See *s.v.* σπλάγχνος.

πολυτέλις.

For the literal meaning "precious," "costly," as in Mk 14³, cf. PSI VI. 616²³ (iii/B.C.) τῶν πολυτελεῖ(= ὦν) στρωμάτων, *OGIS* 903^{3f.} (Rosetta stone—B.C. 196) τὸ Ἀπειὸν ἔργοις πολυτελεῖσιν κατεσκευάσεν . . . λίθων πολυτελῶν πλῆθος οὐκ ὀλίγον *ib.* 132⁷ (B.C. 130) ἐπὶ τὴν συνα[γ]γῆν τῆς πολυ[τε]λοῦς λιθείας, and *Syll.* 783⁴¹ (after B.C. 27) μετὰ πάσης δαπάνης πολυτελοῦς.

For the comp. cf. PSI IV. 418¹⁹ (iii/B.C.) εἰ σοι ἡμῶν πολυτελέστερον τὸ τριβώνιον φαίνεται εἶναι, ὀθόνιον τι ἡμῖν σύνταξον δοῦναι, "if our old cloak seems to you rather precious, give orders that a piece of linen cloth be given to us." The subst. πολυτέλεια occurs in *OGIS* 353⁸⁹ (mid. i/B.C.) εἰς θυσῶν πολυτέλειαν.

πολύτιμος.

P Oxy VIII. 1121¹⁰ (A.D. 295) αἰσθῆτι πολυτιμοτάτη, "some very costly clothes." The meaning "much revered" may be illustrated from the ii/iii A.D. hymn *Kaibel* 1027³⁰—

Ἰδὴ χαίρέ μοι, ὦ ἰώμενος, ὦ πολυ[τε]ίμε,
π[α]ρ[ι]ζ[ε]. Τελε[ε]σφόρε.

Cf. Menander *Frag.* p. 33 πολύτιμοι θεοί, and similarly the verbal in BGU IV. 1208¹⁹ (B.C. 27-6) παρὰ τοῦ πολυτιμήτου Ποσειδος, and *Menandrea* p. 97³⁴ ὦ πολυτιμητοὶ θεοί.

πολύτρόπως.

See *s.v.* πολυμερῶς. For the adj. πολύτροπος cf. P Flor I. 33¹⁵ (iv/A.D.). In MGr πολύτροπος has a good sense, "adroit."

πόμα.

This late form of the Attic πῶμα, "drink," is seen in *Kaibel* 244^{9f.}—

Φεροσεφόνας δ' ἀδίαυλον ὑπὸ στυγερόν δόμον ἦλθον
πανσιπὼν λάθας λουσαμένα πόματι.

Cf. Lob. *Phryg.* p. 456, and Thackeray *Gr.* i. p. 79.

πονηρία

is used in connexion with disease in P Tebt II, 272⁸ (medical—late ii/A.D.) οὐ διὰ . . . πονηρίαν καὶ συν[άρ]τησιν τῶν νόσων, “not because of the malignity or complication of the diseases” (Edd.); cf. *OGIS* 519¹⁰ (c. A.D. 245) πάντων . . . ἤρεμον καὶ γαληρὸν τὸν βίον δια[γόντων, π]ονηρίας καὶ διασεισμών πε[π]ραμμένων. In the vi/A.D. amulet, BGU III, 954²⁴ (= *Selections*, p. 134) the phrase in the Lord’s Prayer is cited as—ῥῦ[σαι ἡ]μᾶς ἀπὸ τῆς πο[ν]ηρίας, which some may be tempted to quote in support of the AV of Mt 6¹³.

The compound μειζοπονηρία (= μισοπονηρία) occurs in P Ryl II, 113³³ (A.D. 133) τοῦ οὖν πράγματος δεομένου τῆς σῆς μειζοπονηρίας, “since therefore the case requires the exercise of your hatred of wrongdoers” (Edd.).

πονηρός.

This adj. denoting the active exercise of evil is seen in BGU II, 372^{ii.1} (A.D. 154) πονηρ[ὸν κ]α[ὶ] ληστ[ρ]ικὸν β[ί]ον, PSI V, 452¹¹ (iv/A.D.) πονηρὰ βουλευσαμέν[ου]ς, and *Syll* 809 (= ³ 1175)¹⁹ (iv/iii B.C.) ῥήμα μοχθηρὸν ἢ πονηρὸν φθέγγεσθαι. With the Lat. sepulchral formula *ab hoc monumento dolus malus abesto*, cf. BGU I, 326^{ii.3} (A.D. 194) ταύτη τῇ διαθήκῃ δόλος πονηρὸς ἀπίστη(=ω). In the deed of divorce P Grenf II, 76³ (A.D. 305–306) a couple are stated to have renounced their married life ἐκ τινὸς πονηροῦ δαίμονος, “owing to some evil deity,” and similarly P Lips I, 34⁸ (c. A.D. 375). The word is joined with ἀσεβεῖς in Jos. *Antt.* xii, 252, xiii, 34.

For the original meaning of πονηρός. “toilworn,” “laborious” we may cite the description of Heracles, the type of the strenuous life—πονηρότατος καὶ ἄριστος (*Hes. Fr.* 43–5).

πόνος,

“labour,” “toil”: P Grenf I, 118⁸ (ii/B.C.) μέγαν ἔχει πόνον, “it is a toilsome matter.” For the derived meaning “pain,” “suffering,” as in Rev 16^{10f.}, 21⁴, cf. the medical prescriptions P Oxy II, 234^{ii.24,37} (ii/iii A.D.) ἔνθετα εἰς τ[ὸ] οὖς πρὸς πόνους, “stoppings for the ear against earache,” κλυσμοὶ ὠτὸς [πρὸς] πόνους, “clysters for the ear against earache”: see also *Syll* 325 (= ³ 708)¹¹ (c. B.C. 107) σωματικῶν πόνων. An interesting inscr. from Adana (*Syria, revue d’art oriental et d’archéologie* ii. (1921), p. 217) runs—

οὐκέτι οὐδ[ὲν]
βίος πόνος τέλος

“no more life, end, pain.”

Vett. Val. p. 131³ μετὰ πόνου καὶ μερίμνης καὶ βίας.

For the corresponding verb in its original meaning “labour,” cf. P Fay 106¹⁴ (c. A.D. 140) τ[ετραε]τεῖ ἤδη χρόνῳ ἐν τῇ χρείαι[α] πονοῦμένος ἐξηθνήθησα, “after labouring for a period of four years at the post, I became very weak” (Edd.), and the Delphic precept *Syll*³ 1268^{ii.7} πόνει μετ’ εὐκλείας. The derived sense appears in BGU II, 380⁸ (iii/A.D.) (= *Selections*, p. 104) εἶπέ μοι ὅτι τὸν πόδα πονεῖς ἀπὸ σκολάπου, “he told me that you had a sore foot from a splinter.”

Cf. also *Kaibel* 1117^{4ff.}—

ᾧ παῖ. φυλάσσου μὴ σφαλῆς· ἢ γλώσσά τοι αὐτῇ μὲν οὐδέν, ἠνέκ’ ἄν λέγῃ, πονεῖ, ὅταν δ’ ἀμάρτη, πολλὰ προσβάλλει κακά.

For the Ionic forms πονέσω, ἐπόνεσα, πεπόνεκα, which are common in the LXX, see Thumb *Archiv* iv. p. 490.

Πόπλιος.

Ramsay (*Faul*, p. 343) points out that Πόπλιος (Ac 28^{7f.}) is the Greek form of the *praenomen* Publius, and that though it is not usual that an official should be called by his *praenomen* simply, “Publius” may have been so well known among the peasantry that Luke adopted their familiar mode of addressing him.

πορεία.

Unlike ὁδός, πορεία, “a journey,” is rarely used in a metaphorical sense, but cf. P’s 67²⁵. With reference to Jas 1¹¹ Hort, following Herder, makes the happy suggestion that the force lies in the idea of the rich man’s perishing “while he is still on the *move*, before he has attained the state of restful enjoyment which is always expected and never arrives.” In *Syll*³ 1267¹⁹ (iii/A.D.) Isis announces—ἐγὼ ἡλίου καὶ σελήνης πορείαν συνέταξα.

In P Grenf I, 43⁸ (ii/B.C.) (= Witkowski², p. 109) πορεία denotes “passport” for a journey, and it is = “caravan” in P Lond 328¹¹ (A.D. 163) (= II. p. 75), where mention is made of camels provided—εἰς κυριακὰς χρεῖας τῶν ἀπὸ Βερνεκίης γενομένων πορ(ε)ῶν, “for Imperial service on the caravans that travel from Berenice” (Edd.).

For a wider use of the word cf. P Amh II, 97¹¹ (A.D. 180–192) καθὼς διὰ τῆς τοῦ ὀρισμοῦ πορείας δηλοῦ[τ]αι, “as is set forth in the survey” (Edd.). Πορεύειν is used collectively in P Cairo Zen 22³ (B.C. 256): see Mayer *Gr.* II, i. p. 36.

πορεύομαι.

The act. of this verb is obsolete in late Greek. (1) For πορεύομαι = “journey,” “go,” cf. P Par 44² (B.C. 152) (= *U’Z* i. p. 327) γίνωσκαι με πεπορεύσθαι (cf. *Proleg.* p. 229) εἰς Ἡρακλείου πόλιν ὑπὲρ τῆς οἰκίας, P Oxy VIII, 1143² (c. A.D. I) τοῖς ἐκ τοῦ ἱεροῦ παστοφό(ροις) πορευομένοις), *ib.* XII, 1480⁷ (A.D. 32) ἐπορεύθη πρὸς Ἐρμογένην, P Ryl II, 234⁸ (ii/A.D.) πορεύου, ἀντιφωνηθήσεται διὰ τῶν στρατηγῶν, “go, the answer will be given through the strategi” (Edd.), and P Oxy IX, 1219⁴ (iii/A.D.) πορευόμενος εἰς τὴν Νεικίου, “on his way to the city of Nicias.”

(2) With πορεύομαι of Christ’s journeying to death in Lk 22²² (and perhaps 13³⁹), we may compare the usage in P’s 77²⁸. See further Field *Notes*, p. 66, and for the relation of the verb to ὑπάγω, cf. Abbott *Joh. Voc.* p. 142 ff.

(3) An approximate ex. of the ethical use of πορεύομαι in 1 Pet 4³ πεπορευμένοι ἐν ἀσελγείαις is furnished by Sophocles *O.T.* 883: εἰ δὲ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται (cited by Kennedy *Sources*, p. 107).

A wider secondary use appears in P Tor I, 1^{vi.13} (B.C. 116) εἶπερ γε δὴ ἐνόμιζεν ἐκ τῆς ἀληθείας κατὰ νόμους ὁδῶι πορευόμενος τὸν ἐξ εὐθδικίας λόγον συνίστασθαι, “si revera legi-imae viae insistens recto ordine causam instituitur

vouisset" (Ed.). Cf. the compd. ἐπιπορεύομαι = "act" in *ib.* 113, and in P Reinach 111¹⁹ (B.C. 111) ἔάν τε ἐπέλθῃ, ἢ τ' ἔφοδος Ὀρωί καὶ ἄλλοις ὑπὲρ αὐτοῦ ἐπιπορευομένοις ἄχυρος (i. ἐπιπορευομένοις ἄκυρος) ἔστωι, "s'il exerce une poursuite pareille, elle sera nulle pour Héros et pour celui qui aura agi en son nom" (Ed.). See also *s.v.* παραπορεύομαι and προσπορεύομαι.

πορθέω.

With a personal object this word = "destroy," "ravage," is classical only in poetry. The NT usage (Ac 9²¹, Gal 1^{13, 23}, cf. 4 Macc 4²³, 11⁴) is paralleled in BGU II 588³ (i/A.D.) πορθοῦντες ὑμᾶς: cf. *OGIS* 201¹⁷ (vi/A.D.) ἐπόρθησα τὰς χώρας αὐτῶν, and for the compd. ἐκπορθέω see P Tebt I. 37¹⁴ (B.C. 73) ἐτέταλται μοι παραλαβῶν στρατιώτας ἐκπορθῆσαι αὐτούς, "he has ordered me to take soldiers and ravage them."

πορισμός,

"means of gain," occurs in the NT only in 1 Tim 6^{5 f.} (cf. Sap 13¹⁹, 14²): cf. for the thought Seneca *Ep.* 108 *qui philosophiam velut aliquod artificium venale didicerunt*. See also Artem. p. 254²⁰ τὸ ἔργον λυσιτελεῖς μὲν εἰς πορισμόν. Πόρος is found in the same sense in BGU II. 530¹⁴ (i/A.D.) κινδυνεύω ἐκστήναι οὐ ἔχω πόρου, and *ib.* IV. 1180¹¹ (i/B.C. or i/A.D.) ἐπ[ε]ὶ οὖν οἱ σημαινόμενοι ἄνδρες πόρ[ο]ν ἔχουσι[ν] οἱ[κία]ς καὶ κλήρους κτλ.

For πορίζομαι, "provide for myself," cf. P Par 63¹⁰² (B.C. 164) (= P Petrie III. p. 26) πορίζονται τὰ πρὸς τὸ ζῆν, "supply themselves with the means of life" (Mahaffy), P Oxy IX. 1203⁹ (late i/A.D.) ἐπορίσατο ἐκ τοῦ καταλογίου ὑπόμνημα, "provided himself with a memorandum from the bureau." The act. is seen in P Grenf II 14 (a)¹¹ (B.C. 270 or 233) πόρισόν μοι εἰς τὴν τροφήν, and P Lond 846¹¹ (A.D. 140) (= III. p. 131, *Christ.* I. p. 352) μισθοῦ πορίζοντος τὸ ζῆν ἀπὸ τῆς γερδια[κ]ῆς. See also Field *Notes*, p. 211 f., and *Archiv* v. p. 30 f.

πορνεία.

Πορνεία (for form see *WH Notes*², p. 160), which is rare in classical Greek (LS⁸ refer only to Demosthenes) originally meant "prostitution," "fornication," but came to be applied to unlawful sexual intercourse generally. It was a wider term than μοιχεία, embracing the idea of "barter," "traffic" in sexual vice, though in the OT there was a tendency to assimilate in some respects the two terms: see K. H. Charles as cited *s.v.* μοιχεύω, and for an ex. of the word from the papyri P Tebt II. 276¹⁶ as cited *s.v.* μοιχεία.

πορνεύω,

"commit fornication," is found in the act. of the woman in Artem. p. 177²⁶ γυνὴ δὲ τὰς ἑαυτῆς σάρκα ἐσθίουσα πορνεύσει. For the subst. πόρνευμα cf. P Grenf I. 53²⁰ (iv/A.D.) εἰ δὲ θέλεις τὰ πορνεύματα τῶν θυγατέρων σου στέργειν ("acquiesce in"), μὴ ἐμὲν ἐξέταξε ἀλλὰ τ[ο]υ[τ]ῆς πρεσβυτέρους τῆς ἐκκλησίας.

πόρνη,

"prostitute." In PSI IV. 352⁴ (B.C. 254-3) Artemidorus writes to Zeno—ἐν οἴνω γάρ εἰσιν καὶ ἐμ πόρναις διὰ

παντός, and in BGU IV. 1024^{vi. 4ff.} (end iv/A.D.) a certain Diodemus is described as ἐρασθέντα πόρνης δημοσίας . . . συνεχῶς δὲ ἦσθ[έν]ει (see *Archiv* iii. p. 303) ὁ Διοδήμος πρὸς τῆς πόρνης[s] κατὰ τὰς [ἐ]σπερίνας ὥρας ὁ οὖν Διοδήμος ἐφόνευσεν τὴν πόρνην—and in consequence was taken to prison. In P Oxy III. 528¹⁸ (ii/A.D.) a man quotes his sister (and wife) as saying, ὁ Κόλυβος δὲ πόρνην με πετύ- (= οὐ)ηκεν, "Colubus has made me a prostitute."

πόρνος,

literally a "male prostitute," but generally understood in the NT in the sense of a "fornicator." Deissmann (*LAE* p. 319 ff.) compares the list of the vicious, including πόρνοι, in 1 Cor 6^{9 f.}, 1 Tim 1^{9 f.}, with the corresponding designations inscribed on the counters of a popular game, which are also found in the "scolding" of Ballio the pander in *Plantus Pseudolus* 360 ff.

πόρρω,

"far off." This later Attic form is used in the LXX and NT for the older πρόσω (πόρσω): cf. also Aristaeas 31. For πορρωτέρω see Thumb *Hellen.* p. 77.

πόρρωθεν.

In Lk 17¹² πόρρωθεν is used in the sense of μακράν, "at a distance," "afar off": cf. the more regular "from afar" in Heb 11¹³. For the form see Dieterich *Untersuchungen*, p. 183 f.

πορφύρα.

For this common word = "purple dye" it is sufficient to cite P Oxy IV. 739¹⁷ (private account—c. A.D. 1) πορφύρας (δραχμα) κ, "purple, 20 dr.," *ib.* VI. 931⁴ (ii/A.D.) τὴν οὐγκίαν τῆς πορφύρας[s] ἔπεμψα, "I have sent the ounce of purple," and P Giss I. 47¹³ (time of Hadrian) τὸ ἡμίλει[τρ]ιον τῆς πορφύρας ἀντὶ (δραχμῶν) σξ̄ [(δραχμῶν)] σνβ, "the half pound of purple for 252 instead of 264 drachmae": see the editor's note. Πορφύρα is used of a "purple robe" in Aristaeas 320, as in Mk 15¹⁷ *al.*, where however Souter (*Lex. s.v.*) understands "a red-coloured cloak," such as common soldiers wore.

πορφύρεος,

"dyed purple": P Ryl II. 151¹⁴ (A.D. 40) χιτῶνα πορφυροῦν, P Oxy III. 531¹⁴ (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολλῶν, "the white robes which are to be worn with the purple cloaks" (Edd.). For the form πόρφυρος, hitherto regarded as poetic (LS⁸), cf. P Ryl II. 242⁹ (iii/A.D.) εἰς τὸ φόρφυρον (i. πόρφυρον) [. . .] ἱμάτιν μου αὐτὸ πωλῶ, "I am selling it for my purple cloak" (Edd.); for πορφύριον used as a subst. cf. P Oxy III. 520¹⁸ (A.D. 143) πορφυρί(ο)υ στατή(ρων) δ, "four staters of purple," P Lond 899³ (ii/iii A.D.) (= III. p. 208) τὸ πορφυρί(ο)ν σοι ἔπεμψα; and for πορφύριον as a vulgar form (see Mayser *Gr.* p. 260) of πορφύριον cf. P Iand 9⁴⁰ (ii/A.D.) σοῦ τὸ πορφύρι(ον) ἐπὶ σε ἀνέ[πεμψα]. For the adj. πορφυρικός see P Tebt I. 8³¹ (c. B.C. 201).

πορφυρόπωλις,

"a seller of purple fabrics" (Ac 16¹⁴): cf. *Cat* p. 203, No. 309—

Μάρκου Σπεδίου Νάσωνος πορφυροπόλου.
Ἐλπίδος Σπεδίας πορφυροπόλιδος.

ποσάκις.

P Oxy III. 528²⁴ (ii/A.D.) ἔδοῦ ποσά(ρ)κις (l. ἰδοῦ ποσάκις) ἔπεμσα ἐπὶ σέ, "see how many times I have sent to you!" (Edd.).

πόσις.

In the Tebtunis ostrakon 3¹ (ii/A.D.) (=P Tebt II. p. 336) reference is made to πόσις ζύτου, "the drinking of beer" in connexion with a festival at the temple of Bubastus. In Jn 6⁶⁵, and probably in Rom 14¹⁷, Col 2¹⁶, the word is concrete = πόμα, "drink."

πόσος,

"how great?" plur. "how many?": cf. P Oxy IV. 742⁴ (B.C. 2) ἀπόστειλόν μοι πόσας δέσμας παρελήφης, "send me word how many bundles you have received," P Fay 122¹⁴ (c. A.D. 100) δήλωσόν μοι πόσαι ἐξέβησαν, "inform me how many (artabae) came out," P Tebt II. 417¹⁸ (iii/A.D.) εἶδε πόσα μέτρα [ἐ]χί, "see how many measures there are," and the late P Amh II. 153¹⁷ (vi/vii A.D.) γράψον μοι εὐθέως ὅτι π[ό]σα (sc. πρόβατα) ἀρρενικά ἐστίν καὶ πόσα θηλικά, "write me at once how many males there are, and how many females." For πόσον, "at what price," cf. PSI V. 508³ (B.C. 256–5) πόσου ἕκαστόν ἐστιν, and P Oxy XII. 1491⁸ (early iv/A.D.) ἀξιῶ σε μαθεῖν πόσου ἡμῖν συναλλάσσει κριθήν, "I beg you to find out at what price he is contracting to get barley for me." See also *L'aitel* 110⁵ (ii/A.D.) ζῶης δ' ἐς πόσον ἤλ[θε]ς;

For the subst. ποσότης we may quote P Oxy X. 1293⁹ (A.D. 117–38) περὶ τῆς ποσότητος τῶν ἐλαίων, "about the amount of the oil" (Edd.), and P Ryl II. 240⁶ (iii/A.D.) δήλωσόν μοι τὴν ποσότητα ἵνα οὕτως [λημ]ματίσω, "inform me of the quantity that I may reckon it in" (Edd.).

ποταμός,

"the river," the Nile, is seen in P Petr II. 13(19)¹⁰ (B.C. 258–3) περὶ τῆν ἀναχάωρησιν τοῦ ποταμοῦ, "at the falling of the river," *OGIS* 56¹⁸ (B.C. 238) τοῦ τε ποταμοῦ ποτε ἐνλιπέστερον ἀναβάντος, "the river being somewhat backward in rising," while in *ib.* 672⁸ (A.D. 80) we hear of the clearing of the Ἄγαθος Δαίμων ποταμός in length, breadth, and depth. Ποταμός is also applied in the inscr. to an artificially constructed "canal," e.g. *ib.* 90²⁵ (Rosetta stone—B.C. 196) ὀχυρώσας τὰ στόματα τῶν ποταμῶν.

For the adj. ποτάμιος, see P Tebt II. 316⁰⁰ (A.D. 99) τ(έ)χνη (cf. Ac 18³) ἀλιεύς ποτάμ(ο)ς, P Giss I. 40ii.¹⁸ (A.D. 215) (= *Chrest.* I. p. 3⁹) ναῦται ποτά[μ]ιοι, for ποταμίτης, "a river-labourer," see P Oxy XIV. 1671²⁰ (iii/A.D.) with the references collected there, and for ἡ ποταμοφυλακίς (sc. ναῦς), "the river-watch-boat," see Wilcken *Ostr.* i. p. 282 ff.

ποταμοφόρητος.

Grimm's entry ("Besides only in Hesychius") would suggest that this compd. in Rev 12¹⁵ = "carried away by a stream" was coined by John; but it occurs as early as B.C. 110 in BGU VI. 1216^{93, at.}: cf. P Amh II. 85¹⁶ (A.D. 78) ἐὰν δέ τι ἄβροχος γένηται ἢ καὶ ποταμοφόρητος ἢ ὑψαμμος, "if any part of the land becomes unwatered or is carried off by the river or covered by sand" (Edd.), also in P Tebt II. 610 (ii/A.D.), P Ryl II. 378² (ii/A.D.), and P Strass I. 5¹⁰ (as read *Berichtigungen*, p. 404—A.D. 262) τῆς γῆς ταύτης [πο]ταμοφορήτου γενομένης.

ποταπίος.

This Hellenistic form of the classical ποδαπίος. "of what country?" (cf. *Proleg.* p. 95), occurs in the Mime fragment, P Oxy III. 413¹⁵⁵ (Roman period) ποταπὰ περιπατεῖς; "where are you walking from?" In the NT the word is never local, but = ποῖος; "of what sort?" "how great?": cf. the illiterate P Oxy XIV. 1678¹⁶ (iii/A.D.) γράψον μοι, ποταπὸν θέλεις ἐνήκω (l. ἐνέγκω), "write me what sort (of purple) you wish me to bring." The same usage occurs in Apoc. Petr. 2 ποταποὶ εἰσι τὴν μορφήν: see also Schmid *Atticismus* iii. p. 253, iv. p. 371.

πότε.

For πότε "at what time?" "when?" in indirect interrogative clauses, as in Mt 24³ *al.*, see PSI V. 526⁹ (iii/B.C.) διασαφήσας ἡμῖν πότε σοι ἔσται εὐκαιρον ἀποστellaί, *ib.* VI. 659⁹ (iii/B.C.) ἤρώτα με πότε διαγράψω. Cf. *Syll* 385 (= ⁸S32)⁹ (A.D. 118) ἐκ πότε φέρειν αὐτὸ ἤρξασ[θε].

ΠΟΤΕ,

an indefinite temporal particle = "at any time," "at some time," "once," "formerly": cf. PSI V. 484² (B.C. 258–7) ὡς ποτε αὐτῶι εἰδοκει, P Oxy IV. 745⁷ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὁξυρύνχοις οὐχ ὡς λύσα(ν)τι ἀλλ' ὡς τινὲ ποτε ἀποστρητήν μὴ ἀποδοεωκότι, "you don't know how he treated me at Oxyrhynchus (?), not like a man who had paid but like a defrauder and a debtor" (Edd.), P Fay 110²⁶ (A.D. 94) Ἡρώνα τὸν ποτε ἡγούμ(ενον), "Heron the former president," P Ryl II. 243⁹ (ii/A.D.) ὅσα ποτε οὖν ἐὰν ἀνα(να)λώσῃς ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγον, "put down to our account everything you expend on the cultivation of the holding" (Edd.), P Oxy VI. 928⁶ (ii/iii A.D.) ὠμείλησας δέ μοι ποτε περὶ τούτου, "you once had a conversation with me on this subject" (Edd.), P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε, δαίμον, ὅστις ποτ' οὖν εἶ, and P Oxy XIV. 1680¹⁵ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.).

In illustration of Rev 2⁹ mention is sometimes made of *CIG* II. 3148 (time of Hadrian) οἱ ποτε Ἰουδαῖοι, "the quondam Jews," as if these were renegade Jews who had forsworn their faith, but Ramsay (*Letters*, p. 272), following Mommsen, is of opinion that they were "quondam" in the sense that they were "no longer recognised as a separate nation by the Roman law (as they had been before A.D. 70)."

For ἦδη ποτέ, *iam tandem*, as in Rom 1¹⁰, cf. the ostrakon letter published by Deissmann *LAE*, p. 186—⁶ καὶ ἦδη ποτέ δὸς τῇ ἐμῇ παιδίσκῃ τὰς τοῦ (πυροῦ) ᾧ ἔ, “and now at length give to my maid the 3½ artabae of wheat.” See further *s.v.* μήποτε.

πότερον.

For the adverbial use, as in Jn 7¹⁷, cf. P Tebt II. 289⁶ (A.D. 23) οὕτως γὰρ γινώσονται πότερον ἐπὶ τόπων σε εἰσώω πράττοντά τι ἦ . . ., “for I shall thus know whether I shall leave you in employment where you are or . . .” (Edd.). The rare adjectival use (see *Proleg.* p. 77) is seen in P Lond 1912⁷⁴ (A.D. 41) in the address of the Emperor Claudius to the Alexandrines, τῆς δὲ πρὸς Ἰουδαίους ταραχῆς . . . πότεροι μὲν αἴτιοι κατέστησαν, “as to the question which of you were responsible for the riot against the Jews” (Bell).

ποτήριον.

P Tebt I. 62⁷ (B.C. 140–139) φιάλας καὶ ποτήρια, “bowls and cups,” P Ryl II. 127³¹ (A.D. 29) ποτήρια κασσιδι(έρινα) β, “2 drinking-cups of tin,” P Fay 127¹² (ii/iii A.D.) μικ(κ)ὸν ποτήριον Θεονάτι τῷ μικ(κ)ῷ (a Doric form: Thumb *Hellen.* p. 60), “a little cup for little Theonas,” and from the inscr. *Syll* 226 (= 3495)¹⁴ (c. B.C. 230) τὰ ἱερὰ ποτήρια. The word is fully illustrated in *SAM* iii. p. 142 ff. With Mt 23²⁵ ff. we may compare ποτηροπλύτης, “washer of cups” in *Ostr* 1218⁸ (Rom.).

ποτιζω.

For the meaning “irrigate,” which is common in the LXX, cf. P Pet I. 29 *verso* (iii/B.C.) (=Witkowski², p. 31) ὀχτετεύομεν καὶ ποτίζομεν, “we are making conduits and irrigating,” PSI V. 536⁴ (iii/B.C.) τῆγ γῆν τῆγ καθαρὰν πᾶσαν . . . ποτίσας κατάσπειρον, BGU II. 530²⁸ (i/A.D.) (= *Selectons*, p. 62) μόλις γὰρ μίαν πρᾶσεᾶν ποτίζει τὸ ὕδωρ, “for there is hardly a single plot which the water irrigates,” P Fay 111²⁶ (A.D. 95–6) τῶν στίχων τὸν φυτὸν (l. τὸν στίχων τῶν φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον, “water the row of trees ‘at the prophet’” (Edd.), P Ryl II. 157²¹ (A.D. 135) cited *s.v.* πούς, and P Oxy VI. 938⁵ (iii/iv A.D.) τῆς γῆς . . . μὴ ποτιζομένης. For the subst. ποτισμός, as in Δq Prov 3⁸, see *ib.* 934¹⁴ (iii/A.D.) χάριν τῶν ποτισμῶν, “for the sake of the irrigation,” *et saepe*. In MGr ποτίζω “make to drink,” “water,” is used with double acc.

Ποτίολοι,

“Puteoli”: for the form of the name cf. Robertson *Gr.* p. 189, and see the citations in Wetstein *ad Ac* 28¹³.

πότος

occurs in 1 Pet 4³ = “a drinking bout”: cf. the meaning “banquet” in Gen 19³ *al.* and Aristeas 262. For the corresponding adj. used as a subst. in a more general sense, see PSI I. 64²¹ (i/B.C.?) where a woman comes under a solemn promise not to administer philtres to her husband, nor to put anything hurtful μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς. Cf. also P Oxy XIV. 1673¹² (ii/A.D.) ἐκ δὲ τῶν ἐγκλισθεντων εὗρον ἐκ [τῆς] α̅ λη(νοῦ) ποτή(ν) α̅, “of what was stored I found of the first vat I drinkable” (Edd.).

πού,

originally a gen. of place (*Proleg.* p. 73), is seen = “where?” in P Fay 119¹⁷ (c. A.D. 100) τῆν διαγραφὴν τοῦ χόρτου ποῦ τέθικας; “where did you put the notice of payment for the hay?” (Edd.), and P Oxy XIV. 1671²² (iii/A.D.) περὶ τῶν ποταμειῶν . . . γράψον μοι ὅτι ποῦ εὐρίσκομεν, “as regards the river-workers write me where we may find them.”

For ποῦ = ποί, as in Jn 7³⁵, 8¹⁴, cf. Epict. i. 27. 9 ποῦ φύγω τὸν θάνατον; and the late Greek citations collected by Maidhof *Begriffsbestimmung* p. 298 ff., e.g. *Ausgewählte Martyrerakten* (ed. Knopf, 1901) 18. 7 ποῦ συνέχευσε ἦ εἰς ποῖον τόπον ἀθροίζει τοὺς μαθητάς σου; In MGr besides “where?”, ποῦ as the usual relative means “who,” “which,” and also “so that.”

που.

For the enclitic που cf. PSI V. 483⁵ (B.C. 258–7) ἐὰν οὖν που παραβάλης, *ib.* 484⁶ (B.C. 258–7) ἴσως γὰρ που καὶ ἡμεῖς ποῦ σοι χρήσιμοι ἐσόμεθα) γράψαι φιλότιμον ἐπιστολὴν πρὸς Ζωῖλον, ἕνα ἡμᾶς ἀφή, and P Oxy X. 1252 *recto*⁴ (A.D. 288–95) καὶ πάλαι προσητάξα οἷς ἐὰν προση που followed by a lacuna. With the usage in Heb 2⁹, 4⁴, cf. the fragment of a vi/A.D. petition, P Flor III. 296¹⁷, where after a gap the words γὰρ ?]ρ που διὰ τοῦ ἱεροψάλτου λέγων ὁ θ(ε)ς introduce a citation from Ps 40(41)²⁴.

Πούδης,

“Pudens,” a Roman Christian (2 Tim 4²¹). In BGU II. 455⁴ (i/A.D.) we find the gen. Πούδεντος: cf. P Oxy XIV. 1626² (A.D. 325), and *JHS* xlvii. (1926), p. 46. For the untrustworthy legends which have grown up round the names of Pudens and Claudia, see *s.v.* Κλαυδία, and add Edmundson *The Church in Rome*, p. 244 ff.

πούς.

P Ryl II. 157²¹ (A.D. 135) εἰ χρεῖα γένοιτο [ποτίσαι ἐ]ν ἀναβάσει ἀπὸ ποδὸς τὴν αὐτὴν νοτίνην μερίδα, “if need arises at the inundation to water the same southern portion with the foot” (Edd.), a passage which recalls Deut 11¹⁰: similarly P Flor III. 369⁷ (A.D. 139(149)) μέχρι τ[οῦ] ἐ]σομένου ἀπὸ ποδὸς ποτισ[μ]οῦ. With Rev 3⁹ cf. PSI IV. 298²⁰ (iv/A.D.) ἠπέλχθη[ν π]ροσφυγείν τοῖς πο[σ]ίν σου, δέσποτα, ἀξιών . . . In P Iand 18⁸ (vi/vii A.D.) γράφω σοι κατὰ πόδα τοῦτων, the phrase = *brevissimo post* (Ed.), or “on the back of this,” “immediately after this.” Thackeray renders Aristeas 135 παρὰ πόδας ἔχοντες τὴν ἀναισθησίαν, “although their senselessness is obvious.”

Commenting on Rev 10¹ (*ICC ad l.*) Charles points out that οἱ πόδες should be rendered “the legs,” and supports this meaning by the secondary meaning of the Heb. נַגַּף = “leg” (see *BDB Lex. s.v.*), and by the fact that in Palestinian Aramaic the word is used for the “thigh” of an animal. He adds “it is possible that this secondary meaning of πούς (when used as a rendering of the Hebrew) was not unexampled at the time.” In these circumstances it is interesting to note that in the papyri there are instances of πούς, which imply “leg” rather than “foot,” e.g. P Giss I. 43¹⁴ (A.D. 118–119) οὐλ(ή) κνήμ(η) ποδ(ός) ἀριστεροῦ, “a wound on the calf of the left leg,” P Flor I. 42⁹ (A.D. 183)

οὐλή μῆρῷ [πο]δὸς δεξιῷ, "a wound on the thigh (or leg-bone) of the right leg," and P Lips I. 12³ (iii/iv A.D.) οὐλή ἀντικνημῷ δεξιῷ ποδός.

πράγματι.

(1) For the ordinary meaning, "an action," "a deed," cf. P Oxy VI. 935² (iii/iv A.D.) οὐκ ἀκόλουθον πρᾶγμα ἐποίησας ἐνεδρεύσας τὰς τροφὰς τῶν κτηνῶν, "it was an unfitting act of yours to intercept the fodder for the oxen" (Edd.), and *ib.* XII. 1477¹⁰ (question to an oracle—iii/iv A.D.) εἰ κερδαίνω ἀπὸ τοῦ πράγμα[τος]; "am I to profit by the transaction?" (Edd.). The vaguer meaning "an affair," "a matter," is seen in P Ryl II. 153¹¹ (A.D. 138–161) ὑπηρετήσας πράγμασι ἡμῶν, "having been of service in our affairs," P Oxy IX. 1215³ (illiterate—ii/iii A.D.) καλῶς πυθῆσις ἐλθὼν πρὸς αἰμαὶ ἄχρι τὰ πρᾶγματα καταστάλη, "please come to me until matters are arranged" (Ed.), and *ib.* XII. 1489⁷ (late iii/A.D.) οὐκ ἔχεις πρᾶγμα, "it is not your affair."

(2) The noun is common in the papyri = "lawsuit," as in I Cor 6¹, e.g. BGU I. 22⁹ (A.D. 114) ἀπλῶς μὴδὲν ἔχουσα πρᾶγμα πρὸς ἐμέ, P Ryl II. 76¹⁴ (late ii/A.D.) λεγομένου τοῦ [π]ράγματος, "when the case is argued," *ib.* 113¹³ (A.D. 133) μὴ ἔχοντας πᾶν πρᾶγμα πρὸς ἐμέ, "not having any case against me," and P Strass I. 41³⁸ (an action regarding inheritance—A.D. 250) ὡς πρεσβύτης καὶ πίστewς ἀξιος εἰπέ ἃ οἶδας ἐν τῷ πρά[γμα]τι, "as an old man and worthy of credit, say what you know in the matter."

(3) It is used in the weaker sense of "trouble," "difficulty" generally in P Oxy IV. 743¹⁹ (B.C. 2) εἰ καὶ [πρ]ὸς ἄλλους εἶχον πρᾶγμα βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε[ν] πρὸς ἑαυτοῦ φίλιαν, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and *ib.* III. 525⁴ (early ii/A.D.) where, with reference to a troublesome voyage, the writer exclaims—λείαν τῷ πράγματι καταξύομαι, "I am extremely worn out with the matter" (Edd.): cf. P Magd 37 + 11⁶ (iii/B.C.) (= *Archiv* iv. p. 56) σχόντες πολλὰ πρᾶγματα.

(4) An interesting ex. of πρᾶγμα = "business," "trade," is afforded by an inscr. on a sanctuary-temple in Theadelphia, *Chrest.* I. 70¹ (B.C. 57–6) ἄσυλον κατὰ πρόσταγμα, ᾧ μὴ πρᾶγμα, where the last clause must mean that within the boundaries of the temple all "business" ceases (see Wilcken's note *ad l.*). It is very doubtful, however, whether this meaning can be carried into ἐν τῷ πράγματι in I Thess 4⁶ (Vg *in negotio*, Luther *im Handel*): the reference would appear rather to be to "the matter on hand," viz. sins of the flesh (see Milligan *ad l.*).

For a possible instance of πρᾶγμα = "exaction," "recovery," like πράξις, see P Lond V. 1732⁷ (A.D. 586?) with the editor's note. In MGr by a regular disappearance of γ before μ, the word becomes πρᾶμα, πρᾶμμα (Thumb *Handb.* p. 21).

πραγματεία.

See *s.v.* πραγματία.

πραγματεῖομαι

is common with reference to government officials, e.g. P Petr III. 36 verso¹⁴ (iii/B.C.) τοῖς ἄλλοις τοῖς πραγματευομένοις, "to the others who are engaged in performing State

business," P Hib I. 66² (B.C. 228) παρὰ τῶν τὴν δωρεῶν πραγματευομένων, "with the managers of the δωρεά," P Grenf II. 37⁵ (ii/i B.C.) τοῖς τὰ βασιλικά πραγματευομένοις χαίρειν, P Tebt II. 350⁸ (A.D. 70–1) τοῖς τὸ ἐγκύκλιον πραγματευομένοις, "to the farmers of the tax on sales," and *Syll* 364 (= ³797)¹⁰ (A.D. 37) ἔδοξεν τῇ βουλῇ καὶ τοῖς πραγματευομένοις παρ' ἡμῖν Ῥωμαίοις. In *ib.* 492 (= ³382)⁶ (ii/B.C.) the verb is used of a poet, who πεπραγμ[ά]τεται περὶ τε τὸ ἱερὸν καὶ τῆ[ν] πόλιν τὴν Δηλίων καὶ τοῦ μύθου[s] τοῦς ἐπιχωρίους γέγραφεν. In Gnomon 70 (= BGU V. I p. 28) it is laid down that those discharging public duties are not to buy or lend ἐν οἷς π[ρ]αγμ[α]τεῖο[ν]ται τόποις, "in the places where they discharge their official functions."

In its only occurrence in the NT (Lk 19¹³) πραγματεύομαι means "trade," "do business" generally: cf. the ostrakon *Preisigke* 2089 Ἡράκλειτος ὁ πραγματευόμενος τ[ὸ] συνηγορικὸν ("advocate's fee") καὶ ἐπιδέκτατον . . . and the subst. in P Oxy XVI. 1880⁵ (A.D. 427) Κύρος . . . πρ[α]γμ[α]τ[ε]υ[τ]ῆς ἀπὸ τῆς μεγ[α]λ[ο]π[ό]λεως Ἀλεξ[α]νδρίας, "Cyrus trader of the metropolis Alexandria," where for the rendering "trader" the editors appeal to P Cairo Masp 67158¹⁷ ἐργαστηριακῶν καὶ πραγματευτῶν, and P Lips I. 64³⁰ (c. A.D. 368) τοῦ πραγματευτικῆς χρυσαργύρου, i.e. the trade-tax. For the verbal ἀπραγματεύτος see P Par 33¹⁵ (B.C. 161) (= *UPZ* i. p. 240) Ἀπολλωνίου . . . ἐν τῷ ἱερῷ ὄντο[s] ἀπραγματεύτοισι, where Wilcken understands the meaning to be that Apollonius was no longer occupied with the particular matter in hand. In P Lond 33²¹ (B.C. 161) (= I. p. 20) the editor prefers the meaning "inexperienced." For ἀπραγμοσύνη, see P Oxy I. 71^{ii.16} (A.D. 303) περι[φ]ρονοῦντές μου τῆς ἀπραγμοσύνης, and similarly P Amh II. 142¹⁴ (iv/A.D.).

πραγματία.

With 2 Tim 2⁴ ταῖς τοῦ βίου πραγματαίαις, "the businesses which provide a livelihood," cf. the designation for officials in P Leid B^{ii.19} (B.C. 164) (= I. p. 10, *UPZ* i. 20¹²) δέομεθα οὖν ὑμῶν . . . μὴ ὑπεριδεῖν ἡμᾶς παρελκομένας ὑπὸ τῶν πρὸς τα[ῖς] πραγματαίαις, and similarly P Tebt I. 5¹⁶¹ (B.C. 118). A wider meaning is found in PSI IV. 435¹⁶ (B.C. 258–7) ἀλλὰ περὶ πραγματείας ἧς καὶ ὠμολογῆκεις μου, "only in the matter in which you had already given me assurance." See further *s.v.* πραγματεῖομαι.

πραιτώριον

(a) Apart from Phil 1¹³ (see (b)) πραιτώριον is always used in the NT to denote the "palace" or "official residence" of a Governor; cf. Mk 15¹⁶, Ac 23³⁵. For this usage exx. can be freely supplied from our sources, e.g. BGU I. 288¹⁴ (A.D. 138–161) κ[α]θ[η]μέρων ἐν συμβουλίῳ ἐν τῷ πραι[τω]ρίῳ τοῦ κρατίστου ἡγ[ε]μόνος, P Oxy III. 471¹¹⁰ (ii/A.D.) where an official Maximus is charged with keeping a youth all day ἐν τῷ πραι[τω]ρίῳ, BGU I. 21^{i.16} (A.D. 340) ὑπατείας Σεπτιμίου Ἀκινδύνου τοῦ λαμπροτάτου ἐπάρχου τοῦ ἱεροῦ πραιτωρίου, similarly P Oxy IX. 1190¹⁶ (A.D. 347), *ib.* VIII. 1116² (A.D. 363), and from the inscr. *Syll* 932 (= ³880)⁶³ (A.D. 202) παραλα[ν]θ[ά]ν[υ]ν τὰ πραιτώρια καὶ τὰ βαλανεῖα πανταχόθεν δόκκληρα. It may also be of interest to recall that an inscr. found in York and

printed in *IGSI* 2548 begins θεοῖς τοῖς τοῦ ἡγεμονικοῦ πραιτωρίου Σκριβ(ώνιος) Δη[μ]ήτριος.

(b) In Phil 1³³ the word has been frequently understood of the "praetorian barracks or camp," but, as Lightfoot *Philippians*⁸ pp. 97-102 has pointed out, clear instances of this sense are wanting, and, further, such an interpretation would be out of keeping with the words that follow (ἐν ὄλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν). He prefers accordingly to give the word a personal application, and to think of the imperial or praetorian guards, the *cohortes praetoriae*: cf. Tac. *Hist.* iv. 46 militiam et stipendia orant . . . igitur in praetorium accepti, Suet. *Nero* 9 ascriptis veteranis e praetorio, and from the inscr. *Mission Archéol. de Macédoine* p. 325, No. 130 Tl. Κλαύδιον οὐετρανὸν στρατευσάμενον ἐν πραιτωρίῳ, "a veteran, who served in the Guards": cf. p. 326, No. 131.

With this Ramsay (*Teaching*, p. 363f.) now agrees in preference to his former view (*Paul*, p. 357), when following Mommsen (*Berl. Sitzungsberichte*, 1895, p. 498 n.¹: cf. *Hermes* xxxv. (1900), p. 437f.) he understood the reference to be to "the whole body of persons connected with the sitting in judgment," the law-officers of the Crown.

It should, however, be noted that, if the Epistle is to be referred to an Ephesian rather than a Roman captivity of the Apostle, as is now frequently the case, the view advocated above would require modification.

πράκτωρ

is very common in the papyri = "a collector of revenue." According to GII (*Fayûm Iovans*, p. 106) the πράκτωρ in Ptolemaic times was specially concerned with the exaction of fines or payments (cf. Wilcken *Ostr.* i. p. 564), but during the Roman period he was an ordinary collector of taxes. Exx. are—P Petr II. 13(17)² (B.C. 258-253) παραγέγραμμαι τῷ πράκτορι ὡς ὀφειλῶν πρὸς τὰ ἀμπελικά . . . "I am returned to the tax-agent (or public accountant) as owing for the vine-tax . . ." P Magd 41⁵ (iii/B.C.) γράψας τῷ ξενικῶι πράκτορι πρᾶ[ξαι] καὶ ἀποδοῦναι μοι, P Fay 14¹ (B.C. 124) οἱ προκεχειρισμένοι πράκτορες, "the appointed collectors" of the crown-tax issue a notice—προσδιαγράψις ἀργυρίου δραχμᾶς τέσσαρας, "you are required to pay in addition four drachmae." BGU II. 530²⁷ ff. (i/A.D.) (= *Selections*, p. 62f.) ἄλλως τε καὶ ἀπαιτῆται ὑπὸ τῶν πρακτόρων ἱκανόν, "especially security is demanded by the taxgatherers," and P Oxy IX. 1203¹¹ (late i/A.D.) ἐκ τοῦ καταλογείου ὑπόμνημα πρὸς τὸν ἐνθάδε ξενικῶν πράκτορα, "a memorandum from the bureau to the collector of external debts here" (Ed.: see note *ad l.*). In P Oxy XVI. 1829⁶ f. (c. A.D. 577-9?) the variant πράκτηρ is found: see the editors' note.

Πράκτωρ is still used technically in Lk 12⁵⁸, the only place where it occurs in Biblical Greek, but the reference is apparently not to a finance official, but to an "officer (usher) of the court." For the juxtaposition of πράκτωρ and ἀντίδικος, as in the Lukan passage, we may cite P Oxy III. 533^{11, 23} (ii/iii A.D.). The same papyrus shows ²¹πρακτορεία, "the post of collector."

πρᾶξις.

For the concrete plur. "doings," "deeds," cf. the mantic P Ryl I. 28¹²¹ (iv/A.D.) where it is decreed that, if both

a woman's legs quiver. δηλοῖ πράξεις καὶ ἀποδημίας, "it denotes great achievements and travel." With the title πράξεις (πρᾶξις D) ἀποστόλων (B) for our NT book, we may compare the title of the *Res gestae Divi Augusti* Cagnat III. 159, μεθρημηνεμένοι ὑπεγράφησαν πράξεις τε καὶ δωρεὰ Σεβαστοῦ Θεοῦ. The Greek text of a iii/A.D. Coptic spell from the great Paris magical papyrus, P Par 574 (= *Selections*, p. 113), is headed ¹²²⁷πρᾶξις γενναία ἐκβάλλουσα δαίμονας, "a notable spell for driving out demons": cf. Ac 19¹⁴.

Πράξις is common in the papyri in the legal sense of "right of execution": e.g. P Eleph 1¹² (B.C. 311-10) (= *Selections*, p. 3) ἡ δὲ πρᾶξις ἔστω καθάπερ ἐγὼ δίκης κατὰ νόμον τέλος ἐχούσης, "and let the right of execution be as if a formal decree of the court had been obtained," and P Oxy II. 278²³ (A.D. 17) τῆς πράξεως [ο]ὔσης [τ]ῷ Ἰσιδώρῳ ἔκ τε τοῦ μεμισθωμένου κα[] ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων, "Isidorus having the right of execution upon both the person and all the property of the lessee" (Edd.), and *ib.* VI. 905¹⁴ (A.D. 170) (= *Selections*, p. 87).

The adj. πρᾶξιμος, which occurs in Polyb. xxi. 43. 17, is found in P Giss I. 48¹⁹ (A.D. 202-3) ἐν πρᾶξιμ[οῖς] ἱγηθῆναι.

πρασιά,

properly "a bed of garden herbs," or "of leeks" (if derived from πράσον): cf. BGU II. 530²⁷ (i/A.D.) (= *Selections*, p. 62) μόλις γὰρ μίαν πρασιᾶν ποτίζει τὸ ὕδωρ, "for there is hardly a single plot which the water irrigates." In the colloquial πρασιαὶ πρασιαὶ of Mk 6⁴⁰ the reference is to regularity of arrangement rather than to variety of colouring: Hesych. πρασιαί: αἱ ἐν τοῖς κήποις τετράγωνοι λαχαναί. For the reiteration πρασιαὶ πρασιαί (cf. also Mk 6^{7, 39}) see *Proleg.* p. 97 and Headlam's note to Herodas IV. 61 θερμὰ θερμὰ πηδεύσαι. A Rabbinic explanation of Mk 6⁴⁰ will be found in *Exh.* VIII. vii. p. 89 f.

πράσσω.

Like the Latin *ago* πράσσω suggests the acting of a moral and responsible being rather than mere performance (*facio*), cf. 1 Cor 5², 9¹⁷, and for the juxtaposition of the two verbs Jn 5²⁹, Rom 7¹⁵: see further Schmidt *Lat. u. Gr. Synonymik*, p. 294 ff. The distinction cannot, however, always be maintained.

For πράσσω in connexion with employment or the transaction of business, cf. P Tebt II. 289⁷ (A.D. 23) where a strategus writes to an official regarding a supplementary report of tax-payments, οὕτως γὰρ γνώσομαι πότερον ἐπὶ τῶπων σε εἴσω πράττοντά τι ἢ . . ., "for I shall thus know whether I shall leave you in employment where you are or . . ." (Edd.), and the soldier's letter to his sister P Meyer 20⁵ (1st half iii/A.D.) γεννώσκεις σε θέλω ὅτι ἐν τῷ Ἀ[ρ]σινοεῖτη πρᾶσσω, "I wish you to know that I am on duty in the Arsinoite district," and so ^{15, 40}.

From this comes the derived sense to *exact* tribute or revenue (as in Lk 3¹³, 19²³): P Petr III. 53 (p)¹⁰ (Ptol.) κα(λῶς) οὖν (ποιήσεις) συ(ντάξαι) ἤδη πρᾶξαι τοὺς ἐγγίσιους αὐτοῦ καὶ ἡμῖν ἀποκαταστή[σ]αι, "you will do well, therefore, to order that payment be exacted from his sureties and restitution made to us" (Ed.), P Tebt I. 58⁴⁰ (letter of a

tax-gatherer—B.C. 111) (= Witkowski², p. 105) τοὺς δὲ λοιποὺς κω(μο)γραμματοῖς πράξει τὰς ΜΕ, “and that the rest of the komogrammateis should be made to pay the 15000,” and P RyI II. 66⁶ (late ii/B.C.) πράσσειν τοὺς προγεγραμμένους ἀκολούθως τοῖς ὑπὸ σοῦ κεκριμένοις, “to make the aforesaid persons pay in accordance with your decisions” (Edd.). See also P Tor II. 34⁴ (B.C. 127) with Peyron’s note.

With Ac 15²⁹, Eph 6²¹, cf. P Oxy II. 292¹³ (c. A.D. 25) πρὸ δὲ πάντων ὑγια(ν)ειν σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, “before all else you have my good wishes for unbroken health and prosperity” (Edd.), *ib.* VIII. 1155⁸ (A.D. 104) εὗρον τὸν ἄνθρω(=)πον καλῶς πράσ(σ)οντα τὰ μεγάλα, “I found the man prospering in the main.” In P Oxy IV. 822 (c. A.D. 1) εὐπράσσειν takes the place of χαίρειν as an opening greeting: in *ib.* I. 115¹² (ii/A.D.) (= *Selections*, p. 96) εὐπράττετε is a closing greeting: cf. Plato *Epp.* where εὐπράττειν has the double meaning “prosper” and “act rightly,” and *Epicurea* ed. Usener p. 131¹⁷; also M. Anton. vii. 36 βασιλικὸν μὲν εὐπράττει, κακῶς δὲ ἀκούειν. In P Oxy VII. 1067³ (iii/A.D.) οὐ καλῶς ἐπραξας μὴ ἔλθειν χάριν τοῦ ἀδελφοῦ σου, πράσσω is practically equivalent to ποιῶ (see *supra*).

We may add the following miscellaneous exx.—P Eleph 1¹⁵ (B.C. 311–10) (= *Selections*, p. 4) τοὶ μετὰ Δημητρίας πράσσοιτες ἐπεγέρωσιν κατὰ Ἡρακλείδου, “let those acting with Demetria bring the charge against Heraclides,” P Oxy III. 532¹⁵ (ii/A.D.) ὄρα οὖν μὴ (cf. Mt 18¹⁰, 1 Thess 5¹⁵) ἄλλως πράξης [[μὴ]] καὶ ποιήσης με πρὸς σέ ἐλθεῖν συνζητήσοντά σοι, “mind that you do not fail and thereby cause me to come to you and dispute with you about it” (Edd.), and P Giss I. 34⁴ (A.D. 265–6) ἀξιώ τὰ ἀκόλουθα τοῖς γραφεῖσι πράξει.

πραΰθεια,

“meekness,” “gentleness of spirit,” is found in the Greek Bible only in 1 Tim 6¹¹. Philo *de Abr.* (ed. Cohn) 213 applies it to Abraham, and it is also found in Ign. *Trall.* 8 ὑμεῖς οὖν τὴν πραΰθειαν ἀναλαβόντες ἀνακτήσασθε ἑαυτοὺς ἐν πίστει, “do ye therefore arm yourselves with gentleness and recover yourselves in faith” (Lightfoot).

πραΰς,

“meek,” “gentle.” In all its NT occurrences πραΰς takes the place of the older form πρᾶος (cf. Blass-Debrunner § 26), but for the latter we may cite a sepulchral inser. from Pergamon, *Cagnat* IV. 504⁹, where a certain Aelius Isidotus is described as ὁ πρᾶος ἰδίαι, “meek in private life.” Cf. also Menander *Fragm.* 749, p. 211 [in Kock]—

ὡς ἦδὺ πρᾶος καὶ νεάζων τῷ τρόπῳ | πατήρ,
“how delightful is a father who is mild and young in heart.”

The adv. πρᾶεως occurs in P Par 63^{iii.6} (B.C. 164) εὐδιαλύ[τ]ως καὶ πρᾶεως διατθεσθαι.

πραΰτης,

“meekness,” “gentleness.” The older form πραότης (see *s.v.* πραΰς) is found in P Lond 1912¹⁰¹ (A.D. 41) μετὰ πραότητος καὶ φιλανθρωπείας, “with mutual forbearance and kindness” (Ed.): cf. also the periphrasis in an inser.

of about A.D. 350 from the Kara Dagħ printed by W. M. Ramsay in *The Thousand and One Churches* p. 518—

λεύσεις, ὦ φίλε, τύμβου Ἀκυλείνου πραότητος,

“you behold, friend, the tomb of the meek Aquilinus,” lit. “the meekness of Aquilinus.”

πρέπω.

A few exx. may be given of this common verb, which is generally used impersonally (as in MGr) in the sense of what is “fitting,” “becoming” (Lat. *decorum*, see Cicero *de Officiis*, i. 27. 93)—P Par 63⁸⁵ (B.C. 164) (= P Petr III. p. 24) τάχα γὰρ οὕτω πρέπει ῥήθην, “for that is perhaps the proper expression” (Mahaffy), P Oxy I. 33^{ii.8} (late ii/A.D.) τῷ γὰρ θεῷ Ἀντωνεῖνῳ [τῷ] πατ[ρ]ί σου ἔπρεπε αὐτοκρατορεῖν, “the deified Antoninus, your father, deserved imperial power” (Edd.), *ib.* VIII. 1121¹¹ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γείνεσθαι ὑπὸ τέκνων γονεῖσι ἀναπληροῦσα, “I was assiduous in performing what is owing from children to parents” (Ed.), PSI I. 41¹³ (iv/A.D.) ἂ μὴ τοῖς ἐγυγένεσι πρέπει, P Oxy I. 120²⁴ (iv/A.D.) ὡς πρέπει ἐστίν, and *Syll* 325 (= 3708)³⁹ (c. B.C. 107) ὡ[ς] ἔπρεπεν ἀνδρὶ καλῷ καὶ ἀγαθῷ.

For the adv. πρεπόντως, see P Par 63⁷⁷ (B.C. 164) (= P Petr III. p. 24) τοῖς καιροῖς πρεπόντως, “befitting the circumstances,” and P Oxy VI. 907¹⁷ (A.D. 276) where a man bequeaths certain property to his wife—πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφείση, “who has conducted herself becomingly in our married life”: cf. Aristeas 302.

πρεσβεία.

Hicks (*CR* i. p. 44) has drawn attention to the fact that πρεσβεία, “the office of ambassador,” was “in everyday use in the intercourse between the Greek cities, and between them and the kings”: this gives fresh point to its use in Lk 14³², 19¹⁴. See further *s.v.* πρεσβεύω, and for πρεσβεία = “intercession,” cf. P Oxy VIII. 1151³⁹ (v/A.D.?) εὐχεσθαι πρεσβείαις τῆς δεσποίνης ἡμῶν τῆς θεοτόκου, “pray through the intercession of our lady the mother of God.”

πρεσβεύω,

“I am an ambassador,” was the regular word in the Greek East for the Emperor’s legate (cf. 2 Cor 5²⁰, Eph 6²⁰, and see Deissmann *LAE*, p. 378 f.). Thus in the letter of the Emperor Claudius to a Gymnastic Club, P Lond 1178¹⁴ (A.D. 194) (= III. p. 216, *Selections* p. 99), acknowledging the “golden crown” they had sent him in commemoration of his victorious campaign in Britain, we are told, οἱ πρεσβεύοντες ἦσαν Τιβ. Κλ. Ἐρμάς, Τιβ. Κλ. Κύρος. . . For other exx. of the verb in this sense see Magie p. 89, and for its wider use in regard to embassies between town and town, cf. *Priene* 108¹⁶⁴ (B.C. 129) ἐπ[ι]ρ[έ]σβ[ε]υσεν ὑπὲρ τοῦ δήμου. Amongst the questions addressed to an oracle in iii/iv A.D., P Oxy XII. 1477^{16f}, are the following—εἰ πρεσβεύσω; εἰ γίνομαι βουλευτής; “shall I become an ambassador (?), am I to become a senator?” (Edd.).

Like πρεσβεία, πρεσβεύω comes to be used of petition or intercession, as perhaps in PSI VI. 571⁷ (B.C. 252–250?) περὶ ὧν Μηνόδωρος ὁ ἀδελφὸς πρεσβεύσας ἀνήγγει(λ)λε(ι)ν ἡμῖν ἀφεικνῆσαι σέ ἡμᾶς.

πρεσβύτερος.

(1) For πρεσβύτερος in the literal sense of the "elder" of two, as in Lk 15²⁵, cf. P Oxy VII. 1061¹³ (B.C. 22) of an elder brother, and *ib.* VIII. 1109² (A.D. 160-1) of an elder son. The fem. occurs in BGU II. 665ⁱⁱ, 21 (i/A.D.) ἡ πρεσβυτέρα, Preisigke 1428 'Ανουβιάς πρεσβυτέρα Μέστου, and a curious double comparative in P Lond 177¹⁵ (A.D. 40-1) (= II. p. 169) ἡ πρεσβυτερώτερα ἡμ[ων] ἀδελφή.

(2) The use of πρεσβύτερος in 1 Tim 5¹ to denote an "elder," a "senior," as opposed to νεώτερος, may be illustrated from P Par 66ⁱⁱ, 23 (Ptol./Rom.) where πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι are employed as guardians in connexion with the work on canals and dykes; cf. further from the inserr. *Priene* 117⁵⁵ (i/B.C.) ἀέπιστε μὲν πρεσβυτέ[ρους] τιμῶν ὡς γονεῖ[s], τοὺς δὲ καθήλικας ὡς ἀδελφούς, τοὺς δὲ [νεωτέρους ὡς παῖδας, and *Latyscher* I. 22²⁸ ff. (iii/A.D.) τοῖς μὲν ἡλικιώταις προσφερόμενος ὡς ἀδελφός, τοῖς δὲ πρεσβυτέροις ὡς υἱός, τοῖς δὲ παῖσιν ὡς πατήρ (cited by Dibelius *HZNT ad I Tim L.c.*). With the word, as in Heb 11², Moffatt (*JCC ad L.*) compares Philo *de Sobrietate* 16 (ed. Wendland) πρεσβύτερον . . . τὸν γέρως καὶ τιμῆς ἀξίον ὀνομάζει.

(3) We are not at present concerned with the precise force of πρεσβύτερος in the Jewish or Christian Church (see the discussions by Lightfoot *Dissertations on the Apostolic Age*, p. 135 ff., and Armitage Robinson in *The Early History of the Church and the Ministry* (Essays edited by Swete), p. 57 ff.), but in this connexion it is interesting to notice that the word was already familiar in Egypt as an honorific title with reference to certain village or communal officers. These varied in number according to the size of the villages, while their duties were of the most varied kind. Thus, to take two early exx., (1) in P Petr II. 4(6)¹³ (B.C. 255-4) οἱ πρεσβύτεροι οἱ παρεστε = ἡκότες interfere in the maintenance of order: (2) the corn required in connexion with a visit (παρουσία) of Soter II. is collected by the headman of the village and τ[ων] πρεσβυτέρων τῶν γεω(ργῶν) τῆς αὐτῆς, "the elders of the cultivators of the said village" (P Tebt I. 48¹-c. B.C. 113). Similarly πρεσβύτεροι are appealed to in connexion with the rent of land (P Lips I. 106¹⁴-A.D. 98), the issuing of public notices (P Flor I. 99³-i/ii A.D. (= *Selections* p. 71)), the lease of pasturage (P Lond 842⁸-A.D. 140) (= III. p. 141), payments of barley for military purposes (P Amh II. 107⁵-A.D. 185), and questions of taxation (BGU I. 334¹-ii/iii A.D.).

In like manner, Deissmann has shown (*BS* p. 156) that "the Inscriptions of Asia Minor prove beyond doubt that πρεσβύτεροι was the technical term, in the most diverse localities, for the members of a corporation": e.g. *Cos* 119⁸ (possibly time of Claudius) γυμνασιαρχήσαντα τῶν πρεσβυτέρων σεμνῶς. Hicks (*CA* i. p. 44) had already reached the same conclusion: "All these terms [γερονσία, πρεσβύτεροι, συνέδριον], so familiar to us first in their Jewish, and afterwards in their Christian usage, had been commonly employed before, in a precisely analogous sense, in Graeco-Roman civic life."

(4) A still closer parallel to the Biblical usage, as Deissmann again has shown (*BS* p. 233 ff.), is afforded by the application of the term to the *priests* of pagan temples, as when the five presbyter-priests of the Socnopaeus temple (τῶν ἑ πρεσβυτέρων ἱερέων πενταφυλλίας θεοῦ Σοκνοπί[αίου]) inquire

into the conduct of a brother-priest (συνιέρως), who was charged with letting his hair grow too long (κομώντος: cf. 1 Cor 11¹⁴ f.) and of wearing woollen garments (BGU I. 16-A.D. 159-160 (= *Selections*, p. 83 f.)): cf. P Tebt II. 309⁷ (A.D. 116-7) τ]οῖς δέκα πρεσβυτέροις [ιερέωσι, and see further Otto *Priester* i. p. 49 ff., Poland *Vereinswesen*, p. 373, and the literature referred to in Preisigke *Fachwörter*, s.v.

(5) We may add a few instances of πρεσβύτερος as it meets us in Christian papyri—P Grenf II. 73¹ (late iii/A.D.) (= *Selections*, p. 117) a letter addressed Ψενοσίρι πρεσβυτέ[ρ]ω Ἀπόλλωνι πρεσβυτέρω ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ω χαίρειν, *ib.* I. 53²³ (iv/A.D.) where with reference to a gross case of misconduct the writer says μὴ ἐμὲν (for ἐμέ) ἐξέταξε ἀλλὰ τ[ο]ῦ[ς] πρεσβυτέρους τῆς ἐκκλησίας, "if you do not believe me, ask the elders of the church" (Ed.), P Oxy VIII. 1162^{ff.} (iv/A.D.) Δέων πρεσβύτερος τοῖς κατὰ τόπον συνλιτουργοῖς ("who share the local service") πρεσβυτέροις καὶ διακώνοις, and P Strass I. 151^f (v/vi A.D.) Π(αρά) Θεοφίλου ὑποδιακ(όνου) καὶ ἐνοικολό(γου). Τῷ εὐλαβεστάτῳ Ἀνουβίῳ πρεσβυτέρῳ.

In addition to the literature already mentioned, reference should be made to the full discussion of πρεσβύτερος by H. Hauschildt in *ZNTW* iv. (1903), p. 235 ff.; cf. M. L. Strack *ib.* p. 213 ff.

πρεσβύτης.

"an old man": see P Strass I. 41³⁸ (A.D. 250) ὡς πρεσβύτης καὶ πίστewς ἀξίος εἰπέ ἃ οἶδας ἐν τῷ πρά[γματι], 49 πρεσβύτης ἀνθρωπός εἰμι, οὐκ ἐνιαυτός [δι]αγέγονεν οὐδὲ δύο οὐδὲ τρίς, P Flor I. 50⁶² (A.D. 268) Βίκτορα πρεσβύτην ὡς (ἔτων) ἕτη, and so⁹⁵. In BGU IV. 1024^{viii}, 12 (end of iv/A.D.) the word is used of an old woman—Θεοδώρα δὲ αὐτῆς πενήχρα καὶ πρεσβύτης ἡ μήτηρ τῆς ἀπ[ε]λ[θού]σης.

Πρεσβύτης = *senex* is written *quater* in the LXX for πρεσβυτής = *legatus* (see Thackeray *Gr.* i. p. 97), and a like confusion may have arisen in Philem 9, where Lightfoot, in accordance with the interchange of *ε* and *υ* in the common dialect of the time, reads πρεσβύτης with the MSS., but renders "ambassador." It may be noted, however, that in P Oxy VI. 933³¹ (late ii/A.D.) a letter addressed πρεσβυτή, the editors remark that an error for πρεσβύτη is unlikely: cf. Moulton *Gr.* i. p. 86 f. and see s.v. πρεσβεύω. On the use of πρεσβευταί for πρέσβεις in the inserr. see Nachmannson p. 121, and Lafoscade *de Epistulis* p. 90.

πρεσβυτίς,

"an old woman." It is sometimes thought that the πρεσβυτίδες of Tit 2³, the only place where the word occurs in the NT (cf. 4 Macc 16¹⁴), are the members of a priestly or organized class in view of the ἱεροπρεπεῖς which follows, see the citations s.v. ἱεροπρεπής; but the word need not imply more than that the πρεσβυτίδες "are to carry into daily life the demeanour of priestesses in a temple" (Lock *ICC ad L.*), and this meaning is strongly confirmed by the context (cf. v. 2).

πρηνής,

an Ionic form for Attic πρηνής (cf. Moulton *Gr.* ii. p. 68), found in the NT only in Ac 1¹⁸ πρηνής γενόμενος. As against the AV and RV "falling headlong" (supported by

Boisacq's derivation from πρό, p. 812), Chase (*JTS* xiii. (1912) p. 278 ff.) shows good reasons for taking πρηνης as a medical term = "swollen up" (cf. Sap 4¹⁹): see further Harnack *ThLZ* xxxvii. (1912), p. 235. If so, the root is prē, "burn": cf. Rendel Harris's suggestion (*AJ* / iv. (1900), p. 490 ff.) that for πρηνης γενόμενος we should read πρησθείς. A. D. Knox (*JTS* xxv. (1924), p. 289 f.) prefers to transpose πρηνης and μέσος, and to translate "when he arrived in the midst of it he fell headlong."

πρίζω.

This rare Hellenistic verb = πρίω, "saw asunder" (Heb 11³⁷), is used of date-palms in CP Herm I. 28¹¹ φοίνικες . . . ἀπρίστοι πεπρισμένοι: cf. P Oxy XIV. 1752² (A.D. 378), an order of payment to two πρίσταις, "sawyers," for repairs on a boat. For a curious word-play between πρίνος and πρίζω see Th. Sus. 58 f.

πρίν.

1. adverb of time = "before," "formerly" (cf. 3 Macc 5²⁸, 6^{4,31}): P Oxy X. 1292⁶ (c. A.D. 30) ὡς σὲ καὶ πρίν ἠρώτησα, "as I asked you before," *ib.* XII. 1452²¹ (A.D. 127-8) δηλῶ . . . Σαραπίωνα τετελευτηκέναι τὸ πρίν ὄντα (δωδεκάδραχμοι), "I declare that Serapion died some time ago being rated at 12 drachmae" (Edd.), *ib.* I. 71^{11,10} (A.D. 303) προσελάβομιν ἑμαυτῆ εἰς βοήθειαν . . . τὸ πρίν μὲν Σεκοῦνδόν τινα, ζῆπιτα δὲ καὶ Τύρανιον, "I engaged as my assistant first one Secundus, and subsequently Tyrannus besides" (Edd.), and *ib.* XIV. 1752³ (A.D. 378) an order of payment of wine to two sawyers for repairing a boat—παρασχῶ Πτολεμαίω καὶ τῷ κοινῶν πρίσταις εἰς λόγον δαπάνης ἀνανεώσεως τοῦ πλοίου τὸ πρίν ὑπὸ Ἀπφοῦν οἴνου κνίδιον διπλοῦν ἔν.

2. conjunction = "before": (a) c. inf. with ἡ (cf. Mt 1¹⁸) P Oxy XII. 1473¹² (A.D. 201) πρίν ἢ πληρωθῆναι τὸν Ὠρείωνα τοῖς προκειμένοις αὐτοῦ ταλάντοις δυσί "before Horion recovers the aforesaid 2 talents" (Edd.), P Strass I. 35¹¹ (iv/A.D.) πρίν ἢ ἐξελεθῆν αὐτόν. (b) c. inf. without ἡ (cf. Mt 26³⁴) P Oxy VI. 928⁸ (ii/iii A.D.) πρίν προλημφθῆναι, "before she is entrapped," P Flor II. 242¹³ (A.D. 254) πρίν σε τὰ κτήνη ἐκεῖ πέμψαι, and the articular inf. in P Giss I. 103³⁴ iv/A.D.) πρίν τοῦ ἐμὲ ἔλθειν εἰς Ὀασιν.

The construction with ἄν and the subj., which in the NT is confined to Lk 2²⁸, is seen in P Oxy XII. 1413³⁶ (A.D. 270-5) πρίν ἄν τῷ πᾶν ἀνάλωμα δοθῆ, and without ἄν in *ib.* I. 34^{11,8} (A.D. 127) πρίν αὐτῶ ἐπιστέλλη[τ]αι, P Fay 124⁴ (ii/A.D.) πρίν ἢ τι περαιότερ[ο]ν ἐνχηρήσω πο[ι]εῖν, "before taking further steps" (Edd.), and P Lond 121⁶²¹ (iii/A.D.) (= I. p. 104) πρῶτ' ἀνάστα πρίν λαλῆς.

For πρίν as a preposition c. gen. cf. P Lond 121⁴¹⁸ (iii/A.D.) (= I. p. 97) πρίν ἡλίου ἀν[α]πολλῆς: it is construed c. acc. in Jn 11⁹⁵ D πρίν τὸ πάσχα.

Πρίσκζ, Πρίσκιλλζ.

On the connexion of Prisca or Priscilla and her husband Aquila with the Roman Church, see SH p. 418 ff., supplemented by Edmundson *The Church in Rome*, p. 242 f., and for Harnack's suggestion that Priscilla may have been the author of the Ep. to the Hebrews, see *ZNTW* i. (1900), p. 16 ff.

πρό

is found 48 times in the NT, including 9 times with the articular inf., and always c. gen.

(1) For the local use "before," "in front of," which is rare in the NT (Ac³, Jas¹), we may cite P Petr II. 45^{iii,24} (B.C. 246) (= 111. p. 334) πρὸ [τῆς πύλης] ἔδον ἐξήνεγκα, and *OGIS* 50¹² (mid. iii/B.C.) ἀναθεῖναι πρὸ τοῦ νεῶ τοῦ Διονύσου. We have found no instances in our sources of the Hebraizing πρὸ προσώπου (Mt 11¹⁰ (from LXX), Lk 9⁶²), but for πρὸ ὀφθαλμῶν (2 Macc 8¹⁷, 3 Macc 4⁴) cf. BGU II. 362^{v,8} (A.D. 215) πρὸ ὀφθαλμῶν θέμενος [τ]ὰ κελευσθέντα, similarly Aristes 284, and *OGIS* 210⁸ (c. A.D. 247) πρὸ ὀφθαλμῶν ἔχουσι τὰ περὶ τούτου κελευσθέντα: see Deissmann *LAE*, p. 183 f.

The thought of preference, as in Jas 5¹², 1 Pet 4⁸, appears in the common epistolary phrase πρὸ πάντων—P Oxy II. 294³⁰ (A.D. 22) πρὸ μὲν πάντων σεαυτοῦ ἐπιμέλου ἐν ὑγίαινης, *ib.* 292¹¹ (c. A.D. 25) πρὸ δὲ πάντων ὑγια<i>ν</i>ναι σε εὐχ[ο]μαι ἀβασκάντως τὰ ἀρίστα πράττων, "before all else you have my good wishes for unbroken health and prosperity" (Edd.).

(2) For the temporal use "before," "earlier than," cf. P Hib I. 60⁴ (c. B.C. 245) πρὸ ἕκτης ὥρας τῆς ἡ, "before the sixth hour on the 19th," P Fay 122²³ (c. A.D. 100) πρὸ ἡμερῶν τριῶν, "three days beforehand" (cf. 2 Cor 12²; *Proleg.* p. 101). BGU II. 592^{i,3} (ii/A.D.) τετελευτηκέναι πρὸ δω[δε]καετίας, P Gen I. 47⁴ (A.D. 346) πρὸ ὀλίγων ἡμερῶν τούτων, and from the inser. *OGIS* 56⁴⁵ (B.C. 238) πρὸ τοῦ νέου ἔτους, *ib.* 90³¹ (Rosetta stone—B.C. 196) τῶν πρὸ αὐτοῦ βασιλείων. For the phrase πρὸ πολλοῦ cf. P Hib I. 170 (end of a letter—B.C. 247) τούτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω, and P Oxy VIII. 1153¹⁸ (i/A.D.) ἃ ἐξηρησάτο σοι Πανσανίας ὁ ἀδελφός σου πρὸ πολλοῦ ("some time ago"). Οἱ πρὸ ἡμῶν, "our predecessors," is supplied in P Tebt I. 61(b)²³⁴ (B.C. 118-7): cf. also *ib.* 15²¹ (B.C. 114) [[διὰ τῆς πρὸ ταύτης]] ἐπιστολῆς.

Jn 12¹ πρὸ ἕξ ἡμερῶν τοῦ πάσχα is often treated as a Latinism like *ante diem tertium Kalendas* (cf. Jannaris *Gr.* § 1651, Schulze *Graeco-Latina* p. 15) but Moulton (*Proleg.* p. 100 f.) regards the second gen. as practically an ablative = "starting from," and finds exx. of the construction in phrases which have nothing to do with the Latin formula. See e.g. the illiterate P Fay 118¹⁵ (A.D. 110) πρῶ δύο ἡμερῶν ἀγόρασον τὰ ὀρνιθάρια τῆς εἰορτῆς καὶ πέμσεις αὐτὰ, "buy the fowls two days before the feast and send them," and the Mysteries inser. from Andania *Syll* 653 (= 3736)⁷⁰ (B.C. 92) πρὸ ἀμερῶν δέκα τῶν μυστηρίων.

Similar exx. are supplied by Rouffiac p. 29—*Priene* 4¹² (decree of Senate—before B.C. 130) πρὸ ἡμερῶν πέντε εἰδυῶν Φεβρουαρίων, and 105²³ (c. B.C. 9) πρὸ ἐννέα καλανδῶν Ὀκτωβρίων, similarly⁶⁵. See also Babrius xxviii. 4 πρὸ τῆς ὥρης.

(3) For πρό c. articular inf. (as in Mt 6⁸ *al.*), cf. P Frankfurt 1⁸⁵ (B.C. 214-3) πρὸ τοῦ αὐτὸν ἢ τὰ ἐκφόρια κομίσασθαι, and for πρὸ τοῦ c. opt. or subj. cf. BGU III. 814¹⁴ (iii/A.D.) πρὸ τοῦ [εἰσε]λθοῖς εἰς τὴν παρεμπολήν σου, and P Fay 136⁶ (iv/A.D.) πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ, "before anyone fetches you." Cf. *MGr* προτοῦ (νά) c. aor. or pres. subj. (Thumb *Handb.*, p. 193).

προάγω.

For the intrans. use "go before," "precede," as in Mk 6⁴⁸, cf. *Syll* 316 (= ³684)²⁵ (c. B.C. 139?) Τιμόθεον . . . ἐκέλευσα προάγειν εἰς Ῥώμην, "I bade Timothy go before me to Rome," P Leid Wxi.³⁰ (ii/iii A.D.) (= II. p. 119) προάγω σου κύριε, and Babrius vii. 7. For the pass. see BGU IV. 1060²⁵ (B.C. 14) ὄθεν καταπεποιημένοι προήγμεθα πρὸς ἀπειλαῖς, P Oxy II. 283¹⁶ (A.D. 45) διὰ προήγματος τὸ ὑπόμνημα ἐπιδοῦναι, "I am impelled, therefore, to present this petition," PSI IV. 299² (iii/A.D.) προήχθη γράφαι σοι [τ]ὰ συμβάντα μοι, "I was impelled to write you what had happened to me," and from the inscr. *Syll* 325 (= ³708)¹⁹ (before B.C. 100) τῆ] τε ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπεν αὐτῷ. The simple sense "preceding," "previous," belonging to the part. in Heb 7¹⁸, is shown in PSI V. 450⁵⁹ (ii/iii A.D.) τοῦ προαγοντος μηνός, P Hamb I. 18ii.¹³ (A.D. 222) τῆς προαγωγῆς βασιλείας, P Oxy VII. 1070² (iii/A.D.) ἡ προάγουσα παρ' ἐμοῦ παρὰ πᾶσι θεοῖς εὐχή, "the prayer which I previously made to all the gods" (Ed.), and *LMae* iii. 247 τὰ προάγοντα ψαφίσματα.

For the meaning "preside" cf. P Tor I. 1^{viii.21} (B.C. 116) προάγοντας τῆς κωμασίας, and for a possible absolute sense "excel," cf. P Oxy I. 42² (A.D. 323) (= *Chrest.* I. p. 182) τὸ θεὸς ὁμοῦ τε καὶ ἡ πανήγυρις προάγουσα [σ]ημαίνει . . . , "tradition, no less than the distinguished character of the festival, requires . . ." (Edd.). See also *OGIS* 323⁶ (B.C. 159-138) συνέσει καὶ παιδείαι προάγων.

The subst. προαγωγή in the sense of "advancement" occurs in a Delos decree of the time of Ptolemy Philometor published in *Archiv* vi. p. 9A⁴-Ἀγλαὸς . . . τῆς μεγίστης τιμῆς καὶ προαγωγῆς ἡξιωμένους παρὰ βασιλ[εῖ] Πτολεμαίωι: see the other exx. cited on p. 18f.

προαιρέω,

in its literal meaning "bring forward," "produce," is seen in the illiterate P Fay 119²¹ (c. A.D. 100) σήμανόν μου ποῦ [κ]ίται εἶνα αὐτὰ προέλωι, "let me know where they (sc. documents) lie that I may get them out": *Alexandria* p. 44¹⁵ provides a 'new literary ex. For the mid. προαιρέομαι, "prefer," "propose," as in 2 Cor 9⁷, cf. P Fay 12²⁵ (c. B.C. 103) προ[η]ρημένος ἐπεξελθεῖν, "having decided to proceed against them," and the letter of Vespasian confirming certain privileges granted by Claudius to a Gymnastic Club—P Lond 1178⁸⁶ (A.D. 194) (= III. p. 217) αὐτὸς φυλάττει [π]ροαιρούμαι. See also P Petr III. 53 (7)² (iii/B.C.) (= Witkowski², p. 44) εἰ ἔρρωσαι, μεθ' ὧν προαιρή ("vis") . . . [ἐ]χοι ἂν εὔ.

The subst. προαίρεσις, which is not found in the NT (cf. Carr *Hor. Bibl.* p. 132), may be illustrated by P Par 63³⁶ (B.C. 164) (= P Petr III. p. 20) παρὰ τὴν ἰδίαν προαίρεσιν, "contrary to our usual policy" (Mahaffy), P Oxy II. 237^{vi.30} (A.D. 186) τῆ ἀπλανήτῳ προαιρέσει ἀνεγκών, "exercising your unerring judgment" (Edd.), and the Imperial edict P Fay 20¹³ (iii/iv A.D.) διὰ τὴν ἑαυτοῦ προαίρεσιν. It passes into the meaning "affection," "goodwill," in P Giss I. 68¹⁰ (time of Trajan/Hadrian) οἶδα τὴν προαίρεσιν ἣν εἶχες πρὸς αὐτόν, and P Oxy XIV. 1664⁸ (iii/A.D.) μεμνημένη τῆς ἀγαθῆς σου προαιρέσεως. For the προαιρέτης βιβλιοθήκης, see Preisigke *Girwesen*, p. 410.

PART VI.

προαιτία,

"I make a prior accusation," has not as yet been found elsewhere than in Rom 3⁹ (see *s.v.* αἰτιόμαι); but for προαιτία Herwerden (*Lex. s.v.*) now cites Damascius in Bekkeri *Anecdota* 1413.

προαμυρτάνω,

"sin before" (2 Cor 12²¹, 13²): cf. *OGIS* 751¹⁰ (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανοηκότες τε ἐπὶ τοῖ[s] προημαρτημένοις, with Dittenberger's notes.

προαύλιον,

in Mk 14⁶⁸, its only occurrence in the NT, denotes the "vestibule" leading from the street into the αὐλή or inner court. For the metaph. use of the plur. = *praeludia* Herwerden (*Lex. s.v.*) cites Theophyl. Sim. Hist. I. 19, 8 οὐκ ἄδοξα τὰ προαύλια τῆς ἡγεμονίας ἀπενεγκαμένοις, *al.*

προβάλω,

"go forward," "advance," as in Mk 1¹⁹, is seen in BGU IV. 1209¹⁰ (B.C. 23) ἐπεὶ οὖν σὺν θεοῖς οὐδὲν μὲν προβέβη-(κεν), PSI I. 50¹⁵ (iv/v A.D.) καὶ προβῆ τὸ ἔργον τῆς μικρᾶς ξενίας τῆς περὶ τὴν ληνόν.

For the metaph. use of "advance" in years, cf. P Par 15⁶² (B.C. 120) ἔτι δὲ καὶ προβεβηκότες ἤδη τοῖς ἔτεσι, and similarly P Tor I. 1^{viii.29} (B.C. 116): cf. Lk 1^{7.18}, 2³⁶, where however ἐν is added before the datives.

προβάλλω,

"put forward" (Ac 19³²): cf. P Ryl II. 77⁴³ (A.D. 192) ἐμάθομεν τὸν Ἀχιλλέα προβαλόμενον ἑαυτὸν ("put himself forward") εἰς ἐξηγη(ητέαν), P Oxy XII. 1424⁵ (c. A.D. 318) φησὶν προβεβλήσθαι εἰς λειτουργίαν, "he says that he has been appointed to a public office" (Edd.), and from the inscr. *Syll* 732 (= ³1104)²⁹ (B.C. 37-6) ἡ σύνοδος . . . ὁμοθυμαδὸν προεβάλετο τοὺς εἰσοίσοντας αὐτοῖς τὰς καθηκούσας τιμὰς, *ib.* 364 (= ³797)²³ (A.D. 37) φίλους τε κρινεῖν, οὓς ἂν αὐτὸς προαιρήται, καὶ ἔχθρους, οὓς ἂν αὐτὸς προβάληται. See also P Grenf I. 11^{i.14.ii.13} (B.C. 157).

For προβολή, see P Tebt I. 5²²⁵ (B.C. 118) with the editors' note, also PSI VI. 666¹⁰ (iii/B.C.) and P Flor II. 153¹⁰ (A.D. 268).

προβητικός.

An interesting reference to Jn 5² is found in a Christian amulet, P Oxy VIII. 1151⁷ (v/A.D. ?), where the invocation runs—ὁ θεὸς τῆς προβατικῆς κολυμβήθρας, ἐξελοῦ τὴν δοῦλῃν σου Ἰωαννίαν . . . ἀπὸ παντὸς κακοῦ, "O God of the sheep-pool, deliver from every evil thy servant Joanna."

πρόβατον

is used of "sheep" collectively in such a passage as P Ilib I. 32¹⁰ (B.C. 246) πρόβατα λῆ, (ὧν) ἔρσ[εν]ες ἦ, ἄρνες ἔγ . . . "38 sheep, of which eight are rams, 13 lambs . . ." Other exx. of the word are P Petr II. 22⁶ (iii/B.C.) βοῦς(?) ἡ ὑπόζυγιον ("ass") ἡ πρόβατον, P Oxy II. 244⁸ (A.D. 23) πρόβατα τριακόσια εἰκοσι καὶ αἴγας [ἐκατ]ὸν ἐξήκον[τ]α καὶ τοὺς ἐπακολουθ(οῦντας) ἄρνας [κ]αὶ ἐρίφους, P Fay

110¹³ (A.D. 94) [ν]α τὰ πρόβατα ἐκεῖ κοιμηθῆι, "that the sheep may be folded there," and CPR I. 40¹¹ (A.D. 301) (ἄρουραι) ἢ πρὸς κατανομήν προβάτων.

For the φόρος προβάτων, "sheep-tax," see Wilcken *Ostr.* i. p. 286. Πρόβατον occurs as a nickname (for a man?) in P Tebt I. 180 (B.C. 92 or 59). In P Ryl II. 73⁶ (B.C. 33-39) mention is made of a προβατοκτηνότροφος, "sheep-herdsman": cf. *OGIS* 655⁴ (B.C. 25-4), where Dittenberger's note now needs correction. Προβατών, "a sheep-pen," occurs in P Cairo Zen I. 59068² (B.C. 257), and προβατίων, "a sheep-stall," in BGU IV. 1130¹¹ (B.C. 11).

προβιβάζω.

The use of προβιβάζω in the LXX = "give instructions" (e.g. Exod 35³⁴, Deut 6⁷) may be held to determine the translation "being instructed" for προβιβασθείσα in Mt 14⁸: see Field *Notes*, p. 11, and add Musonius p. 60⁵ προβιβάζειν νέους εἰς φιλοσοφίαν. In *Kaibel* 947¹ προβιβασθείς is used apparently with the literal meaning "being led forward."

προβλέπομι

in its only NT occurrence (Heb 11⁴⁰) is best rendered by "provide" (AV, RV): for the use of the mid. see Blass-Debrunner § 316. 1, and cf. the act. in the sepulchral inscr. *Kaibel* 326, in which a man states that he is providing a tomb for himself and his family—

εἰς εἰδὸς κληρονόμων τὴν ἐπιλησμοσύνην
καὶ κοινοῦ θανάτου μνημόσυνον προβλέπων.

In the LXX the verb is confined to Ps 36(37)¹³ in the sense "foresee." It is found *quater* in Vett. Val.

προγίνομαι,

confined in the NT to Rom 3²⁵, is seen in P Giss I. 50⁴ (A.D. 259) καθά[ρια ποι]λετικὰ δύο προγε[γονότ]α τῷ μετηλλαχότι [πατρί] μου, "two dressing-rooms in the town-baths which belonged formerly to my deceased father": cf. *Syll* 279 (= 3601)⁹ (B.C. 193) διὰ τὴν προγεγεννημένην αὐτῷ δόξαν. In BGU III. 979¹ (A.D. 160-1) αἱ προ[γε]γονῶνται is unfortunately followed by an hiatus.

προγινώσκω.

For this verb = "foreknow," "know previously," as in the Apocrypha (Sap 6¹³ *at.*) and 2 Pet 3¹⁷, cf. BGU IV. 1141³⁹ (B.C. 14) διὰ τὸ προεγνωκέναι (corrected from προεγνωκώς) με περὶ τῶν δακτυλιδίων. In 1 Pet 1²⁰ Hort (*Comm. ad l.*) thinks the meaning is rather "designate before" to a position or function.

πρόγνωσις.

For πρόγνωσις, "foreknowledge," as in Ac 2²³, cf. the magical P Lond 121²⁸⁴ (iii/A.D.) (= I. p. 94) εἰς πρόγνωσιν κρειῶ (I. κριός), "for foreknowledge *Aries* (the ram)." In 1 Pet 1² Hort *ad l.* understands πρόγνωσις as "foreknowledge" of a person not so much in himself, as in relation to a function: see also *s.v.* προγινώσκω. Προγνώστης occurs in P Lond 46¹⁰ (iv/A.D.) (= I. p. 78) μοῦρων προγνώστης.

πρόγονος.

The phrase ἀπὸ προγόνων, "from one's forefathers," as in 2 Tim 1³, is common in the inscrr., e.g. *OGIS* 485³ (i/A.D.) ἄνδρα . . . ἀπὸ προγόνων εὐσχήμονα καὶ ἦθει καὶ ἀγαθῇ κόσμῳ, *ib.* 529¹ (A.D. 117-138) ἀπὸ τε τῶν [προ]γόνων διασημότατον κα[ὶ] ἀπὸ τῶν ἰδίων αὐτοῦ φιλοτεμιῶν λαμπρότατον: cf. P Tor I. 1^{viii.18} (B.C. 117-6) τῶν προγόνων προστάγματα περὶ τῶν κεκρατηκότων.

Πρόγονοι is used of *living* parents, as in 1 Tim 5⁴, in Plato *Legg.* xi. 931 E. In P Fay 48^{i.3} and ^{ii.3} the editors, following Wilcken, now understand πρόγο(νος) = "step-son": see P Oxy IV. p. 263 and *Archiv* i. p. 552.

προγράφω.

For exx. of this verb meaning "write above," "write already," with the temporal force of the preposition much weakened as in Eph 3³, cf. P Petr III. 104¹¹ (B.C. 244-3) τὸ προγεγραμμένον ἐκφόριον, "the above-written rent," PSI I. 64²⁴ (i/B.C.?) Θαῖς ὀμόμοκα τὸν προγεγραμμένον ὄρκον, P Amh II. 135¹² (early ii/A.D.) ὁ κύριος τῇ ᾗ προέγραψεν, "the master wrote on the third," and P Oxy I. 79¹⁷ (A.D. 181-192) (= *Selections*, p. 89) ὀμνῶ . . . ἀληθῆ ἐίν[αι] τὰ προ[γε]γραμμένα.

The formulae of quotations in the NT may also be illustrated from the legal language of the time—καθότι προγεγραπται (P Tebt II. 386²⁴—marriage-contract, B.C. 12), κατὰ τὰ προγεγραμμένα (CPR I. 4²¹—deed of sale, A.D. 52-53).

For the forcible meaning "placard up" which, as Lightfoot pointed out (*Comm. ad l.*), προγράφω has in Gal 3¹, we can now provide fresh exx. Thus in announcing that he will no longer be responsible for his son's debts a father directs that a public proclamation to that effect be set up, P Flor I. 99¹¹ (i/ii A.D.) (= *Selections*, p. 72) ἄ[ξι]οῦμεν? π[ρο]γραφεῖναι. To much the same effect we may quote from the inscrr. *IG* X. 4²¹ τόπος . . . ὅς προεγράπτο πλούσιμος . . . ἐν τῇ δίδοι τῆς ἀγορᾶς: cf. also the question to an oracle P Oxy XII. 1477¹¹ (iii/iv A.D.) εἰ προγράφεται τὰ ἐμὰ; "is my property to be sold by auction?" (Edd.), and P Tebt II. 411⁸ (ii/A.D.) οἷός τε ἦν καὶ προγράψαι εἰ μὴ ἐπηγγελᾶμένη σήμερόν σε παρέσασθαι, "he might even have proscribed you, had I not promised that you would be present to-day" (Edd.). See also Field *Notes*, p. 189. For the double comp^d. προαπογράφω, cf. P Ryl II. 102³⁹ (2nd half ii/A.D.).

The subst. πρόγραμμα is frequent with reference to official and other notices, e.g. P Tebt I. 35⁸ (B.C. 111) τὸ δ' ὑποκείμενον πρόγραμμα ἐκτεθίτωι καὶ διὰ τῆς τοῦ κωμογραμματέως γνώμης, "let the following proclamation be published with the concurrence of the komogrammateus" (Edd.).

πρόδηλος.

In its NT occurrences (1 Tim 5²⁴, Heb 7¹⁴) the προ- of πρόδηλος is *intensive* rather than *temporal*, "perfectly clear," "evident," cf. P Oxy II. 237^{vii.9} (A.D. 186) τοῦ πράγματος προ[δ]ήλου γενομένου, *Syll* 686 (= 3 1073)²¹ (A.D. 117) ὡς πρόδηλον εἶναι τὴν ἐλπίδα τῆς (subst. omitted) ἐπὶ τὸν ἱερώτατον στέφανον αὐτῷ, and *IMAc* VII. 119, 120 ὄρας θανάτου τὸ πρόδηλον. Similarly with the

verb—P Magd 21¹⁰ (B.C. 221) τῆν προδεηλωμένην τιμὴν, P Ryl II. 109⁶ (A.D. 235) πατὴρ τῶν δυῶν προδεδηλωμένων ἀφελίκων, “father of the two minors aforesaid,” and Aristeas 14 καθὼς προδεδήλωται, “as already explained.”

προδίδωμι,

in the NT only in Rom 11³⁵, occurs in the same sense of “give before,” “give first,” in P Oxy VIII. 1102¹⁹ (c. A.D. 146), with reference to a man’s bequeathing part of his estate to his native city, ὑφαιρουμένης τῆς προικὸς τῆς προδεδομένης τῆ θυγατρὶ, “with a deduction of the dowry previously given to the daughter” (Ed.); cf. P Petr II. 4(8)¹ (B.C. 255–4) τὸ γὰρ προδοθὲν αὐτοῖς δόμ[α, OGIS 266⁶¹ (iii/B.C.) ο]ἷδὲ προδώσω ὑπεναντιῶ οὐδενὸς οὔτε αὐτοῦς οὔτε αὐτῶν τι, and Syll 246 (= 3 547)³⁵ (after B.C. 211–0) προδιδούς ἀργύριον εἰς ἐσθήτα, with the editor’s note. For the meaning “deliver up” cf. P Thead 17¹⁶ (A.D. 332) where inhabitants of Theadelphia petition the Praefectus τοῦς [δ]μοκομήτας ἡμῖν προδοῦναι, “to deliver up to us certain fellow-villagers” who had fled, in order that they might escape taking their share in bearing the village burdens. In Vett. Val. pp. 78¹⁹, 240¹⁵, προδίδωμι = *perdo*.

For the subst. πρόδομα of a payment in advance see P Flor I. 20²⁸ (A.D. 127) (= *Chrest.* I. p. 422) τὰ ὑπὲρ τῆς ἀρούρης ἐκφόρια ἐκ προδόματος: cf. P Cairo Zen I. 59002⁴ (B.C. 260).

προδότης,

“traitor,” “treacherous.” In *LAE* p. 217 Deissmann quotes from *BCH* xxiii. (1899), p. 274, an imprecation, not later than vi/A.D., on anyone who shall open the tomb of a Christian deaconess at Delphi—ἐχοι τῆν μερίδα τοῦ Εἰουδά τοῦ [προδότου] τοῦ δεσπότου ἡμῶν Ἰησοῦ Χριστοῦ, “may he have the portion of Judas, the betrayer of our Lord Jesus Christ.” Cf. also Aristeas 270 ὃς γὰρ ἐπὶ τὸ πλεονεκτεῖν ὀρμάται, προδότης πέφυκε, “for the man who is bent on advancing his own interests is a born traitor” (Thackeray).

πρόδρομος.

This NT ἄπ. εἶρ. (Heb 6²⁰: cf. Sap 12⁸)=“forerunner” is cited by Herwerden from a Delos inscr. *BCH* xxix. (1905) p. 448⁷ τῆς δ’ ὑφαιρθείσης δοκοῦ τὸ χρήσιμον ὑπὸ τὸν πρόδρομον τῆς κάτω παλαιστρας ὑπέθηκεν: see the editor’s note p. 453.

προεῖδον.

P Lond 354²² (c. B.C. 10) (= II. p. 165). See *s.v.* προοράω.

προεῖπον.

P Oxy VII. 1033¹⁵ (A.D. 392) ὡς προείπαμεν, “as aforesaid” (Ed.), and the Christian letter of a slave to his master regarding the illness of his mistress—P Oxy VI. 939²⁵ (iv/A.D.) ἔδοξεν μὲν γὰρ ὡς προείπον ἀνεκτότερον ἐσχηκέναι ἀνακαθεσθῆναι, “for she seems, as I said before, to be in a more tolerable state, in that she has sat up” (cf. Lk 7¹⁵). Cf. from the inscr. *Syll* 239 (= 3 543)³⁸ (B.C. 214) τοῖς μέντοι κατηγορεῖν τούτων μέλλουσιν προείπατε, ὅπως μὴ φανῶσιν κτλ., and *Kaibel* 947¹⁰ καὶ [σεμνῶν] εἰμ[ι] προφήτης ὧν γε προείπα θεῶν. See *s.v.* προλέγω.

προεπγγέλλομαι,

“promise beforehand” (Rom 1², 2 Cor 9⁵), may be illustrated from *Friend* 11⁷¹ (B.C. 84) τὰ προεπηγγεμέν[α], “what has been promised in advance,” with reference to certain rejoicings offered to the people by Zosimus: see Rouffiac *Recherches*, p. 38.

προέρχομαι.

For the literal use of προέρχομαι, “go forward,” “advance,” cf. P Leid U¹¹. 13 (B.C. 343) (= *UPZ* i. p. 371) ἐνα δὲ προελθόντα εἰς τὸ μέσον. The word is common in a more general sense like our “come forward,” e.g. P Oxy II. 286⁴⁴ (A.D. 82) τῆς δὲ Φιλουμένης παρ’ ἑκάστα διοχλοῦσης με προελθεῖν ἠνάγκασμαι, καὶ ἀξιώ . . ., “since Philumene is continually pressing me to repay, I have been forced to come forward and request you . . .” (Edd.), *ib.* IX. 1203¹⁸ (late i/A.D.) ὅθεν ἀναγκαίως προερχόμενοι ἀξιούμεν τὸ μὲν ὑπόμνημα ἔχειν ἐν καταχωρισμῶ, “wherefore we performe come forward with the request that this memorandum should be duly placed on record” (Ed.), *ib.* I. 68²⁰ (A.D. 131) διαγεγον[ε]ναι ἄλλα ἔτη πέντε καὶ μὴ τεθαρρηκέναι (I. τεθαρρηκέναι) τ[ὸν] Θέωνα προελθεῖν, “another five years elapsed without Theon having dared to bring forward his claim” (Edd.). For the double comp^d. προαπέρχομαι, see P Cairo Zen I. 59016⁴ (B.C. 259) ἐφθασεν δέ με προαπελθῶν Χάρμος.

προεῖρω,

“say before”: P Par 63⁵⁹ (B.C. 164) (= P Petr III. p. 22) πρὸς τοῖς προί(=ε)ρημένοις, “in addition to what has just been said,” P Amh II. 33⁹ (c. B.C. 157) ἐν τῷ προειρημένῳ νομῶ (cf.¹²), P Tebt I. 27⁴⁴ (B.C. 113) πρὸς ταῖς προειρημέναις χρεῖλαις (“offices”), *ib.* 105²⁷ (B.C. 103) πλὴν τῆς προειρημένης χέρσου (“dry ground”), and P Lond 232⁹ (c. A.D. 346) (= II. p. 296) ἀδελφοῦ τοῦ προειρημένου Παύλου. See *s.v.* προλέγω.

προεσυγγελλίζομαι,

“proclaim the glad tidings beforehand.” For this verb, which occurs in the Greek Bible only in Gal 3⁸, Burton (*ICC ad l.*) cites Philo *Opif. mund.* 34 (ed. Cohn), and *Mutat. nom.* 158 (ed. Wendland).

προέχω.

Unfortunately we have as yet no such new light as F. B. Westcott (*St. Paul and Justification*, p. 158 ff.) hoped for from “some fortunate exhumed sherd, or strip of papyrus” to help to explain the difficult προεχόμεθα of Rom 3⁹. He himself thinks the meaning must be “are we in better case?” but Field (*Notes* p. 152 f.: cf. Lightfoot *Notes* p. 266 f., *SH ad l.*) inclines to treat the verb as pass. = “are we excelled?” or “are we in worse case than they?” (RV), and cites (from Weistein) a clear ex. of this usage from Plutarch II. p. 1038 C: ὡςπερ τῷ Διὶ προσήκει σεμνύνεσθαι ἐπ’ αὐτῷ τε καὶ τῷ βίῳ, καὶ μέγα φρονεῖν . . . οὕτω τοῖς ἀγαθοῖς πᾶσι ταῦτα προσήκει, κατ’ οὐδὲν προεχόμενοι ὑπὸ τοῦ Διός (*cum nulla in re a Jove superentur*).

We may give a few miscellaneous exx. of the use of the verb in the act.: P Petr II. 12(4)⁶ (B.C. 241) ὑπολόγησον δὲ προέχουσι, “take into account what they have already”

(Ed.), BGU IV. 1121⁸ (B.C. 5) δ] προείχεν Ἰέραξ ὁ Ἰέρακος ἐπὶ τοῖς οὐσι ὄροις, P Lond 897²³ (A.D. 84) (= III. p. 207) οὐκ ἔγραψα δὲ διὰ τῆς [π]ιστολῆς εἰδὼς ἑμαυτῶι ὅτι ἤδη [π]ροέσχη[κας] ἐν τῶι πράγματι, BGU III. 889⁹ (A.D. 151) ἀ προείχεν μισθῶ ὁ προγεγρ(αμμένος) Πτολ(εμαῖος), P SI V. 450¹⁷ (ii/iii A.D.) Πεκῦσις Διογέουσι προ[έ]σχηον τὴν φερν[ήν. and *Cognat* III. 103⁸ ἐν νομικῇ (*iurisprudentia*) προῦχοντα Κλεόμβροτον ἤρπασε μοῖρα.

προηγούμεαι,

"give a lead to": cf. BGU IV. 1193¹¹ (B.C. 8) προήγε(=η)μαι τὴν [τού]τ[ων] ἐπίδοσιν πώσσεσθαι. In P Lips I. 63⁸ (A.D. 388) παρὰ τοῦ προηγησαμένου Εὐσεβίου—the reference is to the immediately preceding *praeses* (see Wilcken *Archiv* iv. p. 226f.). Cf. *Syll* 737 (= ³ 1109)⁸⁷ (A.D. 178) ψήφω οἱ ἰσβακχοὶ κρεινέτωσαν προηγουμένου τοῦ ἱερέως. For the otherwise unknown use of the verb in Rom 12¹⁰ in the sense of "account others better than or superior to oneself," a partial parallel may be found in the use of the simplex in *Chrest.* I. 116⁴ (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρῴους καὶ σέ[β]ου Ἰσιν Σαράπιν το[ῖς] με[γ]ίστους τῶν [θ]εῶν: cf. I Thess 5¹³.

The adv. προηγουμένως. "first of all," "above all," may be illustrated from such passages as P Oxy XIV. 1770⁴ (late iii/A.D.) προηγου[μένως] εὐχομαι(=αι) ὑμᾶς ὑγι[αίνειν], *ib.* 1774⁴ (early iv/A.D.) προηγουμένως ἀναγκε(=αι)ον ἦν προσαγορεύειν σα[ι] (σε): cf. also Vett. Val. p. 264¹⁰ προηγουμένως δὲ συνορᾶν χρεὶ τὸ ὄροσκοπικὸν κέντρον. The part. προηγουμένα used as an adj. meaning "principal" is common in Epictetus, e.g. i. 20. 1 πᾶσα τέχνη καὶ δύναμις προηγουμένων τινῶν ἐστὶ θεωρητικῆ, "every art and faculty has certain principal things of which it is to take cognizance" (Matheson).

πρόθεσις.

The derived meaning "purpose," "plan," as in Ac II²³, Eph I¹¹, 2 Tim 3¹⁰ *al.*, may be illustrated by P Tebt I. 27⁸¹ (B.C. 113) ἕκαστα χωρῆσαι κατὰ τὴν ἡμετέραν πρόθεσιν. "that everything should proceed according to the method prescribed by us" (Edd.), *Syll* 929 (= ³ 685)⁸⁵ (B.C. 139) τῆς δὲ πρόθεσεως ἡμῶν μὴ τελειουμένης. In P Amb II. 145¹² (A.D. 487) we have ἑτέραν μοι ἐνδοῦναι πρόθε[σιν], "to grant me a further period" (Edd.), for the repayment of a loan. We may also note Arist. *Rhet.* xiii. 3. 3 where πρόθεσις and πίστις refer to the "statement of the case" and the "proof" respectively.

For a suggestion that the LXX phrase οἱ ἄρτοι τῆς προθέσεως, found in Mk 2²⁶ *al.* (cf. Heb 9² ἡ πρόθεσις τῶν ἄρτων), and indicating that the loaves were placed before God, may have been due to the reminiscence of a ceremonial custom of the time, see Deissmann *BS* p. 157.

προθεσμία,

lit. "a time-limit" for enforcement of claims which thereafter lapsed. Hence ἡ προθεσμία (*sc.* ἡμέρα), "the previously appointed day," is a common legal term, as in Gal 4²: cf. P Oxy I. 37¹¹ (A.D. 49) (= *Selections*, p. 49) ἐνέστηκε ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, "there arrived the appointed time for the second year," *ib.* IV. 728¹⁸ (A.D. 142) τῇ ὀρισμένη προθεσμίᾳ, "the stipulated date" (Edd.), P Tebt

II. 294¹⁷ (A.D. 146) ταῖς συνήθεσι προθεσμίαις, "at the accustomed dates," and P Oxy IV. 724¹² (A.D. 155) οὐκ ἐκδέξομαι τὴν προκειμένην προθεσμί[αν], "I will not wait for the aforesaid limit."

The word is used of "instalment" in P Ryl II. 100¹¹ (A.D. 238) τὸν φόρον ἀποδῶσω ὑμῖν ἐν δυοῖ προθεσμί[αις], "I will deliver the rent to you in two instalments" (Edd.). For the compd. ἐκπρόθεσμος see P Oxy III. 533⁸ (ii/iii A.D.) ἴνα μὴ ἐκπρόθεσμα γένηται, "that they may not be later than the due time" (Edd.).

προθυμία,

"eagerness," "enthusiasm": P Par 63¹⁴⁹ (B.C. 164) (= P Petr III. p. 30) τὴν πᾶσαν προσηνεγκάμενοι σπουδῆν κ[αὶ] προθυμίαν, φροντίσασθ' ὅπως . . . "making use of the greatest zeal and eagerness, you must take precautions that . . .," *Syll* 735 (= ³ 1107)¹⁶ (c. B.C. 200) σπουδᾶς καὶ προθυμίας [ο]ὔθην ἐλλείποντες, and frequently in the inscrr., e.g. *Magu* 97⁷⁴ (1st half ii/A.D.) τὰς . . . τυμᾶς . . . [δέ]χεται μετ' ἀπάσης προθυμίας: cf. Ac 17¹¹ and Deissmann *BS* p. 254 f.

For the verb cf. P Tebt I. 23¹¹ (c. B.C. 119 or 114) διὸ καὶ ἐτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and *ib.* 40¹¹ (B.C. 117) καὶ αὐτὸς προθυμούμενος εἶναι ἐκ τῆς οἰκίας, "and being myself eager to belong to your house."

πρόθυμος,

"eager": P Tebt I. 59⁹ (B.C. 99) (= Witkowski², p. 113) ἐν οἷς ἐὰν προσδέησθέ μου ἐπιτάσσοντές μοι προθυμότερον διὰ τὸ θλωθεν φοβεῖσθαι καὶ σέβεσθαι τὸ ἱερόν, "whatever you may require, do not hesitate to command my services, because of old I revere and worship the temple" (Edd.), P Oxy III. 473⁸ (A.D. 138–160) πολὺ προθυμότερος ὠφθῆ ἀλειμματῶν ἀφθόνω χωρη[γί]α, "he appeared very eager in the unstinted provision of unguents," P Leid W^{xiv}. 11 (ii/iii A.D.) (= II. p. 129) ἔλθε μοι πρόθυμος, ἱλαρός, ἀπήμαντος ("unharmful"), P Oxy I. 42⁴ (A.D. 323) προθυμότητα τοὺς ἐφήβους [τ]ὰ γυμν[ικὰ] ἐπιδείκνυσθαι προσήκει, and *OGIS* 221⁶¹ (beg. iii/B.C.) ὄραντες οὖν αὐτὸν εὐνοῦν ὄντα καὶ πρόθυμον εἰς τὰ ἡμέτερα πράγματα.

προθύμως,

"eagerly": PSI VI. 621⁷ (iii/B.C.) πᾶν γὰρ τὸ δυνατὸν καὶ προθύμως καὶ ἀόκνως ποιήσομεν, P Hih I. 82¹⁷ (B.C. 239–8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.), and P Flor II. 157¹⁰ (iii/A.D.) ἵνα ὑπηρετούμενοι προθύμως ἡμῖν ἐργαζώνται.

πρώμιος,

as read by WH for the TR πρώμιος in Jas 5⁷ LXX, is apparently derived from πρό and denotes "early" (in the year) as opposed to ὕσμιος: cf. for the LXX usage Thackeray *Gr.* i. p. 90. Πρώμιος (cf. Mayser *Gr.* p. 136), however, is found in the Kanopic Decree *OGIS* 56⁸⁸ (B.C. 238) ὅταν ὁ πρώμιος σπόρος παραστή, a passage

which may also be cited along with Xen. *Oecon.* xvii. 4 in support of the application of Jas *L.c.* to early "crop" rather than to early "rain." The comp. *πρωμώτερον* = "more punctually" occurs in P Tebt I. 27^{25,76} (B.C. 113).

προΐσθημι,

"put before," "set over," and intrans. "preside," "rule," "govern." The position of *προΐσταμένους* in 1 Thess 5¹² between *κοπιώντας* and *νουθετούντας* (cf. Rom 12⁸), combined with the general usage of the verb in the NT, makes it practically certain that the word cannot be a technical term of office, even if the persons referred to are office-bearers of the Church (cf. Hort *Ecclesia*, p. 126 f.). This is further borne out by the wide and varied applications of the verb in the ordinary language of the time.

For a more or less official use cf. P Tebt I. 5⁵⁸ (B.C. 118) where it is applied—*τοῖς προεστηκόσι τῶν ἱερῶν προσόδων*, and *Chrest. I.* 70²⁶ (B.C. 57-6) *διεδόκαμεν τὴν περὶ τούτων ἐπιτροπὴν Σωκράτη τῷ μάλιστα τοῦ ἱεροῦ διὰ παντὸς προΐσταμένῳ*.

In P Oxy VI. 891¹² (A.D. 294) an exegetes is informed that he has been appointed to act in his official capacity on a date mentioned—*ἔδοξεν ὥστε σὲ μὲν προστήναι*, "it was decided that you should preside" (Edd.), and in BGU IV. 1028^{ii,8,25} (ii/A.D.) we hear of the superintendents or heads of certain guilds—*προεστῶτι χαλκῶν* and *Μαρέιν[ω] καὶ τοῖς σὺν αὐτῷ προεστ[ῶσι]*. Similarly the word is applied to estate agents—P Ryl II. 132³ (A.D. 32) a petition from *τοῦ προεστῶτος τῶν Εὐάνδ(ρου)*, "the estate-agent of Evander," and to the heads of villages—P Oxy II. 239¹¹ (A.D. 66) *ὀμνύω . . . μηδὲ μὴ ἀπὸ τοῦ νῦν προστήσε[σ]θ[αι] κώμης*, "I swear that henceforward I shall not become headman of a village," P Ryl II. 122⁶ (A.D. 127) *ἄξιῶ, ἔάν σοι δόξη, κελεύσαι τοῖς προεστῶσει τῆς κώμης*, "I beg you, if you think fit, to give orders to the chief men of the village," and P Hamb I. 35³ (c. A.D. 160) *οἷς ἐκέλευσας προσταθῆναι κώμης Φιλαδέλφει[α]ς, τῶι κυρίῳ χαίρειν*. In P Tebt II. 326¹⁰ (c. A.D. 266) a woman petitions that her brother be appointed guardian of her daughter on the ground that *προ[στ]ήσεται γνησίως τοῦ παιδίου*, "he will honourably protect the child."

Other exx. of the verb are PSI IV. 341³ (B.C. 256-5) *ἀκούοντες γὰρ τὸ κλέος τῆς πόλεως καὶ σὲ τὸν προεστηκότα χρηστὸν καὶ δίκαιον εἶναι. ἐδοκίμασαμεν . . .*, P Lille I. 19⁸ (mid. iii/B.C.) *π[α]ρὰ Σαραπῶνος τοῦ προεστηκότος τῆς Καλλιξέ[νους] δωρεᾶς*, P Petr II. 30(ε)⁴ (iii/B.C.) *ὁ προεστηκὼς τοῦ Εἰρήνης ἀμ[πελώνος]*, *ib.* III. 73⁴ (iii/B.C.) *τοῦ π[ρο]εστηκότος τῆς λεγομένης Ἀρτεμιδῶρον συνοικίας*, "the landlord of the lodging-house of Artemidorus, as it was called," and P Oxy X. 1275⁸ (iii/A.D.) *ὁ προεστὼς συμφωνίας αὐλητῶν καὶ μουσικῶν*, "chief of a company of flute-players and musicians."

Cf. also for still wider uses P Fay 13⁶ (B.C. 170?) *καλῶς ποιήσετε προστάτες Πετεήσιος*, "please support Petesis" (Edd.), P Par 63⁴⁰ (B.C. 164) (= P Petr III, p. 20) *ὑπὲρ τοῦ προστήσεται τῶν κατὰ τὸν σπόρον μετὰ τῆς ἐνδεχομένης προσοχῆς*, "that you should attend to the seed-sowing with fitting care" (Mahaffy), and P Oxy XII. 1491⁵ (early iv/A.D.) *θαρρῶ . . . ὅτι ὄχλησις ἐὰν ᾗ προΐστασαι ἡμῶν*, "I am confident that if there is any trouble you are supporting me" (Edd.). In the early Christian letter P Amh I. 3(ε)^{iii,23}

(between A.D. 264 and 282) (= *LAE*, p. 195, Ghedini, p. 68) reference is made to certain business transactions carried through *πάπα καὶ τοῖς κατ' αὐτὸν ἁγίω[τάτοις] προ[ε]στῶσι*, "with the Papas and the most holy rulers who are before him," and in P Oxy I. 148¹ (A.D. 556) *al.* the word is used of the head of a monastery. From the inscr. cf. *OGIS* 728⁴ (B.C. 238-7) *προεστῆ τῶν κα[θ'] αὐτὸν ἀξίως τῆς πόλεως*, and *Syll* 318 (= ³700)⁷ (B.C. 118-7) where a certain Μάαρκος is described as *προΐσταμένος τῶν τε κατὰ κοινὸν πᾶσιν Μακεδόσιν συνφερόντων*.

We may add that while Field (*Notes*, p. 223 f.) is able to cite exx. from late Greek of *προΐσθημι* with the meaning "manage some matter of business," he rejects the RV mg rendering of Tit 3⁸ "profess honest occupations" on the ground that *καλῶν ἔργων* must be taken in the usual sense of "good works." Field's objection may, however, be met so far by some such rendering as "make it their business to do good" (*Goodspeed*).

προκαλέω,

"call forth," "challenge," though occurring in classical writers from Homer downwards, is found only in Gal 5²⁸ in Biblical Greek (except in 2 Macc 8¹¹ A): but cf. BGU IV. 1024^{v,5} (end of iv/A.D.) *τ[οῦτο] γὰρ προκαλ[εῖ] ἐμὲ τὸν δε[υ]κά[ζ]οντα*. In a letter addressed to the Smyrnaeans, *Syll* 414 (= ³876)⁸ (A.D. 198) (= *Lafoscade*, p. 33 f.) the Emperors Septimius Severus and Caracalla recall that, notwithstanding the immunity granted to sophists, a certain Claudius Rufinus had "at their summons" voluntarily undertaken a military command in view of his affection for his native land—*ὕμῶν αὐτὸν ἰκουσῶ ἀνάγκη προκαλουμένων ὑφέστη τὴν στρατηγίαν κατὰ τὸ πρὸς τὴν πατρίδα φίλτρον*. The subst. *πρόκλησις* occurs in the fragmentary P Ryl II. 353 (iii/A.D.).

προκατγγελλῶ.

In illustration of this rare verb = "announce beforehand" (*Ac* 3¹⁸, 7⁶²) Herwerden (*Lex. s.v.*) cites Clem. Al. p. 196, 4 *Sylb.* ἢ προκατηγγελλένη γῆ.

πρόκειμαι

in the participle is common = "set forth," "aforesaid," e.g. P Lond 44¹⁰ (B.C. 161) (= I. p. 34, *UPZ* i. p. 140) *τυγχάνω ἐν τῇ κατοχῇ γεγονῶς τὰ προκείμενα ἔτη*, P Tebt II. 294⁸ (A.D. 146) *β[ούλομα] ἰώνησασθαι τὴν τοῦ προκείμενου ἱεροῦ προφη[τεία]ν εἰς π[ρ]ᾶσιν π[ρ]οκείμενην ἔτι πάλαι*, "I wish to purchase the office of prophet in the aforesaid temple which has been for a long time offered for sale" (Edd.), *ib.* 293²³ (c. A.D. 187) *ἄμμοσα τὸν προκείμενον ὄρκον κ[α]θὼς πρόκειται*, "I have sworn the above oath as aforesaid" (Edd.), and the Gnostic charm P Oxy XII. 1478⁴ (iii/iv A.D.) *δὸς νείκην . . . τῷ προκείμενῳ Σαραπάμμωνι*, "give victory to the aforesaid Sarapanmon": cf. also the letter regarding funeral expenses P Grenf II. 77²⁸ (iii/iv A.D.) (= *Selections*, p. 121) *μισθοῦ ὡς πρόκειται(δραχμαί) π[ρ]*, "cost (for the transport of the body) as set forth above 340 drachmae."

Πρόκειμαι passes readily into the meaning "am present," "am there," as in 2 Cor 8¹²; cf. P Lond 1201² (B.C. 161) (= III. p. 4) *διὰ τῆς προκείμενης συγγραφῆς*, and P Oxy II.

255¹⁷ (A.D. 48) (= *Selections*, p. 47) τή[ν] προκειμένην [γρα]φήν—with reference to a census.

προκηρύσσω,

literally “proclaim as a herald beforehand” (Ac 13²⁴): cf. PSI V. 486⁷ (B.C. 258-7) Ἀπολλώνιος προκηρύχεν στεγνά παρέξειν (sc. τὰ χρώματα), P Petr II. 13(186)¹⁰ (B.C. 258-3) ἔκθεσ οὖν ἔκθεμα καὶ προκηρύξον. “issue then a public notice and advertize,” P Eleph 23¹⁵ (B.C. 223-2) ἦν (sc. γῆν) προκηρύσσεις ὡς οὖσαν Ψεντεῖτος τοῦ Ἐσθφίνιος, BGU III. 992¹⁻³ (B.C. 162) τῶν προτεθέντων εἰς πᾶσιν καὶ προκηρυχθέντων ἐν Διοσπόλει, P Oxy I. 44²¹ (late i/A.D.) πολλάκις προκηρυχθειῶν, of taxes put up to auction several times, *Chrest.* I. 81¹⁵ (A.D. 197) σὺ φρόντισον σὺν τῷ βασιλι(κῶ) γρα(μματεῖ) τὰς τάξεις προκηρύξαι, and P Lond 1916²⁹ (c. A.D. 330-340) ἐφάνη δὲ ἡ ἀγάπη ὑμῶν ἐν πᾶσι ἢ προκηρυσομένη (L. προκηρυσομένη), “your love which is trumpeted abroad was shown in all things” (Bell). For the corresponding subst. = “auction,” cf. P Oxy IV. 716²⁰ (A.D. 186) τὴν προκήρυξιν γενέσθαι, “that a public auction should be held.”

προκοπή,

unlike its verb (προκόπτω), is not found in classical Greek (cf. Rutherford *NP*, p. 158), but is a *termin. techn.* in Stoic philosophy for “progress towards wisdom” (cf. Zeller *Stoics*, p. 294). It occurs *ter* in the NT (Phil 1^{25, 25}, 1 Tim 4¹⁶: cf. Sir 51¹⁷, 2 Macc 8⁸), and its colloquial use may be illustrated from P Ryl II. 233¹⁵ (ii/A.D.) εὐχομαί σε τὸν κύριον ἰδεῖν ἐν μέζοσι προκοπαῖς, ἐν ἀδραῖς ἀνθηραῖς, “I pray, my lord, that I may see your further advancement and ripe prosperity” (Edd.), P Giss I. 27⁷ (ii/A.D.) (= *Chrest.* I. p. 29) εὐαγγελίζονται τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς (report of a victory over the Jews), P Tebt II. 276²⁹ (ii/iii A.D.) the fragment of an astrological work according to which, if the conjunction of certain planets takes place at the morning rising of Venus, ἀπὸ νε[ό]τητος τὰς προκοπὰς ἀποτελοῦσιν, “they cause prosperity from youth upwards” (Edd.), and P Oxy XIV. 1631²⁰ (A.D. 280) κατὰ προκοπὴν τῶν ἔργων, “according to the progress of the works” (Edd.).

προκόπτω,

originally “cut forward” a way, is in late Greek always used intransitively “advance,” “progress”: cf. BGU II. 423¹⁷ (ii/A.D.) (= *Selections*, p. 91) a soldier to his father, ἐκ τούτου ἐλπίζω ταχὺ προκόσαι (L. προκόψαι) τῶν θε[ῶ]ν θελόντων, “on this account I hope to be quickly promoted, if the gods will,” P Iand 3⁵ (astrological—ii/A.D.) τα[χέως] μὲν περὶ τὴν παιδείαν προκόπτει, P Gen I. 74⁹ (iii/A.D.) πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν καὶ προκόπτειν, P Flor II. 175²⁶ (A.D. 255) δῆλω[σ]όν μοι εἰ πρόκοψεν ὑμῶν τὰ ἔργα, and P Oxy I. 122¹⁵ (iii/iv A.D.) ἐρ[ώ]σθαι σε . . . πολλοῖς χρόνοις καὶ προκόπτειν εὐχομαι, “I pray for your lasting health and prosperity”: cf. Gal 1¹⁴. A striking parallel to Lk 2⁵² is afforded by *Syll* 325 (= 3708)¹⁸ (before B.C. 100), where a certain Aristagoras is praised as τῇ τε ἡλικίᾳ προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν. MGr προκόπτω, “come forward,” “progress”: cf. προκομμένος, “capable,” “diligent.”

πρόκριμα.

The phrase χωρίς προκρίματος, “without prejudice” in 1 Tim 5²¹, the only occurrence of πρόκριμα in the Greek Bible, occurs *ter* in P Flor I. 68 (A.D. 172), e.g. ¹³ μετέλαβον [τ]ούτου τὸ ἴσον ὡς [κ]αθῆκει χωρίς προκρίματος μένοντός μοι τοῦ [λόγου] . . . For the corresponding verb (only Sap 7⁸ in Greek Bible), cf. P Oxy III. 472⁷ (c. A.D. 130) θάνατον τοῦ ζῆν προκρίναντες, “preferring death to life,” and *Syll*³ 783²⁰ (B.C. 27) τῆς κατ’ οἶκον ὠ[φ]ελίας τὸν δημόσιον κόσμον προκρίνας.

προλαμβάνω,

“receive before”: cf. P Petr III. 43(2) *recto*.²⁵ (iii/B.C.) τὸ τε ἀρ[γ]ύριον δ’ ἂν προεληφότες ὦσιν, “the money which they have received previously,” P Cairo Zen I. 59120² (B.C. 256) διὰ τὸ προλαβεῖν παρ’ αὐτοῦ κερμάτιον εἰς ἐφόδια, “because we have received from him in advance money for travelling expenses,” *OGIS* 620 (iv/B.C.) ὁ δὲ δημοφάνηται χάριν ἀποδοῦς ὧν προεἴληφεν ἀγαθῶν, and the immense inser. of temple accounts from Eleusis *Syll* 587¹¹ (B.C. 328), money paid ἀρ[χ]ι[τ]έκτονι, ὁ προελαβεν Λυκούργου κελεύσαντος, “to the architect, which he received in advance at the bidding of Lyeurgus.” The sense of “anticipate” in Mk 14⁸, which Souter (*Lex. s.v.*) regards as perhaps an Aramaism, is apparently to be found in *IGSI* 2014¹ Σουλπικία, εὐψύχῃ προελαβές με κτλ. (cited by Herwerden *Lex. s.v.*). In P Cairo Zen I. 59060⁸ (B.C. 257) a boy athlete is described as τῶν νῦν ἀλιφομένων, οἱ προεἴληφασιν χρόνον πολὺν, πολὺ κρείττων, “far excelling those at present being trained, who had anticipated him by a considerable time.”

For the derived meaning “overtake,” “surprise,” as in Gal 6¹ (cf. Sap 17¹⁷), see *Field Notes*, p. 190, and cf. P Oxy VI. 928⁸ (ii/iii A.D.) ἔνα ἐὰν δοκιμάσης ποιήσης πρὶν προλημφθῆναι, “that if you think fit you may act before she is entrapped”—said of a girl against whom a plot had been formed.

In *Syll* 804 (= 3 1170) (ii/A.D.) from the Asclepieum at Epiḍaurus this word occurs *ter* meaning “eat” (or “drink”): ἔτρῶν καὶ ἄρτων προλαβεῖν, ἁκτιρίου προλαμβάνειν τὰ ἄκρα, and ¹⁵γάλα μετὰ μέλιτος προλαβεῖν. Dittenberger quotes Wilamowitz to the effect that the temporal force of the προ- had worn off, and Baunack as finding the idea of *praeferre*, but he himself thinks προλαμβάνειν a mistake for προσλαμβάνειν, which is used in later Greek of taking food. One naturally thinks of 1 Cor 11²¹, where no part of the point lies in the “forestalling” of others: the gravamen of Paul’s charge is that there was “no Lord’s supper to eat,” “everyone devours his own supper at the meal” (brought with him in a κίστη—cf. the last scene of Aristophanes’ *Acharnians*).

The subst. πρόληψις is used in the sense of “preconception” in P Fay 124¹⁵ (ii/A.D.), as in Stoic philosophy. For πρόλημμα see BGU III. 775¹⁸ (ii/A.D.).

προλέγω.

The force of προ- in composition is raised again by this word, as e.g. in the marriage contract BGU IV. 1050²⁷ (time of Augustus): the contract is to be deposited ἐν ἡμέραις χρηματιζούσαις πέντε ἀφ’ ἧς ἂν ἀλλήλοις προεἰπω-

σιγ, "within the five days named from the day on which they settle it with one another." Here the *προ-* simply implies that the terms of the contract have been discussed *beforehand*, and then embodied in the legal document. For this ordinary time sense in the NT, cf. 2 Cor 13², Gal 5²¹, and 1 Thess 3⁴ (with Milligan's note). In *Liabel* 621⁴ (ii/iii A.D.) *ὅς προλέγει θνατοῖς εὐφροσύνης μετέχειν*, the editor renders *προλέγει* by "hortatur" (see Index *s.v.*).

προμαρτύρομαι,

"summon (God) beforehand to witness," "call beforehand to witness." Hort *ad* 1 Pet 1¹¹ states that this verb is unknown elsewhere except in Theodorus Metochita, about A.D. 1300; but we can now add P Lond IV. 1356²² (A.D. 710) *προμαρτυρόμενος [αὐτοὺς εἰς] τὸ χεῖν τὸν φόβον τοῦ Θεοῦ πρὸ ὀφθαλμῶν*.

προνοέω,

"take thought for," "provide for": (1) act.—P Ryl II. 77⁵¹ (A.D. 192) *ἐπιστελλεται σοι ὅπως ἀκόλουθα τοῖς ἐπὶ σοῦ γενομένοις προνοήσαι(=ἦ) πράξει*, "notice is given you in order that you may arrange to carry out the consequences of the proceedings before you" (Edd.), P Fay 130⁷ (iii/A.D.) *προνοῶ τοῦ χ[α]λκοῦ π[ά]ν[τη] π[άν]τως*, "I am by all means looking after the copper," and *c. acc.*, as in 2 Cor 8²¹, P Lond 144¹⁰ (ii/iii A.D.) (= II. p. 253, *Berichtungen*, p. 266) *παρακαλῶ προνοῆσαι ὄν[α]ρ[ι]ον, ἵνα κτλ.*: (2) mid.—P I V. 54²⁵ (ii/B.C.) *σοι καθήκει ὑπὲρ τῶν τοιούτων προνοεῖσθαι*, P Tebt I. 40¹² (B.C. 117) (= *Selections*, p. 28) *διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν*, "because it chiefly falls to you to look after the interests of the Crown," P Lond 1170 *verso*²⁶⁷ (A.D. 258-259) (= III. p. 199) *παρὰ Ἡρ[ω]νέου προνο[ο]ν[ο]μένου τῶν περὶ Θεαδελφίαν*, P Oxy XII. 1491¹⁴ (early iv/A.D.) *ἵνα προνοήσωμαι ἀγνυρίου*, "in order that I may provide for the money," *OGIS* 495²⁰ *ἀνθ' ὧν τῶν δημοσίων ἔργων μετὰ ἐπιμελείας προνοήσατο*: (3) pass.—P Par 63¹² (B.C. 164) (= P Petr III. p. 18) *τὴν πᾶσαν προσενεγκάμενος ἐκτένειαν καὶ π[ρο]νοηθεῖς*, "using every effort and taking every precaution" (Mahaffy), BGU IV. 1024^{vii} ⁵ (end iv/A.D.).

The verb is used in a weakened sense in P Oxy I 63⁵ (ii/iii A.D.) *προνοήσον οὖν (σὺν—Archiv i. p. 128) πάση σπουδῇ ἐνβαλεῖσθαι αὐτὸν τὸν γόμον*, "please to see that his freight is embarked with all despatch" (Edd.).

For *προνοητής*, "provider," cf. P Grenf II. 67¹ (A.D. 237) (= *Selections*, p. 108) *Θεῶν πρ(ω(=ο)νοη(τῆ) αὐλητριδῶν*, "to Theon provider of flute-girls." It is common in the sense of "steward," "manager," e.g. P Ryl II. 160² (application for a lease—A.D. 196-7) *διὰ Ἰσιδώρου προνοητοῦ*, P Lond 214³ (A.D. 270-275) (= II. p. 161) *προνοητῆς οὐσίας*.

πρόνοια

= "providence" occurs first in the Greek Bible in Sap 14², but is not found in this sense in the NT, where it is = "forethought," "care" (Ac 24³: cf. Plesych. *πρόνοια*: *προενθύμησις, ἐπιμέλεια, φροντίς*): cf. P Hib I. 79³ (*c. B.C.* 260) (= Witkowski², p. 25) *ὧν πρόνοιαν ποιεῖ*, "the objects of your care" (Edd.), BGU II. 531^{i.7} (ii/A.D.) *τῆ προνοιά[σο]ν εὐχαριστῶ?*, P Flor II. 131⁷ (A.D. 257) *τὴν τοῦ*

χθ[ρ]του πρόνοιαν, and the probably Christian P Oxy XIV. 1682⁶ (iv/A.D.) (= Ghedini, p. 189) *ἢ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ μετὰ ὀλοκληρίας σε τὰ οἰκεία ἀπολαβεῖν*, "may the divine providence grant that you may be restored in security to your home" (Edd.). See also the Delphic precept *Syll³ 126S⁷ π[ρ]όνοιαν τ[ε]μ[α]*.

For the phrase *πρόνοιαν ποιούμεαι*, as in Rom 13¹⁴, cf. P Amh II. 40¹² (ii/B.C.) *ὅθεν ἰμῶν μηδεμίαν πρόνοιαν ποσηαμένων ἠναγκάσθη . . . ἀποστήσαι τῆς γῆς τὸν Ἄρειον*, "therefore as you had made no provision for your interests I was obliged to remove Arius" (Edd.), P Oxy VI. 899¹⁷ (A.D. 200) *ὅπως ὁ ἐκάστης κώμης πραγματικὸς πρόνοιαν ποιήσ[η]ται*, P Flor I. 2²⁰⁷ (A.D. 265) *τῆς τοῦ [ερωτά]του ταμείου ἀσφαλείας πρόνοιαν ποιήσ[η]σθε*, and from the inscrr. *Priene* 71²⁶ (ii/B.C.) *ἢ Πιρινηῶν πρόνοια ἦν ποιοῦνται*: other exx. in Rouffiac *Recherches*, p. 72.

προοράω.

For this verb in the act. = "see beforehand," cf. BGU II. 372^{ii.9} (A.D. 154) (= *Chrest.* I. p. 33) *προοράντας καὶ προαπαυτώντας*, and Vett. Val. p. 83⁴ *ἐκάστου οὖν ἀστέρος δεῖ τὰς φύσεις προοράν*.

The mid. in the sense of "pay regard to," as in Ac 2²⁵ LXX, may be illustrated by P Par 261²² (B.C. 163-2) (= *Selections*, p. 15) *οὐδεμίαν εὐλαβείαν προορομένων*, "paying no regard to religious scruple," P Flor I. 99⁹ (i/ii A.D.) (= *Selections*, p. 72) *οὐ χάριν προορώμεθα μήποτε ἐ[π]ηρέασμι ἡμῖν*, "wherefore we are paying heed lest he should deal despitefully with us," P Fay 20²⁰ (Imperial edict—iii/iv A.D.) *προοράσθαι τῶν ἔθνῶν οἷς ἐφέστηκασι*, "to pay regard to the interests of the people over whom they are placed," and *Syll³ 569¹³* (B.C. 204-1) *προορώμενος τὰν τε τῶν ἐναντιῶν ἐπιβολάν*. For the subst. *πρόοψις* see *ib.* 880¹⁵ (A.D. 202) *τῆ προόψις τῶν σταθμῶν ἡσθέ[ν]τες*. An ex. of *προεῖδον* is given *s.v.*

προπάσχω,

"suffer previously." To the citations in LS⁸ for this NT *ἀπ. εἶρ.* (1 Thess 2²) we may add Menander *Fragm.* p. 200, *fr.* 696.

[An interesting instance of the comp^d *προσπάσχω* occurs in the letter P Lond 1929 (mid. iv/A.D.), which the editor thinks may have been written by the great Athanasius himself. After referring to the bad health of his mother, the writer proceeds—¹³ *ἀγὼν οὖν [μέγιστος πε]ρὶ ἐμοῦ [ἔστ]ι π[ρο]σπάσχωτος . . .*, "so that there is very great anxiety concerning me, suffering [this?] in addition" (Ed.).]

προπάτωρ.

For this NT *ἀπ. εἶρ.* (Rom 4¹: cf. 3 Macc 2²¹ A) = "forefather," cf. the fragment of a Gnostic Gospel, P Oxy VIII. 1081^{37f.} (early iv/A.D.) *ὁ τῶν ἄλων δεσπότης ο[ὗ]κ ἔστ[ι] π(ατῆ)ρ ἀλλὰ προπά[τωρ] ὁ γὰρ π(ατῆ)ρ [ἀρ]χῆ ἔστ[ι] τ(ιν τῶν) ἐλλόντων*. See also *Cagnat* III. 103² *Ῥοῦφος ἐμὴν προπάτωρ τῆς ἰδίης γενεῆς*, and P Parth I. 342 f. *Ἰλαθῆ μοι προπάτωρ προγενέστερε αὐτογένεθλε* (cited by Wunsch *AF.* p. 18).

In Vett. Val. p. 3²² *τούς τε τούτων προπάτορας ἢ καὶ κυρίους*, the editor suggests that the former title is perhaps = "inventores."

προπέμπω,

(1) lit. "send before," P Ryl II. 78¹⁸ (A.D. 157) ἀπόδεξιμον ἐπιστολῶν προπεμφθέντα ὑπ' ἐμοῦ, "packet of letters previously sent by me," cf. ³⁶, PSI I. 97⁹ (letter of recommendation—vi/A.D.) προπέμψαι αὐτὰς μετὰ πάσης τιμῆς, and from the inscr. *OGIS* 544³² (ii/A.D.) προπέμψαντα [τὰ] παροδούντα (στρατεύματα), and *Kaibel* 39² εἴ σε τύχη προὔπεψε καὶ ἡλικίας ἐπέβησεν. (2) "set forward," "convey," on a journey, as in all its NT occurrences, P Flor II. 206² (iii/A.D.) τοῖς προπέμψουσι καμήλοις οὖσα τὸν ἀριθμὸν ἰδὲ Πολύκαρπον καὶ Πρωτὸν παρὰσχεῖς τὰς συνθήεις προφάς, "to the camels to the number of 14 which form the convoy of Polycarpus and Protys supply the customary foods."

προπετής.

To the exx. which Field (*Notes*, p. 131) has collected from late Greek to illustrate this adj. = "rash," "headlong," as in Ac 19³⁸, we may add ἡ προπετής μοῖρα from the epitaph *Kaibel* 478⁴ (ii/A.D.). For a new literary reference for the subst., cf. the work on the Trojan War attributed to Dictys Cretensis, P Tebt II. 268⁴⁷ (early iii/A.D.) ἡ σὴ προπέτεια.

προπορεύομαι,

"go before," very common in the LXX, but in the NT confined to Luke 1⁷⁶, Ac 7⁴⁰ LXX, occurs *ter* in the temple-account P Oxy VIII. 1144 (i/ii A.D.), e.g. ⁹ παστοφόρο[ι]ς προπορευο[μένοι]ς (δραχμαί) ἡ.

πρός

is almost entirely confined in the NT to the acc. (679 times), as against 1 instance c. gen. (Ac 27³⁴) and 7 c. dat. (Mk 5¹¹, Lk 19³⁷, Jn 18¹⁶, 20^{11,12} (bis), Rev 1¹³): cf. *Proleg.* pp. 106, 63.

(1) With the gen. constr. in Ac *l.c.*, which is literary, = "on the side of," cf. P Flor III. 340¹³ (iii/A.D.) ἐκ τοῦ πρὸς βορρᾶ μέρους τοῦ προκειμέν[ου] τόπου.

(2) For the dat. constr. = "close at," "at," cf. P Petr II. 42 (B)⁵ (mid. iii/B.C.) (= Witkowski², p. 21) εἰμὶ γὰρ πρὸς τῷ ἀποδημῆν, P Flor III. 382⁷⁷ (A.D. 222-3) πρὸς τῇ διαλογῇ αὐτοῦ, and *ib.* I. 5⁶ (A.D. 244-5) εἰς μὲν πρὸς τῶ πύλων.

The phrase οἱ πρὸς τινι, *qui aliquam in re versantur*, is seen in P Tebt I. 5⁵⁵ (B.C. 118) ἐ[π]ὶ πρὸς πείπει τοὺς πρὸς ταῖς σιτολο(γ)αῖς καὶ ἀντιγρ(αφ)εῖς μ[ε]τ[ρ]οῖς μ[ε]τ[ρ]οῖς [πα]ρὰ τὰ εὐσ[ταθ]μα . . . χα[λ]κᾶ, "since it sometimes happens that the sitologi and antigrapheis use larger measures than the correct bronze measures" (Edd.), *ib.* 30¹⁸ (B.C. 115) τῶν δὲ πρὸς ταῖς γραμματεῖαις ἀγνωσούντων τὴν γεγονυῖαν περὶ ἐ[μ]οῦ οἰκονομῆν, "but the scribes being ignorant of this transaction affecting me" (Edd.), BGU II. 455² (i/A.D.) πρὸς τῇ ἐπιμελείᾳ τῶν χρηματιστῶν, and *ib.* III. 915⁹ (ii/A.D.) ὁ πρὸς ταῖς χρεῖαις.

(3) c. acc. (a) of motion towards—P Par 49²⁹ (B.C. 161-0) (= *UPZ* i. p. 309) παρακαλέσας αὐτὸν ἀπόστειλον πρὸς ἐμέ, BGU I. 246¹⁹ (ii/iii A.D.) ἵνα ἀπενέγκω (i. ἀπενέγκω) αὐτὸν πρὸς Σεραπίωνα, P Oxy XIV. 1773⁹ (iii/A.D.) οὐχ εἶρον πῶς ἔλθω πρὸς ὑμᾶς, P Grenf I. 61⁸ (vi/A.D.) εὐχὰς καὶ δέσι(=ει)ς ἀναπέμπω πρὸς τὸν Θεόν μου, and with

reference to place PSI IV. 311²⁶ (iv/A.D.?) πρὸς τὴν Λαυδικίαν τῆς κοίτης Συρίας. Headlam (on Hierodas VII. 123) holds that τὰ πρὸς τὴν θύραν in Mk 2² "is surely idiomatic (not vulgar as Moulton thinks) 'spots which commanded the door':" cf. Mt 3¹⁰, Lk 3⁹. For πρὸς, "with," as in Jn 1¹⁴, Heb 4¹³, cf. Epict. iv. 9. 13 πρὸς δὲ οὐδὲς ἐστὶ σου πιθανώτερος (see Sharp *Epict.* p. 92). And for the possibility that the difficult πρὸς in Mk 6³, 9¹⁹, 14⁴⁹, Jn 1¹, 1 Jn 1², is to be explained as an Aramaism, see Rendel Harris *Prologue to S. John's Gospel* p. 8 f., and Burney *Aramaic Origin of the Fourth Gospel* p. 28 f.

(b) of time = "for" (a time) and no longer—BGU I. 113¹² (A.D. 143) βουλόμενος παρεπιδημῆν πρὸς καιρὸν (cf. Lk 8¹³), P Oxy I. 67¹⁴ (A.D. 338) πρὸς ὀλίγον εἰσχεῖν, "withstands but for a short time" (cf. Jas 4¹⁴), and P Flor III. 282⁸ (A.D. 520) πρὸς ἄλλον χρόνον.

(c) of mental direction, friendly or otherwise—P Hib I. 53³ (B.C. 246) πειρῶ οὖν ἀσφαλῶς διεγγυᾶν ὡς πρὸς σὲ τοῦ λό[γ]ου ἐσομένου, "do you therefore endeavour to obtain good security, knowing that you will be held accountable" (Edd.) (cf. Heb 4¹³), P Par 46¹² (B.C. 152) (= *UPZ* i. p. 338) οὐς (sc. ὄρκους) συνθέμενοι πρὸς ἑαυτοῦ(=οὐς) (cf. Lk 23¹²), *ib.* 48⁷ (B.C. 152) (= *UPZ* i. p. 340) περὶ τοῦ[τ] ἀνθρώπου τοῦ πρὸς σὲ τὴν ἀγείραν ποιήσαντος (cf. 2 Cor 7⁴), P Tebt I. 59² (B.C. 99) ἦν ἔχετε πρὸς ἡμᾶς ἀνωθεν πατρικὴν φιλίαν, "the hereditary friendship which you have for me of old" (Edd.), P Oxy XIV. 1680¹⁵ (iii/iv A.D.) ἵππονοοῦμαι ὅτι πάντως πάλιν τίποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.), P Amh II. 145⁹ (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλ[λ]ήλο[ι]ς συνηθείας, "the knowledge of our intimacy with one another" (cf. Jn 6³²), and from the inscr. *JHS* xix. (1899) No. 302 (Christian) δε δὲ [ἀν κακῆν] κείραν (i. χεῖρα) προσενέκη, ἔσται(=α) αὐτῶ πρὸς θεόν.

(d) = "with reference to," "in view of"—P Hib I. 54¹⁴ (c. B.C. 245) χρεῖα γὰρ ἐστὶ ταῖς γυναῖξιν πρὸς τὴν θυσίαν, "for he is wanted by the women for the sacrifice" (Edd.), P Oxy I. 115¹⁰ (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ὁμως οὐδὲν δύναται τις πρὸς τὰ ταυταῦτα, "yet no one can do anything in the face of such things."

(e) = "at the rate of"—P Oxy II. 237^{vi.25} (A.D. 186) τὴν οὐσίαν ταύτην πρὸς ὄλα (τάλαντα) ἡ, "this property for a total sum of 8 talents." *ib.* I. 114⁴ (ii/iii A.D.) τὸν τόκον . . . πρὸς στατήρα τῆς μνάς, "interest, at the rate of a stater per mina."

(f) = "according to"—P Amh II. 43¹⁰ (B.C. 173) μέτρῳ δικαίῳ τῷ πρὸς τὸ βασιλικὸν χαλκοῦν, "by just measure calculated by the royal bronze standard" (Edd.): cf. Lk 12⁴⁷, 1 Cor 12⁷.

(g) with the articular inf. denoting purpose (as in Mk 13²², 1 Th 2⁹: Lightfoot *Notes*, p. 131)—P Ryl II. 69¹⁶ (B.C. 34) ἀποδοῦναι τὰς προκειμένας κνήκου (ἀράβας) εἰ, πρὸς τὸ μηθὲν τῶν ἐκφορίων διαπεσεῖν, "to restore to us the aforesaid 15 artabae of census, so that the rents suffer no loss" (Edd.), BGU I. 226²² (A.D. 99) ὅταν ὁ κράτιστος ἡγεμὼν . . . τὸν τοῦ νομοῦ διαλογισμὸν ποιῆται πρὸς τὸ τυχὴν μετῆς ἀπὸ σοῦ βοηθείας, "with a view to my obtaining your assistance," P Oxy II. 237^{vi.35} (A.D. 186) ὅπως φροντίσης ἀκόλουθα πράξει τοῖς π[ε]ρὶ τοῦ[τ]ου πρότερον γραφεῖσι ὑπὸ Δογγαίου Ρούφου[τ]ου τοῦ διασημοτάτου[τ]ου πρὸς τὸ μὴ π[ε]ρὶ τῶν αὐτῶν πάλιν αὐτὸν ἐντυγχάνειν, "see that the

matter is decided in accordance with the previous instructions of his excellency Longaenus Rufus, in order that Chae remon may not send any more petitions on the same subject" (Edd.), *ib.* viii. 41 ἵνα δ' [ο]ὖν β[εβ]αία τε καὶ εἰς ἅπαν διαμένη τῶν διαστροφῶν ἢ χρῆσ(ε)ῖς πρὸς τὸ μὴ πάλιν ἀπογραφῆς δεηθῆναι, παραγγέλλω . . . "therefore in order that the use of the abstracts may become secure and permanent, and prevent the necessity of another registration, I command . . ." (Edd.).

(*h*) as a periphrasis for the adverb (as in Jas 4⁵ πρὸς φθόνον) cf. Jos. *Antt.* XII. 398 (x. 3) πρὸς ἡδονὴν ἐκάστω καὶ χάριν.

(*i*) = "in addition." In P Oxy I. 68²⁴ (A.D. 131) ἀργυρίου ταλάντων ἕξ καὶ πρὸς ἐπὶ τῷ αὐτὸν ἀποδο(ῦ)ναι τοῖς τοῦ Σαραπίωνος δανισταῖς τὰ ὑπὸ αὐτοῦ ὀφειλόμενα, the editors translate "six talents of silver with the further stipulation that (Dionysius) should repay Sarapion's creditors the debts owed to them," but suggest in their note that καὶ πρὸς might perhaps be connected with ἕξ, "six talents and upwards."

As in the case of all the prepositions, the monographs of Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

προσάββατον,

"the day before the Sabbath," in NT only Mk 15⁴², where it is an explanation of παρασκευή for the benefit of non-Jewish readers. The word occurs in Judith S⁶, and in the titles of PSS 91(92) N, 92(93) NB.

προσαγορεύω.

For the meaning "designate," as in Heb 5¹⁰, cf. P Leid Uⁱⁱ 14 (B.C. 343) (= I. p. 124, *UFZ* i. p. 371) τὸν προσαγορευόμενον ἀγυπτιστὴ Ὀνούρει, ἑλλησιστὴ (ἢ ἑλλησιστῆ) δὲ Ἄρης: cf. *Syll* 930 (= 3705)⁵⁵ (B.C. 112-1) ἀνδρας καλοῦς κα[ὶ] ἀγαθοῦς καὶ φίλους παρὰ δήμου καλοῦ κάγαθού . . . προσαγορεύσαι, and *ib.* 349 (= 3764)⁵ (B.C. 45).

The LXX usage "greet," "salute," is seen in epistolary formulae such as P Oxy III. 526² (ii/A.D.) Χαίροις, Καλόκαιρε, Κύριλλός σε προσαγορεύω, "hail, Calocaerus: I, Cyrillus, greet you," *ib.* VI. 928¹⁴ (ii/iii A.D.) τὰ παιδιά παρ' ἐμοῦ καὶ Ἰσιδωρίωνος προσαγορέ[υ]ει, "greet the children from me and Isidorton," *ib.* VII. 1070⁴⁶ (iii/A.D.) τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγορέυει καὶ ἄσπασε (= αἰ), P Amh II. 145²² (iv/v A.D.) προσαγορεύω [τῆν] σὴν διάθεσιν καὶ τὰ φίλτατά σου τὰ [πάν]τα, "I greet your highness and all those dearest to you," and the early Christian letter P Heid 6²³ (iv/A.D.) (= *Selections*, p. 127) πολλὰ προσαγορεύω πάντε(= αἰ)ς τοὺς ἀδελφοῦς ἡμῶν ἐν κῶ. In P Lond 1912²⁷ (A.D. 41) Γερμανικός Καίσαρ γνησιωτέρας ἡμᾶς φωναῖς προσαγορεύσας, Bell thinks there is a reference "to some definite speech or speeches delivered by Germanicus."

προσάγω

is used in the general sense of "bring" in such passages as PSI IV. 435¹³ (B.C. 258-7) ὅς ἐνεχέρησεν οἰκοδομὴν Σαραπίειον . . . καὶ προσαγηγῶχει (for form, see Maysen *Gr.* p. 338) λίθους, P Magd 27¹ (B.C. 218) πλίνθον προσ[ά]γων καὶ θεμέλιον σκάπτω.

From this it is an easy step to the meaning "collect,"

PART VI.

"add"; e.g. P Tebt I. 58²⁰ (B.C. 111) ὑποσχνούμενος (ἢ ὑποσχνουμένου) προσάξει (= εἰν ἀπὸ παντὸς εἶδους (πυρροῦ) ὕ, "undertaking to collect from every class 400 artabae of wheat more" (Edd.), P Oxy II. 267⁹ (A.D. 36) αἰς (δραχμαῖς) οὐδὲν τῶι καθόλου προσήκται, "to which nothing at all has been added" (Edd.), and P Ryl II. 99⁷ (iii/A.D.) ᾧ προσάγω ὑπ(ἐρ) ἐπιθέματος, "to which I add as a further charge" (Edd.).

The verb is common = "present," "introduce," as in P Ryl II. 75³ (judicial proceedings—late ii A.D.) προσαχθέντων Γλύκωνος Διονυσίου καὶ Ἀπολλωνίου Γλύκωνος, similarly 14, 23, P Tebt II. 292²⁷ (A.D. 189-190) Κρονίων . . . νυνὲ ἐν Ἀλεξανδρείᾳ τυγχάνων προσάξει (= εἰ) τῷ κρα(τίστῳ) ἀρχιερεῖ, "Cronion, who now happens to be in Alexandria, will bring them before his highness the high-priest" (Edd.), P Oxy I. 71³ (A.D. 303) τὴν ἰκ[ετ]ηρίαν προσάγω εὐέλπεις, "I present my supplication with full confidence," and from the inscr. *OGIS* 519¹² (c. A.D. 245) τῆνδε τὴν ἰκετεῖ[αν] ὑμῖν προσάγομεν: cf. Ac 16²⁰, 1 Pet 3¹⁸.

For the intrans. use of προσάγω = "approach," "draw near," as in Ac 27²⁷ Ν'Α προσάγειν τινὰ αὐτοῖς χώρην, "that some land was drawing near to them," cf. Plut. *Cic.* v. 2 οὐκ ἡρέμα τὰ πρωτεύω προσήγεν, "he did not advance slowly to the primacy."

προσαγωγή.

Mahaffy in P Petr III. p. 262 says that προσαγωγή sometimes means "a landing-stage." This would agree with Pallis on Rom 5², who thinks that χάριν is there pictured as a haven, and that προσαγωγήν means "approach" in a nautical sense. In P Petr III. 112 (f) versoⁱⁱ. 4 (p. 290) εἰς τομὴν καὶ προσαγωγήν χάλικος, the word must mean "carting." In P Tebt I. 20⁶ (B.C. 113) ἐπὶ τῶν προσαγωγῶν refers to "additions" to the revenue, and in *ib.* 72⁴³ (B.C. 114-3) τῆς προσαγωγῆς γεγονῆσας to "increase" of rent. The gen. plur. προσαγωγίδων in P Petr III. 107(a)² and (d)¹ (iii/B.C.) is supposed by Mahaffy to be used as an adj. descriptive of ships, or possibly as connected with the meaning "landing-stages."

προσκιτέω,

"ask in addition," "ask besides," is seen in PSI IV. 349⁶ (B.C. 254-3) ἀπαστάλαμεν . . . προσαιτούντες πρὸς τοῖς ξ με(τρηταῖς) τοῖς ἐνοφειλομένοις ἄλλους Σ.

προσαναβίνω.

For the AV, RV rendering "go up higher" for προσαναβῆθι in Lk 14¹⁰, Field (*Notes*, p. 66 f.) prefers "come up higher," in order to give προσ— its full force. For this meaning of approach to where the host is sitting cf. the use of the single comp^d ἀναβαίνω in Rev 25⁷, and the use of προσβαίνω in such passages as P Oxy VII. 1028¹¹ (A.D. 86) τοὺς προσβαίνον(τας) εἰς τοὺς (τεσσαρεσκαίδεκαετείς), "those approaching the age of 14," P Grenf II. 49⁵ (A.D. 141) Ἀνουβά προσβ(άντος) εἰς ἰδ(ῆτος) τῷ ἐνεστώτῳ ἔ(τετι) Ἀντωνίου.

προσαναλίσκω,

"spend in addition" (Lk S⁴³ N A), is found in *Syll* 233 (= 3497)⁷ (after B.C. 229) καλῶς τὴν ἀγωνοθεσ[ίαν] ἐκτελέσας προσανήλωσεν οὐκ ὀλίγα χρήματα.

προσαναπληρόω.

For this double comp^d. = "fill up by adding" (2 Cor 9¹², 11⁹), cf. Philo *De praem.* 103 (ed. Cohn) τὴν ἐκείνων ἐνδειαν προσαναπληροῦντων.

προσαναπίθηναι,

in mid. = "betake oneself to," "confer or communicate with," for the purpose of obtaining (Gal 1¹⁶) or giving (Gal 2⁹) instruction. In support of the former usage commentators refer to the employment of the verb for consulting sooth-sayers and the like, e.g. Diod. Sic. xvii. 116 τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου. In a report on taxation, P Tebt I. 99⁵ (c. B.C. 148) καὶ προσανατιθέμεθα [τοῦ] ἀναφερομέν[ου] ὑπὸ Παγκ[ρ]άτου ἀνεληφθαι κλήρον, the reference is apparently to "setting forth in addition." The word is fully discussed by Zahn *Gal.* p. 64 f. and Burton *Gal.* p. 89 ff.

προσανέχω,

"rise up towards," is read in Ac 27²⁷ only in B³: cf. *s.v.* προσάγω and προσαχέω.

προσαχέω,

"resound." For this Doric form (for προσηχέω) in Ac 27²⁷ B³, see Moulton *Gr.* ii. p. 71, where it is suggested that the word may have been appropriated as a kind of *term. tech.* from its use "by sailors from Crete, Cyprus, Lesbos, Corinth, or some other maritime country outside the Ionic-Attic area."

προσδαπανάω,

"spend in addition," occurs only in Lk 10³⁵ in Biblical Greek: cf. *Syll* 640 (= 3661)¹⁰ (B.C. 165-4) προσδαπανήσας εἰς ταῦτα πάντα οὐκ ὀλίγα (see *s.v.* ὀλίγος) ἐκ τῶν ἰδίων, and *Priene* 118¹¹ (i/B.C.) προσεδαπάνησεν μετὰ τῶν συναγ[ωνο]θετῶν δραχμάς. . . .

προσδέομαι.

In support of the view that in Ac 17²⁵ προσδέομαι means "need *in addition*," as against the AV, RV rendering "need," the following exx. of the verb may be cited:— P Petr II. 37^{ii. 18} (iii/B.C.) (= p. [119]) ὁ γὰρ καιρὸς οὐδεμίας ὑπερβολῆς προσδεῖται, "for the time allows of no further delay," P Lille I. 5¹³ (B.C. 260-59) διὰ τὸ προσδεῖσθαι μέρος τι τῆς γῆς αὐτοῦ πωολογίας, "because a part of his land has still need of poologia," P Flor I. 1⁶ (A.D. 153) μὴ προσδεομένοις ἀνανεώσεως, "needing no renewal," and *ib.* 56¹⁸ (A.D. 234) καὶ ἐν οἷς ἄλλοις αὐτοῦ προσδι[έ]ομαι περὶ τούτων. Cf. P Ryl II. 155¹⁶ (A.D. 138-161) καὶ μὴ προσδεομένη(s) ἑτέρου [τινὸς αὐτῆ] συναπογραφόμενου], "having no need of the concurrence of any other person" (Edd.), P Oxy IX. 1200²⁶ (A.D. 266) οὐ προσδεόμενος ἑτέρας μου εὐδοκῆσεως ἢ μεταλήψεως, "without requiring any further consent or concurrence from me" (Ed.). See also *Field Notes*, p. 127 f.

In other passages the force of προσ—, though not so obvious, is not excluded, e.g. P Par 63¹⁵⁴ (B.C. 154) (= P Petr III. p. 30) τῶν προσδεομένων κωμών, "the needy villages," i.e. "villages needing more than they have," P Tebt I. 59⁸ (B.C. 99) ἐν οἷς ἔαν προσδεῖσθῆ μου ἐπιτάσσοντές μοι προ-

θυμότερον, "so, whatever you may require, do not hesitate to command my services" (Edd.), and P Oxy IV. 743³³ (B.C. 2) ἐν οἷς ἔαν σοῦ προσδεῖται συνπροσγενέσθαι αὐτῶι, "whatever service he may require from you, stand by him" (Edd.). The subst. προσδέσις in *Ephicurea* p. 28⁵ (ed. Usener) ἐν ἀσθενείᾳ καὶ φόβῳ καὶ προσδεῖσει τῶν πλησίων ταῦτα γίνεται has the meaning "need," "want," the προσ— being apparently otiose.

προσδέχομαι.

For προσδέχομαι, "receive," "welcome," as in Lk 15², Rom 16², cf. *Syll* 236⁶ (= 3543³¹) (B.C. 214) οὐ καὶ τοὺς οἰκέτας ὅταν ἐλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολίτευμα, and *Syll* 3 694²¹ (B.C. 129) ἀποδεξι[ά]μενος τὴν εὐνοίαν προσ[δέ]κεται τὸν δῆμ[ον] ἡμῶν πρὸς τε τὴν φ[ιλίαν] καὶ συμμα[χίαν].

The meaning "wait for" may be illustrated from P Oxy II. 295⁷ (c. A.D. 35) προσδέχου εἰς τὸν ἐνιαυτὸν Λουκία, "let Lucia wait until the year": cf. the illit. *Ostr* 1080⁹ (B.C. 135-4) προστέχομαι ἄς δέτωκας Ῥαδάνῳ (δραχμάς) ὑν, "I am waiting for the 450 dr. you have given to Radanus," P Hib I. 58⁸ (B.C. 244) τοῦτο δέ σοι προσδέχομαι is rendered by the editors "and for this sum I will be responsible (?) to you" with reference to a proposed loan: they compare P Petr III. 64(δ)⁸⁸ (ἐξεδέξατο) and So(δ)¹ (προσεδέξατο). In P Frankf 138, 89 (B.C. 214-213) προσδέχομαι is intrans.

The double comp^d. προσεισδέχομαι occurs *bis* in P Goodsp Cairo 7^{8, 13} (B.C. 119-118).

προσδοκάω,

"expect": cf. P Flor II. 127¹ (A.D. 256) σὺν θεῷ φάναϊ προσδόκα ἡμᾶς τῇ κ̅γ̅, P Oxy VIII. 1158⁴ (iii/A.D.) θα<μά> θῆς (l. τῆς) ἡμέρας προσδοκῶμεν εἰς ἐλ[θεῖν] πρὸς ἡμᾶς, "many times in the day we expect you to come to us" (Ed.), and *Preisigke* 4317²⁴ (c. A.D. 200) προσδοκῶ σοι γεγύμνωμαι καὶ ὕβρισμαι <μαι> παρὰ πάντων τῶν συμπολιτῶν. In P Oxy VII. 1021⁶ (A.D. 54), a notification of the accession of Nero, the Emperor is described as ὁ δὲ τῆς οἰκουμένης καὶ προσδοκῆθῆς καὶ ἐλπισθῆς, "the hope and expectation of the world": cf. the Christian P Lond 1928¹⁵ (mid. iv/A.D.) <ῆ> διὰ τοῦ κυρίου ἡμῶν(ν) Χρηστοῦ διὰ τῶν ὑμῶν εὐχῶν προσδοκο(=)μένη ἐλπίς. A unique constr. is found in Diog. Oenoand. (ed. William) p. 59⁷ μετὰ δὴ τοιούτων ἡμᾶς ἀγαθῶν προσδόκα, μήτερ, χαίροντας αἰέ.

προσδοκία,

"expectation": P Tebt I. 24⁴¹ (B.C. 117) οὐκ ὀλ[γ]ω[ν] ἐν προσδοκίαι ὄντων, "there was a general expectation" (Edd.). A report from the Jewish War in the time of Trajan, *Chrest.* I. 16¹, begins with the statement that the last hope against the unholy Jews lay in the rising of the villagers—μία ἦν ἐλπίς καὶ λοιπὴ προσδοκία ἢ τῶν ἀπὸ τοῦ νομοῦ ἡμῶν ἀθρῶν κωμ[η]τῶν [πρὸς] τοὺς ἀνοσίους Ἴου-δα[ί]ους [. . .] μη. The same document shows the adj. προσδόκιμος. In a deed of divorce, P Flor I. 93¹³ (A.D. 569), the couple announce that παρὰ προσδοκίαν, "contrary to expectation," their married life had suffered ἐκ σκαίου πονηροῦ δαίμονος, "at the hands of a mischievous evil demon." In *Preisigke* 2011 Προσδοκία occurs as a proper name.

προσεάω.

We chronicle this verb from Ac 27⁷, where Ramsay renders "as the wind did not permit our straight course onwards," if only for the sake of drawing attention to the fact that it is one of the few words left in the NT of which Grimm's dictum holds good, "Not found elsewhere."

προσεργάζομαι.

"gain besides" by working, in the NT only in Lk 19¹⁶. For the double compd. προσεργάζομαι, see *Syll* 538 (= 970)²¹ (B.C. 288) with reference to the pillars of a temple—προσεργασαμένους σφόνδυλον ἐκάστωι τῶι κίονι.

προσέρχομαι.

The semi-technical use of this verb of the approach of the worshipper to God is frequent in the LXX, and is found *septies* in Heb, twice (10^{1, 22}) without an obj.: cf. P Giss I. 20²⁴ (heg. ii/A.D.) (= *Chrest.* I. p. 124) ἀξιώσεις οὖν δίστιχον αὐτῶι γραφῆναι, ἵνα ἀξίως σου καὶ τῶν θεῶν ἀόκνως προσέλθῃ, of worship to be performed at a private shrine of the Dioscuri. See also Dio Cassius lvi. 9 τοῖς θεοῖς προσέρχόμεθα. The verb is similarly used of approach to a court in P Oxy VIII. 1119⁸ (A.D. 254) προσήλθομεν τῇ κρατίστη βουλῇ. Other exx. of προσέρχομαι c. dat. are P Oxy I. 76²² (A.D. 179) οὐκ οὔσα δὲ προαιρέσεως προσέρχεται τῇ τοῦτου κληρονομίᾳ, "as I have no intention of entering on his inheritance" (Edd.) (cf. *adire hereditatem*), and P RyI II. 234⁸ (ii/A.D.) μ[ε]τ' ὀλίγων δέ μου προσελθόντος τῷ γ[ραμ]ματέϊ. The absol. use is seen in P Oxy I. 40⁴ (ii/iii A.D.) προσελθ[ό]ντος Ψάσνι[ος] καὶ ἐπόντος, "Ψasnis appeared and said."

No adequate parallel has yet been found to the meaning "consent to" required by the context in 1 Tim 6³: Field (*Notes*, p. 211) appears to favour Bentley's conjecture προσέχει for προσέρχεται, but see Parry *ad l.* A proverbial phrase is found in a new Comic Fragment (P Berol 994^{14, 15})—δνος προσέρχεται (of one coming to a vacant seat at a banquet).

προσευχή.

For a pagan instance of προσευχή in the general sense of "prayer," "supplication," we can now cite the interesting letter, BGU IV. 1080⁴ (iii/A.D.) (= *Chrest.* I. p. 564), in which a father congratulates his son on his marriage κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχάς.

Exx. of προσευχή as a Jewish "place of prayer," as in Ac 16¹⁸ (cf. 3 Macc 7²⁰), are readily forthcoming from both the papyri and the inscr. Thus as early as B.C. 217 we have a petition from a village of the Fayûm, P Magd 35 (= *Chrest.* I. p. 80), regarding a garment deposited⁸ ἐν τῇ προσευχῇ τῶν Ἰουδαίων, to await a judicial decision as to the rightful owner. And in P Tebt I. 86¹⁸ (late ii/B.C.) we read of a προσευχῇ Ἰουδαίων with a Διὸς παρά(δεισος) near at hand. From Roman times comes a series of accounts from the waterworks of the metropolis (? Hermopolis), P Lond 1177⁵⁷ (A.D. 113) (= III. p. 183) ἀρχόντων Ἰουδαίων προσευχῆς Θηβαίων μηνιαίων (δραχμῶν) ρκῆ, "the rulers of the *proseucha* of the Theban Jews 128 drachmae a month." The same document mentions⁶⁰ a εὐχείον rated

at the same amount as the προσευχῇ, viz. 768 drachmae; but there is nothing to determine how the two are related (cf. Moulton *Expt* T xix. p. 41).

Amongst the inscr. a special interest is attached to the iii/B.C. inscr. cited *s.v.* πλάξ, *OGIS* 129⁹ (= *Chrest.* I. p. 79), where the right of asylum is granted to a Jewish *proseucha*—τὴν προσευχὴν ἄσυλον. See further *ib.* 726⁷ (*ib.* 246–221) ὑπὲρ βασιλιέως Πτολεμαίου καὶ βασιλιέως Βερενίκης ἀδελφῆς καὶ γυναικὸς καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι, *ib.* 96⁶ (B.C. 205–181) οἱ ἐν Ἀθρίβει Ἰουδαῖοι τὴν προσευχὴν Θεῷ Ὑψίστῳ, and of a later date *ib.* 101⁶ Ἐρμίας καὶ Φιλ(ω)τέρα ἡ γυνὴ καὶ τὰ παιδία τῆνδε ἐξέδραν τῇ προσευχῇ(ι). Mention may also be made of a Jewish deed of manumission, *Latschev* II. 52, where a Jewess announces the freedom bestowed on a slave⁶ ἐπὶ τῆς [προ]σευχῆς, "in the *proseucha*," i.e. in the presence of the congregation. Noteworthy too are the further words of the same inscr. 13 χωρὶς ἰς τ[ῆ]ν προ[σ]ευχὴν θωπέας τε καὶ προσκα[ρτερ]ήσεως, "besides reverence and constancy towards the place of prayer," if only because of the association of προσευχῇ and προσκαρτέρησις (cf. Ac 1¹⁴ *ad l.*): see Schürer *Geschichte*³ iii. p. 53, Deissmann *LAE* p. 100 n⁴. From the above instances it will be seen that προσευχῇ is used = συναγωγῇ, but as Curtius (*Expt* VII. iv. p. 454) remarks "every προσευχῇ is not therefore a synagogue." Additional exx. will be found in Strack's paper on Ptolemaic inscr. in *Archiv* ii. p. 537 ff., where he notes five Jewish "places of prayer" in Upper Egypt, and many in Lower.

For προσευχῇ, as a place of heathen worship, we may recall *Latschev* I. 98⁷ (= *CIG* II. 2079) ἀρχ[οντες] τὴν προσευχὴν ἐ[πε]σκέασαν τῇ ἑαυτῶν προνοίᾳ στεγάσα[ντες] ἀπὸ τοῦ θεοῦ μέχρι... Boeckh (*CIG ad l.*) defines προσευχὴν as "sacellum adorando deo destinatum," the particular god being uncertain, but it should be noted that Schürer (*Geschichte*³, ii. p. 444) thinks that Jewish influence is possible in this case.

προσεύχομαι.

An interesting ex. of this verb, which is always used of prayer to the gods or to God, is afforded by P Cairo Zen 59034 (B.C. 257). A certain Zoilos had been ordered by the god Sarapis to inform a high State official Apollonios that a temple should be erected to him. Zoilos neglected the charge and in consequence was thrown into a serious illness—⁹ εἰς ἀρρωσ[τ]ί[α]ν μ[ε]τ[ε]ρ[ε]βαλεν μεγάλην ὥστε καὶ κινδυνεύσα[ι] μ[ε]. But on praying to the god and promising to do his bidding he was healed—¹⁰ προσευξάμενος δ[ε] αὐτῶι, ἐ[β]ά[μ]ε ὑγιαίνει, διότι ὑπομενῶ τὴν ληιτο[υ]ργίαν καὶ ποιή[σει]ν τὸ ὑφ' αὐτοῦ προστασσομένον (supply ὑγιασθην). [An important commentary on the whole letter is supplied by Deissmann *Expt* VIII. xxiv. p. 420 ff.]. Cf. *Preisigke* 3740 (i/A.D.) Ἄττιρος προσεύχετα[ι] τοῖς <ἐν> Ἀβύτῳ <ν> θεοῖς, ἵνα ὑγιαίνει. See also *s.v.* εὐχομαι.

προσέχω

is used absol. = "attend to," "pay attention to" in P Magd 22⁵ (B.C. 221) ὁ δὲ οὐ προσέσχευ, and c. gen. in *ib.* 3 *recto*⁷ (B.C. 221) οὐ προσέσχηκεν ἡμῶν: cf. also P Par 45⁷ (B.C. 152) (= *UPZ* i. p. 329) προσέχων μὴ εὐρη τι κατὰ σου ἵπιν, "while I am taking heed lest he should find anything to say against you": cf. Lk 21³⁴, Heb 2¹.

A good parallel to 1 Tim 4¹³ is afforded by P Oxy III. 531¹¹ (ii/A.D.), where a father writes to his son τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν, “give your undivided attention to your books, devoting yourself to learning” (Edd.) : cf. P Petr II. 20^{ii.1} (B.C. 252) μὴ προσεσχκέναι τῇ . . . ἐπιστολῇ “has not attended to the letter” (cf. Ac S⁶), P Tebt II. 410⁴ (A.D. 16) Σωτηρήχω[ι] τῷ λάξωι . . . [.] πρόσεχε, “give heed to Soterichus the stonemason,” P Oxy VI. 930¹¹ (ii/iii A.D.) ἡμερῖνον γὰρ περὶ αὐτοῦ εἰδύια ὅτι κατὰ δύν[α]νον μέλλει σοι προσέχειν, “for I had no anxiety about him, knowing that he intended to look after you to the best of his ability” (Edd.), *ib.* XIV. 1682¹² (iv/A.D.) τὸ τέκνον σου τοῖς ἔργοις ἐαυτοῦ προσεχέτω. See also P Tor I. 17^{ii.25} (B.C. 117–116) μὴ προσεκτέον αὐτῷ παρ’ ἕκαστα περισπᾶν τοὺς περὶ τὸν Ὄρον.

For the subst. προσοχή, as in Sap 6¹⁸, cf. P Par 63¹¹ (B.C. 164) (= P Petr III. p. 20) μετὰ τῆς ἐνδεχομένης προσοχῆς, “with fitting care,” and P Tebt I. 27⁷⁸ (cited *s.v.* ἐνθυμέομαι).

προσηλόω,

“nail to” (Col 2¹⁴: cf. 3 Macc 4⁹): *Syll* 588²⁰⁰ (c. B.C. 180) ἄλλα χρῖσά παντοδαπά προσ]ηλωμένα, *ib.* 349 (= ³764)⁶ (c. B.C. 45) ταῦτα ἐν δέλτωι χαλκῆι γεγραμμένα προσηλώσαι ἵνα ἔξηι, and *ib.* 366 (= ³799)²⁶ (A.D. 38) τό τε ἐργαστήριον αὐτοῦ σανιδίοι[s] προσηλοῦσθαι. Cf. P Tebt II. 332²⁵ (A.D. 176) τὰς θύρ[α]ς ἐξηλώσαν[τ]ες, “extracting the nails from the doors.”

προσίλνυτος,

“a proselyte,” lit. “one that has come to” Judaism from some Gentile religion, occurs *quater* in the NT, but is not found in classical literature, unless in the Scholium on Apoll. Rhod. i. 834 καθάπερ μετοίκους διατρίβειν καὶ προσηλύτους (cited by Hort *1 Pet.* p. 154). A Cyrenaic inscr., *Preisigke* 1742, records some interesting names—Ἰωσῆς Κρίσπου . . . Λύκα Γαίου . . . Σάρρα προσήλυτος.

πρόσκαιρος,

which occurs first in 4 Macc 15^{2, 8, 23}, is used in the NT = “for a season,” “transitory” (2 Cor 4¹⁸). The word is found in an edict of Caracalla, P Giss I. 40^{ii.26} (A.D. 215) (= *Chrest.* I. p. 39) πρ[α]γματείας προ[σ]καίρου, with the meaning “in season,” “opportune”: cf. *OGIS* 660¹⁵ (i/A.D.) τὴν πρόσκαιρον τινοῦ ἀδικίαν μεμνησάμενος, where the editor defines it as “temporis cuiusdam rationibus accommodatam,” and *Syll* 737 (= ³1109)⁴⁴ (A.D. 178) εἴ τις πρόσκαιρος ἐορτῆ τοῦ θεοῦ, with reference to a feast which took place on a special occasion. See also *Pelagia-Legenden* p. 12²⁶ ἐγὼ μὲν ἤλευθέρωσα ὑμᾶς ἀπὸ τῆς πρόσκαιρου δουλείας.

προσκλιέω.

For the mid. “call (someone) to myself,” which alone is found in the NT (Mt 10^{1 al.}), cf. P Amh II. 35²² (B.C. 132) προσκαλεσάμενος τὸν Πααλάσιον, P Fay 12²⁹ (c. B.C. 103) προσκαλεσάμενοι τὸν τε Διοκλῆν καὶ Ἀμμώνι[ο]ν, *Syll* 177 (= ³344)⁴² (c. B.C. 303) ἐξ[έ]σω τὸν ἀποδημούντα πρ[ο]σκαλεσθαι ἀπὸ τοῦ ἀρχείου καὶ ἀπὸ τῆς οἰκίας, and see *Proleg.* p. 157. The pass. occurs in P Tebt I. 58⁵ (B.C. 111) οὐδαμῶς προσκεκλήμεθα, “we have not yet been summoned.”

προσκαρτερέω.

For προσκαρτερέω, “continue steadfastly” in a certain course of action, as in Ac 6⁴, Rom 12¹², cf. the oath of a strategus on taking office, P Oxy I. 82⁴ (iii/A.D.) προσκαρτερῶν τῇ στρατηγία ἀδιαλύτως εἰς τὸ ἐν μηδενὶ μεμψθῆναι. Similarly P Lond 904²⁷ (A.D. 104) (= III. p. 125, *Selections*, p. 73), an order to certain persons to return home, in order that they may carry out the census and τῇ προσ[ηκού]σῃ αὐτοῖς γεωργίαι προσκαρτερήσω[σιν], “and continue steadfastly in the husbandry that belongs to them,” and P Amh II. 65³ (early ii/A.D.) a petition of two brothers, who had been chosen as cultivators of the royal domains, that one of them should be released ἵνα δυνηθῶμεν καὶ τῇ ἐαυτῶν γεωργίαι προσκαρτερεῖν, “in order that we may be able to attend to our own cultivation as well” (Edd.). Other exx. c. dat. rei are P Oxy III. 530⁹ (ii/A.D.) ἐπὶ μάτη[ν] δὲ τῷ τοῦ Πανσιριῶνος τοσοῦτον χρόνον προσκαρτερεῖω, “I have been so long engaged with Pausirion’s business to no purpose,” *Preisigke* 4284¹⁵ (A.D. 207) ταῖς ἐπιβα[λ]λούσαις ἡμε[ῖν] χρεῖαις προσκαρτερεῖν, and Vett. Val. 220²² οὐ προσκαρτεροῦσι δὲ ἐλπίδι.

The verb is common = “attend” a court, e.g. P Oxy II. 261¹³ (A.D. 55) οὐ δυναμένη προσκαρτερήσαι τῷ κριτηρίῳ διὰ γυναικίαν ἀσθένειαν, *ib.* 260¹⁴ (A.D. 59) προσκαρτερήσειν μέχρι οὐ ἂ ἔχωμεν πρὸς ἐάντους ἐγ[β]ιβασθῆι, “remain until our suit is decided” (Edd.), and P Hamb I. 4⁷ (A.D. 87) προσκαρτερήσει(= εἶν) τῷ ἱερωτάτῳ τοῦ κρατίστου ἡγεμόνος . . . βήματι (see the editor’s note).

For the verb c. dat. pers. cf. P Giss I. 79^{ii.9} (c. A.D. 117) Ἐπαφρόδειτος ἕως τούτου οὐδὲν ἀμελέστερον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασι σου, P Lond 196³ (c. A.D. 138–161) (= II. p. 153) προσ[κ]αρτερεῖ τῷ Νεοκύνει, and P Oxy XIV. 1764⁴ (iii/A.D.) πολ[λ]αὶ ἡμέραι (nom. pend.) προσκαρτεροῦμεν Φιλῆα τῷ μοσχομαγ[ε]ίρῳ, “for many days we have been waiting for Philéas the butcher.”

The verb is used absolutely in PSl. VI. 59⁷ (iii/B.C.) προσκαρτέρησον οὖν ἕως ἂν Ἐταίρχος παραγένηται.

προσκαρτέρησις.

The only reference for this subst. in LS⁸ is Eph 6¹⁸, and Thayer includes it in his “Biblical” list. Two other exx. can, however, now be quoted from two deeds of manumission from Kertch (Panticapaeum) on the Black Sea. The earlier of these, *Latyshev* II. 53^{13ff.} (A.D. 81), runs—χωρὶς ἰς τ[ῆ]ν προσ[ε]υχῆν θωπείας τε καὶ προσκα[ρτερ]ήσεως, “besides reverence and constancy towards the place of prayer”: see *Deissmann LAE* p. 100f., and, independently, Hicks *JTS* x. p. 571f.

προσκεφάλαιον,

“pillow,” “cushion” (Mk 4³⁸: cf. P Eleph 5⁶ (B.C. 284–3) στρώμα ἃ, προσκεφάλαια β, P Oxy X. 1277²³ (A.D. 255) πέπρακα τὸ τρίκλινον καὶ τὰ προσκεφάλαια, “I have sold the couch and the cushions.” In the *Κολακεία* of Theophrastus p. 40^{2f.} (ed. Jebb), the flatterer is represented as τὸ παιδὸς ἐν τῷ θεάτρῳ ἀφέλομενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι, “taking the cushions from the slave in the theatre, and spreading them on the seat with his own hands.”

προσκληρώω.

In Ac 17¹, the only occurrence of this verb in the NT, προσεκληρώθησαν is best understood with a pass. meaning answering to its pass. form, "were allotted to": cf. *OGIS* 257⁵ (B.C. 109) Σελευκείς τοὺς ἐν Πιερίαί τῆς ἱερᾶς καὶ ἀσύλου [ἐξ ἀρχῆς] μὲν τῷ πατρὶ ἡμῶν προσεκληρωθέντας, with Dittenberger's note. See also P Par 63^{viii.18} (B.C. 164) ἔδει μὲν οὖν δημοδικῆ παιδῆα προσεκκληρωμένον καὶ μεμνημένον τῆς ἐκ παιδὸς πρὸς τε τὸν ἡμέτερον πατέρα κτλ.

πρόσκλησις.

For this word = "judicial summons," "invitation," which is read in I Tim 5²¹ AD *al.*, we may cite BGU IV. 1131⁵⁴ (B.C. 13) μὴ πρ[ο]σφέρειν πρόσκλη(σιν) ἢ διαστολ(ήν). See *s.v.* πρόσκλησις.

προσκλίνω,

"incline towards," "attach myself," is found in the NT only in Ac 5³⁸ (cf. 2 Macc 14²⁴), where Blass *ad l.* notes that "apparet de secta magis agi quam de seditione": cf. Clem. R. 47 προσεκλήθητε γὰρ ἀποστόλοις μεμαρτυρημένοις ("attested"), and the intrans. use of the verb in Polyb. iv. 51. 5.

πρόσκλησις.

Like its verb, πρόσκλησις is a NT ἄπ. εἰρ., I Tim 5²¹, where it has the meaning of "partiality." It is found *ter* in Clem. R. (21, 47, 50).

προσκόλλω,

"stick to," "cleave to," is used metaphorically, as in Eph 5³¹ (cf. Mk 10⁷ D) *quater* in a vi/A.D. Will, P Oxy XVI. 1901, in which a man makes certain dispositions with regard to the wife who had been "joined" to him, e.g. 26 τὴν πρ[ο]σκολληθεῖσάν [μοι γυναῖκα. For the subst. προσκόλλησις see P Lond 1177²⁰⁶ (A.D. 113) (= III. p. 189). Cf. *s.v.* κολλάω.

προσκοπτώω.

The metaph. use of this word in the NT "stumble at," "take offence at," as in I Pet 2⁸, may be illustrated by M. Anton. vi. 20, x. 30. The verb is found in *Syll*³ 985⁴¹ (i/A.D.), unfortunately in a broken context. For the adj. προσκοπτικός see Vett. Val. pp. 65²⁴, 68²², 212²¹.

προσκυνέω,

"do obeisance to," "worship," used generally of a god, as P Flor III. 332¹¹ (i/A.D.) καὶ οὐ[τε] ἐ]λουσάμην [οὐ]τε προσεκύνησα θεοῦς φόβουμένη σου τῷ μετέωρον. In Ptolemaic inscr. the verb is construed with the acc., never the dat., as often in the NT (see *Proleg.*, p. 64), e.g. *OGIS* 184⁵ (i/B.C.) προσεκύνηκα τὴν μεγίστην θεάν κυρίαν Σώτειραν Ἰσιν.

P Giss I. 111⁴ (A.D. 118) (= *Chrest.* I. p. 523) ἐπ<ε>λ ἐγὼ οὐ πάρεμι προσκυνῆσαι σε τὸν τιμιάτατον, *ib.* 17¹¹ (a slave to her master—time of Hadrian) (= *Chrest.* I. p. 566) ὤφελον ἐὶ ἐδυνάμεθα πέτασθαι καὶ ἐλθεῖν καὶ προσκυνῆσαι σε, BGU II. 423¹⁵ (ii/A.D.) (= *Selections*, p. 91) ἵνα σου προσκυνήσω τὴν χεῖραν, and P Tebt II. 286²² (A.D. 121—

138) προσκυνεῖ[ν] ὀφείλοντες τὰς ἀναγνω[σ]θείσας τοῦ θεοῦ Τ[ρ]ιαιανοῦ . . . ἀποφ[ά]σεις, "as we are bound to respect the rescripts of the deified Trajan" (Edd.) are exx. of προσκυνέω with an object other than a god, though the last instance falls little short.

Often the verb is without object. Thus P Par 49³² (before B.C. 161 or 160) (= *UPZ* i. p. 309) ἐ[ὰν] ἀναβῶ κάγω προσκυνῆσαι—a very close parallel to Ac 24¹¹: *Syll*³ 807 (= ³ 1173)² (ii/A.D.) ἐχρημάτισεν (*sc.* Asclepius) ἐλθεῖν ἐπ[ὶ] τὸ ἱερὸν βῆμα καὶ προσκυνῆσαι: P Tebt II. 416⁷ (ii/A.D.) ἐγενάμην εἰς Ἀλεξάνδριαν προσκ[υ]νήσαι, "I came to Alexandria to pray" (Edd.). In MGR the meaning is weakened into "honour," "offer respects": see Thumb *Handb.* p. 352.

The subst. προσκύνημα, not in the NT, is used in innumerable pagan letters in the formula τὸ προσκύνημα σου ποιῶ παρὰ (τῷ δεῖνι) θεῷ and the like, e.g. BGU III. 846² (ii/A.D.) (= *Selections*, p. 93) τὸ προσκύνημά σου [ποι]ῶ κατ' αἰκάστην ἡμαίραν παρὰ τῷ κυρίῳ [Σερ]άπειδει: cf. P Oxy III. 528⁵ (ii/A.D.) τὸ προσκύνημά σου πῶ παρὰ τῇ σε φιλοῦση Θεῶρι, "I perform the act of veneration on your behalf to Thöeris who loves you" (Edd.). For a possible ex. of προσκύνημα ποιῶ occurring in a *Christian* letter, see *ib.* XIV. 1775² (iv/A.D.) τὸ προσκύνημά σου ποιῶ κατ' ἐκάστην ἡμέραν παρὰ τῷ δεσπότη θεῷ ὅπως ὀλόκληρόν σε ἀπολάβω: see Ghedini *Lettere*, p. 254f.

Προσκύνησις is found in the late P Oxy I. 128 *verso*¹³ (vi/vii A.D.) ἡγείσθω τῆς ἐπιστ[ο]λῆς ἢ ἐποφειλούμενη κατὰ χρέος προσκύνησις τῇ ὑμετέρα ἐνδοξότητι, "in the forefront of this letter we would place our due and fitting obeisance to your excellency" (Edd.).

προσκυνητής,

"a worshipper." For this word in Jn 4²³, Deissmann (*LAE*, p. 99) following Cremer (*Addenda* p. 1120) cites from pre-Christian Greek an inscr. from Apamea in Syria (Waddington 3,2720a) containing a decree drawn up in the interests of "the worshippers that come up"—τοῖς ἀνιούσι (ἀνιούσι, Cremer) προσκυνηταῖς. The word is again found in the iii/A.D. inscr. from the same district *CIG* IV. 4474⁵¹.

προσλάλέω,

"speak to," in NT only in Ac 13¹³, 28²⁰: cf. Theophr. *Char.* p. 104¹⁵ ed. Jebb, where the loquacious man is described as τοσαῦτα προσλαλῶν τοῖς παιδοτρίβιας καὶ διδασκάλοις, "chattering at this rate to the trainers and masters."

προσλαμβάνω

is found only in NT in mid. = "take to oneself," "receive": cf. BGU IV. 1141⁹⁷ (B.C. 14) δις προσελαβόμεν αὐτὸν εἰς οἶκον παρ' ἐμέ (cf. Philem 17), P Fay 12¹⁰ (c. B.C. 103) προσλαβόμενος συνεργῶ[ν] Ἀμμώνιον, P Amh II. 100⁴ (A.D. 198–211) προσελάβετο τὸν Κορνῆλιον κοινωνόν, P Oxy I. 71^{ii.9} (A.D. 303) προσελαβόμεν ἑμαυτῇ εἰς βοήθειαν . . . Σεκοῦνδον, and P Leid W^{xviii.22} (ii/iii A.D.) προσεἰλθμμαι τὴν δύναμιν τοῦ Ἀβραάμ. In P Lond 23 *recto*^{ii.21} (B.C. 158) (= I. p. 38, *UPZ* i. p. 153) the verb is used as a *t. l.* for enrolment in the army, προσλαβέσθαι τὸν προωνομασμένον μου ἀδελφὸν Ἀπολλώνιον εἰς τὴν

Δεξιλάου σημείαν ("a band under one standard"). In *Menandrea* p. 3³² the verb = "borrow."

προσμένω,

"remain," "stay on": P Vat A1⁶ (B.C. 168) (= *UPZ* i. p. 303) οὐ γὰρ πάντως δεῖ στενωῶς ἐπανάγοντά σε προσμένειν ἕως τοῦ πορίσαι τι, "for, if you find yourself in difficulties, you ought not in any case to remain until you provide something," *Syll*³ 615⁷ (B.C. 180) ὅσον χρόνον ἀξίωσαν αὐτὸν τοὶ κατεσταμένοι ὑπὸ τῆς πόλιος, ἐπὶ ταῦτα ποτέμεινε.

προσορμίζω,

"bring to anchor" (Mk 6⁵³): cf. the similar use of προσορμέω in P Leid U¹¹ 7 (B.C. 343) (= I. p. 123, *UPZ* i. p. 370), where Nektonabos dreams in the Serapeum that he saw a papyrus boat (Πλοῖον παπύρινον) προσορμήσαι εἰς Μέμφιν, and I' Goodsp Cairo 11⁴ (iv/A.D.) ἐνεβάλου εἰς τὸ προσορμόιον πλοῖον . . . ξέστα[ς] Ἰταλικ(οὺς) ἑκατὸν τέσσαρας μόνους.

προσοφείλω.

This NT ἄπ. εἶρ. = "owe besides or in addition" (Philem 19: cf. *Field Notes*, p. 225) is common in our documents, although it is not always easy to distinguish it in meaning from the simple ὀφείλω: P Hib I. 110³⁶ (accounts—c. B.C. 270) προσωφείλησα σὺν [ἀνηλώμασιν, "I owed an additional sum with expenses," *ib.* 63¹⁴ (c. B.C. 265) σὺ οὖν διδρῶθαι αὐτοῖς τὸ λ[ο]ιπὸν δ προσοφείλεις μοι, "do you therefore settle with them the remainder owing from you to me" (Edd.), PSI IV. 360⁷ (B.C. 252-1) ἵνα κο[μ]ίσωνται τὸν προσοφειλόμενόν σοι σίτον (with editor's note), P Par 26¹¹ (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 17) ἐπιλαβόντα παρ' ἡμῶν τὴν γραφὴν τῶν ὀφειλομένων ἡμῖν δεόντων καὶ τίνα πρὸς τίνας χρόνους προσωφείληται καὶ ὑπὸ τίνων, "when he has received from us the written list of the necessities owing to us and what further debts are due us along with the periods for which they have been owing and the persons who owe them," and P Oxy I. 101⁴² (A.D. 142) δ δ' ἂν προσοφείλῃσι ὁ μεμισθωμένος ἀποτεισάτω μεθ' ἡμῶν, "any arrears owed by the lessee shall be paid with the addition of half their amount" (Edd.).

προσοχθίζω

occurs in Heb 3^{10,17} in citations from the LXX, where the verb denotes "am disgusted with," "abhor." For the subst. προσόχθισμα see 3 Kingd 16³².

προσπαίω.

It is difficult to find any good parallel for the meaning "fell upon," "struck against" which προσέπεσαν requires in Mt 7²⁵ (but see Prov 25²⁰, Sm Ps 90(91)¹²). In these circumstances Lachmann has conjectured a reading προσέπαισαν, and is supported by Nestle *ZNTW* ix. (1908), p. 252 f.

πρόσπεινος,

"very hungry," Ac 10¹⁰: one of the rapidly decreasing number of NT words, of which it can be said, "Not found elsewhere" (Grimm).

προοπίτω.

For the literal meaning "fall upon" in Mt 7²⁵ see *s.v.* προσπαίω, and for the derived sense "fall at one's feet," "supplicate," cf. the Christian amulet BGU III. 954⁴⁰ (vi/A.D.) (= *Selections*, p. 134) ἄγιε Σέρηνε, πρόσπεσε ὑπὲρ ἐμοῦ, ἵνα τελείωσ ὑγιανῶ.

The verb is common in our sources = "befall," "happen," e.g. PSI VI. 614¹³ (iii/B.C.) γράφε δὲ καλ' Ἡραγόραι, ἕαν τί σοι προσπίπτῃ τῶν καθ' αὐτόν, ἐπιμελῶς, *ib.* IV. 340¹² (B.C. 257-6) ὦ[στε] μηδεμίαν ὑποψίαν ἐκείνῳ γε προσπέσειν, P Hib I. 78⁴ (B.C. 244-3) ὅταν λειτουργία προσπέσῃ ἀπολύνει αὐτούς, "to release them when service falls to their lot," P Par 39⁹ (B.C. 161) (= *UPZ* i. p. 143) καθότι προσπίπτει μοι, BGU IV. 1206¹⁶ (B.C. 28) ἕαν τι ἄλλο προσπέσῃ, σημανῶί σοι, and *ib.* III. 1011^{11,12} (ii/A.D.) κἂν τί σοι προσπίπτῃ περὶ τῶν ἐναντιῶν. In P Cairo Zen 59031⁷ (B.C. 258) reference is made to some iron as a necessary part of a boat's equipment—τὸ[ν σ(τ)δη[ρ]ον δν [ἀ]ναγκαῖον ἦν ὑπάρχειν ἐν τῷ πλοῖῳ πρὸς τὰς προσπιπτούσας χρεῖας. P Petr II. 38 *verso* (c)¹⁶ (Ptol.) τὰ προσπίπτ[ον]τα describes cases "falling" to a judge to decide.

An interesting use of the verb shows it = "come to my ears or to my knowledge," e.g. P Par 63³⁰ (B.C. 164) (= P Petr III. p. 20) ἡμῖν προσπέτωκεν, Witkowski² p. 96⁸ (B.C. 131-0) (= P Revill Mél p. 295, *Archiv* ii. p. 518) προσπέτωκεν <γάρ> Παῶν ἀναπλεῖν ἐν τῷ τῶβι <μηνί>, and P Oxy VII. 1027⁷ (i/A.D.) προσέπειν μοι.

προσποιέω.

In P Oxy I. 121²¹ (iii/A.D.) μὴ προσποιήσῃς πρὸς τοὺς κυρείους αὐτῶν, the editors translate "don't make over anything to their masters," but suggest that the verb may have the sense of the mid. "don't make any pretence." This is the meaning generally given in its only NT occurrence Lk 24²⁸ (cf. Job 19¹⁴), but see Plummer *ICC ad l.*

Other exx. from the Κοινή are P Oxy III. 531⁵ (ii/A.D.) μὴ δὲν προσποιηθῆς ἕως ἐπ' ἀγαθῷ πρὸς σέ παραγένο(=ω)-μαι, "claim nothing until I come to you auspiciously" (Edd.), and the fragmentary PSI III. 220⁸ (iii/A.D.) προσπειθήθην. See also the description of the ironical man in Theophr. *Char.* p. 52¹⁰ (ed. Jebb) προσποιήσασθαι ἄρτι παραγεγόνειν, "he will pretend that he has just arrived," cf. 14.

προσπορεύομαι,

"come near," "approach," is now read by Crönert and Wilcken (see *Berichtigungen*, p. 126) in P Eleph 18⁵ (B.C. 223-22) προσπο[ρε]ύονται ἀγοράζοντες κτλ.: cf. P Magd 27⁶ (B.C. 218) μὴ ἐπιτρέπει προσπορεύεσθαι, P Par 50³ (B.C. 159) (= *UPZ* i. p. 365) Ἀπολλώνιον εἶδον, προσπορεύεταί μοι, P Amh II. 33¹⁷ (c. B.C. 157) τοὺς προσπορευομένους συνηγόρους πρὸς τὰς προσοδικὰς κρίσεις, "advocates who take up revenue cases" (Edd.), and from the inscrr. *Syll* 177 (= 3 344)¹¹² (c. B.C. 303) διὰ τὸ τὰ ἐκ τῶν προσόδων γινόμενα κατὰ χρόνους προσπορευ[ε]σθαι ὑμῖν μακροτέρους.

In the NT the verb is used only in Mk 10³⁵, and is

one of many exx. of this writer's preference for compounds of πορεύομαι: indeed, except in 9³⁰, he does not use the simple verb at all. As Mark's Greek culture was manifestly small, Harnack's thesis in his "Sayings of Jesus" as to the connexion between culture and compound verbs cannot pass unchallenged: see further *Exh.* VII. vii. p. 411 f.

προσρήγνυμι,

"dash against," Lk 6^{48f.}: cf. M. Anton. iv. 49 ὅμοιον εἶναι τῇ ἄκρῃ ἢ διηλεκῶς τὰ κύματα προσρήσεται, "be like the promontory whereon the waves break unceasingly."

προστάσω,

"appoint," is read in the critical text of Ac 17²⁶: cf. P Amh H. 29²⁰ (c. B.C. 250) βασιλέως προστάξαντος . . . and P Tebt I. 7¹ (B.C. 114) βασιλέων προσταξάν[τ]ων μηθένα τῶν ἐπὶ τῶν κριτηρίων καὶ τῶν ἀλλ[λ]ων τῶν πρὸς χρείας δέχεσθαι ἐγκλήματα . . ., "the sovereigns decree that neither anyone who exercises judicial functions nor any of the other officials shall receive complaints . . .," where the editors note that the formula βασιλέων προσταξάντων "appears to be used in cases where the following decree is not quoted in its exact words, whether because it was extracted from a series or because the construction is altered to *oratio obliqua*." See also P Reinach 18²¹ (B.C. 108) παρὰ τὰ . . . προσταγμένα. The verb is common in the inscr., e.g. *Syll* 365 (= ³798)¹⁶ (A.D. 37) ὁ δὲ δημος . . . προστάξει τοῖς ἀρχουσι ψήφισμα ὑπαντήσεως εισηγήσασθαι αὐτοῖς, and *ib.* 523 (= ³578)¹⁸ (ii/B.C.) μὴ ποιήσας τι τῶν προσταγμένων ἐν τῷ νόμῳ τῷδε. For the subst. πρόσταγμα cf. P Cairo Zen 59034¹⁹ (B.C. 257) καλῶς οὐν ἔχει, Ἀπολλώνιε, ἐπακολουθήσαι σε τοῖς ὑπὸ τοῦ θεοῦ προστάγμασιν, and for προσταγῆ cf. Diog. Oenoand. p. 18² (ed. William).

προστάτις.

We can supply no instance of the fem. προστάτις (Rom 16²), "protectress," "patroness," from our sources, but the masc. προστάτης is common in various connotations, e.g. BGU IV. 1136² (c. B.C. 11) Ἀπολλώνιος . . . Τρύφωνι . . . προστάτη ἐράν[ων χαίρειν, P Oxy II. 299⁴ (late i/A.D.) Διονυσίῳ προσ[τ]άτη Νεμερῶν κέρηκα (δραχμὰς) ἦ, "I have also lent Dionysius, the chief man of Nemeia, 8 drachmae" (Edd.), and *ib.* XI. 1150¹ (vi/A.D.) ὁ θεὸς τοῦ προστάτου ἡμῶν τοῦ ἁγίου Φιλοξένου, "the god of Saint Philoxenus our patron." The title is applied to the office-bearer in a heathen religious association in Foucart *Associations Religieuses* p. 202, No. 20³⁴ (Imperial times) (= *CIG* I. 126) δοκιμα[ί]ετῳ δὲ ὁ προστάτης [καὶ ὁ] ἀρχιεραιστής καὶ ὁ γραμματεὺς κα[ὶ] οἱ ταμίαι καὶ σύνδικοι: cf. *SH ad Rom* I. c., and Otto *Priester* ii. p. 75, n.¹ See also *CR* i. p. 6, and *Field Notes* p. 166.

For the verb προστατέω, cf. P Petr II. 13(19)⁴ (c. B.C. 252) (= Witkowski², p. 18) where a son writes to his father, οὐ μὴν οὐθὲν ἐμοὶ [ἔσται με]ῖζον ἢ σοῦ προστατήσα[ι τὸν] ἐ[π]ίλοιπον βίον, ἀξίως [μὲ]ν σοῦ, ἀξίως δ' ἐμοῦ, "there will be nothing of more importance for me than to look after you for the remainder of life, in a manner worthy of you, and worthy of me": for the subst. προστασία, cf. P Par 63¹¹³ (B.C. 164) (= P Petr III. p. 28) τοῦ προγεγραμμένου πλή-

[θ]ος προστασία [π]ροσδεύων, "putting pressure on the leaders of the persons just described" (Mahaffy): and for the adj προστατικός, cf. P Oxy XVI. 1857¹ (vi/vii A.D.) ἀπέστειλα τῇ ὑμετέρῃ προστατικῇ μεγαλοπρεπέα . . ., "I send to your protecting magnificence . . ."

προστίθιμι,

"add." With I Heb 12¹⁹ we may compare *Chrest.* II. 372^{v. 11} (ii/A.D.) καὶ προσέθηκεν Ἐχθὲς ἔφης ἄλλους ἐσχηκέναι παῖδας, and P Strass I. 41²¹ (A.D. 250) Σαραπίων ῥήτωρ προσέθηκεν (his λόγος follows). Other exx. of the verb are P Oxy III. 471² (ii/A.D.) π[ρ]οσθήσω τι κύριε περ[ὶ] οὐ θουμάσεις οἶμαι, "I will add a fact, my lord, which will, I expect, excite your wonder" (Edd.), *ib.* VII. 1062⁴ (ii/A.D.) προσθεῖς ὅτι τὰ θέρεμά ἐστιν τὰ κρεῖσσονα, "adding that the summer ones (*sc.* fleeces) were the best" (Ed.), P Ryl II. 153²⁷ (A.D. 138-161) ταῦτα οἱ προγεγραμμένοι ἐπ[ὶ]τροπο[ι] μου κα[ὶ] κληρονόμοι μετελεύσονται καὶ προσθήσουσιν τῷ υἱῷ μου, "these (*sc.* certain allowances) shall be claimed by my aforesaid guardians and heirs and delivered to my son" (Ed.), BGU I. 81¹⁵ (A.D. 248) ἐδηλώθη προστεθεῖσθαι εἰς ἀριθμηθῆσιν μην[ὸς] Πα[ύ]λου, and *Ostr* 1150³ (ii/iii A.D.) πρόσθε εἰς ὄνομα(α) Ἐπωνύχου, "put down to the account of Eponychus." With the use of the verb in Ac 2¹¹ Preuschen (*HZNT ad l.*) compares Demosth. xviii. 39 ὅσα ἐκούσιως προσετίθετο τῶν ποσιμάτων.

The confident assertion of Hebraism in the idiom προσέθετο πέμψαι, which Luke (20^{11f.}) deliberately substitutes for the πάλιν ἀπέστειλε of Mk 12¹, needs some reconsideration: see *Proleg.* p. 233. Helbing (*Gv.* p. iv.), goes so far as to call it "a good Greek construction," adding naturally that its extreme frequency in the LXX is due to "mechanical imitation of the original." The very fact that no other Hebraism has ever been discovered in Josephus (see Thumb *Hellen.* p. 125 f., Schmidt *Jos.* p. 514 ff., Deissmann *BS* p. 67 n.¹) might be fairly held to prove that the locution was really Greek.

προστρέχω,

"run up to," "approach": cf. the metaphorical use in P Oxy II. 247¹² (A.D. 90) ἀπογράφου[μαι] τῷ ὁμογνησίῳ μου ἀδελ[φῷ] . . . προστρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, "I register for my full brother who is approaching the legal age" (Edd.).

προσφάγιον.

In the private account P Oxy IV. 736^{6, 89} (c. A.D. 1) a half obol and 2½ obols respectively are set down for προσφάγιον, which the editors render "relish" (similarly in *ib.* 739^{10, 12}). In the same account ⁶¹; ⁸², ⁶² ὄψον and ὄψάριον are translated "sauc." But the plentiful evidence from Hellenistic writers in Wetstein *ad Jn* 6⁹ would seem to show that ὄψον and ὄψάριον meant "fish" predominantly as early as Plato, and ordinarily in later times as in Athenaeus. In the same way, to judge from the papyrus evidence, προσφάγιον is best understood of some staple article of food of the *genus* fish, rather than of a mere "relish." Thus in P Oxy III. 498³³ (ii/A.D.) it is provided that a stone-cutter's wages are to be so many drachmae a day along with ἄρ[ι]τον ἓνα καὶ προσ-

φάγιον, and in P Grenf II. 77²¹ (iii/iv A.D.) (= *Selections*, p. 121) provision is made ὑ(ἐρ) δαπάνης ἐν ψωμίοις καὶ προσφαγίοις (δραχμαί) ἑ, “for outlays in delicacies and foods 16 drachmae.” It would, therefore, be to one of the articles of an ordinary meal that Jesus’ question referred in Jn 21⁵, where the RV rendering is supported by the Lewis Syriac, and by *d* of the Old Latin (*aliquid manducare*). See further *Field Notes*, p. 109, and *Abbott Joh. Gr.* p. 193 f.

πρόσφατος,

derived from πρὸς and the root of φόνος, ἐπέφνον etc., means originally “fresh-killed” (see Boisacq p. 816 for alternative derivations), but the second element in the compound died out quite early, and the word came to be used generally, “new,” “fresh,” “recent,” as e.g. in the medical receipt P Oxy VIII. 1088²⁵ (early i/A.D.) ἐλλεβόρου λευκοῦ προσφατώτερον τρίψας, “pound fresh some white hellebore” (Ed.). In *Michel* 1501²⁴ (B.C. 103-2) τὰς [ἐ]λ[ά]σας τὰς προσ[φ]άτους, the adj. is used of “fresh,” not salted, “olives”: cf. Menander *Fragm.* p. 132 ἐν προσφάτους ἰχθυοῖς τετραμμένα, “brought up on fresh fish.”

Phrynichus (p. 374, ed. Lob.) discusses whether in view of the word’s etymology it is right to say πρόσφατον πράγμα or only πρόσφατος νεκρός and the like, and finds an answer in a line of Sophocles *Andromeda*—

μηδὲν φοβείσθε προσφάτους ἐπιστολάς.

See also Rutherford *NP* p. 471 f. and Pearson on *Soph. fr.* 128.

προσφάτως,

“recently” (Ac 18²), occurs in P Par 63^{viii.10} (B.C. 164) ταύτην (sc. αἴρεσιν) γὰρ ἀπέγνωνκα ἴδιον προσφάτως [π]ροσευλιήφαι (λ-ἡφ) φιλων. It is also found in Polybius, LXX, and Aristaeus, which demonstrates its genuine vernacular character, as P Par 63 by itself would not do. We can also cite it from *OGIS* 315²³ (B.C. 164-3) τῷ ἀδελφῷ ἐληλυθότ[ι] [π]ροσ[φ]άτως ἐπὶ τ[ῷ] στ[ρα]τόπεδον: cf. Epicurus *Ep. ad matrem* fr. 11 B 4 (Linde p. 48) and *Diog. Oenoand.* p. 60⁴ (ed. William), cf. p. xxvii. ff.

προσφέρω,

“bring to,” “present,” is seen in P Fay 21¹⁷ (A.D. 134) τὰ βιβλία προσφέροντες ο[ἱ] δέ φίλουσιν, “presenting their accounts to their creditors,” P Giss I. 50¹⁸ (A.D. 259) προσφέρων τῇ πόλει . . . δραχμὰς δεκαεπτὰ ὀβολόν, and P Meyer 23³ (end iv/A.D.) παρὰ Τιθοῆτι τῷ προσφέροντ[ι] σοι ταῦτά μου τὰ γράμματα: cf. P Par 63¹² (B.C. 164) (= P Petr III. p. 18) καλῶς ποιήσεις τὴν πᾶσαν προσεγεγκάμενος ἐκτένειαν, “you will do well in using every effort” (Mahaffy), and P Tebt I. 33¹⁸ (B.C. 112) (= *Selections*, p. 31) τὴν πᾶσαν προσεγγκα σπουδῆν.

The force seen in Heb 12⁷ appears in P Par 46²⁰ (B.C. 152) (= *UPZ* i. p. 338) where Apollonius appeals to his brother Ptolemaeus to examine personally into his grievance against a third party—νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήκοντά σε τῇ ἀληθείαι πικρότερον προσεγεχθήσεσθ’ αὐτῷ, “when you have investigated the truth you will deal with him most severely”: cf. *Syll* 371 (= 3807¹³ (A.D. 54) προσεγεχθῆς φ[ι]λανθρωπίω πᾶσι τοῖς πολέταις, and P Lond 1912⁶³ (A.D. 41) ὁ(= οἱ) γὰρ <ἄρ>χοντες . . .

μετριώτεροι ἡμῖν προσεγεκθήσονται τὸν ἐν ταῖς ἀρχαῖς χρόνον, “for the magistrates will behave with greater circumspection during their term of office” (Bell).

On the marriage contract P Oxy III. 496⁶ (A.D. 127) the editors remark that “προσφέρεισθαι is the word commonly used of property brought to the husband by the bride.” So in the oldest extant Greek papyrus P Eleph 1⁴ (B.C. 311-10) (= *Selections*, p. 2) the bride is described as προσφερομένην ἐμάτισμόν καὶ κόσμον valued at 1000 drachmae: similarly BGU IV. 1100¹¹ and 1104¹¹ (time of Augustus). In P Tebt II. 407¹⁰ (A.D. 199?) ἅ σοι προσηρέθησι is “what was settled” upon the writer’s daughter. A somewhat similar use is seen in *OGIS* 221¹¹ (B.C. 280-261) διὰ τὴν πρὸς ὑμᾶς εὐνοίαν προσεγγεγκασθαι πρὸς τὴν ὑμετέραν πόλιν, with reference to the gifting of royal land for the benefit of an adjoining city: see Dittenberger’s note.

Grimm says the verb is “hardly to be found in native Greek writ.” for *sacrificing*. Something very like it comes in the legal report BGU IV. 1024^{vii.25} (iv/v A.D.) of the poor girl whom her mother sold to shame, who ζῶσα [π]ροσφέρετο τοῖς βου[λο]μένοις ὡς νεκρά.

For the conative impf. in Heb 11¹⁷ προσέφερον see *Proleg.* pp. 129, 238, 247, and for the double compound προσαναφέρω see P Tebt I. 16³ (B.C. 114) τυγχάνωι προσανενηνοχῶ<ς> σοι δι’ ἐτέρας ἐπιστολῆς, “I reported to you in another letter” (Edd.).

προσφιλής.

This Pauline word (Phil 4⁸) = “pleasing,” “agreeable,” is used of persons in PSI IV. 361⁹ (B.C. 251-0) πᾶσιν τοῖς παρ’ αὐ[τ]οῦ προσφιλῆς εἰμι ὅσοι αὐτὸν σέβονται, and in the torn letter BGU IV. 1043²⁴ (iii/A.D.) ὅλως π[ροσ]φιλῆς σου γεν[όμενος] (?) . . . In a letter by Plotina, the wife of the Emperor Trajan, written in A.D. 121, she describes Trajan’s successor Hadrian as ἐμοί . . . προσφιλεστάτω[ι] κατὰ πάντα. The adj. is common in epitaphs, e.g. *Kaibel* 324⁹ Ἀὐρ[ηλ]ί[α] . . . προσφιλῆς χαίρει: cf. also *Vett. Val.* p. 121³³ περικτήσονται καὶ προσφιλείς γενήσονται. For the adv. cf. *OGIS* 331⁹ (mid. ii/B.C.) συντετελεκότος τὰ ἐρᾶ . . . ἀξίως τοῦ θεοῦ, προσφιλῶς δὲ τῷ τε ἀδελφῷ καὶ ἡμίγ.

προσφορά.

Like its verb, the subst. is used of dowry in marriage contracts, but not with the same frequency: cf. e.g. P Tebt II. 351¹ (ii/A.D.) προσφο(ρᾶς) οἰκ(ας) of the gift of a house from a mother to her daughter on the occasion of her marriage, and P Ryl II. 154^{10,20} (A.D. 66); see also *Archiv* iv. p. 138, and the editors’ introd. to P Ryl II. 155. In the medical P Tebt II. 272⁵ (late ii/A.D.) προσφορά has reference to the “increase” of bad symptoms, and apparently it is = “contribution” in P Oxy X. 1253⁹ (iv/A.D.), where it is associated with ἐξαγγρισμός (see also *ib.* 1322 (A.D. 413)): cf. the similar use of the adj. in P Tebt I. 88¹⁵ (B.C. 115-4) ἄλλο πρόσφορον (“revenue”) μηθὲν ἔχειν.

From a later date, P Oxy XVI. 1898²³ (A.D. 587), comes the receipt for a gift of wheat paid as τὴν ἁγίαν προσφορᾶν to an hospital. In their note *ad l.* the editors point out that in Byzantine times προσφορά is = (a) “a mass or other commemorative office for the dead, and so, eventually,

mass itself," and (b) "a gift made to a church or monastery for this purpose": see further the elaborate note *ad* P Mon I. 8^s.

προσφώνέω

is included by Mayser (*Gr.* p. 34) among the poetical verbs which have passed into the Κοινή. For the meaning "address," "give speech to," as in Ac 22^s, we may cite P Petr II. 38(b)³ (B.C. 242) *παρὰ δέ σου οὐθ[ἐ]ν ἡμῖν προσπεφώνηται*, "whereas from you not a word has been uttered" (Ed.), *Chrest.* I. 27 verso¹³ (ii/A.D.) *περὶ τούτου ὡς ἔδοξε[ν], προσφωνησάτω ἡμεῖν ὁ πρυτανικός*.

From this it is an easy transition to the more official sense of "report," as in P Ryl II. 83¹⁰ (A.D. 138-161) where a tax-collector states to the commission appointed to receive his accounts, *προσφώνῶ περὶ τοῦ μηδέν μοι διαγεγράφθαι ὑπὲρ [λ]ημμάτων ἰδίου λόγου*, "I report to you that nothing has been paid to me on behalf of the revenues of the privy purse" (Edd.), BGU I. 16¹³ (A.D. 159-160) (= *Selections*, p. 84) *ἐπιζητοῦσι ἕμ[τ]ιν εἰ [οὐ]τως ἔχει προσφωνοῦμεν*, "to your enquiries whether these things are so we report," with reference to certain charges against a priest, P Oxy I. 51⁹ (A.D. 173) a public physician is instructed to inspect the body of a man who had been hanged, and *προσφώνησαι* regarding it, and similarly *ib.* III. 475⁸ (A.D. 182), VI. 896³⁹ (A.D. 316): cf. I Esdr 2²¹. The account of Nero's speech to the Greeks on freedom in A.D. 67, *Syll* 376 (= ³S14)⁸, is introduced with the words, *συνελθόντων τῶν ὄχλων ἐν ἐκκλησίᾳ προσεφώνησεν τὰ ὑπογεγραμμένα*.

The word is found associated with ὁμολογέω with the meaning "avow," "acknowledge," in P Gen I. 68¹ (A.D. 382) *προσεφώνησεν καὶ ὁμολόγησεν Ἀν[δρ]ῆ[λ]ιος Περγάμιος*, and in P Leid G²⁰ (B.C. 99) (= I. p. 43) the editor (p. 47) thinks that *προσφώνέω* has the meaning *compellandi, cum reprehensione admonendi*.

For *προσφώνησις* cf. P Grenf I. 35⁶ (B.C. 99) *ἐγράψαμεν ὑμῖν ὑπὲρ ὧν βουλόμεθα, μηδεμίᾳ προσφωνήσεως προσπεπωκίας*, and see Preisigke *Fachwörter* s.v.

προσωπολημπτέω,

"have respect of persons," "favour specially" (Jas 2⁹). The verb and the two cognate substantives *προσωπολημπτης* and *προσωπολημπσία* are not found in the LXX, and may be reckoned amongst the earliest definitely Christian words. They belong to the Palestinian Greek, being derived from *πρόσωπον λαμβάνειν*, the Hebraistic *רָוַן לְפָנָי*, "lift the face" on a person, in the sense of being favourable to him, and hence, as always in the NT, to "show undue favour or partiality."

προσωπολήμπτης.

See s.v. *προσωπολημπτέω*.

προσωπολημπσία.

See s.v. *προσωπολημπτέω*.

πρόσωπον,

"face": cf. P Par 47⁵ (B.C. 152-1) (= *UPZ* i. p. 332, *Selections* p. 22) *ἐ μὴ μικρόν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πρόσωπον*, "but for the fact that I am a little ashamed,

PART VI.

you would never again have seen my face," and *ib.* 51³⁰ (B.C. 159) (= *UPZ* i. p. 360) *εἶχον πρόσωπον καλὸν «εἶχον» καὶ οὐκ ἠθελον οὐθενὲ διξαί μου τὸ πρόσωπον διὰ τὸ καλὸν αὐτὸν εἶν[α]*, where also note the form *πρόσωπον* by *metathesis* (Mayser *Gr.* p. 189). From this literal meaning it is an easy transition to the more general sense of "outward appearance," and thence to the frequent use of the word in the Κοινή as practically equivalent to our "person": see e.g. P Oxy XIV. 1672⁴ (A.D. 37-41) *ξένους προσώποις*, "to strangers," *ib.* II. 237^{vii}.³⁴ (A.D. 186) *ὁμοίας ὑποθέσεως ἀκούσαντα [ἐξ] Αἰγυπτιακῶν προσώπων*, "having heard a similar plea advanced by Egyptian witnesses" (Edd.), P Ryl I. 28⁸ (iv/A.D.) *ἐκ νεωτέρου προσώπου*, "from a young person," P Oxy VIII. 1033⁸ (A.D. 392) *ἔνεκεν τῆς παραστάσεως διαφόρων προσώπων*, "for the production of various persons," *ib.* VI. 904⁸ (v/A.D.) *ἢ δι' ἑαυτοῦ ἢ διὰ οἰουδήποτε προσώπου*, "either by himself or by some other person," and *ib.* I. 135¹⁹ (A.D. 579) *ἀποκρινόμενος εἰς ἅπαντα τὰ ὄρῶντα τὸ αὐτοῦ πρό[σ]ωπον ἦτοι τὴν τοῦ ἑναπογράφου τύχη*, "responsible for all that regards his person or the fortunes of him who has been entered as a cultivator" (Edd.). See also *Philologus* lxxiii. (N.F. xvii), 1904, p. 155 f. where Praechter quotes various passages from late Greek showing *πρόσωπον* = "soziale Persönlichkeit," "Ansehen," e.g. Polyb. v. 107. 3 *ἐξήπουν ἡγέμονα καὶ πρόσωπον ὡς ἱκανοὶ βοηθεῖν ὄντες αὐτοῖς* (said of the Egyptians, who desired to overthrow the rule of the Ptolemys).

For prepositional phrases with *πρόσωπον*, we may cite P Oxy VI. 903² (iv/A.D.) *πολλὰ ἀσελήγματα λέγων εἰς πρόσωπόν μου*, "using many terms of abuse to my face," a wife's accusation against her husband, BGU III. 909¹³ (A.D. 359) *πολλὰς ἐ(= αἰ)[σ]χρολογίας εἰς πρόσωπόν μου ἐξείπων*, P Petr III. 111⁸ (Ptol.) *κατὰ πρόσωπον τοῦ ἱεροῦ*, "in front of the temple," P Ryl II. 76¹³ (late ii/A.D.) *κατ' οἶκον εἶναι τὴν διαίρεσιν τῶν κτημάτων καὶ μὴ κατὰ πρόσωπον*, "that the division of property should be made according to households and not individuals" (Edd.), similarly *ib.* 269⁴ (ii/A.D.), P Lond 479⁶ (iii/A.D. ?) (= II. p. 256) *ἐβουλόμην μὲν ἐγὼ ἐλθεῖν εἰς σοὶ κατὰ [π]ρόσωπον* ("face to face") *διηγήσομαι τὰ συνβάντα μοι*, P Oxy VII. 1071¹² (v/A.D.) *καθὼς καὶ κατὰ πρόσωπον παρεκλήθης παρ' ἐμοῦ*, "as you were urged in person by me" (Edd.), and *ib.* XVI. 1840¹ (vi/A.D.) *πάντα ὅσα κατὰ πρόσωπον εἶπον σοι*. For *κατὰ πρόσωπον* as a *term. techn.* in judicial phraseology = *coram*, we may cite from the inscr. *Magn.* 93 b¹¹ (after B.C. 190) *κατὰ πρόσωπον λόγους ποιέσθαι*, *Friend* 41⁶ (B.C. 136) *λόγους ἐποίησαντο κατὰ πρό[σ]ωπον πρὸς Πιρην[ε]ίς*, and *OGIS* 441⁶⁶ (B.C. 81) *πρὸς βουλευταῖς Στρατονικίων κατὰ πρόσωπον ἐν τῇ συγκλήτῳ φιλανθρώπως ἀποκριθῆναι*: cf. Ac 25¹⁶, 2 Cor 10⁴. With *πρὸ προσώπου* (Ac 13²⁴) cf. Herodas VIII. 59 *ἔρρ' ἐκ προσώπου*, "out of my sight": see Headlam's note *ad l.*

For the extent to which these prepositional periphrases are to be regarded as Hebraistic in the NT cf. *Proleg.* pp. 14, 81, 99, and for the LXX cf. Thackeray *Gr.* i. p. 43 f.

προτάσσω,

"appoint beforehand," is read in the TR of Ac 17²⁶ (cf. 2 Macc 8³⁶): cf. P Oxy VIII. 1112¹⁸ (A.D. 188) *Ἀπολλώνιος[ς] ὁ προτεταγμέ[νος]*, "Apollonius the aforesaid," *ib.* VI. 889¹⁵

(iv/A.D.) τοῦ προτεταγ[μένου] (sc. ἐπιστάλματος, or the like), and P Amh II. 145²⁴ (iv/v A.D.) τοῦτο γὰρ προτάττεσθαι εὐλογον, "for it is right that this should be put in the foremost place" (Edd.).

προτείνω.

In Ac 22²⁵, its only occurrence in the NT, this verb seems to be used not of binding or tying with thongs (AV, RV), but rather of "stretching forward" with thongs, so as to cause a tense posture for receiving blows (see Field *Notes*, p. 136 f.): cf. P Leid W^{xviii}.32 (ii/iii A.D.) (= II. p. 145) ἰς τὸν βορρᾶ (l. εἰς τὸν βορρᾶν) τὴν μίαν πύξ (l. πυγμῆν) προτί- (= εἰνας, "versus septemtrionem unum pugnam extendens." For the derived meaning "put forward," "propose," cf. P Par 63¹⁶¹ (B.C. 164) (= P Petr III. p. 32) ἀσμενῶς ἐπιδέσασθαι τὸ προτεινόμενον, "to receive what is proposed cheerfully" (Edd.), and OGIS 315⁵³ (B.C. 164-159) χλῶρος δ' εὐτονώτατος ἦν τὰ Ῥωμαϊκὰ προτεινῶν καὶ οὐθενὶ πρότωι συμβουλευῶν οὐθέν ἄνευ κείνων πράσσειν.

πρότερος.

The comparative rarity of πρότερος in the NT, where it occurs only eleven times (never in Lk), as contrasted with the 200 appearances of πρῶτος, meets us again in the papyri. For the adj., as in Eph 4²², cf. P Fay 34⁹ (A.D. 161) κατὰ τὴν τῶν προτέρων ἐτῶν συνήθειαν, "according to the custom of former years," and for the neut. used adverbially see BGU IV. 1096⁴ (i/ii A.D.) ὄν (sc. γραμματεία) πρότερον εἶχον P Lond 1221¹⁹ (A.D. 105) (= III. p. 25) ἐν οἱ[κί]α πρότερον Ἰβλαυδίας, and with the art. P Tebt II. 302⁶ (A.D. 71-2) ἀρούρας φθὲ τὸ πρότερον τῶν προκί[μένων] θεῶν, "500½ arourae which previously belonged to the aforesaid gods."

In view of these exx. we are probably right in understanding τὸ πρότερον in Gal 4¹³ in the general sense of "previously," "originally," rather than "on the former of two visits" (cf. Lake *Earlier Epp. of St. Paul*, p. 265 f.): so also in all the other appearances of the phrase in the NT.

In the following exx. πρότερον is best rendered by our English "first"—P Petr I. 29¹⁵ (iii/B.C.) γίνωσκε δὲ καὶ δι τὸ ὕδωρ ἕκαστος τῶν ὄρων τὴν ἄμπελον φυτευομένην πρότερον δεῖν φασίν, [ο]ὐ [δὲ] ὑπάρχειν, "know, also, that each of the watchers says that the planted vines want water first, and that they have none" (Ed.), P Oxy X. 1281⁹ (A.D. 21) ἐφ' ᾧ κομίζομένον [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγο[ν] τούτων, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), and P Fay 32¹⁵ (A.D. 131) ἐὰν δέ τι κατὰ τοῦτ(ου) ἐξοικονομῶ πρότερον ἀποδέξω ὑπάρχειν, "if I alienate any of my rights over it, I will first establish my title to the ownership" (Edd.). See also s.v. πρῶτος.

προτιθῆμι

is very common in the papyri = "proclaim," "set forth" publicly, an edict or notice, e.g. P Oxy I. 34 versoⁱⁱⁱ.14 (A.D. 127) προτεθήτω, "let this edict be publicly issued" (Edd.), *ib.* VIII. 1100² (A.D. 206) διατάγματος προτεθέντος ὑπ' ἐμοῦ ἐν τῇ λαμπροτάτ[ῃ] πόλει τῶν Ἀλεξανδρίων ἀντίγραφον, *ib.* XIV. 1633³⁷ (A.D. 275) δημοσίου προτεθῆ. Cf. P Tor I. 111⁶ (B.C. 116) ἐνέβαλον ἔντευξιν εἰς τὸ προτεθῆν ("expositum") ὑπ' αὐτῶν ἀγγείον ("vas") ἐν τῇ Διοσπόλει,

P Amh II 85¹⁹ (A.D. 78) ἐὰν φαίνη<ται> προτεθ[ῆ]ναι τῆσδε τῆς μισθώσεως ἀντίγραφον ἐπὶ τὰς καθηκούσας ἡμέρας δέκα, "subject to your consenting to the publication of this lease for the legal period of ten days" (Edd.), BGU II. 372ⁱⁱ.18 (A.D. 154) ἔστω π[ρο]θεσμία [αὐτο]ῖς, ἐξ οὗ ἂν τοῦτ[ό] μου τὸ διάταγ[μ]α ἐν ἐκά[στ]ῳ νομῶ προτεθῆ ἡμέρας ᾗ, "let their limit of time be three months from the date of publication of my edict in each several nome," and P Strass I. 22⁸ (iii/A.D.) προτεθῆ ἐν Ἀλεξανδ[ρ]είᾳ ἢ (ἔτει) Φαρμούθι κδ.

This meaning of "set forth publicly" is preferred for προέθετο by SH *ad Rom* 3²⁵ (cf. Deissmann *BS* p. 129 ff.); but Moulton on the strength of an inscr. suggests that the meaning may rather be "offered," or "provided" for a proprietary gift. The inscr. is *Syll* 325 (= 3708)¹⁵ (before B.C. 100) τισὶν δὲ τῶν πολειτῶν ἐ[ἴ]ς λύτρα προτιθείς (sc. χρήματα) ἔδειξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζομένων εὐομέλιτον, which Moulton renders, "offering money for the ransom of other citizens, he showed himself gracious at every welcoming of those who from time to time safely returned." See further *Exr* VIII. i. p. 475 f.

A medical receipt for quartan fever, P Oxy VIII. 1088³⁷ (early i/A.D.), runs—φακὸν πρὸς τοὺς πόδας προτιθείς, καὶ σκεπάξιν ἱματίους, "apply a warm bottle to the feet, and cover him up with blankets."

προτρέπω.

This NT ἀπ. εἶρ. lends itself easily to illustration in the same sense as in Ac 18²⁷, "urge forwards," "encourage": P Par 63¹⁶⁵ (B.C. 164) (= P Petr III. p. 32) προτρεψαμένον τοὺς στρατηγοὺς καὶ τοὺς λαοὺς ἐ[πι]δέσασθαι τὰ τῆς ἀσχολίας, "instigated the strategē and the people to undertake the labour" (Mahaffy), P RyI II. 77¹⁸ (A.D. 192) ἡμῶν δὲ προτρεπομένων αὐτὸν ἀναδέσασθαι τὴν κοσμητικαίαν, "but when we urged him to undertake the office of cosmetēs" (Edd.), BGU I. 164¹⁷ (ii/iii A.D.) ἐὰν μὴ τοῦτο ποιήσης καὶ προτρέψης αὐτὸν ἔλθειν, *ib.* II. 450¹⁵ (ii/iii A.D.) προτρέψη αὐτὸν τ[α]κχέως παρ[α]γε[ν]ε[σ]θαι, P Oxy X. 1252 verso³² (A.D. 288-95) προτρεψάμενη Ἀμμωνίων . . ἐν τῷ μεταξῶ (= ὅ) ἀποδοῦναι, "I urged Ammonius to discharge this in the meantime," OGIS 339⁹⁰ (c. B.C. 120) ἴνα . . . ζηλωταὶ μὲν τῶν καλλίστων γίνωνται, προτρέπωνται δὲ πρὸς ἀρετήν, *Syll* 326 (= 3709)⁵ (c. B.C. 107) ἐπ[ι] τὰ κάλλιστα καὶ ἐνδοξότατα τὸν [βασ]ιλία προτρεπόμενος, and *ib.* 686 (= 31073)³⁷ (A.D. 117) ἐπὶ πλείστον ἀγωνίσσασθαι προτρεπόμενος. See also *Kaibel* 940⁵ s.v. παραδειγματίξω.

For the subst. see P Oxy X. 1252 verso²⁷ (A.D. 288-95) οὐτινες κατὰ μὲν τὴν προτροπὴν τῆς βουλῆς παρελθόντες, "who came forward at the behest of the senate," and for the adj. see Vett. Val. p. 55¹ προτρεπτικῶν καὶ διδασκαλικῶν λόγων.

προῦπάρχω,

"am before or previously." Like προτρέπω, this Lucan word (Lk 23¹², Ac 8⁹) is found in vernacular sources. Thus in a description of the repair of certain canal dykes, P Lille I. 1 verso⁴ (B.C. 259-8), reference is made to the already existing dykes—τῶν δὲ προυπαρχόντων χωμάτων ἐν τοῖς διαπλευρισμοῖς τούτοις: cf. P Tebt I. 9³ (B.C. 119) κατασταθεὶς πρὸς [τ]ῆι προῦπαρχούσῃ[ι] μοι κωμογραμματείας

(Ζ.—εἶαι), “on being appointed to the post of komogrammateus previously held by me” (Edd.), *ib.* 50⁴⁰ (B.C. 112-1) (= *Chrest.* I. p. 386) ἐσκάψαι τὸν ὑδραγωγὸν καθὼς προῦπῆρξεν, “to dig out the conduit as it was before” (Edd.), and from the inscr. *Syll* 462 (= 3 526)³² (iii/B.C.) κα[τὰ τ]οὺς νόμους τοὺς προῦπ[άρχ]οντα, *ib.* 928 (= 3 679)³⁸ (B.C. 143) στηλῆν λεύκου λίθου, ἦν καὶ στησάτω πλησίον τῆς προῦπαρχούσης[ς] (sc. στηλῆς). *Vett. Val.* p. 283²¹ διὰ τὴν προῦπάρχουσαν ἔχθραν.

πρόφχοις

is the “ostensible reason” for which a thing is done, and generally points to a false reason as opposed to the true, cf. Phil 1¹⁸ εἶτε προφάσει εἶτε ἀληθείᾳ: see the classical parallels adduced *ad l.* by Wetstein, and add from the Κουνή such exx. as—P Tebt I. 27⁹² (B.C. 113) (= *Chrest.* I. p. 390) οὐτε γὰρ βίαν οὐθ’ ἐτέραν ἠνδηποτοῦν πρόφασιν προσδεξόμεθα, BGU II. 648¹¹ (A.D. 164 or 196) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους προφάσει γεωργίας βασιλικῆς γῆς, P Oxy VIII. 1119¹¹ (A.D. 254) ἀγνοίας πρ[ό]φασιν ὑποτειμησάμενος, “pleading the excuse of ignorance,” *ib.* VI. 903³ (iv/A.D.) καὶ ταύτη τῇ προφάσει ἄραι εἴ τι ἔχω, “and on this pretext to take away whatever I have myself” (Edd.), BGU III. 941¹⁵ (A.D. 376) ὁμολογῶ ἐντεῦθεν μηδένα λόγον ἔχειν πρὸς σέ μηδὲ ἐπελθεῖν σοι μηδὲ ἐγκαλεῖν προφάσει τούτων, and PSI I. 52²⁸ (vi/A.D.?) οἰασθηποτοῦν ἔνεκεν προφάσεως. In the early Christian letter P Amh I. 3¹² 7 (between A.D. 264 and 282) (= *LAE*, p. 193) we have the collocation προφάσε[ις] καὶ ἀναβολὰς καὶ ἀναδόσεις(=εις) ποιη[σά]μενος, “though I made excuses and delays and puttings off.”

For the more colourless meaning “occasion,” cf. the Imperial edict P Fay 20¹¹ (iii/iv A.D.) ἐπὶ τῇ προφάσει τῆς ἔμαντοῦ ἀρχῆς τῆς Αὐτοκράτορος, “on the occasion of my succession to the empire” (Edd.), BGU IV. 1024^{vi.21} (iv/v A.D.) εὐρῶν οὖν πρόφασιν ὁ Ζεφύριος λέγει τοῖς πολιτευομέν[ο]ις: οὐκ[έ]τι δύναμαι ἀπολύ[σ]αι Διόδωμον, and the elegiac epitaph, *Karlzel* 204^{5f.} (not later than i/B.C.) where a dead wife is invoked by her husband—

Ἄθτις, ἐμοὶ ζή(σ)α(σ)α καὶ εἰς ἐμέ πνεῦμα λιποῦσα
ὡς πάρος εὐφροσύνης, νῦν δακρῶν πρόφασι.

The verb προφασίζομαι is found in PSI III. 207²⁵ (iii/iv A.D.), BGU III. S99¹⁰ (iv/A.D.?).

προφέρειω

has the literal meaning “bring forth,” “produce,” in its only occurrence in the NT, Lk 6⁴⁵. The verb lends itself readily to a variety of applications, as the following exx. will show—P Lond 21¹⁸ (B.C. 162) (= I. p. 13, *UPZ* i. p. 213) ὅσα καὶ ἡμεῖς προφερόμεθα, “all that we have also brought forward,” P Amh II. 30⁷ (ii/B.C.) δι’ οὗ προφέρε[σ]ται [τὸν αὐτοῦ πατέρα M]αρρῆν ἠγορακαίαι [οἰκίαν], “in which (sc. a legal declaration) he sets forth that his father Marres had bought a house,” P Kyl II. 125²⁷ (A.D. 28-9) ὅς καὶ ὠμολόγησεν τὴν πιξίδα ὡς προφέρεται κενήν, “moreover he acknowledges (having found) the box, but alleges that it was empty” (Edd.), P Oxy X. 1282²⁵ (A.D. 83) Thnas προφέρεται, “claims,” that a right of execution for debt had descended to her, P Tebt II. 297¹⁴ (c. A.D. 123) ἀντι[έ]γραψεν ὁ στρατηγὸς τὸν κωμ[ο]γραμμάτα ἐπὶ τῆς ἐξετάσεως

προηνενοχ[εῖναι] . . . “the strategus replied that the komogrammateus had represented at the inquiry . . .” (Edd.), *ib.* 291⁴³ (A.D. 162) ἐξ ἧς οἱ ἱερογραμματεῖς προηνεκαν βιβλου ἱερατικῆς, “from a hieratic book produced by the sacred scribes” (Edd.), BGU IV. 1024^{vi.4} (iv/v A.D.) ἤξιωσαν οὖν προεναί(=ε)χθ[ε]νῆναι ἀπὸ τοῦ δε[σ]μοωτηρ[ο]ῦ καὶ ἀκουσθῆ[ναι αὐτό]ν, and P Oxy VIII. 1164¹ (vi/vii A.D.) προηνεκαν οὐκ ὀλίγους ἄνδρας, μαρτυροῦντας ὡς αὐτῶν ἐστὶν ἡ κάμηλος, “they produced not a few persons testifying that the camel is theirs” (Ed.). MGr προφέρω, “utter,” “give an opinion” (Thumb *Handbook*, p. 352).

προφητεία.

The noun is well established against Grimm’s reduction of its vogue: thus P Tebt II. p. 448 (Index VI. (d)) gives its occurrences in a series of documents (mostly ii/A.D.) relating to the sales of the office of “prophet” at the temple of Soknebtunis, e.g. 294⁸ (A.D. 146) where a certain Paknebkis offers ὠνήσασθαι τὴν τοῦ προκειμένου ἱεροῦ προφη[τ]εία[ν] for the sum of 2200 drachmae, and *ib.* 295¹⁰ (A.D. 126-138) where Marsisachus offers 520 drachmae and extra payments τῆ[ς] τε προφητεί[ας καὶ] λεσωνίας τῆς καὶ βαυφορίας, “for the post of prophet and lesones or palm-bearer.” The history of the post is discussed by the editors p. 64 f.

προφητεύω.

In Gnomon 93 (= BGU V. p. 34) it is laid down: τοῖς θάπτοις τὰ ἱερά ζῶ[σ]α οὐκ [έ]ξ[όν] προφητεύειν οὐδὲ ναὺν κωμάζειν οὐ[δ]ὲ τρέφειν ἱερά [ζ]ῶ[σ]α.

An interesting ex. of the verb is quoted by Boll *Offenbarung* p. 137 n²: π. κόσμου c. 1 ἡ ψυχῆ. . . θεῖω ψυχῆς ὄμματι τὰ θεῖα καταλαβοῦσα τοῖς τε ἀνθρώποις προφητεύουσα: see also his ref. to Keitzenstein *Poimandres*, particularly pp. 154 n.¹, 203 f., and 220 ff.

The wrongly augmented form προεφήτευσεν is found in the LXX in 1 Kingd 18¹⁰ A and Sir 46²⁹, but has disappeared from the critical text of the NT: cf. Winer-Schmiedel *Gr.* p. 102.

προφήτης.

OGIS 111¹⁸ shows us a προφήτης in Upper Egypt in ii/B.C.: and in *Syll* 790 (= 3 1157)²² (c. B.C. 100?), a procession is ordered in honour of the oracle of Apollo Coropaeus (Corope in the Pagasaean Gulf). The procession is formed of an elected ἱερέως of Apollo, one each from the colleges of στρατηγοὶ and νομοφύλακες, one of the πρυτάνεις and a ταμίαις, preceding τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην. The prophet is the interpreter of the oracle—“the composer” would come nearer to fact—and the γραμματεὺς takes down the response he dictates.

See also the list of religious officials in the Canopic Decree *OGIS* 56⁴ (B.C. 238) (cf. the Rosetta stone *ib.* 90⁶—B.C. 196) οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς τὸ ἄδυστον εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν καὶ οἱ περοφόροι καὶ ἱερογραμματεῖς καὶ οἱ ἄλλοι ἱερεῖς. Dittenberger notes *ad l.* that the προφῆται are “interpretes oraculorum et scriptorum sacrorum,” and for the title compares P Amh II. 56³ (B.C. 146 or 135) Διόδωρος. . . προφήτης Σοκνοπαίου θεοῦ μεγάλου Ἀμωνίω χαίρειν, and similarly *ib.* 57². From Roman

times we may add *ib.* 128⁵⁶ (A.D. 128) προφήτη(ς) Ἰσιδο(ς): cf. also BGU I. 149³ (ii/iii A.D.) τῷ προφήτῃ Σούχου θεοῦ μεγάλου, and *ib.* II. 488³ (ii/A.D.) προφήτου. [...] Συγκατοίμω[ς], both passages cited by Deissmann *BS* p. 235f., where also pointed attention is directed to the important fact that “in Egypt the *prophets* were priests.” See also Otto *Priester* i. p. 80 ff., and in further illustration of the word in Hellenistic religious literature cf. Vett. Val. p. 63¹⁹ ὁ γεννώμενος ἔσται μακάριος εὐσεβής, προφήτης μεγάλου θεοῦ καὶ ἑπακουσθήσεται ὡς θεός, and p. 67²² ἐὰν δὲ ὁ τοῦ Διὸς συμπάρῃ αὐτῇ, ἔσται προφήτης εὐτυχῆς πλοῦσιος ἔνδοξος, πολλῶν ἀγαθῶν κυριεύσει.

The name of προφήτης is apparently given to a piece of land in P Fay 111²⁶ (A.D. 95-6) τῶν (ἴ. τὸν) στίχον τὸν (ἴ. τῶν) φυτῶν (ἴ. φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον, “water the row of trees at ‘the prophet’” (Edd.).

προφήτις,

“a prophetess” (Lk 2³⁶, Rev 2²⁰). In *Magi* 122 d³ (probably time of Diocletian) this word is conjecturally restored by the editor—ἔξ Εὐαγρίο[υ] Βαρίλλας προ(φήτιδος?) Τραλλ(ιανοῦ): see Thieme p. 19f. The proper name Προφήτιλλα is found in a sepulchral inscr. from Hierapolis, *C. and B.* i. p. 118, No. 27 (c. A.D. 200). Ramsay thinks that the name may be Christian, and that, if so, it was bestowed on this woman at a time when women-prophets were a feature of the Christianity of Anatolia, i.e. towards the close of ii/A.D.

προφθάνω.

P Lond 44¹⁸ (B.C. 161) (= I. p. 34, *UPZ* i. p. 140) τῆν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, “when I had anticipated them and shut the temple door,” spoken by a man taking refuge: cf. Mt 17²⁵.

προχειρίζομαι.

For the metaph. use of this verb “elect,” “appoint,” as in Ac 22¹⁴, 26¹⁸, cf. P Leid Lii³ (= I. p. 55) (Ptol.) Ἀσκληπιάδης ὁ π[ρο]κεχειρισμένος πρὸ[ς] τῇ γεωμετρῷ ὑπὸ Σαρ[α]πίωνος, P Fay 14¹ (B.C. 124) οἱ προκεχειρισμένοι πράκτορες, “the appointed collectors,” P Amh II. 69² (A.D. 154) Ἀφροδισίω καὶ τοῖς σὺν αὐτῷ προχειρισθεῖσι πρὸς παράληψιν κ[αὶ] κα[τα]κομιδῆν βιβλ(ω)ς(=ν), “to Aphrodisius and those appointed with him to receive and transmit the accounts” (Edd.), P Lond 376⁵ (= II. p. 77) (A.D. 159) ἀντὶ τοῦ συνήθους προχειριζομένου ὑπὸ τοῦ κρατίστου ἐπιστρατήγου, “instead of the usual person appointed by the epistrategus,” and *Syll* 279 (= 3 601)⁵ (B.C. 193) Μένιππος . . . προχειρισθεῖς καὶ ὑφ’ ὑμῶν πρεσβεῦσαι περὶ τῆς πόλεως.

For subst. προχειρισμός (not in LS⁸) see P Amh II. 39¹ (B.C. 103) (= Witkowski², p. 106).

προχειροτονέω,

“appoint beforehand,” which in Biblical Greek is confined to Ac 10⁴¹, meets us in the official report BGU IV. 1191⁰ (c. end i/B.C.) τῶι προχειροτονημένωι. Cf. χειροτονέω.

πρύμνα,

“stern.” In P Cairo Zen I. 59054⁸ (B.C. 257) a boat (κέρκουρος) is described as τοῦ ἄκρου συνοξύναι τοῦ περὶ τῆν

πρύμναν πλάτος πήχεις βλ, “being two and a half cubits broad at the narrow end round the stern” (Ed.). The same document shows us the adj. πρμνητικός *bis*. For πρύμνα opposed to πρῶρα, cf. P Mon I. 4¹² (A.D. 581) ἀπὸ πρῶρας μέχρι πρύμνης, “from prow to stern.”

πρωῖ,

“early,” “in the morning”: cf. P Petr III. 42 II (8f.)⁶ (B.C. 250) (= Witkowski², p. 15) οἱ πρωῖ παραγενόμενοι, P Par 35¹⁷ (B.C. 163) (= *UPZ* i. p. 130) ἐπιστρέψας πρωῖ, and *ib.* 37^{i.20} (B.C. 163) (= *UPZ* i. p. 128) πρωῖ. The adverbial τὸ πρωῖ, which is common in the LXX (Gen 40⁶ *al.*) and is used in MGr, is found in PSI IV. 402¹⁰ (iii/B.C.) καὶ γὰρ τὸ πρωῖ εὐθὺς παρακάθηται τῇ φακῇ πωλοῦντες τὰς κολυκύνθας.

For πρῶν (sc. ἡμέραν) see PSI IV. 352⁶ (B.C. 254-3) πρῶν ἐν τῇ ἀπεγδόσει τῶν ἔργων, P Par 26²⁵ (B.C. 163) (= *Selections*, p. 16) ἀναβάντι πρῶν εἰς τὸ ἱερόν, P Amh II. 66³⁹ (A.D. 124) πρῶν οὐδὲν ἀπέδειξας, “the other day you proved nothing” (Edd.), P Oxy I. 50⁸ (A.D. 292) τοῦ πρῶν αἰρεθέντος Θεοδώρου ἀντὶ Ἀρείονος, “Theodore who was recently chosen in place of Arion,” *ib.* VIII. 1104⁹ (A.D. 306) ἀκολ[ούθως] οἷς πρῶν ἀναδέδωκά σοι γράμμασιν, “in accordance with the letters recently handed to you.” Other exx. are *Chrest.* I. 122⁸ (A.D. 6) πρὸ(= ὡ)ν, Preisigke 6⁹ (A.D. 216), and P Oxy IX. 1204¹⁸ (A.D. 299): cf. also BGU I. 303¹² (A.D. 586) ἀρούρας, ὄσας ἐὰν ὦσιν, ἄς καὶ ἐκ πρῶν ἔχον.

πρωῖα,

“early morning” (Mt 27¹, Jn 21⁴): cf. BGU IV. 1206²⁰ (B.C. 28) (ἔτους) ᾗ Ἀθῦρ 5 πρωῖας, P Lond 1177⁶⁶ (A.D. 113) (= III. p. 183) ἀπὸ πρωῖας ἕως ὀψέ.

πρώϊμος.

See *s.v.* πρώϊμος

πρωϊνός.

As distinguished from πρώϊμος, derived from πρό, πρωϊνός (Rev 2²⁸, 22¹⁸), derived from πρωῖ, means “belonging to the morning” in contrast to ἑσπερινός, “belonging to the evening” (see *s.v.*): cf. Thackeray *Gr.* i. p. 90.

πρῶρζ,

“prow,” is found in P Cairo Zen I. 59054¹⁵ (B.C. 257) and the corresponding adj. πρρωρατικός in *ib.* 13²⁷. For the gen. πρῶρζης, as in Ac 27³⁰, cf. P Lond 122¹⁰ (iv/A.D.) (= I. p. 117) ἐπὶ τῆς πλ(=ρ)ῶρζης τοῦ ἱεροῦ πλοίου, and see Blass *Gr.* p. 25. See also *s.v.* πρύμνα.

πρωτεύω.

This NT ἄπ. ἐίρ. (Col 1¹⁸) “hold the chief place,” “am preeminent,” may be illustrated from P Lips I. 40^{ii.16} (iv/v A.D.) ἀνὴρ ἀξιώπιστος ἐμαρτύρησεν πρωτεύων τῆς Ἐρμουπολιτῶν, P Oxy XVI. 1983³ (A.D. 535) εὐκλεεστάτῳ πατρικῷ πρωτεύοντι, *ib.* VIII. 1106⁸ (vi/A.D.) παρεγγύσον τοῖς πρωτεύουσιν ἀποσχέσθαι τοῦ τοιοῦτου τολμήματος, “instruct their leaders to abstain from any such outrage” (Ed.), and *Kaibel* 489² (iv/B.C.). With the use in Col 1^{c. we may compare Plut. *Mor.* p. 9 σπεύδοντες τοὺς παῖδας}

ἐν πᾶσι τάχιον πρωτεύσαι. A less pleasing sentiment is found in Menander *Fragm.*, p. 140—

οἶκος δ' ἐν ᾧ τὰ πάντα πρωτεύει γυνή,
οὐκ ἔστιν ὅστις πάποτ' οὐκ ἀπώλετο,

“never does a house fail to come to grief, where woman takes the lead in everything.” For the similar form δευτερεύει (as in Esth 4⁸) cf. P Passalacqua¹³ (iii/B.C.) (= Witkowski², p. 54) περὶ Πετονοῦριν τὸν δευτερεύοντα: see P Par p. 405 f. The subst. πρωτεῖον occurs in *Kaibel* 560³ (i/A.D.).

πρωτοκαθεδρία.

See *s.v.* πρωτοκλισία.

πρωτοκλισία.

Like πρωτοκαθεδρία, πρωτοκλισία, “the chief place” at table, appears to be confined to the Gospels and writers who quote them, but for the title πρωτοκλινάρχος (not in LS⁹), see *Archiv* i. p. 413 f.

πρῶτος.

In the LXX regularly (Thackeray *Gr.* i. p. 183) and in the Κοινή frequently, especially in the Ptolemaic period, πρῶτος stands for πρότερος, so reversing the usual Hellenistic rule that the comparative does duty for both degrees of comparison. For an ex. almost contemporary with the NT we may cite P Oxy II. 297⁹ (A.D. 54), where a man asks for information for a supplementary return of lambs born since the first or former return for the year had been made—παρὰ τὴν πρώτην ἀπογραφὴν. No stress can, therefore, be laid on the use of πρῶτος in Ac 1¹, as if Luke meant to write a *third* treatise (cf. Ramsay *Paul*, p. 28).

To illustrate Jn 1¹⁵, 15¹⁸, we may quote P Leid W^{xii}. 49 (ii/iii A.D.) (= II. p. 125) ἰδῶν δὲ ὁ Φόβος αὐτοῦ ἰσχυρότερον ἀντίστη αὐτῷ, λέγων· σοῦ πρῶτός εἰμι, “prior sum quam tu.” Abbott (*Joh. Gr.* p. 510 f.) suggests that the Leiden papyrus may have been dependent on Jn 1¹⁵, and translates the latter passage “my Chief” (*ib.* p. 11 ff.), but see Moulton (*Proleg.* pp. 79, 245) in support of the ordinary rendering “before me.”

That πρώτη in Ac 16¹² is not to be understood geographically (as Lightfoot *Philippians*² p. 49) but politically has been made clear by Ramsay in *C. and B.* ii. p. 429 (cf. *Paul*, p. 206 f.) in connexion with the rivalries of Greek cities to be regarded as “first” or “chief” of their respective districts. For the suggestion that the true reading in Ac *Lc.* is not πρώτη but πρώτης, see *Field Notes*, p. 124, *Blass Philology* p. 67 ff.

In P Ilib I. 110⁷² (c. B.C. 255) (= *Christ.* I. p. 51 f.) a certain Phoenix is described as τῶν πρώτων Εσροπ[.].[.], “one of the first company of E . . .” and the editors compare for a similar military title an unpublished Tebunian papyrus of ii/B.C.—τῶν Μενελάου πρώτων ἐκ τοῦ Ἑρμοπολίτου καὶ (ἐκατοντάρου): cf. also *IG* XIV. 601 cited *s.v.* Μελίτη. In P Oxy VIII. 1101³ (A.D. 367–70) π[α]ρ' ὀλίγων τῶν πρώτων is rendered by the editor “from a few first comers,” and in *Syll* 523 (= 3578)¹⁰ (ii/B.C.) τὸ πρῶτον ἔργον is used in the sense of the highest class—class 1—in connexion with the instruction of youths (see the editor's note).

The adverbial πρῶτον is seen in the soldier's letter to his father BGU II. 423¹² (ii/A.D.) (= *Selections*, p. 91) γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου, and τὸ πρῶτον, as in Jn 10⁴⁰ *al.*, in P Oxy IV. 811 (c. A.D. 1) καὶ τὸ πρῶτον ἔγρ[αψά σοι] εὐχαριστῶν Ἑρμίππου (i. Ἑρμίππω), where the meaning is either “at the first” or “earlier” (= πρότερον), see Olsson *Papyrusbriefe*, p. 53.

For the double superlative πρώτιστος cf. P Eleph 10¹ (B.C. 223–2) ἀπὸ τοῦ πρωτίστου χρόνου, and BGU II. 665ⁱⁱ. 16 (i/A.D.) ὅτι πρώτι[σ]τα λαμβάνει (sc. ὀψώνιον), and see *Proleg.* p. 236. In BGU III. 830²⁰ (i/A.D.) ἐγὼ γὰρ ἔχω τὸ προτερ[ικόν] (i. πρωτερικόν), Herwerden understands πρωτερικόν as “praepotio,” “praerogativa (?),” but cf. Olsson *Papyrusbriefe* p. 198.

πρωτοστάτης.

For this word which is used metaphorically of a “leader” in Ac 24³, and nowhere else in the NT, see Poland *Vereinswesen*, p. 90.

πρωτότοκος.

“firstborn.” As additional proof that this word is to be taken out of the list of purely “Biblical” words, Deissmann (*LAE*, p. 88) cites the undated pagan sepulchral inscr. *Kaibel* 460⁴ ἱεὺς γὰρ εἰμι πρωτότοκον ἐκ τελεθ[ῶν] (?) (= τελεθ[ῶν]?), “for I am a priest by the rites of the firstborn,” and notes that the editor suggests that in the family of the deceased the firstborn always exercised the office of priest. He also refers to a Christian metrical epitaph from Rome of ii/iii A.D. *Kaibel* 730³ πρωτότοκον, διετής, with reference to a firstborn “sun-child” (ἠλιόπαις), i.e. child born on a Sunday, who died at the age of two years. Note further a sacrificial decree of c. B.C. 200, *Syll* 615 (= 31024)¹⁷, in which mention is made of ὕν ἐγκύμονα πρωτότοκον, and a decree of adoption of A.D. 381, P Lips 598¹⁵ (= *Archiv* iii. p. 173) πρ[ὸ]ς τὸ εἶναί σου υἱ[ὸ]ν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι, and the magical P Osl I. 13¹² (iv/A.D.) λαβῶν πρωτοτόκου κριοῦ ὀμφάλιον.

πρωτως.

For this *v.l.* in Ac 11²⁶ cf. P Par 63¹⁸¹ (B.C. 164) (= P Petr III. p. 34) ὥστ' ἐπὶ τ[ῆ]ν πρώτως παρισταμένην μεταγῆται πάντα, “on the understanding that they then be all transferred to the land which provided them first” (Mahaffy), P Ryl II. 235¹¹ (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μανθάνομεν, “but it is not the first time that we learn your heedlessness” (Edd.), and P Oxy N. 1267¹⁰ (registration of a child—A.D. 209) βουλόμεθα πρώτως ἀπὸ τοῦ νῦν ἀναγραφῆναι ἐπὶ τοῦ ὑπάρχοντος ἐμοῦ . . . μέρους οἰκίας, “we wish that for the first time and henceforth he should be registered in the share of a house belonging to me”: see the editors' note where πρώτως is taken as meaning that the new owner was making a return for the first time of his new acquisition. Cf. also from the inscr. *C. and B* ii. p. 459, No. 290 (A.D. 54–5), and see Preisigke *Fachwörter s.v.*

πταίω.

The metaph. use of πταίω, "stumble," in the NT (Rom 11¹¹ *al.*) may be illustrated from the vi/A.D. letter of an advocate, complaining about the treatment of certain cultivators in his employ—P Oxy VIII. 1165¹¹ παρακληθῆτε οὖν, εἴτε ἔπταισαν εἴτε οὐκ ἔπταισαν, ποιήσαι αὐτοὺς ἀπολυθῆναι, "be persuaded, whether they made an error or whether they did not, to have them released" (Ed.). The verb is also found in PSI VII. 767³⁸ (A.D. 331?) πτέ(=αί)σαντας τὴν τυχὴν, and *Syll* 350 (= 3768)¹⁰ (B.C. 31) πταίσαι, and a subst. πταίμα (for πταίσμα) in *ib.*³ 456⁴⁰ (c. B.C. 250) πταίματός [τι]νος γενομένου. Cf. M. Anton. vii. 22 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας, "it is a man's especial privilege to love even those who stumble" (Haines), and Menander *Fragsm.* p. 195 *fr.* 672². See also Deissmann *BS*, p. 68.

πτερόγιον.

"a little wing," hence "gable," "pinnacle" (Mt 4⁵, Lk 4⁹). For πτερυγοειδῶς, "in the form of a wing," in the technical language of magic, see Deissmann *LAE* p. 453 n.¹

πτέρυξ,

"wing," is found several times in an oracle of iv/iii B.C., *Syll* 801 (= 3 1167)¹⁻⁵, dealing with the auspices drawn from the flight of birds—ἦν ἐπάρει τὴν εὐώνυμον (δεξιὴν) πτέρυγα. In a food-account, P Oxy IV. 738¹⁰ (c. A.D. 1), the editors translate πτέρυγες β, "2 snipe (?)." MGr φτερούγα. For πτερώ in late Greek of spreading the oars or sails of a ship like wings, cf. Psaltes *Gr.* p. 323.

πτηνός,

"winged." For τὰ πτηνά used substantively, "winged creatures," "birds," as in I Cor 15³⁹, cf. Aristeas 145, 146, 147.

πτοέω,

in pass. "am terrified" (Lk 21⁹, 24³⁷): cf. P Leid Wv. 33 (ii/iii A.D.) ἰδὼν ὁ Θεὸς πάλιν ἐποθήθη ("obstupuit"), ὡς ἰσχυρότερον θεωρήσας: cf. *ib.*^{xvii.} 19 οὐ καὶ οἱ δαίμων(=ο)νες ἀκούοντες τὸ (δ)νομα πτωῶ(=οὐ)νται. The verb is restored by Deissmann (*LAE*, p. 439) in the second of the New Sayings of Jesus from Oxyrhynchus, P Oxy IV. 654^{20f}. γνῶσ<ε> θεῖ αὐτοὺς ἐν[ώπιον τῶν ἀνθρώπων,] καὶ ὑμεῖς ἐστέ, ἢ προ[εί]σθε, "know yourselves in the sight of men, and ye are there where ye are terrified"; but most editors prefer to read ἢ πτό[λις θ(εοῦ)] in keeping with the context.

The verb is used in a weaker sense in M. Anton. iv. 19 ὁ περὶ τὴν ὑστεροφημίαν ἐπτοημένος, "he whose heart flutters for after-fame" (Haines). See the exx. from classical and late Greek in Anz *Subsidia*, p. 298; and cf. Psaltes *Gr.* p. 227.

πτύον,

"winnowing-fan." This word from the vocabulary of "Q" (Mt 3¹², Lk 3¹⁷) appears in the letter of an illiterate landowner Gemellus, P Fay 120⁵ (c. A.D. 100) εὐ πύσις

π[έ]μ[σ] [ε]ς] μ[υ] θρ[ε]ν[α]κε[ς] δύοι καὶ λικμητρίδες δύοι καὶ πτύ<ο>ν ἔν, "please send me two forks and two shovels and a winnowing-fan" (Edd.).

πτύρομαι.

To the exx. of this verb "am frightened, terrified" (Phil 1²⁸) add Eus. *H.E.* v. 24 οὐ πτύρομαι ἐπὶ τοῖς καταπλησσομένοις, and the exx. from late Greek in Psaltes *Gr.* p. 225.

πτύομαι,

"spittle" (Jn 9⁶): cf. Or. *Sib.* i. 365 πτύσματα φαρμακόντα.

πτύσσω.

With this verb used of "rolling up" a scroll in Lk 4²⁰, its only occurrence in the NT, cf. πτυκτός, "a folding writing-tablet," as in P Strass I. 37¹² (iii/A.D.) πτυκτῶν τριῶν. For the medical use of πτύσσω see Tobart, p. 106 f. The compound περιπτύσσω occurs in P Lond 1925⁶ (mid. iv/A.D.) αὐταῖς ὄψεσ[ε]σ[ι]ν σε περιπτύξασθαι, "to embrace you with my very eyes."

πτύω,

"spit" (onomatopoetic, like Lat. *spuo*, Eng. *spew*): cf. πτυίω—Boisacq, p. 824). For the use of "spittle," as in Mk 7³⁸, cf. Klostermann *HZNT ad L.*, and for the compound ἐπιπτύω see P Leid Wxviii. 36 (ii/iii A.D.) (= II. p. 145) ἰς τὴν γῆν ἐπιπτύων, "in terram spuens." Cf. also Artem. p. 35⁸ μὴ ἐμείν δοκεῖν ἀλλὰ πτύειν (αἷμα), and the colloquial πρὶν πτύσαι, "before you can spit," in Menander Περικ. 202.

πτῶμα

in the NT is confined to its late sense (cf. Rutherford *NP* p. 472 f.) of "a dead body": cf. the collective sing., as in Rev 11⁸, in *Syll* 318 (= 3700)¹⁷ (B.C. 118) ἐτρέ[ψ]το τοὺς ὑπεναντίους καὶ τοῦ τε πτώματος ἐκράτησεν καὶ πο[λ]λοὺς αὐτῶν ἀπέκτεινεν. See also *Kaibel* 326⁵ where a man guards against ἕτερον πτώμα being placed in his family tomb.

For the meaning "ruin" of a building, cf. P Oxy I. 52¹² (A.D. 325) ἐκ τοῦ συμβάντος πτώματος τῆς οἰκίας αὐτοῦ. The word is also used of "payments" falling due as in P Eleph 11⁴ (B.C. 223-2) ἐ[ν οἷς ἐτε]σιν τὰ πτώματα γέγονεν, and in P Lond 3³⁷ (B.C. 146 or 135) (= I. p. 47). See further *Archiv* i. p. 87. In a series of farm-accounts, P Fay 102²⁹ (c. A.D. 105), certain boys are described as διαλέγοντες πτώμα, which the editors think may refer to "gleaning."

πτωχεία,

literally "beggary," is not found in any Saying of our Lord recorded in the Gospels, but occurs in the fourth of the Oxyrhynchus Sayings, P Oxy I. 1 *recto*¹: cf. White *Sayings*, p. 34 f. In P Gen I. 14²³ (Byz.), a Christian begging-letter full of Biblical citations, we have συγχώρησόν μοι τῷ ἐν πτωχεία. The word denotes "poor-relief" in Justinian's Code, i. 3. 41. 23.

πτωχός.

"crouching," "cringing," hence "a beggar," was always used in a bad sense until it was ennobled by the Gospels. It occurs in P Petr III. 36 (a) *recto*¹⁷.¹⁸ (Ptol.) along with its comparative, but unfortunately in a very broken context: see also *ib.* 140¹ (private accounts) πτώχων ἄν, γνάφει ἔ. In Gal 4⁹ the translation "beggarly" is not very happy; the πτωχὰ στοιχεῖα are such that there is "nothing in them"—no one is the better for them: see Westcott *St. Paul and Justification*, p. 51. MGr φτωχός, "poor."

πυγμή,

literally "fist" (Suid: σύγκλεισις δακτύλων): cf. the cognate *ruqmus*, *ruqso*, *ruzió* (Boisacq, p. 827). We are unable to throw any light from our sources on the difficult πυγμῆ of Mk 7³ B, for which Ν substitutes πικνά (Vg *crebro*), but we may quote Palladius *Hist. Lausiaca* c. 55 νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῆ ὕδατι ψυχροτάτῳ, to which our attention has been drawn. According to Schulthess (*ZVTW* xxi. (1922) p. 233) the expression is best explained as a lightening of the regular ritualistic washing, by a simple rubbing over with the hand, or a dry washing. For such a practice, under the name of ἤσπ, he refers to Krauss *Archäol.* I, 210, 269 N.6. The Islamic custom of ablution with dust or sand when water cannot be procured is described in Hughes' *Dict. of Islam* s.v. "Ablution" or "Tayammum."

πίθων.

For the use of this word in Ac 16¹⁶ in the sense of "ventriloquist," commentators generally appeal to Plut. *de defectu Oraculorum* 9 τοὺς ἐγγαστριμύθους. ἡνὺν. πύθωνας προσαγορευομένους, the utterance being traced to the presence of a "familiar spirit" (πίθων) in the body of the speaker: cf. LXX Lev 19³¹, 1 Kingd 28⁷ *al.* Along with this the girl is described as having a certain prophetic power, μαντευομένη: cf. Suidas, πύθων· δαιμόνιον μαντικόν, and Knowling's note *EGT ad Ac l.c.*

πυκνός.

For the original meaning of this adj. "thick," "close," cf. P Fay 113⁸ (A.D. 100) ἐπι(=εἰ) Ἐρμόναξ ἐρώτησέ με, εἴνα ἐφίδῃ τὸν [ἐ]λαῖωνα αὐτοῦ τὸν ἐν Κερκεσοῦχου(=οὐς ἐπὶ πυκνός ἐστιν τῷ(=οὐς) φυτῷ(=οὐς), καὶ ἐξ αὐτῶ(=ῶ)ν ἐκκόψαι θέλι φυτὰ, "since Hermonax has asked me to allow him to look over his olive-yard at Kerkesucha, as it is overgrown with trees, and he wishes to cut down some of the trees" (Edd.): see also *ib.* 114¹³. Πυκνός = "frequent," as in 1 Tim 5²³, is found in Aristeas 90 πυκνὰ τὰ στόματα, "frequent outlets."

For the comparative of the adverb, as in Ac 24²⁶, = "very often," or "so much the oftener" (Blass *Gr.* p. 142), cf. P Oxy IV. 805 (B.C. 25) ἀξίῳ δὲ ἀντιφωνεῖν [μ]οι πυκνότερον: see also P Leid Wⁱⁱ.¹⁴ (ii/iii A.D.) τῆς ὥρας πυκνότερον, similarly^{x.39}, and Aristeas 318. The form πυκνότερος occurs in P Lond 1929⁶ (mid. iv/A.D.) παρακαλῶ οὖν πυκνοτέρωσ ἡμῶν μνήσθη[τι]. For the verb πυκνώω, used intransitively, cf. Clem. Al. *Pasdagog.* i. 6. 44 χειμῶνος μὲν πυκνοῦντος (as against Cobet 277 πυκνοῦ ὄντος: cf.

Philologus lxxiii. (N.F. xvii.), 1904, p. 3). See also Polyb. xviii. 7. 8.

ΠΥΚΤΕΥΩ.

With πυκτεύω = "box" in I Cor 9²⁶, cf. the sepulchral epitaph *Kaibel* 291¹ ὁ πυκ[τ]ε[ύ]σας [π]ο[λλ]άκις ἐν [στα]δίσις. For subst. πύκτης cf. P Oxy VI. 1050¹³ (ii/iii A.D.), an account for games, in which payment is made Κῶφῳ Πύκ(τη), and P Lond 1158⁶ (A.D. 226-227) (= III. p. 151) μακρὸς Πύκτης, "a tall boxer." In *ib.* 1178¹² (A.D. 194) (= III. p. 217, *Selections* p. 100) notification is made of the admission to a Gymnastic Club of Ἑρμείων, τὸν καὶ Μωρόν, [Ἑρμοπολείτην Πύκ]την, "Hermionus, also called Morus, boxer of Hermopolis."

Πύλη.

P Oxy VI. 892⁹ (A.D. 338) βορρηνὴν πύλην τῆς πόλεως, "north gate of the city." For πύλη followed by the name of a village in custom-house receipts cf. P Fay 68¹ (A.D. 158) τετέλ(εσται) δι(ὰ) πύλ(ης) Διονυ(σιάδος) ἐρημοφυλακίας, and see GH p. 195 ff. For the irregular dat. plur. in 3 Kingd 22¹⁰ A, see *Psaltis Gr.* p. 174.

Πυλών,

"gateway" of a house (Mt 26⁷¹) or city (Ac 14¹³): P Tebt II. 331⁹ (c. A.D. 131) ἐπήλοθ[ε]ν ἀγῶθῶς εἰς ἡν ἔχω ἐν τῇ κώμῃ οἰκίαν . . ἐν τῷ πυλῶνι, "made a bold attack upon my house in the village . . at the gateway" (Edd.), P Kyl II. 233⁸ (ii/A.D.) κωμοκάτοικοι εἰσιν οἱ ἔ[χ]ο[ι] γτες πρὸ τοῦ πυλῶνός σου τὸν ψιλὸν τόπον, "the owners of the open plot in front of your gateway are villageis," and the illiterate P Oxy XII. 1480² (late iii/A.D.) τὸ κιθῶνιν ἐπιέλιςμει (ἰ. ἐπιέλησμαι) παρὰ Τεκουσαν εἰς τὸν πυλῶνα, "I have left my cloak behind with Tecusa at the gateway" (Edd.). *Psaltis Gr.* p. 24 n.² has collected exx. of the late form πυλεών. For πύλιον see *Preisigke* 2098², 5255².

Πυθάγομαι,

"inquire," is common: P Petr II. 16¹³ (iii/B.C.) πεισό-μεσθα ἀκριβέστερον (cf. Ac 23²⁰), PSI VI. 614¹⁶ (iii/B.C.) πυθάνεται εἴ τι ἦκει γράμμα παρὰ σου, P Cairo Zen I. 5904¹⁸ (B.C. 257) ἡνὺν μὲν γὰρ αὐτὸν πυθανόμεθα ὀλιγαρεῖσθαι, P Eleph 13³ (B.C. 223-2) ἐγὼ οὖν ἐπυθανόμενον τοῦ Σανῶτος, εἴ τι βούλοιο ἐν τοῖς καθ' ἡμᾶς τόποις. P Lond 43¹ (ii/B.C.) (= I. p. 48, *Chrest.* I. p. 162) πυθανομένη μανθάνειν σε Αἰγύπτια γράμματα συνεχάρην σοι καὶ ἑμαυτῆ, P Oxy VIII. 1102¹¹ (c. A.D. 146) πυθανομένου μου οὐδὲν σαφὲς ἐδήλω[σ]εν, *ib.* VI. 930¹¹ (ii/iii A.D.) ἐμέλησε δέ μοι πέμψαι καὶ πυθεσθαι περὶ τῆς ὑγίας σου and *ib.* VII. 1063⁶ (ii/iii A.D.) ἐμ[ο]ῦ σου πυθόμενου τί ἐπραξας.

Πῦρ.

PSI III. 184⁷ (notice of a fire—A.D. 292) χθὲς περὶ ἕκτην ὥραν ἐξαίφνης καύματος ἐνότος πῦρ ἐν σκυβάλοις χόρτου . . ἀνεφάνη. In P Oxy VI. 903⁶ (iv/A.D.) a wife amongst other charges against her husband alleges—πῦρ προσήνεγκεν ταῖς τροφίμας μου γυμνώσας αὐ[τὰς] παντέλωσ ἀ οὐ ποιοῦσι οἱ νόμοι, "he applied fire to my foster-daughters, having stripped them quite naked, which is contrary to the laws" (Edd.).

With τὸ πῦρ τὸ αἰώνιον (Mt 18^a: cf. Dalman *Words*, p. 161) we may compare the magical papyrus P Lond 46¹⁴⁷ (iv/A.D.) (= I. p. 70) where the enchanter, to impress the evil powers he desires to overcome, declares—ἐγὼ εἰμι ὁ ἀκέφαλος δαίμων, ἐν τοῖς ποσίν ἔχων τὴν ὄρασιν, ἰσχυρός, τὸ πῦρ τὸ ἀθάνατον, “I am the headless demon, having eyes in my feet, the strong one, the deathless fire” : cf. Deissmann *LAE* p. 139. For the “fire of love” see P Leid W^{vii}.⁴⁰ (ii/iii A.D.) (= II. p. 105) ἐξορκίζω σε, πῦρ, δαίμων αἰρωτος ἀγέλου (i. ἔρωτος ἀγέλου), and P Osl I. 1¹⁴⁰ (iv/A.D.), with the editor’s note (p. 65). With Rev 8^v cf. *Ovac. Sib.* v. 376 f. πῦρ γὰρ ἀπ’ οὐρανῶν δαπέδων βρέξει . . . πῦρ καὶ αἷμα, and for Rom 12²⁰ see *Exp T* xxxvi. p. 478.

πύργος,

“a tower” : cf. BGU IV. 1194⁹ (B.C. 27) τοῦ ἱεροῦ πύργου, P Ryl II. 138²⁰ (A.D. 34) ἐσύλησέν μου ἐν τῷ πύργῳ ἱκανὰ ἀργαλεῖ(τ)α, “he robbed me of a number of tools in the tower,” and P Giss I. 67¹⁶ (time of Trajan/Hadrian), where reference is made to a sleeping-chamber (κοιτῶν) ἐπὶ τοῦ πύργου. Πύργος is used of a “watch-tower” in a vineyard, as in Mt 21³³ *al.*, in BGU II. 650⁸ (A.D. 60-1) ἐν ᾧ ἐλαίων καὶ πύργος καὶ ἕτερα, and in P Oxy II. 243¹⁵ (A.D. 79) we hear of a πύργος δίστεγος, “a two-storied tower,” cf. the οἰκία διπυργία in P Hamb I. 14^{9,26} (A.D. 209-210). A Lycian inscr. (*JHS* xxxiv. (1914) p. 5 No. 10⁴) shows πύργος apparently in the sense of a “tomb”—Ἐπάγαθος β ὁ τὸν πύργον ἐκ θεμελίων κατασκευάσας. The editors refer to the similar use of πυργίσκος in *CIG* III. 420⁷ *al.* This latter word is rendered “casket” by GH in P Oxy VI. 921²⁴ (iii/A.D.) : cf. Artem. p.68¹.

It should be noted that in *Hermes* liv. p. 423 ff. F. Preisigke advocates the meaning “farm-building” for πύργος, and is supported by E. Meyer in *ib.* lv. p. 100 ff., where the suitability of this meaning for such NT passages as Mk 12¹, Lk 14²⁸, is shown. See also P Strass II. 110⁶ (iii/B.C.).

πυρέσσω,

“have fever” (Mt 8¹⁴, Mk 1³⁰) : cf. Diog. Laert. *Antisth.* vi. 1. 6 οἱ ἰατροί, φησί, μετὰ τῶν νοσοῦντων εἰσὶν ἄλλ’ οὐ πυρέττουσιν. See also M. Anton. viii. 15, Artem. p. 221¹⁴.

πυρετός,

“a fever.” The Lucan combination with συνέχεσθαι (Lk 4³⁸, Ac 28⁸) is paralleled in P Oxy VI. 896³³ (A.D. 316) ὁρῶμε[ν αὐτὸ]ν το[ῦ]τον κλη[ιν]ήρη[ν] ὄντα πυραι(=ε)τίοις . . . συνεχ[όμε]νον, “we saw the man himself lying on a bed seized with a slight . . . fever” (Edd.): note the technical plur. on which Hohart (p. 52) comments.

Πυρετός in the sing. is found in the heathen charm, BGU III. 956 (iii/A.D.), invoking protection ἀπὸ πα[ν]τὸς ῥίγου<ς> καὶ πυρετοῦ, cf. P Oxy VI. 924⁶ (iv/A.D.), *ib.* VIII. 1151²³ (v/A.D.?), and the curse *Syll* 890 (= ³ 1239)²⁰ (ii/A.D.) φρέκη[ι] [κ]α[λ] πυρετῶ καὶ τετα[ρ]ταίω καὶ ἐλέφα[ν]τ[ι] : cf. also *ib.* 891 (= ³ 1240)¹⁰ (ii/A.D.). For the form πυρεσός (not in LS⁸) see the fragment of a Gemellus letter P Fay 248 (c. A.D. 100).

πύριος.

For this adj., “as of fire” (Rev 9¹⁷), cf. *Kaibel* 987 (A. 95), an inscr. on the right leg of the statue of Memnon Thebes—

Φθέγξαιο, Λατοῖδα· σὸν γὰρ μέρος ὦδε κάθηται,
Μέμωνων, ἀκτεῖσιν βαλλόμενος πυρίνας.

πυρώω,

“burn with fire,” occurs in a Jewish-Greek sepulch. inscr. from Tell el Yehudieh, *ZNTW* xxii. (1923), p. 2 No. 18⁵ πατήρ καὶ μήτηρ οἱ πυρῶμενοι ἐνεαίτην, where Lietzmann thinks the reference is to “burning” the de body, and not to the parents’ “burning with grief” (2 Cor 11²⁹). In the same list of inscrr. we find No. 2 τρεῖς ὦδ[ε] π[ι]άρεσμεν, ὁ ἀνὴρ καὶ [ἡ θυγά]τηρ καὶ [π]επύρωκαν ἐγώ.

πυρράζω,

“am fiery red” (Mt 16^{32,33}). For form see *s.v.* πυρρῶ. The adj. πυρράκης, which occurs *ter* in the LXX, is found in the description of a boy slave in P Cairo Zen 1. 5907⁷ (B.C. 257) : cf. the exx. from Byzantine Greek in Psaltes C p. 302 n.¹

πυρρός,

literally “red as fire” (cf. 4 Kingd 3²²), is applied in a milder sense of “ruddy” to a witness to a will, P Petr 13(2)¹² (B.C. 237). In P Leid W^{vii}.⁴⁶ (ii/iii A.D.) we have ποῖσον(=ποιήσον) ὑπποπόμεω(=ο)ν ἐκ κηροῦ πυρροῦ and in P Oxy VI. 922⁸ (vi/vii A.D.) ὑπὲρ τοῦ πυρροῦ ἔππ (cf. Rev 6⁴). The double ρρ is preserved in the LXX as NT as in the papyri, cf. BGU II. 468⁸ (A.D. 150) καμήλα ἄρρενος πυρροῦ, and see Maysen *Gr.* p. 221. It may be noted that πυρ(ρ)ός and πυρ(ρ)άω drop a ρ in Mt 16^{2C} and late uncials, Rev 6⁴ APO46, 12³ CO46 : see Moulton *Gr.* p. 101.

For the form πυρράκης, as in 1 Kingd 16¹², cf. P Petr 14³⁰ (B.C. 237), and see Maysen *Gr.* p. 455 ; and for πυρρῶ cf. P Ryl II. 134¹⁶ (A.D. 34) ὕς τοκάς ἐπ[ι]τοκος πυρρῶ χροῦς, “a brood-sow about to litter, tawny-coloured (Edd.).

Πύρρος.

According to the critical text Πύρρος is named in Ac 2 as the father of Sopater of Beroea. The name is by no means rare in the papyri, and is spelt both with double and single ρ : e.g. P Oxy I. 47³ (late i/A.D.) ὑπὸ Πύρρου τῆς ἀσχολημένο(υ), and *ib.* 43 *recto*^{v.9} (A.D. 295) Πύρω ὀπτιών other exx. in Preisigke *Namenbuch*.

πύρωσις,

“heat,” “fiery test” (1 Pet 4¹²) : cf. the Berlin mag. papyrus 2ⁱⁱⁱ.¹¹⁰ (ed. Parthey *Abh. d. Berl. Ak. d. Wissensch.* 1865, p. 153) δι’ ἧς πέμπεις τὴν εἰς ἀέρα πύρωσιν, and s. Linde *Epic.* p. 39.

πωλίω.

From meaning originally "put up for sale" (*uendito*) πωλίω came to mean simply "sell" (*uendo*). This later sense, which alone is found in the NT, can be fully illustrated from the papyri, e.g. PSI IV. 356⁷ (B.C. 253-2) οὐθείς οὖν ἐν τοῖς τόποις πωλεῖ πρὸς σίτον, ἀλλὰ πρὸς ἀργύριον, P RyI II. 113⁸ (A.D. 133) μόλις πάντα τὰ ἑμαντοῦ πωλήσας ἐδυνήθηεν πληρῶσαι, "I was with difficulty able to complete this by selling all my property" (cf. Mk 10²¹), P Oxy III. 494¹⁹ (a Will—A.D. 156) ἐξέστω δὲ αὐτῆς πωλεῖν καὶ ἰποτιθέσθαι ἂ ἐὰν αἰρήται, "she shall have the right to sell or mortgage on her own authority whatever she chooses," *ib.* VI. 932¹⁰ (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πῶλιν, "do not sell the young pigs without me," P Tebt II. 421⁸ (iii/A.D.) (= *Selections*, p. 106) θέλεις αὐτὸ πωλήσα[ι], πώλησον, "if you wish to sell it, sell it," and P Oxy I. 83¹⁶ (A.D. 327), where an egg-seller undertakes to offer his eggs only in the public market, and not "to sell secretly or in his own house"—κρυβῆ ἢ καὶ ἐν τῇ ἡμετέρᾳ οἰκίᾳ πωλῖν. For the rare pass. (cf. Rutherford *NP* p. 213) see the question to an oracle in *ib.* XII. 1477³ (iii/iv A.D.) εἰ πωλοῦμαι: "am I to be sold up?" (Edd.), and for the subst. πώλησις see BGU I. 184¹ (A.D. 72).

πῶλος.

For πῶλος = "foal," "colt," of an ass, as in the NT, cf. P Lille I. 8⁹ (iii/B.C.) ὄνους θηλείας β̄ καὶ πῶλους β̄. In P Oxy IX. 1222¹ (iv/A.D.) the writer instructs his son—δὸς τῷ ἀδελφῷ Ἀμ(κ)ωνιανῶ τὸν πῶλον εἶνα ἐνεχθῆ μοι, "give your brother Ammonianus the colt that it may be brought to me."

πῶποτε,

"ever yet": P Par 47⁶ (B.C. 152-1) (= *UPZ* i. p. 332) οὐκ ἂν με ἴδες τὸ πρόσωπόν (l. πρόσωπόν) μου πῶποτε (cf. Gen 43²), *ib.* 51²⁷ (B.C. 159) (= *UPZ* i. p. 360, *Selections* p. 21) ἐὰν μιανθῶσιν [οὐ μὴ] γένονται καθαροὶ πῶποτε, "if they (women) are defiled, they shall never at all be pure." In BGU IV. 1205^{ii, 11} (B.C. 28) πέπρακα, πέπρατε [. . .] οὐ πεπράκαμεν, Olsson *Papyrusbriefe* p. 30 proposes to read πῶποτε [δ'] οὐ (?), "I have sold, but we have not yet (?) sold." For perfects with πῶποτε, as in Jn 1¹⁸, expressing "a close nexus with present time," see *Proleg.* p. 144. For οὐδεπῶποτε c. pres. cf. P Leid V^{xi, 30} (iii/iv A.D.) (= II. p. 37) λύσιν οὐκ ἔχει τοῦτο οὐδεπῶποτε.

πωρόω,

"petrify," "deaden." The subst. πῶρος occurs in *Syll* 540 (= ³972)^{58, 66} (B.C. 175-2): cf. also M. Anton. ix. 36 πῶροι γῆς τὰ μάρμαρα, "marble but nodules of earth" (Haines). See s.v. πῶρωσις.

πῶρωσις.

For a full discussion of this word and its cognates, see Armitage Robinson *Ephesians*, p. 264 ff., where it is shown that in the NT "obtuseness or intellectual blindness is the meaning indicated by the context"; and that "this meaning is as a rule assigned by the ancient translators and commentators" (p. 273).

πῶς,

"how," "in what manner," (a) in direct questions—P Oxy IV. 744¹² (B.C. 1) (= *Selections*, p. 33) πῶς δύναμαι σε ἐπιλαθεῖν: "how can I forget you?" Cf. Ac 8³¹ πῶς γὰρ ἂν δυναίμην; which Field (*Notes*, p. 117) renders, "Why, how can I?" For the exclamatory πῶς, as in Mk 10²⁴, cf. Philemon fr. 2 ὡ πῶς ποιηρὸν ἐστὶν ἀνθρώπου φύσις | τὸ σύνολον, Epict. *Man.* 24. 3 ὁράτε ἡμεῖς, πῶς ἀνισοί ἐστε καὶ ἀγνώμονες; see further K. Rupprecht in *Philologus* lxxx. (A.F. xxxiv.), 1924, p. 207.

(b) in indirect discourse—P Oxy IV. 745⁶ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρlynchus (?), P Tebt II. 408⁴ (A.D. 3) ἐπιστάμενος πῶς σε τίθειαι κέ φιλω, "since you know how I esteem and love you" (Edd.) (cf. Ac 20¹⁴), P Oxy II. 294²⁴ (A.D. 22) (= *Selections*, p. 36) γράψον μοι πῶς πάλιν ἄνω λαλαχεύεται, "write me how his hair is growing again on the top," P RyI II. 235⁸ (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διαγεις, "you did not inform me of your good health and how you are," P Oxy VI. 932⁴ (late ii/A.D.) ἐρί σοι δὲ Ἀπολιναρίσι πῶς τὰ θέματα καὶ τὰ δημόσια, "Apolinarius will tell you how the deposits and public dues stand," *ib.* 939²⁴ (iv/A.D.) νῦν δὲ πῶς πλῖονα γράψω περὶ αὐτῆς ἀπορῶ, "but now I am at a loss how I shall write more regarding her," and *ib.* I. 120¹⁴ (iv/A.D.) ἄχρις ἂν γινῶ πῶς τὰ κατ' αἰμαὶ ἀποτίθαιται (l. ἐμὲ ἀποτίθεται), "until I know the position of my affairs" (Edd.).

We find already in the NT (e.g. 1 Thess 1⁹) the MGr tendency to use πῶς as equivalent to little more than ὅτι: cf. BGU I. 37⁶ (A.D. 50) οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρήζωι, P RyI II. 235⁶ (ii/A.D.) ἐθ[αύ]μασε(=α) δὲ πῶς διὰ Λυπερκου οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου, "I was surprised that you did not inform me through Luperkus of your good health" (Edd.), and see Kadermacher *Gr.* p. 159, Hatzidakis *Gr.* p. 19.

πῶς,

enclitic, "in some way," "in any way": P Oxy I. 95³⁵ (A.D. 129) ἄλλως πως, "in any other way," *ib.* 039¹³ (iv/A.D.) σπουδάξων) εἰ πως ἐκ παντὸς τρόπου δυναθῆις [πρὸς ἡμᾶς] ἀφικέσθαι, "being anxious that you should come to us by every possible means in your power" (Edd.), and *Syll* 510 (= ³364)²⁴ (after B.C. 297) ἂν δέ πως ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν. See also s.v. μήπως.

P

ράββει—ρακά (ραχά, Tisch.)

ράββει.

For the accentuation **ράββει** (**ράββουνέι**) in Cod. Vaticanus, showing that **ει** was regarded as a diphthong, cf. Nestle in *ZNTW* vii. (1906), p. 184. See also Dalman *Words*, pp. 324 ff., 340.

ράββουνεί.

See s.v. **ράββει**.

ραβδίζω,

which is used of the Roman punishment "beat with a rod" in its two NT occurrences (Ac 16²², 2 Cor 11²⁵), is applied to "threshing" in P Ryl II. 148²⁰ (A.D. 40) **ἐράβδισαν γόμους κ**, "they threshed out 20 loads" of anise: cf. LXX Jndg 6¹¹. For a similar use of the subst. **ράβδισμός**, see P Tebt I. 119⁴⁶ (B.C. 105-1), where the editors refer to *ib.* 229 (B.C. 97 or 62), and for **ράβδιστής** see BGU I. 115^{i.15, 20} (ii/A.D.).

ράβδος,

"a rod": P Tebt I. 44²⁰ (B.C. 114) **ἔδωκεν πληγὰς πλείους ἢ [εἶ]χεν ῥάβδωι**, "gave me many blows with the rod he was carrying": cf. P Lond 44¹² (B.C. 161) (= I. p. 34, *UPZ* i. p. 140), P Grenf I. 38¹² (ii/i B.C.). For a reminiscence of Ps 2⁹ (cf. Rev 2²⁷ *al.*) see the magical P Osl I. 1¹⁰⁸ (iv/B.C.) **κατέχων ῥάβδον σιδηρᾶν**, with the editor's note, and for a similar reminiscence of Exod 14¹⁶ see the leaden tablet from Hadrumetum, Wünsch *AF* 5¹⁰ (iii/A.D.) (= *Audolent*, p. 374) **ὀρκίζω σε τὸν διαστήσαντα τὴν ῥάβδον ἐν τῇ θαλάσσει**.

For the form **ραίδους** = **ράβδους**, cf. P Par 40³² (B.C. 158), 41²⁵ (B.C. 158-7) (= *UPZ* i. pp. 148, 150), and see Mayer *Gr.* p. 115.

ράβδοῦχος,

lit. "a rod-holder," is supplied by Wilcken in P Par 24⁶ (B.C. 164) (= *UPZ* i. p. 123) **τῶν δ' ἐκ τοῦ ἱεροῦ ῥάβδο[ύ]χός τις Ζωίλος**, with reference to a "temple-attendant" in the Serapeum at Memphis. For this usage (as distinguished from a *licitor* or attendant on Roman magistrates, as in Ac 16^{35, 38}) he refers to a **ράβδοῦχος** in the Roman Serapis worship in *IG* XIV. 1027, and to the **ράβδοῦχοι** in the temple service of Apollo in *Syll* 790 (= ³ 1157)²⁴ (c. B.C. 100?) whose duty is to keep in order the temple precincts—**οἱ καὶ ἐχέτωσαν ἑξουσίαν κωλύειν τὸν ἀκοσμοῦντα**. In P Oxy XIV. 1626⁹ (A.D. 325) the reference is again to

an official of low rank who fills the single post of **ράβδοῦχος** of certain animals—**χώραν μίαν ῥάβδοῦχου ἐνὸς τῶν αὐτῶν ζώων**: see the editors' note, and cf. *ib.* 1750¹² (A.D. 306) and *ib.* XVI. 1905¹⁶ (iv/v A.D.). Cf. the word **ράβδοφόρος** in P Petr II. 8(2) (c)⁹ (B.C. 246) and P Par 66¹⁸ (iii/B.C.). In the latter case the editor suggests that **ράβδοφόροι** may not be more than "conductors of works," but for the possibility that "police" were intended see *Archiv* vi. p. 416.

For the subst. **ράβδουχία** cf. P Oxy XVI. 1626²¹ (A.D. 325), and BGU I. 244¹⁴ (time of Gallienus).

ῥαδιουργία.

For **ῥαδιουργία** in the general sense of "false pretences," cf. P Oxy II. 237^{viii.15} (A.D. 186) **εἶτε πλαστῶν γραμμάτων ἢ ῥαδιουργίας ἢ περιγραφῆς ἐγκαλεῖν**, "to make a charge either of forgery or false pretences or fraud" (Edd.) (but see *Archiv* i. p. 182): cf. the wider usage in P Tor I. 1^{vi.3} (B.C. 116) (= *Chrest.* II. p. 36) **κακοτρόπως καὶ ἐπὶ ῥαδιουργίαι παρακίεσθαι αὐτὸν τὴν συνχώρησιν**, Preisigke 5656¹² (A.D. 568) **χωρὶς ῥαδιουργίας καὶ ἀταξίας**, and P Strass I. 40³⁰ (A.D. 569) **δίχα παντοίας μίμψως καὶ καταγνώσεως καὶ ῥαδιουργίας**. The special meaning of "theft" is seen in P Magd 35¹¹ (B.C. 216) (= *All. Nicole* p. 454) **περὶ δὲ τῆς ῥαδιουργίας** with reference to the theft of a mantle, and in BGU I. 226¹⁴ (A.D. 99).

For the verb see P Tebt I. 42¹⁶ (c. B.C. 114) (= *Chrest.* I. p. 385) **ῥαδιουργημένος** (for form cf. Mayer *Gr.* pp. 120, 408), and P Flor III. 294⁵⁵ (vi/A.D.) **ῥαδιουργῆσαι**, and for the adj. **ῥαδιουργός** see P Lond IV. 1338²⁹ (A.D. 709), 1349³⁷ (A.D. 710).

ρακά (ραχά, Tisch.)

in Mt 5²² is usually taken as a term of contempt transliterated from the Aramaic ܪܫܘܬܐ, "empty": cf. Lightfoot *Hor. Hebr.* ii. p. 109. It is thus not so strong as **μωρός**, which denotes, according to Lightfoot *ib.* p. 112, "lightness of manner and life" rather than "foolishness": see Marriot *Sermon on the Mount*, p. 182. Mr. W. K. L. Clarke kindly supplies us with an interesting definition of **ρακά** from Basil *Regulae* li. 432 C: **τί ἐστὶ Ῥακά; ἐπιχώριον ῥήμα ἡπιωτέρας ὕβρεως, πρὸς τοὺς οἰκειοτέρους λαμβανόμενον**, "What is 'Ρακά'? a vernacular word of mild abuse, used in the family circle."

Various explanations of the word are discussed by Zorell *Lex. s.v.*, F. Schulthess *ZNTW* xxi. (1922) p. 241 ff., and Leipoldt *CQR* xcii. (1921), p. 38.

ράκος,

"a piece of cloth" (Mt 9¹⁶, Mk 2²¹): cf. P Petr III. 42 II (S) f²⁷ (mid. iii/B.C.) **ράκος λεπτόν**, P Oxy I. 117¹⁴ (ii/iii A.D.) **ράκη δύο**, P Lond 121²⁰⁸ (iii/A.D.) (= I. p. 91) **βύσσινον ράκος**, *ib.*³⁵⁹ (= p. 96) **ράκος λινοῦν**. See also Apoc. Petr. 15 **ἄνδρες ράκη ῥνπαρὰ ἐνδεδύμενοι** (cf. Jas 2²). In Artem. p. 18⁸ the word is used of mummy wrappings—**οἱ ἀποθανόντες ἐσχισμένους ἐνελεῖονται ράκεσι**.

ῥαντίζω,

"sprinkle," equivalent to classical **ῥαίνω**, in Heb 9¹³ *al.* is one of the exx. of "neues Sprachgut" in the Κοινή: cf. Thumb *Hellen.* p. 223. For **ῥαντός**, "sprinkled," "spotted," as in LXX Gen 30³² *D*⁵¹, cf. PSI VI. 569¹⁰ (iii/B.C.) **θῆλειαι μέλαινα δ καὶ ῥαντῆ α**, of birds.

ῥαντισμός,

"sprinkling": LXX, NT (Heb 12²⁴, 1 Pet 1² (cf. Hort *ad L.*) but not as yet found in any secular author: cf. however Vett. Val. p. 110¹⁷ **περὶ τὰς ὄψεις φακοὺς καὶ ῥαντίσματα ἔχοντες**).

ῥαπίζω,

lit. "strike with a rod," *verbero*, came in late writers to be used in the sense of "strike (the face) with the palm of the hand" (Suidas: **ραπίσαι πατάσσειν τὴν γνάθον ἀπλῆ τῆ χειρὶ**): see Lob. *Phryg.* p. 175, and cf. Rutherford *NP* p. 257 ff. This suits both the NT occurrences of the verb Mt 5³⁹, 26⁶⁷: cf. LXX Hos 11⁴, 1 Esdr 4³¹.

ῥάπισμα,

"a blow on the cheek with the open hand": see *s.v.* **ῥαπίσω** and add Field *Notes*, pp. 40f., 105f. The word is used of a "scar," or the result of a blow, in a vi/A.D. account of the sale of a slave published in *Archiv* iii. p. 415 ff., see p. 419³³, and cf. Sudhoff *Ärztliches*, p. 143.

The difficult **ραπίσμασιν αὐτὸν ἔλαβον** in Mk 14⁶⁵ is fully discussed by Swete *ad L.*, where he translates "they caught Him with blows." The RV adopts the rendering "with blows of their hands" in the text, but puts the alternative "strokes of rods" in the margin. Blass (*Gr.* p. 118) describes the phrase as a "vulgarism," which at present can be paralleled only from a i/A.D. papyrus (**αὐτὸν κονδύλους** ("knuckles") **ἔλαβεν**, published in Fleckeis. *Jahrb. f. class. Philol.* xxxviii. (1892), pp. 29, 33).

ῥαφίς,

"needle," is found in a series of accounts P Oxy IV. 736⁷⁵ (c. A.D. 1) **λίνου καὶ ῥαφίδος (ὀβολός)**, "thread and needle I ob.": cf. Mt 19²⁴, Mk 16²⁵. On the relation of **ῥαφίς** to **βελόνη** (Lk 18²⁵), see Rutherford *NP* p. 174 f.

ῥαχά.

See *s.v.* **ρακά**.

ῥέδη.

For the substitution of **ε** for **αι** in this NT **ἄπ. εἰρ.** (Rev 18¹³), = "a chariot," cf. Moulton *Gr.* ii. p. 81. According to Quintilian i. 5. 57 the **ῥέδη** came from Gaul and was a vehicle with four wheels.

ῥεφάν.

See *s.v.* **Ῥομφά**.

ῥέω.

For **ῥέω**, "flow," which occurs in the NT only in Jn 7³⁸ (for fut. act. cf. *Proleg.* p. 154), see the traveller's account of his visit to the source of the Nile, P Lond 854⁸ (i/ii A.D.) (= III. p. 206, Deissmann *LAE* p. 162) **ἔθεν τ[υγ]χάνει Νεῖλος ῥέων**, "whence the Nile flows out": cf. P Lond 121⁴³⁶ (iii/A.D.) (= I. p. 98) **παρὰ ῥέον βαλανεῦ** and *Preisigke* 401¹⁰ (A.D. 10-11) **ποταμ[ὸν] . . ῥέοντα δι' ἄλης τῆς πόλεως**.

For the subst. **ῥέυμα**, cf. P Petr II. 37 *2a verso*⁸ (iii/B.C.) **ἐνκλείναντος τ[οῦ] ῥεύματος εἰς τὸ πρὸς βορρᾶν μέρος**, and P Lond 46²⁶³ (iv/A.D.) (= I. p. 73) **ἐν τῷ ῥεύματι τοῦ ποταμοῦ εἰς τὴν θάλασσαν**.

ῥήγιον,

"Rhegium" (mod. "Reggio"), a town in Italy opposite Sicily. For the derivation of the name from **ῥήγνυμι** see the citations in Wetstein *ad Ac* 28¹³.

ῥῆγμα.

For **ῥῆγμα** in the sense of "breach" in the Nile embankments see P Lond 131 *recto*^{45, 60} (A.D. 78-9) (= I. p. 171 f.), and cf. PSI V. 456¹¹ (A.D. 276-82) **ἐπὶ τοῦ πύργου . . ῥήγματα**: cf. Lk 6⁴⁹, and for the medical use of the word = "rupture," see Hobart p. 56. The subst. **ῥηγμός** may be illustrated from *ib.* IV. 422¹⁵ (iii/B.C.) **ἡ δὲ γῆ ῥηγμῶν πλήρε(=η)ς ἐστὶν διὰ τὸ μήποτε αὐτὴν ἠρόσθαι**.

ῥήγνυμι, ῥήσσω,

"rend," "break asunder": P Leid V^{vii.31} (iii/iv A.D.) (= II. p. 27) **αἱ πέτραι ἀκούσασαι ῥήγνυται (l. ῥήγνυται)**. **Ῥήσσω** is claimed as Ionic by Winer-Schmiedel, p. 19. For **ῥάσσω** see Mk 9¹⁸ D. In the LXX **ῥάσσω** is not an alternative of **ῥήσσω**, but a form of **ἀράσσω**: see Thackeray *Gr.* i. p. 76.

ῥῆμα.

For the ordinary meaning "word" in the NT, cf. P Giss I. 40^{ii.7} (A.D. 215) **ἐκ τῶν ῥη[μά]των το[ῦ] προτέρου διατάγματος**, P Amh II. 142⁸ (iv/A.D.) **ἀπρεπῆ ῥήματα**, P Flor III. 309⁴ (iv/A.D.) **αἰσχρ[ο]ῖς ῥήμασι**, and *Syll* 809 (= ³1175)¹⁸ (iv/iii B.C.) **ῥῆμα μοχθηρὸν ἢ πονηρὸν φθένγεσθαι** (contrasted with ²⁰ **κακὸν τι ποιῆσαι**).

On the Hebraistic use = *res* in the LXX and in the more Hebraic parts of Luke's writings (Lk 1³⁷, 2¹⁵, *al.*), see Thackeray *Gr.* i. p. 41. A somewhat similar use of **λόγος** has classical authority, e.g. Plato *Phil.* 33 C.

ῥήσσω.

See **ῥήγνυμι**.

ῥήτωρ.

The special meaning of "advocate," "barrister," which this word has in Ac 24¹, can be freely illustrated from our documents, e.g. P Oxy I. 37^{i.4} (A.D. 49) (= *Selections*, p. 48), the report of a lawsuit where the counsel for the plaintiff

is introduced with the words—'Ἀριστοκλῆς ῥήτωρ ὑπὲρ Πεσοῦριος, and *ib.* II. 237^{viii.25} (A.D. 186) Δίδυμος ῥήτωρ ἀπεκρίνατο μὴ χάρις λόγου τὸν Σεμπρόνιον κεικηνῆσθαι. "Didymus, advocate of Sempronius, replied that his client had had good reason for having been provoked" (Edd.), P Ryl II. 75^{b.16} (late ii/A.D.), PSI IV. 293^{26.33} (iii/A.D.), *et saepe*.

ρήτω̄ς.

For ῥήτω̄ς, "explicitly," "in set terms" (I Tim 4¹), see P Par 63⁸² (B.C. 164) (= P Petr III. p. 22) ῥήτω̄ς τε διὰ τῆς π[ε]μ[φθε]ί[σης] ὑμῖν ἐπιστολῆς, *OGIS* 515³⁹ (iii/A.D.) ῥήτω̄ς τῆς ἀπογραφῆς [λεγούσης ὅτι συνάγ]εται ἡ βουλή διὰ τοῦτο, and cf. P Tebt II. 303¹² (A.D. 176-180) ἐπὶ τοῦ ῥητοῦ, "at the specified time," similarly *ib.* 332¹⁶ (A.D. 176).

ρίζα.

For the literal sense "root" cf. P Oxy XIV. 1674⁵ (iii/A.D.) καῦσον τὴν ῥίζαν αὐτῆς, "burn its roots," with reference to an acacia tree. In P Lond 121¹⁷³ (iii/A.D.) (= I. p. 89) the eating of roots of bugloss, [ῥ]ίζας βυγλου (i.e. βουγλώσσου), is recommended to prevent the breath from smelling after eating garlic. The metaphorical sense of "origin," "ancestry," is seen in *OGIS* 383³¹ (mid. i/B.C.), where Antiochus I. refers to the Persians and Greeks as ἐμοῦ γένους εὐτυχεστάτῃ ῥίζα: cf. Rev 22¹⁶.

ρίζόω.

The rapid transition from the metaphor of "rooting" to that of "building" in Col 2⁷ is rendered easier, as Lightfoot *ad l.* points out, by the use of ῥιζόω in connexion with cities and buildings, e.g. Plut. *Mor.* 321 D παρέσχε ῥιζόσαι καὶ καταστήσαι τὴν πόλιν. Similarly with reference to the building of a bridge, *Kaibel* 1078² αἰώνιος ἐρρίζωται.

ριπίζω.

To Hort's *exx. ad Jas* 1⁶ of this word to denote the surface of the water blown upon by shifting breezes, rather than billows lashed by a storm, we may add Aristeas 70 where the workmanship bestowed on certain ornamental leaves is described as so life-like that if a breath of wind blew upon them—ῥιπίζοντος τοῦ κατὰ τὸν αέρα πνεύματος—the leaves stirred in their places. It should be noted that the verb is derived not from ῥιπή, "a rushing motion" (ῥίπτω), but from ῥιπίς, "a fire-fan."

ρίπτω.

"throw off," "throw away": cf. P Tebt I. 48²³ (c. B.C. 113) ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὀρμησαι, "so that he threw away his garment and took to flight" (Edd.), P Ryl II. 125²⁵ (A.D. 28-9) ἐκκενωσας τὰ προκείμενα ῥιψεν ἐν τῇ οἰκίᾳ μου τὴν πνξιδα κενήν, "having rifled the contents aforesaid he threw the box empty into my house" (Edd.). Both AV and RV adopt this meaning in Ac 22²³, but Field (*Notes*, p. 136), who is followed by various commentators, prefers the rendering "shake," "throw about," as if the verb = ῥιπτάζω: cf. the medical use in connexion with convulsive fits, etc., as illustrated by Hobart p. 2.

For the perf. pass., as in Mt 9³⁶, cf. P Petr II. 19 (2)³ (iii/B.C.) καλῶς οὐμ ποιήσεις ἐ[π.]στροφήν [μου] ποιησάμενος, ἔρρειμαι γὰρ κακῶς διακειμένος ἀπ' ἐκείνου, and for the form ῥιπτέω see Radernacher *Gr.* p. 84. MGr ῥίπτω, ῥίχτω, ῥίχτω (ῥιμμένος. ῥιχμένος), "throw," "cast away": see Thumb *Handb.* p. 353.

ῥόδη.

For this proper name (Ac 12¹³) cf. the inscr. on a gravestone at Alexandria of iii/B.C.—*Preisigke* 392 'Ρόδη Μύση μάμμη. Blass (*ad Ac l.c.*) points out that the name is found in myths and comedies: see e.g. Menander *Fragm.* 245⁶, 546⁶, P'hilemon *fr.* 84.

'Ρόδινη is found as a proper name in the Christian inscr. *CIG* IV. 9484. The adj. ῥόδινος occurs in P Oxy III. 496⁴ (articles in a dowry—A.D. 127) ζῶνας δύο, σανδυκίνην, ῥοδίνην, "2 girdles, one red, the other rose-coloured," and P Goodsp Chicago 4³ (medical prescription—ii/A.D.) κηρωτῆ ῥοδίνη, "wax-ointment scented with rose." See also P Petr II. 34 (b)⁶ (an account for unguents—iii/B.C.) (= Sudhoff *Ärztliches*, p. 47) ῥοδίνου β.

ῥοιζηδόν.

"with crackling crash," is found in the NT only in 2 Pet 3¹⁰: see Wetstein and Mayor *ad l.*

ῥομφία.

For the various forms which this proper noun takes in Ac 7¹³ see WH *Notes*², p. 92. In LXX Amos 5²⁶ from which the quotation in Ac is taken the form is 'Ρεϊφάν or 'Ρεφάν replacing ῥῖϝ of the Heb. text, and the word is understood as a corruption of the Assyrian name for the planet Saturn (= Chium).

ῥομφαία.

For ῥομφαία, a Thracian weapon of large size, see Hastings' *DB* iv. p. 634, where the different uses of the word are fully illustrated. In the NT it is found *sexies* in Rev, and once, metaphorically, in Lk 2³⁵.

ῥοπή

occurs as a *v.l.* for ῥιπή, "a moment," in I Cor 15⁵² D*EFG 67^{**}. For the original meaning, "a turn of the scale," as in Sap 18¹², cf. P Par 63⁷³ (B.C. 165) (as read P Petr III. p. 24) συμβαλείται ῥοπήν εἰς τὸ προκείμενον, "it would turn the scale in favour of the matter in hand" (Mahaffy), and P Tebt I. 27⁷⁹ (cited *s.v.* ἐνθυμέομαι). See also Aristeas 90 ῥοπή καὶ νέυματι, "momento temporis et ad nutum," Vett. Val. p. 301¹ αἱ στιγμαὶ ἢ ῥοπαὶ τῶν ὠρῶν, and Hierodas VII. 33 with Headlam's note.

ῥοῦφος.

For the probable identification of the 'Ροῦφος of Rom 16¹³ with the 'Ροῦφος of Mk 15²¹, see SH p. 426 f. The name is very common: see e.g. P Hamb I. 29³ (A.D. 89), and the ref. in *Preisigke Namenbuch s.v.*

ρύμη.

For this word in its late Greek sense "street," "lane," which it has in its four occurrences in the NT (Mt 6²,

Lk 14²¹, Ac 9¹¹, 12¹⁰, cf. P Par 51¹⁶ (B.C. 159) (= *UPZ* i. p. 360, *Selections*, p. 20) ἔρχομαι εἰς τὴν ῥύβ(=μ)ην μετ' αὐτῶν, BGU IV. 1037¹⁶ (A.D. 47) εἰς τὴν ἐκ λιβὸς ῥύμην βασιλική[ν], P Oxy I. 99⁹ (A.D. 55) ἀνὰ μέσον οὐσης τυφλῆς ῥύμης ("blind alley"), and P Ryl II. 156⁴ (i/A.D.) δημοσία ῥύμη. In an Alexandrian papyrus of the time of Augustus we hear of a street named Εὐδαίμων—ἐν τῇ Εὐδαίμωνος λεγομένῃ ῥύμη (see *Archiv* v. p. 37 n.1). For the diminutive ῥύμιον (not in LS⁸) = "a little lane" or "alley," cf. the direction in P Meyer 20 *verso*⁵ (1st half iii/A.D.) ἀντικρὺ τοῦ [...] πωλίου ἦκεις <εἰς> τὸ ῥύμιον, "over against the shop you come to the little lane."

See further Rutherford *NT* p. 487 f., and Kennedy *Sources* p. 15 f., where the different stages in the history of ῥύμη are stated.

ῥύομιζι.

In the version of the Lord's Prayer which forms part of the vi/A.D. Christian amulet, BGU III. 954²⁹ (= *Selections*, p. 134), we find—ῥύσαι ἡμᾶς ἀπὸ τῆς πο[ν]ηρίας, in accordance with the AV interpretation of Mt 6¹³. Cf., however, the inser. on a very old church in central Phrygia—'Αρχάγγελε Μιχαήλ, ἐλέησον τὴν πόλι σου κ[α]ὶ ῥύση αὐτὴν ἀπὸ τοῦ πονη(οῦ) (*C. and B.* ii. p. 741 No. 678). As exx. of the verb we may add P Lond 413¹ (c. A.D. 346) (= II. p. 301) εἰ[ῤ]χομαι σ[.]ω τῷ θεῷ περὶ [τῆ]ς σ[ωτ]ηρίας ἵνα ῥύσει σαι ἀπὸ . . . and the inser. on a statue in honour of Hadrian erected A.D. 125, *Syll* 383 (= ³S35 A)² Αὐτοκράτορι 'Αδριανῷ σωτήρι, ῥυσαμένῳ καὶ θρέψαντι τὴν ἑαυτοῦ 'Ελλάδα. The verb and its constructions are fully illustrated by Chase *The Lord's Prayer* p. 71 ff. (in *Texts and Studies* i. 3), and Anz *Subsidia* p. 275 f.

For the subst. ῥύσις cf. *Kaibel* 200⁴ (Roman age) τοῦ πικροῦ ῥύσιν ἔχω θανάτου.

ῥυπαίνω

"make filthy," "defile," occurs in the NT only in Rev 22¹¹ ὁ ῥυπαρὸς ῥυπανθήτω ἑτι, where, as Swete points out *ad L.*, the aor. (not ῥυπαίνεσθαι) indicates the fixity of the state into which the ῥυπαρὸς has entered. For the act. cf. *Jos. c. Ap.* i. 220 ῥυπαίνειν τὴν εὐγένειαν. . . ἐπεχείρησαν, and Vett. Val. p. 116⁸ ψύξει τοὺς γάμους ἢ ῥυπαίνει.

ῥυπαρία.

The moral significance of this word in Jas 1²¹, its only occurrence in the NT, may be illustrated from *Felugia-Legenden* p. 63⁰ ἀφῆκεν ἐν τῷ ὕδατι πάσαν αὐτῆς τὴν ῥυπαρίαν—with reference to cleansing in Baptism. Mayor *ad Jas l.c.* recalls that Plutarch (*Mor.* p. 60 D) uses ῥυπαρία (like our "shabbiness") of "avarice," which would suit the idea of a "debased" moral coinage; but see *s.v.* ῥυπαρός. We may add two citations from Teles (ed. Hense)—p. 33⁴ δι' ἀνελευθερίαν καὶ ῥυπαρίαν (of rich men not using their wealth), and p. 37⁵ διὰ ῥυπαρίαν καὶ δειλίαν.

ῥυπαρός,

"shabby," "soiled," is applied to clothing in P Giss I. 76³ (ii/A.D.) τρίβωνα[ς] ῥυπαρὰς β̄ καὶ στολὴν ὁμοίως λευκὴν, "two soiled cloaks and likewise a white robe," as

in Jas 2²: cf. P Fay 16¹⁰ (i/B.C.) σίτου ῥυπαροῦ, "dirty (i.e. unwinnowed) corn," and P Ryl II. 72⁷¹ (B.C. 99-8) κ(ριβ)ῆς ῥυπαρίᾱς.

The adj. is very common in the papyri in connexion with payments, and was generally understood as denoting "debased" coin, e.g. P Tebt II. 348⁶ (A.D. 23) ἀργυρίου ῥυπ(αροῦ) [δ]ραχμᾶς δεκάδου, "twelve dr. debased silver" (Edd.), and P Fay 52 (a)² (a receipt for poll-tax—A.D. 191-2) ἐπὶ λ[ό]γου ῥυπ(αρὰς) δραχμ(ᾶς) ὀκτώ. But, according to Milne *Theban Ostraca* p. 104 (cf. *Annals of Archaeology and Anthropology* vii. p. 64 ff.), "the word does not appear to refer to any distinct class of coins—all Roman tetradrachms of Alexandria might have been called ῥυπαρά—and probably was a term of account, like the 'bad' piastre of some Turkish towns, e.g. Smyrna." Hence in P Ryl II. 194³ ῥυπ(αρὰς) (δραχμᾶς) ἐπτά ἡμοβ(ελιον) the editors translate "7 drachmae of discounted silver ½ obol."

ῥύπος,

"filth" (I Pet 3²¹), is found = "wax" in superstitious medicine, P Osl I. 133² (iv/A.D.) μίξον δὲ καὶ ταῖς κριθαῖς καὶ ῥύπον ἀπὸ ὀτίου μούλας, "mix also with the barley-corn the ear-wax of a female mule" (Ed.). In Isai 4⁴ Γ the noun is neuter. The adj. ῥυπῶδης occurs in the medical prescription P Oxy II. 234^{ii.18} (ii/iii A.D.) ὅταν ῥυπῶδες γένηται, ἀνάλαβε, "when it becomes discoloured, draw the liquor off."

ῥυπῶ

is read in the TR of Rev 22¹¹ = "am filthy" morally. For the literal sense of the compd. verb cf. *Syll* 879 (= ³1219)⁶ (iii/B.C.), where it is laid down τὰς πενθοῦσας ἔχειν φαίαν ἐσθητα μὴ κατερρυπώμενην, "that women in mourning are to wear gray clothing not defiled."

ῥύσις

is very common of the "flow" or "yield" of wine at the vintage, see e.g. P Giss I. 79^{iii.12} (c. A.D. 117) ἐὰν δὲ ὁ θε[δ]ς ἐπιτρέψη πολλὴν ῥύσιν [ἔσσεθα] εἰς ἔτους, τάχα διὰ τὴν ἐσομένην εὐωνίαν τοῦ γενήματος ἀθυμή[σουσι οἱ γ]εωῦχοι, and the other exx. collected by the editor *ad l.* The noun seems to have a different meaning in P Bad 15²¹ (i/B.C.) εἰπέ δὲ τῇ ἀδελφῇ πέμψαι μοι τὴν ῥύσιν, ἵνα χειρογραφῆσω. For its use in connexion with the "flow" of blood, as in Mk 5²⁵, Lk 8⁴³, see Vett. Val. p. 282⁹⁰. Ῥυτόν is applied to a drinking-horn in P Petr III. 42 H (7)³ (c. B.C. 250) (= Witkowski², p. 13).

ῥυτίς,

"a wrinkle" of age, which in Biblical Greek is confined to Eph 5²⁷, may be illustrated from Plut. *Mor.* p. 789 D οἷς ἡ γελωμένη πολλὰ καὶ ῥυτίς ἐμπειρίας μάρτυς ἐπιφάνεται: see Armitage Robinson *ad Eph l.c.*

Ῥωμαϊκός,

"Roman," as found in the TR of Lk 23³⁸, may be illustrated from a Greek translation of an unknown Latin work made by a certain Isidorianus, P Ryl II. 62 (iii/A.D.), which ends—²⁹f. Ὀλύμπ[ιος] Ἴσ[τ]ιδωριανὸς [.] ἐρμήνευσα ἀπὸ Ῥω[μα]ϊκῶν.

Ῥωμαϊστί,

"in the Latin language" (Jn 19²⁰): cf. Epict. i. 17. 16 ἔδε ἐπισκέψαι, πῶς τοῦτο λέγεται, καθάπερ εἰ Ῥωμαϊστί.

ῤώννυμι.

Ἐρρωσο, ἔρρωσθε (*uale, ualete*), are regular closing formulae (as in Ac 15²⁹) in both private and official letters. Naturally they are much varied by the addition of terms of endearment and otherwise, particularly during the second and third centuries A.D. The following exx. must suffice: P Tebt II. 315³⁶ (ii/A.D.) ἔρρωσό μοι, τιμώτατε, P Hamb I.

54^{ii. 15} (ii/iii A.D.) ἔρρωσό μοι πολλοῖς χρόνοις ὑγιαίνων μετὰ καὶ τῶν σῶν, P Oxy XII. 1586¹⁵ (early iii/A.D.) ἔρρωσθ(αι) εὐχομ(αι) [π]ανοικί, *ib.* I. 122¹² (iii/iv A.D.) ἐρρῶσθαί σε, κύριέ μου ἀδελφε, πολλοῖς χρόνοις καὶ προκόπτειν εὐχομαι. Many other exx. will be found in Exler *Epistolography* p. 74 ff. For the verb = "have strength" of persons cf. PSI V. 495²² (B.C. 258-7) βουλόμεθα γάρ σε τῶι τε σώματι ἔρρωσθ[αι], and of trees cf. CP Herm I. 28¹¹ φοίνικες ἄλλοι ἐρ[ρω]μένοι.

The subst. ῤῶσις is used in connexion with praying for "strength" for anyone, e.g. *OGIS* 206⁴ εὐξάμενος ῤῶσιν καὶ τέκνοις καὶ γαμετῇ. See also in application to the body Vett. Val. p. 160¹³.

Σ

σαβαώθ—σάκκος

σαβαώθ.

This Heb. word = "hosts," "armies" (Rom 9²⁹ LXX, Jas 5⁴) occurs as an invocation in the great Paris magical papyrus P Par 574¹²³⁵ (iii/A.D.) (= *Selections*, p. 113) **Ιαω Σαβαωθ**, and in the amulet printed in *Archiv* i. p. 427 belonging to iii-v A.D. —

Κύριε Σαβαώθ, ἀπόστρεψον
ἀπ' ἐμοῦ . οσον (?) νόσον τῆς
κεφαλῆς

where Wileken thinks that it cannot be determined with certainty whether it is the work of a Christian or a Jew or a Greek or an Egyptian. Cf. P Oxy VIII. 1152² (v/vi A.D.) with its magical, Jewish, and Christian elements—

Ὡρωρ φωρ ἔλωει,
ἀδωναεῖ, Ἰαώ σα-
βαώθ, Μιχαήλ, Ἰεσοῦ
Χριστέ, βοήθι ἡμῖν
καὶ τούτῳ οἴκῳ. ἄ.
μήν.

and *ib.* VII. 1060⁴ (vi/A.D.), a Gnostic charm against reptiles and other ills—

Ἰαώ σαβαώθ ἀδονέ
ἀπάλλαξον τὸν οἶκον τούτου
ἀπὸ παντὸς κακοῦ ἐρπετοῦ.

Also the leaden tablet, Wunsch *AF* No. 2 (ii/iii A.D.), on which is depicted an altar inscribed—Σεφωθ | Σαβαωθ | Σαβαωθ, the thrice repeated name of the Jewish God. See further Deissmann *Urgeschichte* p. 23, and Cheyne's note on "Lord Sabaoth" in *Exp* III. i. p. 318f.

σαββατισμός,

"a resting as on the Sabbath," found only in Heb 4⁹, where it may have been coined by the author: see Moffatt in *ICC ad l.*, who also refers to its possible occurrence in Plutarch *de superst.* 166 A (βαππισμούς, Bentley). The verb occurs in Exod 16³⁰: cf. Fränkel *Vorstudien*, p. 8.

σάββατον

to denote the Heb. *Sabbath* is first found in the LXX. In the Pentateuch and elsewhere the plur. τὰ σάββατα is used both for "the Sabbath" and "the sabbaths": see Thackeray *Gr.* i. p. 35. In the LXX the dat. plur. is usually σαββάτοις, but in the critical text of the NT the form σάββασι occurs frequently: cf. πρόβασι for προβάτοις in P Lond 1171³⁸ (B.C. S) (= III. p. 17S), and similar

exx. in Psaltes *Gr.* p. 176. For the significance of the added clause μηδέ σαββάτω in Mt 24²⁰ see Boll *Offenbarung* p. 134, n.¹

σαγήνη,

a large "drag-net" (Mt 13⁴⁷) as distinguished from the smaller circular ἀμφίβληστρον (cf. Mk 1¹⁶), often identified with the *garf*, which is generally worked by two boats (cf. Lk 5⁷), which separate and then draw it in a sweep to the shore. It was consequently an expensive piece of machinery, and has been taken as evidence that some at least of the fishermen Apostles were fairly well-to-do (cf. *Exp* T xxviii. p. 229 f.).

σαίνω,

properly of dogs "wag the tail," "fawn" (e.g. *Od.* x. 217), then metaph. of persons "fawn upon," "beguile" (e.g. Aesch. *Choeph.* 186). This gives good sense in its only NT occurrence, 1 Thess 3³ τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις: the Apostle dreaded that the Thessalonians would be "drawn aside," "allured," in the midst of the afflictions which were falling upon them, cf. Zahn *Einl.* i. p. 159 f. (Engl. Tr. i. p. 222). Others, however, prefer to read with FG σιένεσθαι i.e. σιαίνεσθαι, "to be disturbed," "troubled," in support of which Nestle (*ZNTW* vii. p. 361) cites two passages from the *Hist. Lausiacca* (ed. Butler, 1904), c. 24, p. 7S, 10 and c. 35, p. 102, 16: Mercati adds further instances in *ZNTW* viii. p. 242. See also the quotations from papyri s.v. σιαίνομαι. Reference may be made to an art. by A. D. Knox in *JTS* xxv. (1924), p. 290 f., where a reading τὸ μηδένα παθαίνεσθαι is conjectured, = "that none break down in their afflictions."

For a new literary ex. of σαίνω, where it is used practically = θέλω, see Bacchyl. I. 55 ὁ δ' εὖ ἔρδων θεοῖς ἐλπιδι κυδροτέρῳ σαίνει κέαρ, "but he who is bountiful to the gods can cheer his heart with a loftier hope" (Jebb).

σάκκος,

a Semitic word, denoting "sackcloth," "sacking," a coarse cloth made of the hair of goats and other animals: cf. PSI IV. 427¹.¹⁴ (iii/B.C.) γραφή σάκκων καὶ μαροπίπῳ . . . σάκκων τρίχινον ἄ, P Hamb I. 10³⁹ (ii/A.D.) σάκκος τριχίνους. Other exx. of the word are P Reinach 17¹⁹ (B.C. 109) κιτῶν καὶ ἱμάτιον καὶ σάκκον, cf.²¹, P Ryl II. 145¹⁶ (A.D. 3S) σάκκο(ν) πλήρη κνήκωι, "a sack full of cneus," BGU II. 597⁹ (A.D. 75) τὸν σάκκον τοῦ πυροῦ, P Oxy VI. 932⁸ (late ii/A.D.) ἐς τοὺς σάκκους σφραγίσας, "sealing it (sc. vegetable seed) in the sacks," *ib.* XIV. 1733² (late iii/A.D.) τι(μῆ) σάκκων σιππίων (i. στυππίων

“flax”) (δρ.) σ̄. On reckoning loads by sacks, see Wilcken *Ostr.* i. p. 754.

For the dim. σακκίον, see P Kyl II. 245¹³ (iii/A.D.) ἐπεμψά σοι σακ[κίον] στιππέων, and cf. Menander *Fragn.* 544¹ p. 164 σακκίον: for σακκούδιον, see P Oxy VI. 937²⁹ (iii/A.D.) δέξε (/. δέξει) γ σακκούδια π(αρά) τοῦ Ἀντινοῦς: and for σακκοφόρος, “a porter,” see P Tebt I. 39²⁶ (B.C. 114). MGr σακκί, with dim. σακκούλι, σακουλά(κ)ι.

Σαλαμίς.

For dat. Σαλαμίη in Ac 13⁵, NAEL read Σαλαμίνη, a form not unknown in Byz. Greek: cf. Blass-Debrunner *Gr.* § 57, and Psaltes *Gr.* p. 177.

σαλεύω,

lit. “agitate,” “shake,” as by winds and storms: see P Lond 46¹⁶² (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν . . . σαλέ[σαντα] τὸν οὐρανόν, cf. Mt 24²⁹, *al.*, and the citations in Boll *Offenbarung*, p. 135. The verb is used figuratively, as in Heb 12^{26f}, in the illiterate P Oxy III. 528¹³ (ii/A.D.) where a man writes to his sister (wife) ἐπεμσάς μου ἐπιστολάς δυναμένου λίθου σαλεύσει, οὕτως ὁ λόγος σου καικίνηκάν με, “you sent me letters which would have shaken a stone, so much did your words move me” (Edd.), and *OGIS* 515⁴⁷ (iii/A.D.) σαλεύει γὰρ ὡς ἀλη[θῶς] ἡ σωτηρία τῆς πόλεως ἐκ κακουργίας καὶ πανουργίας ὀλίγων τινῶν αὐτῆ ἐπεμβαίνοντων. Hence the derived meaning “dislodge,” “drive away” from your sober senses, as in 2 Thess 2², where Lightfoot (*Notes on Epp. of S. Paul*, p. 109) compares Plut. *Mor.* 493 D ὄρεξιν τοῦ κατὰ φύσιν ἀποσαλεύουσιν followed almost immediately by ὡς ἐπ’ ἀκύρας τῆς φύσεως σαλεύει.

For a weakened sense cf. PSI IV. 299¹ (iii/A.D.) κατεσχέθη νόσφ . . . ὡς μὴ δύνασθαι μηδὲ σαλεύσθαι, “I was held fast by illness, so as to be unable even to move myself”: see also P Oxy III. 472⁵⁰ (c. A.D. 130) the request of a daughter to her mother—τι καὶ παρασχέιν ὡς ἐπὶ ἐνὶ μόνῳ σαλεύουσιν, “to give her something since she was dependent upon only a single source” (Edd.): cf. LS⁸ II. 2. MGr σαλεύω, “move,” “stir.”

σάλος

is used of a “rough sea” in Lk 21²⁵: cf. Boll *Offenbarung*, p. 135.

σάλπιγξ,

“a trumpet”: CP Herm I. 121¹⁰ (iii/A.D.) ἐνίκησε τὸ τῶν σαλπ[ιγγ]ῶν ἀγώνισμα, *Kaibel* 1049⁷ οὐ σάλπιγγος ἀκροῦται ἐνθάδ’ ὀμοκλή.

σαλπίζω,

“sound a trumpet,” is often understood metaph. in Mt 6², as by Klostermann in *HZNT*, where he compares the use of the subst. in Achilles Tattius viii. 10 οὐχ ὑπὸ σάλπιγγι μόνον ἀλλὰ καὶ κήρυκι μοιχεύεται. For a defence of the literal meaning by a reference to the sounding of the ram’s horn (*shofar*) on the occasion of public fasts, see Büchler in *JTS* x. (1909), p. 266 ff., also Klein in *ZNTW* vi. (1905), p. 203 f.

σαλπιστής,

“trumpeter.” For this late form (for Attic σαλπικτής) in Rev 18²², cf. the inscr. *Syll*³ 1058¹ (ii/i B.C.) σαλπιστάς, and *Preisigke* 4591³ (Rom.) σαλπιστῆς χώρης Ἰσπανόρου(μ). For σαλπικτής (= σαλπικτής) cf. P Oxy III. 519¹⁶ (ii/A.D.), where in an account of public games 4 drachmae are paid σαλπικτῆ.

Σαλω(ο)μών.

See *s.v.* Σολομών.

Σαμάρεια

(for spelling see Thackeray *Gr.* i. p. 167), “Samaria.” The mention of a village of this name in the Fayūm, as in P Petr II. 4 (11)² (B.C. 255–4), is proof of the early settlement of Jews in these districts (cf. P Petr I. p. 43 note*). See also P Tebt II. 566 (A.D. 131–2) Σαμάρεια, *ib.* 609 (ii/A.D.) κώμης Σαμαρείας, and BGU I. 94⁶ (A.D. 289) περὶ κώμης Σαμαρίαν.

Σαμαρεΐτης.

On the form, see WH *Notes*², p. 161. Σαμαρεύς is also found in Byz. Greek: cf. Psaltes *Gr.* p. 254.

Σαμοθράκη.

For the diphthong α in this place-name (Ac 16¹¹) see Meisterhans *Gr.* p. 64, 1.

Σαμονήλ.

In P Oxy VI. 994 (A.D. 499) an order for the payment of 12 artabae of corn to a monk is headed—Φοιβά[μμ]ων κόμ(ε)ς καὶ Σαμονήλ περιβλ(επτος): other exx. of the name in *Preisigke Namenbuch s.v.*

σανδάλιον.

“a sandal.” For the dim. (Mk 6⁹, Ac 12⁸), see *Syll*⁶ 754⁶, where σανδάλια are mentioned amongst the articles of the adornment of the statue of a god: cf. P Cornell 33¹ (iii/A.D.) σα[[w]]δ[άλια] βατ(=δ)ιστικά β, “2 walking-shoes.” In P Oxy IV. 741¹⁰ (ii/A.D.) σανδάλια ὄνικ(ά), both the reading and meaning are doubtful, “donkey straps” (?) (Edd.).

σανίς,

“board,” “plank,” as in Ac 27⁴⁴, occurs in P Flor I. 69²⁴ (iii/A.D.) (τοῖς) ἐξηλοῦσι σανίδες(=δασ) [πλ]ατείας ἐτέρου τοῦχου τοῦ προκ(ε)μένου πλοίου: cf. 21. The word readily passes into the meaning of a “wooden tablet” for writing purposes, as in *Syll*³ 975³⁰ (c. A.D. 250) ἀναγράψαντες εἰς τὴν σανίδα οὐ καὶ τὰ λοιπὰ γράμματα παραδό[τ]ωσαν εἰς τὸ δημόσιον τῆ βουλῆ. In Herodas VII. 5 it denotes a wooden bench to sit upon. For the dim. σανίδιον see *Syll*⁶ 366 (=3799)²⁵ (A.D. 38) τό τε ἐργαστήριον αὐτοῦ σανίδι[ο]ς προσηλοῦσθαι, and for the verb σανιδῶ see P Lond 1164 (4)⁷ (A.D. 212) (= III. p. 164) πλοῖον . . . σεσανιδ[ω]μένον διὰ γεῶς σὺν ἰστᾶ.

Σαούλ.

See *s.v.* Σαῦλος.

σαπρός.

For the classical meaning "decayed," cf. the Attic inscr. *Syll* 587²⁴ (B.C. 328) *μισθωτέι τοῦ διατειχίσματος ἀνελόντι τὰ σαπρά* with reference to "decayed" brickwork. In Hellenistic Greek the connexion with *σήπω* was lost, and it became "rotten," "corrupt," as in P Flor II. 176⁹ (A.D. 256) *συκαρίων σαπρών*, "rotten figs" (cf. Mt 7¹⁷). Similarly in P Lond 356¹¹ (i/A.D.) (= II. p. 252, *Selections*, p. 59) the adj. is applied to "stale" drugs as contrasted with drugs of "good" quality, *τὸ καλόν*. In P Fay 119⁴ (c. A.D. 100) *χόρτου . . . δύσμηνη σαπρᾶν* is "a stale bundle of hay," and in P Giss I. 21⁶ (time of Trajan) *ἐξήτησα τὸ λακώνιον καὶ οὐχ εὖρον ἀλλὰ ἀτταλιανὸν σαπρὸν*, the reference is apparently to an article of clothing: cf. the adverb in BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) *σαπρῶς παίριπατῶ*. Later exx. are PSI VI. 718¹² (a receipt—iv/v A.D.) *σαπρὸν σ[τ]ῆνον ποιήσεῖ = -σαι) καλόν*, and P Oxy XVI. 1849² (vi/vii A.D.) *τὸ λάχανον ὄδε (l. ὄδε) σαπρὸν ἐστι*. Add Teles p. 27³ (of a house) *σαπρὰ καὶ ρέουσα καὶ καταπίπτουσα*.

For the metaph. usage, as in Eph 4²⁹, cf. P Leid Wxiv. 38 (ii/iii A.D.) (= II. p. 131) *ἀνάδυσόν μου τὴν σαπρᾶν* (= *εἰμαρμένην*, "withdraw from me the bitter fate," and Epict. iii. 16. 7. In Preisigke 5761²³ (A.D. 91-6) *ἔστι σαπρὸν γὰρ] ὄνομα τῆς τοῦ μισθω[το]ῦ γυναικός*, the word = "unpleasant," and in the astrological Vett. Val. p. 36³⁰ *al.* the editor understands it as = "periculosus." See further Rutherford *NP* p. 474.

Σαπφείρα,

"Sapphira." This proper name (Ac 5¹), which appears in various forms in the MSS., is probably derived from the Aramaic *ܣܦܦܝܪܐ*, "beautiful," and should be accented on the penultimate, see Winer-Schmiedel *Gr.* p. 76.

σάπφειρος.

This Semitic word (used by Theophrastus) = "a sapphire" (Rev 21¹⁹) appears under the form *σαππρίν* (*σαπφείριον*) in a list of colours and weights, P Oxy XIV. 1739¹ (ii/iii A.D.) *σαππρίν μνᾶν ὀλκήν*, cf. 7; see also P Tebt II. 405¹⁰ (iii/A.D.) *δερματικὴ σαππρίν(η) (l. δελματικὴ σαπφείρινη)*, "a sapphire Dalmatian vest," and Preisigke 2251 (ostrakon—iv/A.D.) *σαππειρίου ὄνκ(αι) ἰ*.

σαργάνη

in the sense of a flexible "mat-basket" occurs in the NT only in 2 Cor 11³³, but can be freely illustrated from the Koine, e.g. BGU II. 417¹⁴ (ii/iii A.D.) *π[ε]ρὶ ἐνοικίου κοφίνων καὶ τεμῆς σαργάνων*, P Flor II. 269⁷ (A.D. 257) *τὰς οἰνηγὰς καὶ τὰς σιτικὰς σαργᾶν[α]ς*, P Oxy VI. 938³ (iii/iv A.D.) *δώδεκα σαργάνας χόρτου* (cf. 6), and P Lond 236¹¹ (c. A.D. 346) (= II. p. 201) *ἐλαίου σπάθια* ("measures") *δύο καὶ τὴν σαργάνη*. In P Strass I. 37¹³ (iii/A.D.) *τῆς ἡμῶν σαργάνης*, the editor suggests that the reference may be to a "travelling-basket."

The dim. *σαργάνιον* is found in P Lips I. 21¹⁸ (A.D. 382) *ἀχύρου σαργάνιον ἐν*, and *σαργανίτιον* in BGU IV. 1095²¹ (A.D. 57): cf. also P Goodsp Cairo 30^{xxii}. 13 (A.D. 191-192) *σαργανέλ[ω]ν*.

σίρδιον,

"sard" (Rev 4³, 21²⁰), a red stone, perhaps the "cornelian": cf. *Syll* 588³ (c. B.C. 180) *δακτύλιον χρυσοῦν σάρδιον*.

σαρδόνυξ,

"sardonyx," a variety of onyx (Rev 21²⁰): cf. Pliny *H.N.* xxxvii. 23: "Sardonyches olim ut ex ipso nomine apparet intellegebantur candore in sarda, hoc est, velut carne ungui hominis imposita, et utroque translucido."

σαρκικός

= "fleshly" (*carnalis*), with the nature and characteristics of *σάρξ*, as distinguished from *σάρκινος*, "fleshy" (*carneus*), made or composed of *σάρξ*; but in Hellenistic Greek the distinction between adjectives in *-ικός* and *-ινος* must not be pressed too far. See Lightfoot *Notes*, p. 184.

σάρκινος.

In a series of accounts P Lond 1177 (A.D. 113) (= III. p. 169) reference is made to "leather ropes," *σχοινίων σαρκίνων*, a curious use of the word.

σάρξ.

It lies outside our purpose to discuss the theological implications underlying the use of this important word in the NT. They are due partly to the influence of the LXX, and partly to the language-forming power of Christianity by which old terms were "baptized" into new conditions: see the full discussion of the term in Greek and Hebrew writings until A.D. 180 in Burton, "Spirit, Soul, and Flesh" (Chicago, 1918), and the same writer's "Commentary on Galatians" (in *ICC*) p. 492 ff., also Lightfoot *Notes*, p. 88 f. All that can be attempted here is to cite a few exx. of the word from the inscr. It does not seem to occur in the papyri.

Thus for *σάρξ* = *κρέας* see *OGIS* 78¹⁶ (B.C. 221-205) *διδων . . . σάρκα πεντάμναιον ἀπ[ὸ] τῷ β[ε]λοῦς τῷ θυομένω τῷ Δι τῷ Σώ[τηρ]ι*, and, for the plur., *Syll* 645 (= 31047)⁷ (c. B.C. 100) *παρατιθέτω[σαν] δὲ καὶ ἐ[π]ὶ τὴν τρά[πεζαν] τοῦ μὲν βοῦς . . . καὶ γλώσσων καὶ σάρκας τρεῖς (tres carnum portiones)*: cf. also Preisigke 4314⁶ (iii/B.C.) *σάρκας ἔδευσε πυρί*, and *Syll* 805 (= 31171)⁵ (Rom.) *ὥστε σάρκας ἐντύου[s] καὶ ἡμαγμένας δι' ὄλης ἡμέρας ἀ[πο]βάλλειν*, in an account of healing worked by Aesculapius.

The common contrast between *πνεῦμα* and *σάρξ* is seen in the ii/j B.C. Jewish invocation for vengeance from Rheneia (Rheneia), which begins—

Ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ὑψιστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός.

See further Deissmann *LAE*², p. 413 ff., and for a similar formula in Christian inscr. cf. Preisigke 2034² *ὁ θεὸς ὁ(λ)ων π(νευ)μάτων καὶ πάσης σαρκός*, and similarly 3901², 4949². For the Hellenistic use of *σάρξ* instead of *σῶμα* in Epicurus, see *Sententiae* iv. and xx., with Bailey's notes, pp. 350, 360.

σαρώω,

a late form of *σαίρω*, "sweep." For the pass., as in Mt 12⁴⁴, cf. P Giss I. 11¹⁹ (A.D. 118) (= *Chrest.* I. p. 524)

ὥστε σαρωθῆναι σου τὸν νομόν. See also *Heim. Sim.* ix. 10. 3 αἱ δὲ παρθένοι λαβοῦσαι σάρους ἐσάρωσαν (cf. Lk 15⁸). The subst. is found in P Oxy XIV. 1692¹¹ (A.D. 188) σάρωσις φύλλων.

Σάρρα,

"Sarah": see *s.v.* Ἰωσήφ and Ἰωσήs, and add P Lond IV. 1459²⁵ (date uncertain), where there is mention of Abraam the son Σάρας, and P Oxy I. 134¹⁷ (A.D. 569), where John, the chief of the stonemasons, is described as νῖος Μηνᾶ μητρὸς Σάρας.

On the possibility that καὶ αὐτὴ Σάρρα in Heb 11¹¹ is an interpolation from the margin, leaving Ἀβραάμ as the subject of both verses, see *Field Notes* p. 232, and Windisch *HZNT ad l.*

Σατανᾶς,

a Grecized transliteration of the Aramaic ܣܬܢܐ, meaning originally "one lying in ambush for," and hence as a proper name "the adversary," "the accuser": cf. for the development of the Jewish belief *EB s.v.*, Bousset *Die Religion des Judentums*² (1906), p. 382 ff., also Hort *James*, p. 98 f.

In the magical incantation P Par 574¹²³⁸ (iii/A.D.) (= *Selections*, p. 113), Jesus the Christ is adjured to drive forth the devil from a man until this unclean demon of Satan—π ἀκάθαρτος ν δαίμων πι σαδανᾶs—shall flee before him. For the corresponding adj. cf. P Lond V. 1731¹¹ (A.D. 585) where a divorce is said to have taken place κατὰ διαβου(= ο)λικήν καὶ σατανικὴν ἐνέργειαν.

σάτιον,

a word found in the LXX to denote a measure = 1½ modii, or nearly three English gallons (Mt 13³³, Lk 13²¹; Jos. *Antt.* IX. 85 (= ix. 4. 5)). Instead of connecting the word with the Aram. ܣܬܢܐ, Otto points to a root-form *σάτιον, corresponding to the Coptic *saidion*, "a wine-measure of Sais": see *Archiv* iii. p. 448.

Σαῦλος,

the Grecized form of the Apostle Paul's Jewish name Σαούλ. For the phrase Σαῦλος ὁ καὶ Παῦλος (Ac 13⁹), see *s.v.* Παῦλος, and cf. the discussion on ὁ καὶ *s.v.* ὁ (10). No instances of the name Σαῦλος are given in Preisigke's *Namenbuch*, but an indecl. proper name Σαῦλ is cited from P Flor III. 280¹⁷ (A.D. 514) τοῦ θανμασ(ιωτάτου) Σαῦλ ἀκτογαρίου.

σβέννυμι,

"extinguish," "put out," of fire etc.: cf. P Leid W vii. 34 (ii/iii A.D.) (= II. p. 105) πῦρ σβεῖσαι (l. σβέσαι), and 35 σβεῖσθητι (l. σβεσθητι). For the metaph. use in 1 Thess 5¹⁹ cf. *Kaibel* 204⁴ (i/B.C.) ἀμφοτέροις ἡμῖν ἔσβεσας ἥλιον, and for the meaning "wash out," "erase," cf. the late P Mon I. 143 ἐσβεῖσθαι πᾶν σπέρμα δίκης, and *ib.* 148⁷ (both vi/A.D.). MGr σβήνω, "extinguish," and intrans. "am extinguished." See also *s.v.* ζβέννυμι.

σεαυτοῦ,

"of thyself": cf. P Flor I. 61⁶⁰ (A.D. 85) (= *Chrest.* II. p. 89) ἀξιος μ[ε]ν ἡs μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἀνθρωπον εἰσχήμονα καὶ γυν[α]ικαν.

The contracted form *σαντοῦ* is not found in the NT (but cf. Jas 2⁸ B), but is common in the papyri, e.g. P Petr III. 53 (o)⁸ (iii/B.C.) ἐπιμελό[μενός]s τε *σαντοῦ*, P Par 46²¹ (B.C. 152) (= *CPZ* i. p. 338) ἐ[πι]μέλον με (l. δέ) καὶ *σαντοῦ*, BGU IV. 1079³¹ (A.D. 41) τὰ παρ(ὰ) σατῶ (l. *σαντοῦ*), P Amh II. 132⁴ (early ii/A.D.) σὺ γὰρ διὰ *σαντοῦ* ἰ, "for you are acting for yourself" (Edd.), and BGU II. 380¹⁶ (iii/A.D.) εἰ δέ οἶδες σατῶ, ὅτι ἔχεις ἔτι, γράψον μοι. See further *s.v.* αὐτοῦ, and Moulton *Gr.* ii. p. 180 f.

σεβάζομαι.

This rare verb is found in the NT only in Rom 1²⁵ where it is a stronger form of σέβομαι, "worship": cf. also Aq 11os 10⁵.

σεβάσμα.

To the ordinary citations for this word = "object of worship" (Ac 17²³, 2 Thess 2¹) we may add Arist. *Apol.* xii. οὐ γὰρ ἠρκέστησαν [οἱ Αἰγύπτιοι] τοῖς τῶν Χαλδαίων καὶ Ἑλλήνων σεβάσμασιν.

For σεβασμός see M. Anton. iv. 16 τὸν σεβασμὸν τοῦ λόγου, "thy reverence of reason," and cf. Aristes 179 σεβασμὸν ἀποδοῦναι, "to pay homage." The adj. σεβάσμιος with reference to an oath may be seen in P Amh II. 140¹⁰ (A.D. 349) ὁμνύν[τ]ες τὸν θεοῖν κ[α]ὶ σ[ε]βάσμιον ὄρκον τῶν πάντα νικῶν[των] δεσποτῶν ἡμῶν Ἀγούστων, "swearing the divine and holy oath of our all-victorious masters the Augusti," and the other citations in Preisigke *Wörterb.* *s.v.* ὄρκος.

Σεβαστός,

the official Greek equivalent of *Augustus* = "worthy to be revered or worshipped." The title was bestowed on Octavian in B.C. 27, and was continued to his successors, e.g. Nero in Ac 25^{21, 26}. Cf. P Oxy IV. 746¹² (A.D. 16), where a letter of recommendation is dated (ἔτους) ᾗ Τιβερίου Καίσαρος Σεβαστοῦ Φαῶφι ᾗ, "the 3rd year of Tiberius Caesar Augustus, Phaophi 3." In BGU IV. 1074² (A.D. 275) the Emperor Aurelian announces, τὰ δὲ [ὑ]πὸ το[ῦ] δ[ε]ξ[τ]ε[ρ]οῦ Σεβαστοῦ (viz. the Emperor Augustus) δε[ε]δομένα ὑμῖν νόμια καὶ φιλάνθ[ρ]ωπα συντηρῶ. On the ἡμέραι Σεβασταί, held in honour of the Imperial family, see the note by GII *ad* P Oxy II. 288⁵, and on the Σεβαστὸν νόμισμα *ad ib.* 264⁸.

Following Usener (*Bull. dell' Inst. di corrisp. Archeolog.*, 1874, p. 73 ff.), Lightfoot (*Apostolic Fathers*, Part II.² (1889), vol. i. p. 714) has pointed out that in Asia Minor and Egypt the title σεβαστή was applied to the first day of each month, probably "as the monthly commemoration of the birthday of Augustus," and others would extend this usage to a day of the week, not a day of the month. Deissman suggests that the early Christian designation ἡ κυριακὴ ἡμέρα may have been intended in part at least as a protest against the Imperial cult: see *BS* p. 218 f., *LAE*² p. 358 ff., and *EB* 2816. Note further that F. H. Colson *The Week* (1926), p. 125 f., has shown, on the evidence of the papyri, that the σεβασταὶ ἡμέραι were not confined to any particular day of the week.

σέβομαι,

"reverence," "worship," is found in the NT only in the mid. (Mk 7⁷, Ac 16¹⁴, *al.*): cf. PSI IV. 361⁹ (B.C. 251–0)

ἄσοι αὐτὸν σέβονται. P Tebt I. 59¹¹ (B.C. 99) διὰ τὸ ἀνθρην φοβέσθαι καὶ σέβεσθαι τὸ ἱερόν, *Chrest.* I. 116² (sayings of Sansnos—ii/iii A.D.) σέβου τὸ θεῖον, and *Syll* 256 (= ³557)⁷ (c. B.C. 207–6) τοῖς σε[β]ομένοις Ἀπ[ολλῶνα Πύθιον. We may add the claim of a worshipper of an obscure sect P Oxy XI. 1381²⁰² (ii/A.D.) Ἐλλην[ι]ς δὲ π[α]σα γλῶσσα τὴν σὴν λαλ[ή][[. . .]]σε[ι] ἱστορίαν κ[α]ὶ πᾶς Ἑλ[λ]ῆν ἀνὴρ τὸν τ[ο]ῦ Φθᾶ σεβήσεται Ἰμού[θ]ην, “every Greek tongue will tell thy story, and every Greek man will worship the son of Ptah, Imouthes” (Edd.). This reminds Reitzenstein (*Hell. Myst. Rel.* p. 7c) of Phil 2¹¹; see further Halliday *Pagan Background of Early Christianity*, p. 246.

The phrase οἱ σεβόμενοι (or φοβούμενοι) τὸν θεόν in the book of Acts to denote pagans in close touch with Jewish worship is discussed by Schürer *Geschichte*³ III. p. 123 ff. (= *HJP* II. ii. p. 314 ff.). Deissmann (*LAE*², p. 451 f.) cites an inscr. from a seat in the theatre of Miletus, dating from the Roman period, in which the Jews themselves are described as Θεοσέβιοι—

Τόπος Εἰουδῶν τῶν καὶ Θεοσεβίων.

“Place of the Jews who are also called God-fearing.”

The act. of the verb is seen in the libellus P Oxy XII. 1464⁵ (A.D. 250) αἰεὶ μὲν θύειν καὶ [σπε]νδειν καὶ σέβειν θεοῖς εἰθισμένοις, and in *Kaibel* 651⁶ (ii/A.D.) σῶ[μα] χ[ι]τῶν ψυχῆς τὸν δὲ θεόν σέβει μου, where the editor notes that τὸν θεόν μου = τὸ θεῖόν μου, *animam meam*.

σειρά,

“a chain,” is read in the TR of 2 Pet 2¹ σειραῖς ζόφου, but not elsewhere in the Greek Bible, except Judg 16¹³, Prov 5²²; cf. *Syll* 588²⁰¹ (c. B.C. 180) ἐκ τῆς σει[ρ]ᾶς κρεμαμένων. See *s.v.* σειρός. On Σειραί, the *Catenae* of the Greek Church, see an art. by Nestle in *Expt* T x. p. 218 f.

σειρός.

“a pit,” which takes the place of σειρά (*q.v.*) in the critical text of 2 Pet 2¹, is found in P Leid X^{vii}. 46 (iii/iv A.D.) (= II. p. 225) ὕδατος ἀπὸ σειροῦ. For the spelling σιρός see P Lond 216¹¹ (A.D. 94) (= II. p. 186, *Chrest.* I. p. 224) σιροῖς κ(α) τοῖς λοιποῖς χρηστηρίοις, where σιροῖ are vessels for holding grain: see also Moulton *Gr.* ii. p. 78 n.² The word is illustrated by Field *Notes* p. 241, and by Herwerden *Lex. s.v.* σιρός, which LS⁹ adopt as the correct spelling. It survives in French *silo*, “grain-pit.”

σειρώ,

“exhaust,” “empty,” is not found in the NT, but in view of its occurrence in Sm Jerem 48¹² it may be illustrated from the curious P Fay 134⁷ (early iv/A.D.), where the writer asks a friend to bring an instrument for clipping coins, that, with the metal thus gained, καλὸν Μαραωτικὸν δυγ[ή]σει μοι σειρώσας ἐρχόμενος [τ]ῆς τιμῆς, “you will be able to strain me some good Mareotic wine, when you come, with the value” (Edd.).

σεισιμός.

“earthquake” (Mt 24⁷, *al.*): cf. *Syll* 744 (= ³1116)⁵ (ii/A.D.) τῶν μναμῶν τῶν πεσόντων ἐν τῷ σεισμῶι, and P Leid W^{xiv}. 34 (ii/iii A.D.) (= II. p. 149) ὁ ἐὰν εἰπῶ τέλειον,

ἔσται σεισμός (“terrae motus,” Ed.). The word is used metaphorically in Preisigke 5675¹³ (B.C. 184–3) τ[ο]ῦ δὲ διαφορᾶς ἢ σεισμοῦ χάριν καταπέ[μπετε] πρὸς ἡμᾶς παραχρήμα, and P Par 15⁶⁷ (B.C. 120) ὁμολογουμένως δ’ ἐπὶ συκοφαντείαι καὶ σεισμῶ ἐπαγειοχό[τος . . .] ἔγκλημα: cf. σεισμα in P Tebt I. 41²² (c. B.C. 119) εἰσπραχθέντος τὰ σεισμάτα, “being made to refund his extortions” (Edd.). See also *s.v.* διασειώ.

σειώ,

“shake”: P Lond 46¹¹³ (iv/A.D.) (= I. p. 79) ὁ σεισας τὴν οἰκουμένην, *Kaibel* 1046⁷⁵ σίσασα λόφον. The verb is used metaphorically in BGU I. 428⁹ (ii/A.D.) ἔσεισεν τοὺς περὶ αὐτόν, and P Oxy N. 1252 *recto*³⁷ (A.D. 288–95) δηλοῦμεν ὡς μηδὲν ὑπ’ αὐτοῦ σεσεισθαι, “we affirm that nothing has been extorted from us by him”: for the mixed construction the editors compare Ac 27¹⁰. MGr σείω (σειζω).

Σέκουνοδος.

the name of a Thessalonian Christian and friend of Paul (Ac 20⁴). The same name occurs in the list of politarchs on the triumphal arch at Thessalonica, *CIG* II. 1967 (see *s.v.* πολιτάρχης), and again in a memorial inscr. of A.D. 15 discovered in a private house in the Jewish quarter of Thessalonica, *Duchesne et Bayet* p. 43, No. 59 Ἀπολλωνῶ . . . Εὐτυχὸς Μαξίμου καὶ Σεκούνδα οἱ θρηπτοὶ τὸν βωμὸν μνείας χάριν κτλ.: cf. *ib.* p. 50, No. 78 Γάιος Ἰούλιος Σεκούνδος Πρίμω τῷ ἰδίῳ τέκνω μνήμης χάριν. The name is common in the papyri, see Preisigke *Namenbuch s.v.*

σελήνη,

“the moon”: P Hib I. 27¹² (calendar—B.C. 301–240) χρώντ[αι] ταῖς κατὰ σελήνη[ν] ἡμέραις οἱ ἀστρολόγοι, where the editors think that there is a loose mode of speaking of “the days of the month” without any real reference to the moon: see their note. The word occurs in the horoscopes BGU III. 957³ (B.C. 10), PSI IV. 312⁵ (A.D. 345), and in P Ryl I. 63¹ (iii/A.D.), where, in an imaginary astrological dialogue with Plato, a certain Egyptian prophet connects the moon with the left eye—Σελήνη ὁ εὐάνυμος. For the moon as the female principle of all physical life see P Osl I. p. 127, and for the importance of the rising moon, see *ib.* p. 93.

In P Leid Cl¹⁴ (B.C. 163) (= I. p. 118, *UPZ* i. p. 353) mention is made of the festival τὰ Σεληνεία (cf. Mayer *Gr.* i. pp. 75, 107, 448), and in the temple inventory BGU I. 162¹ (ii/iii A.D.) we hear of ἄλλα σεληνάρια μικρὰ χρυσᾶ β, by which Preisigke (*Wörterb. s.v.*) understands golden keys made in the form of a half moon. Hatzidakis (*Gr.* p. 59) notes that the word σελήνη is not now in popular use, the terms φεγγάρι and τὸ φέγγος taking its place. This does not, however, apply to the derivative σεληνιαζομαι. “am brought under the influence of the moon,” “am epileptic,” which is found everywhere, cf. Mt 4²⁴, 17¹⁵.

σεληνιαζομαι.

See *s.v.* σελήνη *ad fin.*

σεμίδαλις,

frequent in the LXX but in the NT confined to Rev 18¹³ = "fine wheaten flour" (cf. Pliny *HN* xiii. 21 "similago ex tritico fit laudatissimo"): cf. P Oxy IV. 736⁸² (c. A.D. 1) σεμιδάρεως (l. σεμιδάλεως) ξηρᾶς (ήμιωβέλιον), BGU IV. 1067¹⁵ (A.D. 102) σεμιδάλεω(s) ἀρτάβας τρεῖς, and P Lond 190⁴⁵ (list of provisions—iii/A.D.?) (= II. p. 255) σεμιδάλιν. For σεμιδάλιτης ἄρτος, "fine wheaten bread," see P Petr III. 61 (s)⁶ (iii/B.C.). Apparently σεμίδαλις, with Lat. *simila* of the same meaning, is borrowed from some Mediterranean tongue (Boisacq p. 859).

σεμνός.

For σεμνός, "august," "venerable," "worthy of respect," as applied to persons, cf. Preisigke 4094⁸ (A.D. 8) ἐλθόντες πρὸς τὴν σεμνὴν Ἰσιν, and PSI I. 41⁹ (iv/A.D.), where a wife describes herself as sprung ἐκ σεμνῶν γονέων καὶ εὐδ'οκ[ί]μων. The adj. is very common in sepulchral inscr., e.g. *Kaihel* 558¹⁶ (ii/A.D.)—

Σεμνὴν Πενελόπην ὁ πάλα βίος, ἔσχε δὲ καὶ νῦν
σεμνὴν Φιλικίταν, οὐ τάχα μοιτέρη,

ib. 635 Καλλίτεκνον σεμνὴν ὅδε τύμβος ἔχει σε, Ἀφροδέτι, 637¹ (ii/A.D.), 642¹² (iii/iv A.D.), and 673⁹ (iii/iv A.D.).

For σεμνός in relation to places we may cite P Ryl II. 110³ (A.D. 259) where Hierapolis is described as πόλις τῆς μεγάλης [ἀρχαίας λαμπρᾶς καὶ σεμνοτάτης. "the great, ancient, illustrious and most august city": cf. P Lond 1157 *verso*³ (A.D. 246) (= III. p. 110), and BGU IV. 1024¹¹ (iv/A.D.) τὸ σεμονὸν (l. σεμνόν) τοῦ βουλευτηρίου.

σεμνότης

in the NT is confined to the Pastoral Epp., where it is translated *castitas* by the Vg in 1 Tim 2², 3¹, but better by *gravitas*, "seriousness," "dignity," in Tit 2⁷. Lock *ad* 1 Tim 2⁸ in ICC cites Tert. *Præser.* 43 *tibi metus in Deum, ibi gravitas honesta*, as indicating whence the "dignity" is derived. Cf. Aristas 171 διὰ τὴν σεμνότητα καὶ φυσικὴν διάνοιαν τοῦ νόμου. Exx. of the word from the inscr. are *Syll* 371 (= 3807)¹¹ (i/A.D.), where a doctor ἀνάλογον πεποιήται τὴν ἐπιδημίαν τῇ περὶ ἑαυτὸν ἐν πᾶσι σεμνότητι, and *OGIS* 567¹⁹ (ii/A.D.) ἐπὶ τε συνηγορίαις καὶ σεμνότητι.

Σέργιος.

An inscr. found by Cesnola (*Cyprus*, p. 425: cf. Hogarth *Devia Cyprica*, p. 114) at Soloi, a town on the north coast of Cyprus, is dated ἐπὶ Παύλου (ἀνθ)υπάτου, "in the proconsulship of Paulus." This Paulus is usually identified with the Sergian Paulus of Ac 13⁷: see especially Zahn *Int.* iii. p. 463 ff., where, as showing the close connexion of the Sergian gens with Cyprus, mention is also made of another Cypriote inscr. found in 1887, *JHS* ix. (1888), p. 241, No. 56 Δ[ο]ύκιον Σέργιον . . . Ἀρριανὸν συγκαλητικὸν τριβούνον Σεργία Δημητρία τὸν ἀδελφόν.

σημαίνω,

"indicate," "signify": cf. P Par 63¹⁰ (B.C. 165) διὰ τῆς ἐπιστολῆς προη . . . σημήναί μοι τῆ[ν] φιλοτιμίαν, P Grenf I. 30¹⁶ (B.C. 103) (= Witkowski², p. 107) διὰ γραμμάτων ἐκρίναμεν σημήναι, BGU III. 1009⁵

(ii/B.C.) (= Witkowski², p. 111) περὶ μὲν [ο]ῦν τῶν ἄλλων [οὔ σοι γέγραφα, Μ . . . ο]ς γάρ σοι σημα[ν]εῖ ἕκαστα, *ib.* IV. 1206⁹ (B.C. 28) οὐπω σεσημαγκε τί ἐκβέβη[κ]ε, and *ib.* 1078¹ (A.D. 39) (= *Christ.* I. p. 83) οὐ καλῶς δὲ ἐπόησας ἐκπορευομένων πολλῶν φίλων μὴ σημεῖναί μοι μηδὲ ἔν. For the two forms σημεῖναί and σημήναι, see Maysler *Gr.* i. p. 360, Psaltes *Gr.* p. 223.

The pass. is seen in such passages as P Rein 7¹⁰ (B.C. 141?) ἐν τῷ σημανθέντι χρόνῳ, "within the stipulated time," P Amh II. 31⁸ (B.C. 112) σημανθέντος, "it having been reported," P Oxy II. 283¹² (A.D. 45) τὸν σημανόμενον δοῦλον, "the above-mentioned slave," P Tebt II. 278¹² (nursery acrostic—early i/A.D.) σημέ(= αὐ)νεταί μοι, τηρῆ μ[ε] γάρ, "he is indicated to me, for he watches me (?)" (Edd.), P Oxy I. 76⁶ (A.D. 179) ὁ σημανόμενός μου πατήρ, "my above-mentioned father," *ib.* 79¹ (notice of death—A.D. 181–192) (= *Selections*, p. 88) ὁ σημανόμενός μου υἱός . . . ἀτεχνος ὢν ἐτελεύτησεν [τ]ῷ ἐνεστώτι ἔτι, "my son who is here indicated died childless in the present year," and BGU I. 250¹⁴ (after A.D. 130) (= *Christ.* I. p. 115) προσφω[ν]ῶ . . . τευκενάι με τὸν δηλούμενον, μόσχ[ο]ν τῷ σημα[ν]ομέ[ν]ῳ χρόνῳ.

The verb is used as a *term. tech.* for the pronouncement of the Delphic oracle by Heraclitus in Plut. *Mor.* 404 Ε οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει: Bauer *HZNT*² *ad* Jn 12³³ compares Jn 21¹⁹, Rev 1¹, Ac 11²⁸, and Epict. i. 17. 18 f.

By a hitherto unknown usage the subst. σημασία is found introducing the "address" of the person to whom a letter is sent, e.g. P Oxy XIV. 1678²⁸ (iii/A.D.) σημασ[ι]α ἐν Τευμενοῦτει ἐν τῷ ῥυμείῳ ἀντεῖ τοῦ φλητρος (l. φρέατος), "address, at the Teumenous quarter in the lane opposite the well" (Edd.): cf. *ib.* 1773³⁹ (iii/A.D.).

σημεῖον,

(1) "sign," "seal": cf. P Rev Lxxvi.⁵ (B.C. 259–8) ἀποδειξάτωσαν τὸ ἐπιβ[λ]ηθέν σημεῖον ἀσινέ[ς], "let them exhibit the seal which has been appended unbroken."

(2) "outward distinguishing mark": cf. P Par 18^{bis} 10 (Roman) ἔστιν δὲ σημεῖον τῆς ταφῆς, BGU II. 427³⁰ (A.D. 159) πέπρακα τὸν κάμηλον θήλιαν, οἶν τὸ σημεῖον πρόκειται, and Preisigke 5679⁶ (A.D. 307) δνου λευ[κ]ῆς οὔσης, ἐχούσης σημεῖον [ἐ]πὶ [τοῦ] τραχήλου. Similarly of a bodily "mark" disqualifying from the priesthood—*ib.* 152⁷ (A.D. 155–6) Ἀγα[θ]οκλῆς ἐπέθετο, εἴ τινα σημεῖα ἔχουσιν [οἱ] παῖδες ἐπὶ τοῦ σώματος, BGU I. 347¹⁴ (A.D. 171) (= *Christ.* I. p. 105) Σερηνιανὸς ἐπέθετο . . . εἰ [σημ[εῖο]ν] ἔχει ὁ [παῖ]ς. εἰπόντων ἀσημον αὐτὸν εἶναι . . . ἀρχιερεὺς . . . ἐκέλευσεν τὸν παῖδα περιτμῆναι [κατὰ] τὸ ἔθος, and so *ib.* 82⁹ (A.D. 185). In P Amh II. 39² (late ii/B.C.) a military corps of youths are described as οἱ [ἐκ] τοῦ σημεῖου νεανίσκοι, and for σημεῖον as an index of inward character, as in 2 Cor 12², cf. a rescript of Hadrian *Syll* 384 (= 3831)¹¹ (A.D. 117) ἡγούμην σημεῖα ἀγαθῶν ἀνδρῶν τὰ τοιαῦτα εἶναι.

(3) In P Oxy II. 293⁶ (A.D. 27) οὔτε διὰ γραπτοῦ οὔτε διὰ σημε[κ]του, the editors understand the meaning to be "either by letter or by message," and so Wilcken *Archiv* iv. p. 259. Similarly in P Fay 128⁶ (iii/A.D.), P Oxy IV. 724³ (A.D. 155) of tachygraphic signs. In *ib.* XIV. 1635⁹ (B.C.

44-37), a document dealing with the cession of catocic land, τοῖς ἄλλοις σημείοις seems to refer to "boundary-marks" rather than to "title-deeds": cf. *ib.* III. 504¹⁵ (early ii/A.D.) and the note to P Kyl II. 159¹⁵. See also *Syll* 920 (= ³ 685)^{70,75} (B.C. 139).

(4) For σημείον in its NT sense of "miracle" or "wonder" (Mt 12²⁸ f., *al.*), we may cite *Syll* 326 (= ³ 709)²⁵ (c. B.C. 107) προσάμανε μὲν τῶν μέλλουσαν γίνεσθαι πράξι [διὰ τῶν] ἐν τῷ ἱερῷ γενομένων σαμείων. and for the meaning "proof," see the illiterate P Oxy XIV. 1683¹⁸ (late iv/A.D.) σημίου δὲ χάριν. Deissmann (*LAE*², p. 167) has pointed out that in 2 Thess 3¹⁷ σημείον has the same force as the σύμβολον which in other cases was given to the bearer of a letter in proof of his commission, cf. e.g. P Passalacqua¹⁵ (iii/B.C.) (= Witkowski *Efp.*², p. 54) ἀπεδόθη τὰδ' αὐτῷ καὶ τὸ σύμβολον τῶν ἐγ.

σημειόω

in mid. = "mark for oneself," sometimes with the idea of disapprobation attached as in its only NT occurrence 2 Thess 3¹⁴: cf. Polyb. v. 78. 2 σημειωσάμενοι τὸ γεγονός with reference to a sinister omen, and see Lightfoot *Notes*, p. 133. The ordinary meaning is seen in such passages as Aristaeas 148 παραδέδωκεν ὁ νομοθέτης σημειοῦσθαι τοῖς συνειτοῖς εἶναι δικαίους, and *OGIS* 629¹⁶⁸ (A.D. 137) ὁ κράτιστος ἔσημ(ε)ώσατο ἐν τῇ πρὸς Βάρβαρον ἐπιστολῇ.

The verb is regularly used for the signature to a receipt or formal notice in the papyri and the ostraca of the Imperial period (cf. Wilcken *Ostr.* i. p. 82 ff.): P Oxy I. 39¹ (A.D. 52) ἀντίγραφον ἀπολύσεως . . . Φαρμούθ(ι) κῆ. σεσημ(ε)ωμένης), "copy of a release signed on Pharmouthi 29," *ib.* II. 237^{vi,29} (A.D. 186) where the prefect gives legal validity to the ὑπομηματισμός by the words ἀνέγνω· σεσημ(ε)ώμαι, *ib.* I. 65⁶ (an order for arrest—iii/iv A.D.) ὅρα μὴ κατὰσχητε τὸν ὑπὲρτέμ(ν). σεσημ(ε)ώμαι, "see that you do not detain the officer. Signed," and P Iand 37²⁵ (v/vi A.D.) στιχί μοι [ταύ]την τὴν ἀποχὴν [σεσ]ημ(ε)ώμαι ὡς πρόκ(ε)ιται). The name is added in P Oxy XIV. 1750¹⁷ (A.D. 306) Ἄ(π)φοῦς σεσημ(ε)ώμαι). For the compd. συσσημειώω, not in LS⁸, cf. P Tebt II. 383⁶¹ (A.D. 46) Κρονίων συσσημειώμαι—an authenticating signature. It may be added that σημειώσαι is used by the grammarians = "nota bene."

For the subst. σημειώσις cf. P Oxy II. 269^{1,20} (A.D. 57) σημει(ώ)σις(ω) ἀντίγραφον, *ib.* IX. 1220³ (iii/A.D.) διὰ σημει(ώ)σις, "in some notes."

σήμερον.

This Ionic form for Attic τῆμερον, "to-day," may be illustrated by P Hib I. 65¹³ (c. B.C. 265) οὐκ ἐξέ[στα]ι σοι σήμερον μετρεῖν, P Oxy VIII. 1153⁹ (i/A.D.) σήμερον γὰρ [ρ] παρεγένετο, "for he was here to-day," P Fay 123²³ (c. A.D. 100) εἶρηχεν ἡμῖν σήμερον, and P Oxy IX. 1216⁹ (ii/iii A.D.) ἐνιαυτὸς σήμερον ἐκτὸς σοῦ εἰμί, "a year to-day I have been away from you" (Ed.). The word is used more loosely in *ib.* VII. 1063⁴ (ii/iii A.D.) σήμερον ὅτε ἔδωκά σοι ὀνόματα τρία . . . τῇ ἑξῆς ἐμο[ῦ] σου πυθομένου, "the other day when I gave you three names . . . the next day when I asked you" (Ed.): cf. Mt 27¹⁹. For ἡ σήμερον used as a subst. without ἡμέρα, as in Mt 11²³ *al.*, cf. BGU II. 589⁶ (ii/A.D.)

νυκτὶ καὶ (l. τῇ) φερούση εἰς τὴν σήμερον, P Oxy I. 121⁶ (iii/A.D.) ἤδη ἐν τῇ σήμερον περιεοργήτωσαν, "let them be dug round to-day" (Edd.), and P Kyl II. 114¹⁹ (c. A.D. 280) μέχρι τῆς σήμερον. For the full phrase, as in Ac 20²⁶, see the Jewish prayer for vengeance *Syll* 816 (= ³ 1181)¹¹ (ii/i B.C.) (= *LAE*², p. 414 ff.) ᾧ (sc. θεῷ) πᾶσα ψυχὴ ἐν τῇ σήμερον ἡμέραι ταπεινοῦτα[ι] μεθ' ἱκετείας. MGr (ἐ)σήμερα.

σίπω,

"make to rot." The verb is found in the NT only in Jas 5² in 2nd perf. act. with an intrans. sense "am rotten" (cf. *Proleg.* p. 154): cf. P Oxy X. 1294¹³ (ii/iii A.D.) μελησιτάω δέ σοι τῶν ἐν τῷ χελιώματι ἵνα μὴ σαπῇ, "take care of the things in the box lest they rot" (Edd.), *ib.* XII. 1449³¹ (A.D. 213-17) τὰ δὲ ἱμάτια πάντ(α) ἀπὸ τ(οῦ) χρό(νου) σεση(μ)ένα ἄχρηστ(α), "and all the clothing decayed with age and useless" (Edd.), and the late P Amh II. 153¹⁹ (vi/vii A.D.) ἵνα ὁ θεὸς σήψῃ τὴν ψυχὴν σου ὡς διέσηψάς με εἰς τὴν κατ[α]γραφήν ταύτην, "may God destroy your soul if you destroy me in the matter of this register" (Edd.).

For the subst. cf. BGU IV. 1116²⁶ (B.C. 13) πλήν τριβῆς καὶ σήψεως, and the quotation from Photius *Bibliotheca* p. 513³⁶ (cited by Deissmann *LAE*² p. 98) οἱ γὰρ κόκκοι μετὰ τὴν ἐκ σήψεως νέκρωσιν καὶ φθορὰν ἀναΐωσι, "for the seeds come to life again after death and destruction by decay."

σηρικός.

See *s.v.* σιρικός.

σίης,

"a moth." As a parallel to Mt 6²⁰ Lendrum cites (*CR* xx. (1906), p. 307) Pindar *Fragn.* 222—

Διὸς παῖς ὁ χρυσός·
κείνον οὐ σίης οὐδὲ κίς δάπτει.

σητόβρωτος.

"moth-eaten." Apart from Jas 5² the word occurs in the Greek Bible only in Job 13²⁸. In secular Greek it has been found as yet only in *Orac. Sib. prowm.* 64 σητόβρωτα δέδορκε (of wooden idol-images).

σθενόω,

"strengthen" (1 Pet 5¹⁰). For the corr. subst. cf. P Leid G¹⁴ (B.C. 181-145) (= I. p. 42) κράτος, σθένος, κυριείαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρω[ν], also P Oxy VIII. 1120¹⁹ (early iii/A.D.) ὡς ἐν παντὶ σθένει βίαν με σχεῖν, "so that I am subjected to unmitigated violence" (Ed.), and *ib.* XII. 1557⁹ (A.D. 255) ἀξιῶ ἑξαυτῆς παντὶ σθένει ἀναζητηθέντα τὰ κτήνη ἀποκατασθῆναι μοι, "I desire that forthwith the cattle be sought with all one's might and restored to me." The phrase παντὶ σθένει is also common in treaties, e.g. *Syll* 61 (= ³ 122)⁶ (B.C. 396-5) βοηθῆν . . . [π]αντὶ σθένει . . . [κατὰ τὸ δυνατόν.

σιαγών,

"a cheek." That this word, a specialty of Q (Mt 5³⁹, Lk 6²⁹), is not of learned origin is shown by such passages as—P Cairo Zen I. 59076¹² f. (B.C. 257) σιαγόνες μείζους

καὶ φακοὶ ἐπὶ σιαγόνι δεξιᾷ, P Lond 909a⁷ (A.D. 136) (= III. p. 170) ὁμολογῶ πε[π]ρακέε σοι κάμηλον ἄρσηνον (I. ἄρρηνα) . . . κεχαρακμένον τεξιάν σιακόνην (I. σιαγόνα) ταῦ ἄλφα, "I acknowledge to have sold to you a male camel branded T.A. on its right cheek," P Kyl II. 88²⁸ (A.D. 156) οὐλῆ σεαγό(ν) ἀριστ(ερά), and *ib.* 63⁹ (astrological—iii/A.D.) Π[α]ρθένου σιαγῶν ὀσφύες, "the cheek and the loins to Virgo." A form σιαγῶν occurs in BGU I. 100³ (A.D. 159).

σιαίνομαι.

For this verb = "am disturbed," which is read in 1 Thess 3³ FG, we may cite two passages from late papyri—P Oxy XVI. 1837² (early vi/A.D.) ἵνα μὴ ὁ ἀναγινώσκων (= ὠσκων) σιανθῆ, "lest he who reads should be annoyed" (Edd.), and *ib.* 1849² (vi/vii A.D.) ἐπειδὴ τὸ λάχανον ὄδε (I. ὠδε) σαπρὸν ἐστί καὶ σιαίνομε (I. σιαίνομαι), "for the vegetables here are rotten and disgust me" (Edd.). See *s.v.* σαίνω, and for the new σιαντία see P Oxy XVI. 1855¹³ (vi/vii A.D.) ἀπαλλαγῆναι τῆς σιαντίας ταύτης, "to get rid of this horrid business" (Edd.).

σιγῶω.

The verb is restored (*Berichtigungen*, p. 322) in P Oxy III. 471¹¹ (ii/A.D.), where an advocate asks—ταῦτ[α δὲ ἐκ] τίνος αἰτ[ί]ας σ[ι]γή[σ]ας; "what reason had you for being silent regarding this?" For the comp¹ κατασιγῶω, "become silent," cf. CP Herm I. 25^{ii.2} (iii/A.D.) οὐτε συσκευα[ι] οὐτ[ὲ] ἀπειλαὶ κατεσίγησαν μ[ι] . . .

Herwerden (*Lex. s.v.*) cites the saying of Simonides *apud* Plut. *Mor.* 125 D ἔλεγε μηδέποτ' αὐτῶ μεταμελῆσαι σιγή-σαντι, φθεγξαμένω δὲ πολλάκις.

σιγῆ,

"silence": *Kaibel* 99¹ (iv/A.D.) πῶς κρυερῆ σιγῆ. For the usage in Rev 8¹ cf. Dieterich *Mithrasliturgie* p. 42 σιγῆ, σιγῆ, σιγῆ, σύμβολον θεοῦ ζῶντος ἀφθάρτου φύλαξόν με σιγῆ (cited by Wendland *Urchr. Literaturformen*,² p. 382 n³). See Aristeas 95 for the σιγῆ which prevailed during temple services. Reference may also be made to G. Mensching *Das Heilige Schweigen (Religionsgesch. Versuche und Vorarbeiten*, xx. 2), Giessen, 1926.

σιδήρεος,

"made of iron" (Ac 12¹⁰, Rev 2²⁷, *al.*): P Eleph 5⁷ (B.C. 284-3) λυχνία σιδηρά α, P Oxy III. 521^{13f.} (ii/A.D.) βάδιλλος σιδ[η]ροῦς, κάρκινος σιδηροῦς, "iron shovel, iron tongs," *ib.* VII. 1035¹³ (A.D. 143) τὸ ὑπάρχον αὐτῶ ζεύγος κτενιστικῶν σιδηροῦν, "the combing instrument belonging to him, made of iron," and P Lond 1164(*h*)⁹ (A.D. 212) (= III. p. 164) πλοῖον . . . ἀνκύραις σιδηραῖς σὺν σπάθαις σιδηραῖς. The uncontracted form σιδηρέας occurs in 4 Macc 9²⁶ N*, and σιδηραῖς in *ib.*²⁸: see Thackeray *Gr.* i. p. 173.

σιδήρος,

"iron" (Rev 18¹²): P Cairo Zen II. 59144¹⁰ (B.C. 256) τῶν ἰ ταλάντων) τ[οῦ] σιδήρου, "ten talents of iron," P Petr II. 13(1)¹⁰ (B.C. 258-253) τὸν σιδηρον ἐνέχυρα θήσουςιν, "they will put their iron (tools) in pledge" (Ed.), and P Oxy I. 84¹¹ (A.D. 316) payment ὑπὲρ τιμῆς σιδή[ρο]υ

ἐνεργού, "for the price of wrought iron." This last document shows us also σιδηροαλκεύς, and P Lond 121³⁵⁶ (iii/A.D.) (= I. p. 95) σιδηρόψυλχος, both adjectives new to the lexicons. See also BGU I. 40⁶ (undated) σιδηροφάγος (not in LS⁸). For a subst. σιδήριον cf. P Oxy VII. 1066²⁰ (iii/A.D.) τὰ σιδήρια, "the iron tools," and for σιδήρωσις "iron work" see *ib.* IX. 1208¹⁴ (A.D. 291) with reference to a machine fitted πάσῃ ξυλκικῇ καταρτεῖα καὶ σιδηρῶσει, "with all wood-work and iron-work." The verb occurs in the fragmentary P Lond 422 (c. A.D. 350) (= II. p. 318), where directions are given to arrest a man and σιδηρῶσαι αὐτόν, "put him in irons," on a charge of selling stolen camels. MGR σιδέρο.

Σιδών.

For the declension of this place-name in the LXX, see Thackeray *Gr.* i. p. 169. In Mk 7²¹ Wellhausen (*Evangel. Marci*, p. 60) thinks we should read εἰς Βηθσαιδάν for διὰ Σιδῶνος: cf. also Allen *Mark ad l.*

σικάρτιος

(from Lat. *sica*, "stiletto"), "assassin" (Ac 21²⁸), is found several times in Josephus, e.g. *Antt.* XX. 186 (= xx. 8, 10). For σικάρτιον, a "dagger" or "knife," see P Oxy X. 1294⁸ (ii/iii A.D.) ἦ σικάρτια ἐξ αὐτῶν σεαυτῆ ἐν ἄρον, "three knives; of these take one for yourself" (Edd.).

σίκερα,

"strong drink," an indeclinable transcript from Aramaic נְרִשְׁוֹ, found in the NT only in Lk 1¹⁵, but frequent in the LXX (Thackeray *Gr.* i. p. 33). In P Tebt II. 413¹¹ (ii/iii A.D.) for σικιωτεν Crönert suggests σικερώτιον, "a jar for drinking σίκερα": see the editors' note, also *s.v.* σικιά.

Σιλᾶς,

or better Σιλᾶς (Winer-Schmiedel *Gr.* p. 74), a Semitic name which is Latinized into Σιλουανός (*q.v.*). It is found in a sepulchral inser. *Cagnat* III. 817¹ Σιλα[ς Ν]ηνήσιος ὁ καὶ Κλεόνεικος.

Σιλουανός

is read by WH in the NT occurrences of this proper name, but the form Σιλβανός, which is found in certain MSS., is otherwise well attested. An ex. of it, contemporary with the NT writings, occurs in P Oxy II. 335 (c. A.D. 85), where a Jew Silvanus buys part of a house in the Jewish quarter from Paulus. Unfortunately the crucial letter is missing (Σιλ[βα]νῶ—Edd.), but there does not seem room for οὐα. Σιλουανός occurs in P Lips I. 19⁴ (A.D. 319), his own signature at the foot having β; and in a Christian amulet, BGU III. 954⁴ (vi/A.D.), where we may presume the influence of the Biblical name. P Lond 1157¹⁶ (A.D. 197) (= III. p. 63) is the earliest dated papyrus we know where the β is extant, unless P Strass I. 27⁶⁹ (i/ii A.D.—Ed.) is older.

From inser. may be quoted *Cagnat* III. 705 (A.D. 147); but *Kaibel* 432 (Syria—ii/A.D.) Σιλουανός, and similarly *Freisighe* 674 (Alexandria—no date) and *Cagnat* III. 1188 (Syria—no date). Note also the Galatian Σιλουανοῦ in *OGIS* 533³⁰ (reign of Augustus). This is in keeping with the fact that Avircius Marcellus in his famous epitaph,

C. and *B.* ii. p. 722 f. (*c.* A.D. 192), twice (3, 17) calls himself Ἀουρίκιος. Ramsay remarks (*op. cit.* p. 737) that "towards the end of the second century, the use of β to represent Latin v began; and in the third century it became almost universal": cf. also his *Asian Elements*, p. 241. It must be noted, however, that there are much earlier exx.: see Viereck *Sermo Graecus*, p. 57, where instances are given from i/B.C. Note also P Ryl II. 127²⁶ (A.D. 29) and 138⁴ (A.D. 34), with Διβία = *Livia*. There are some instances of ο, as Κοίντος, Ὀαλίριος.

Σιλωάμ.

On this place-name see H. W. Sheppard in *JTS* xvi. (1915), p. 414 ff., where the suggestion is made that the final "m" in Siloam denotes a dual, applicable to the "two pools"; but see *ib.* p. 555.

σιμικίνθιον,

on its only occurrence in the NT, Ac 19¹², is usually rendered "apron" (so AV, RV), like the Lat. *semicinctium* (Mart. 14. 153, Petr. 94. 8), but Nestle (*Expt* T xiii. p. 282) thinks the reference must be, not to an apron worn above the regular clothing, but to some article of underwear which had been in actual contact with the Apostle's skin (ἀπὸ τοῦ χρωτὸς αὐτοῦ), and compares the merit attached to the Pope's "stockings" in certain Roman Catholic circles at the present day. For the form σιμικίνθιον for σημικίνθιον see Moulton *Gr.* ii. p. 172.

Σίμων,

a Greek name used as a substitute for Συμεών (*q.v.*) owing to similarity of sound (cf. Deissmann *BS*, p. 315). The name is common in the papyri and need not necessarily refer to Jews, cf. P Lille I. 5³⁹ (B.C. 260-259), P Fay 14¹ (B.C. 124), P Tebt I. 43¹⁵ (B.C. 118), BGU IV. 1129³ (B.C. 13), P Lond 1177²²⁰ (A.D. 113) (= III. p. 187), and BGU III. 913⁷ (A.D. 206).

σίναπι,

"mustard" (Mk 4³¹, *al.*): P Tebt I. 9¹³ (B.C. 119) (ἀρτάβας) σινάπεις ἦ, P Fay 122⁴ (*c.* A.D. 100) εὐ ποιήσεις μεταβαλλόμενος τὸ παρά σοι σί[ν]απι . . . τὸ κωμίζοντί σοι τὸ ἐπιστόλιον, "please transfer the mustard that is with you to the bearer of this letter" (Edd.), P Flor I. 20²¹ (A.D. 127) (= *Chrest.* I. p. 422) σποράν σὺν τῷ φνησομένῳ σινάπι, P Oxy VI. 936⁷ (iii/A.D.) τριχάινεικον σινάπεις, "3 choinices of mustard," and P Lond 453⁶ (iv/A.D.) (= II. p. 319) πλήσον κέραμιον σινάπις χλωρῷ. For a new adj. σιναπηρός, see P Oxy XVII. 2148¹⁴ (A.D. 27) ὄψαριδιν σιναπηρόν, "mustard relish." The spelling σίνηπι is found in P Lips I. 97^{xxxiii.} 4, 8 (A.D. 338). Like the Attic νάπι, the word is of Egyptian origin (Boisacq p. 657). MGr σινάπι.

σινδών,

"a fine linen cloth." The word is sometimes regarded as of Semitic origin (so Boisacq p. 866), but see Thackeray *Gr.* i. p. 36. Instances in our documents are common. In an account of payments, P Tebt I. 182 (late ii/B.C.), mention is made of 2 talents 5000 (?) drachmae as paid σινδόνων: cf. P Lond 29³ (B.C. 160) (= I. p. 163). A σινδών is described as καθαρά (cf. Mt 27⁵⁹ in *ib.* 46²⁰⁶ (iv/A.D.) (= I. p. 71),

and P Leid W^{41.} 12 (ii/iii A.D.) (= II. p. 89). In *Syll* 754⁴ we read σινδωνα ἐν ᾗ ἐξω[γ]ράφηται ἡ θεός, and immediately afterwards ἄλλας σινδόνων λαμπρὰς τρεῖς.

The use of the word for swathing dead bodies, as in Mt 27⁵⁹, may be seen in the letter regarding funeral expenses, P Grenf II. 77²⁷ (iii/iv A.D.) (= *Selections*, p. 121) τιμ[ῆ] σινδόνος (δραχμαί) κ, "the price of a linen cloth 20 drachmae." Cf. P Par 18 bis¹⁰ (Rom.) a letter announcing the dispatch of a dead body—ἐστὶν δὲ σημεῖον τῆς ταφῆς: σινδών ἐστὶν ἐκτὸς ἔχων χρῆμα (*i.* χρῶμα ?) ῥόδινον. Σινδών is further illustrated by Field, *Notes*, p. 40. For the dim. σινδόνιον, see P Gen I. 80⁸ (mid. iv/A.D.) and P Bilabel II. 96⁶ (Byz.), and for σινδονίτης, "a linen tunic," see *Syll* 653 (= 736)¹⁷ (Andania—B.C. 92), also Menander Σαμ. 163. MGr σεντόνι, "a linen napkin."

σινιάζω,

"sift," "shake in a sieve" (Lk 22³¹): cf. P Ryl II. 139⁸ (A.D. 34) τὴν ἐπίσκεψιν ποιουμένου οὐ εἶχον σεννίου καλ ψυγμοῦ, "making an inspection of my . . . and drying-floor," where the editors think that the new word σέννιον may be connected with σινιάζω, and compare P Strass I. 45¹¹ (A.D. 312) εἰς τοὺς σεννίους τόπους, and note. The verb, like the late noun σινίον from which it comes, is of unknown derivation (Boisacq p. 866).

σιρικὸς

for σηρικὸς, "silken," is read by all uncials in Rev 18¹²: cf. *IG XIV.* 785⁴ σιρικοποιός, and *IG III.* ii. 3513² (v/A.D.) σιρικάριος. The adj. is formed from the name of the Indian (or Chinese) people from whom silk was first obtained—οἱ Σῆρες. Boisacq (p. 861 f.) suggests that both the fabric and the tribe got their Greek names by popular etymology from the native name of the fabric.

σιρόζ.

See *s.v.* σειρός, and for the spelling σιρός add *Syll* 3¹⁰ (B.C. 423-2).

σιτευτός,

"fattened" (Lk 15²³ *al.*): cf. P Cairo Zen I. 59026 (*α*)⁸ (B.C. 258 or 257) χῆνα[s] σιτετουός εἰ, and similarly *ib.* II. 59219⁸ (B.C. 254), and P Grad 2⁹ (B.C. 225-4).

σιτίον,

"corn" (plur. "provisions," "food") is read by the critical texts in Ac 7¹² in place of the TR σίτα. The same form is found in LXX Prov 24⁵⁷ (30²²) ἐὰν . . . ἀφρων πλησθῆ σιτίων, to which Field (*Notes*, p. 114) adds Aelian *J.H.* v. 1. We can now cite P Giss I. 19⁶ (ii/A.D.), where the writer, in token of mourning, declares—οὐτε σσιτίους ἡδέως προσέρχομαι, "I have no pleasure in my food," and P Oxy VIII. 1158¹¹ (iii/A.D.) ἀγόρασον ἡμῖν σσιτία εἰς τὴν χρῆσιν ἡμῶν, "buy us some provisions for our use." Also Musonius p. 124⁴ φαρμάκοις γὰρ οὐκ ἔοικεν, ἀλλὰ σσιτίους ὑγεινοῖς ἡ δύναμις αὐτοῦ. In MGr the dim. survives as σιτάρι (σπάρη), "wheat."

For the verb σιτέω cf. P Ryl II. 143² (A.D. 38) τῶν ἐν τῷ Μουσείῳ σιτουμένων φιλοσόφων, "the philosophers maintained in the Museum" (see further *s.v.* φιλόσοφος), and for the subst. σιτ(ε)ία cf. BGU IV. 1067¹⁴ (A.D. 101-2) σιτίας ἄρτων.

σιτιστός,

"fattened," in the NT only in Mt 22⁴ (cf. Blass-Debrunner § 112), and rare elsewhere, but cf. Sm Ps 21(22)¹³, Jerem 46(26)²¹. For the subst. see P Lips I. 97^{xxi.17} (A.D. 338) ἡμερ[ι]ν(ού) σι(τισμοῦ).

σιτομέτριον,

"measure of corn," "allowance of corn" (Lk 12⁴²) occurs several times in Petrie papyri, e.g. III. 87 (a) recto¹⁷ (iii/B.C.) κατὰ τὴν σιτομετρίαν, *ib.* 140 (b)⁴, *ib.* 141¹⁵. See also Deissmann *LAE*² p. 104 n.¹, where reference is made to an Oramoas inscr. of A.D. 149 at Rhodiapolis in Lycia, with the spelling σιτομέτριον.

For the subst. σιτομέτρης cf. P Flor II. 162⁵ (iii/A.D.) διὰ τοῦ σοῦ σ[ι]τομέτρου, and Preisigke 1485 (a mummy tablet) Σισώτος σιτομέτρης ἐβίωσεν ἕξ, and for the verb, as in Gen 47¹², see *IG XII. vii.* 515⁷⁰.

σῖτος,

"corn": cf. P Cairo Zen I. 59001⁹ (B.C. 273) τοῦτο δ' ἐστὶν ἡ τιμὴ τοῦ βασιλικοῦ σίτου, *ib.* 59004²⁵ (B.C. 259?) ἀπὸ τοῦ σιτοποιηθέντος σίτου, *ib.* 59049³ (B.C. 257) πρὸς τῆι συν[α]γωγῆι τοῦ σίτου, P Cornell 1³¹ (B.C. 256) εἰς τὸν ἰτομαζόμενον σῖτον εἰς τὴν ἑορτὴν κο[τύ]λη) ἄ, P Lond 42¹⁷ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθία διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," P Par 59⁶ (B.C. 159) (= *UPZ* i. p. 413) ἡγώρακα σίτου ἄρ(τάβας) β[ε] (δραχμῶν) χλ, and BGU I. 27¹⁵ (ii/A.D.) (= *Selections*, p. 101) ὥστε ἕως σήμερον μηδέν' ἀπολενύσθαι τῶν μετὰ σίτου, "so that up till to-day no one of us in the corn service has been let go" (on this letter see W. M. Ramsay in *Hastings' DB* v. p. 381). In the Byzantine Aphrodito papyri σῖτος is several times distinguished from κριθή, and means especially "wheat," cf. P Lond IV. 1335⁷ (A.D. 709) with the editor's note. The τὰ σῖτα of Attic Greek is retained in the LXX in Job and Proverbs, see Thackeray *Gr.* i. p. 155. To the exx. of the very common adj. σιτικός we can now add P Bouriant 42⁵⁷ (A.D. 167), and 44 (ii/A.D.).

Σίωv

is found as the name of a person in PSI I. 71² (vi/A.D.), *al.*

σιωπάω,

"keep silence," "am silent": P Oxy II. 237^{v.13} (A.D. 186) ὃ δὲ παρῶν ἀναγνωσθέντος τοῦ βιβλιδίου πρὸ βήματος ἐσιώπησεν, cf. c. acc. *ib.*^{vi.8} σιωπήσας γάρ . . τὴν τοῦ Ρούφου ἐπιστολὴν ἐφ' ὅτ' ἐγράφη, "ignoring entirely the circumstances under which the letter of Rufus was written" (Edd.). Other exx. are P Oxy XII. 1468²⁷ (c. A.D. 258) τ[ῆ]ς κ[α]κουρίας ταύτης μὴ σιωπη[σά]ση, "did not maintain silence about this fraud" (Edd.), P Lond 46²⁸² (iv/A.D.) (= I. p. 74) λαλούντων καὶ σιωπῶντων, and Preisigke 4638⁸ (time of Philometor) κατὰ τὸ σιωπῶμενον. Also Menander *Fragm.* 658² p. 193 διὰ τοῦ σιωπᾶν πλείστα περὶ αὐτῆς λέγει.

For the subst. σιωπή, see P Flor III. 309⁵ (iv/A.D.) οὐ χρῆ σ[ι]ωπη παραδίδοσθαι τὰ ὑπ' αὐτῆς εἰρημένα παρὰ τοὺς νόμους, and *Syll* 645 (= 1047)²⁵ (i/B.C.) σιωπῆν κατακηρύξας ὁ κῆρυξ. Herwerden (*Lex. s.v.*) cites Euripides *ap.* Plut. *Mor.* 532 F τὴν σιωπὴν τοῖς σοφοῖς ἀπόκρισιν εἶναι.

scandalίζω.

σκανδαλίζω.

For the meaning "I set a trap for" rather than "I put a stumbling-block in the way of," for this important Biblical word, reference may be made to two recent discussions. The first by the Rev. A. Carr appeared in his *Horae Biblicae* (1903) p. 58 ff., where, after a survey of the evidence of the LXX, he comes to the conclusion that the underlying thought of enticement or temptation can hardly be dissociated from the word. And much the same conclusion is reached by Archdeacon Allen as the result of an independent inquiry in his *St. Mark* (1915) p. 199 ff., where, following out a hint by Dr. J. H. Moulton (*Exe. T.* xxvi. p. 331 f.), he again lays the emphasis on the idea of "snare" rather than of "stumbling-block." The etymological connexion of the word with Skr. *skand*, "leap," "spirt," Lat. *scando*, makes this clearer, leading on, as it does, to the Aristophanic use of σκανδάληθρον for "the stick of a mouse-trap" (cf. *Acharn.* 687 σκανδάληθρ' ἰστάς ἐπῶν, "setting word-traps").

σκάνδαλον.

See *s.v.* σκανδαλίω. Cf. also the Aphrodito papyri P Lond IV. 1338²⁷ (A.D. 709) πρόφασιν ἢ σκάνδαλον, 1339¹¹ (A.D. 709) μὴ δίδωv κατὰ σεαυτοῦ παντοῖον σκάνδαλον περὶ τούτου.

σκάπτω,

"dig," is confined in the NT to Luke (6⁴⁸, 13⁸, 16³). Exx. from the Κοινή are common, e.g. PSI VI. 672³ (iii/B.C.) ἐργάταις τοῖς σκάπτουσιν ἐν τῆι ἄμμωι, P Magd 27⁴ (B.C. 218) θεμελίον σκάπτων ὥστε οἰκοδομεῖν, BGU IV. 1120³⁰ (B.C. 5) σκ[ά]πτοντας καὶ ποτίζοντας, P Fay 110⁸ (A.D. 94) τὰ κύκλωι τοῦ ἐλαιουργίου ζέωθεν σκάψον ἐπὶ βάθος, "dig a deep trench round the oil-press outside" (Edd.), BGU I. 14^{ii.18} (A.D. 255) σκάπτοντες ἐν χωρίω, and from the inscr. *Syll* 531 (= 3063)⁹ (iv/B.C.) ἀμπέλους δ[ὲ] σκ[ά]ψει δ[ίς].

For σκαφήτος, a preliminary digging, see P Cornell 25 *recto*¹³ (B.C. 28-23), and P Oxy XIV. 1631¹⁰ (A.D. 280), and for a new word σκάφητρος, "a digging," see P Fay 112^{2.16} (A.D. 99), and P RyI II. 245²¹ (iii/A.D.) ἐπ[ι] σκάφητρον τῶν ἐλαιῶνων. Σκαφεῖον, "a hoe," occurs in P Tebt I. 45³⁹ (B.C. 113), *ib.* 47³⁶ (B.C. 113). MGr σκάφτω, σκάβω, "excavate," "dig out."

σκάφη,

"a small boat" (Ac 27^{16.30.32}): cf. P Cairo Zen I. 59025⁵ (B.C. 28 or 29) σκάφης τρισκάμμον, "a boat with three sculls," BGU IV. 1157¹³ (B.C. 10) τρίτου μέρους τῆς δηλουμένης σκάφης, and P Lond 256 (a)¹ (A.D. 11-15) (= II. p. 99) κυβερνήτης σκάφης δημοσίας, "pilot of a public vessel." For the dim. σκαφίδιον see P Oxy VII. 1068⁷ (iii/A.D.) διαπέμψέτο μοι σκαφίδιον ἄρταβῶν ἐξήκοντα, "he sent me a skiff of sixty artabae burden," as contrasted with πλοῖον, previously mentioned.

σκέλος,

"a leg." For the literal sense, as in Jn 19^{31a}, cf. P Par 12¹⁶ (B.C. 157) σπασάμενος λέπει με τῆ μαχαίρα εἰς τὸ

σκέλος. P Lips I. 37²⁰ (A.D. 389) κατέκοψα[ν] π[λ]ηγ[α]ῖς αὐτόν κατὰ [τ]ε τῶν σκελῶν καὶ κατὰ τῶν ἄλλων μελῶ[ν] τοῦ σώματος, and Aristeas 151 ἡ γὰρ ἰσχύς τῶν ὄλων σωματίων μετ' ἐνεργείας ἀπέρεισιν ἐπὶ τοὺς ὤμους ἔχει καὶ τὰ σκέλη.

For the derived use of σκέλος in connexion with the building of irrigation works, cf. P Petr III. 39¹² (iii/B.C.) εἰς τὰ ἐντός σκέλη τῆς ἀφέσεως τῆς [ἐν τῇ ἐγ]βατηρία, and *ib.* ii. 9, iii. 9. Cf. also PSI IV. 437² (B.C. 247-6) περὶ τὰ σκεα τοῦ πλοίου, where the editor suggests a possible σκέλ<η> for σκεα, and cites Hesych. σκέλος: μέρος τι τῆς νεώς. We may add the late BGU I. 304³ (c. A.D. 640) τοῦ βορρ(ινου) σκέλους ταύτης τῆς πολ(ι)τιείας). A verb σκελοκοπέω, unknown to the Lexicons, is found in Ev. Petr. 4.

σκέπασμα.

For σκέπασμα, "covering," with special reference to "clothing," as in 1 Tim 6⁸, cf. the corresponding use of σκέπη in Aristeas 140 βρωτῶν καὶ ποτῶν καὶ σκέπης, "meat and drink and raiment." The metaphorical use of the verb, as in Sap 5¹⁶, Sir 2¹³, may be illustrated by P Hib I. 35¹⁰ (c. B.C. 250) ὑπὸ ὑ[μῶν]ν σκεπαζόμε[θ]α, "we are protected by you," and by the similar use of σκεπάω in P Lond S97^{ii.6} (A.D. 84) (= III. p. 206) ἐὰν δὲ δύνῃμαι σκεπάσαι ἢ ὑπὸ σκέπην τινα γενέσθαι.

Σκευᾶς,

"Sceva," an inhabitant of Ephesus (Ac 19¹⁴). The name is found in *CIG* II. 2889, with reference to a Milesian gladiator.

For a suggestion that ἐπτά in Ac 19¹⁴, which changes unaccountably to "two" (ἀμφοτέρων) in ¹⁶, may be due to a gloss, Σκευᾶ = 𐤒𐤐𐤕 = ἐπτά, see *Proleg.* pp. 80, 246.

σκευή,

which is applied to the "tackle" of a ship in Ac 27¹⁹, is used of a woman's "ornaments" in P Lond 1164(f)¹⁸ (A.D. 212) (= III. p. 161) γυναικῶν αὐτῆς κοσμηρίων καὶ σκευῶν, and of "household plenishing," "goods," in BGU III. 775⁶ (ii/A.D.) παρ[α]δεδωκά σου (l. σοι) μου τὸ κλειδιον (l. κλειδίου) τῆς ὑκίας (l. οἰκίας) μου ὑπὸ τὴν σκευήν.

σκευῶς,

"a vessel" (Rom 9²¹ *al.*). This common noun is used with a variety of applications, e.g. P Eleph 14²¹ (iii/B.C.) ἐκ τε κτηνῶν καὶ σκευῶν, P Petr III. 107(d)^{i.25} (iii/B.C.) fares are paid for the conveyance τῶν Ἀγήνορος σκευῶν, "of Agenor's furniture," P Ryl II. 138²³ (A.D. 34) ἐρίων σταθμία τε καὶ ἕτερα σκευή, "15 measures of wool, as well as other implements," P Oxy I. 105¹ (A.D. 117-137) σκευή καὶ ἔπιπλα, "movables and household stock," P Tebt II. 381¹³ (A.D. 123) (= *Selections*, p. 78) σκευή καὶ ἐνδομενίαν καὶ ἱματισμόν, "utensils and household-stock and clothing," and P Grenf II. 77¹⁴ (iii/iv A.D.) (= *Selections*, p. 120) χάριν τῶν σκευῶν αὐτοῦ, "on account of his goods."

For σκευῶς = "a ship's tackle," as in Ac 27¹⁷, cf. P Cairo Zen I. 59031¹⁰ (B.C. 258) ἀδύνατο γὰρ μοι δοκεῖ εἶναι ἀνευ τῶν ἀναγκαίων σκευῶν πλεῖν τὰ πλοία, and *Syll* 537 (= 3969)³ (B.C. 347-6) σ[υ]νγραφὰ τῆς σκευοθήκης τῆς λιθίνης τοῖς κρεμαστοῖς σκευέσιν. In the new uncanonical

gospel, P Oxy V. 840¹⁴, τὰ ἅγια σκευή are "the holy vessels" of the temple: cf. Heb 9²¹. See also *Plut. Mor.* 812 B σκευῶς ἱερόν. On σκευῶς = "body" rather than "wife" in 1 Thess 4¹, see Milligan *ad l.*

For the dim. σκευάριον see P Lond 46²¹¹ (iv/A.D.) (= I. p. 72) σκευάριον καλλάϊνον μικρόν, and for σκενασία P Leid Xv. 33 (iii/iv A.D.) (= I. p. 217) χρυσοκόλλου σκενασία (l. σκενασία).

In P Petr II. 13 (10)⁵ (B.C. 258-253) Deissmann (*BS* p. 158) understands σκεοφύλακα as = σκεοφύλακα, "keeper of baggage" (cf. *ib.* 5(a)³), and in P Amh II. 62 (ii/B.C.) three persons called Ἀπολλώνιος are distinguished as "the dark" (μέλας), "the fair" (λευκός), and "the baggage-carrier" (σκευοφόρος).

σκηνή,

"tent": cf. P Cairo Zen I. 59013¹⁴ (B.C. 259) σκηνή δερματίνη, PSI V. 533² (iii/B.C.) σκηνήν κατάγαγε ἡμῖν τετρακλίον ἢ πεντάκλιον, and P Leid Wxiii. 21 (ii/iii A.D.) (= II. p. 125) μὴ ἐξέλθης δὲ ἐκ τῆς σκηνης σου. The employment of σκηνή for οἰκία, καταγωγή, is said to be Asiatic in origin: see Menander *Fragm.* p. 261, No. 1065.

The editors understand σκηνή as = ship's "cabin" in P Hib I. 38⁷ (B.C. 252-1) τῶν συρίων ὑπὲρ τὴν σκηνήν[ν] οὔσων, "the Syrian clothes being above the cabin," and so *ib.* 86⁷ (B.C. 248) ἀποκαταστήσω ἐπὶ σκηνήν τοῖς ἰδίοις ἀνηλώμασιν, "I will restore it (*sc.* grain) to the cabin at my own expense."

We may recall the words which are sometimes ascribed to Democritus, ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἤλθες, εἶδες, ἀπῆλθες. See also *Anth. Pal.* x. 72.

σκηνοπηγία,

lit. "feast of booth-making," and applied to the Jewish "Feast of Tabernacles" in Jn 7², is regarded by Winer-Schmiedel *Gr.* p. 23 as a coinage by Greek Jews, but it is found in Aristotle: see also the Cyrenaic inscr. *CIG* III. 5361¹ ἐπὶ συλλόγου τῆς σκηνοπηγίας. Σκανοπαγέσθων, "let them erect a booth," occurs in a Coan religious inscr. of ii/B.C.: see Deissmann's discussion in *LAE*², p. 115 f.

σκηνοποιός,

in Biblical Greek is confined to Ac 18³, but for the verb σκηνοποιέω see Sm Isai 13²⁰, 22¹⁵, and for the subst. σκηνοποιία see Aq Deut 31¹⁰. In view of these passages there seems to be no reason to question the ordinary rendering "tentmaker" in Ac *l.c.*, but for explanations as to how the alternatives "landscape-painter" and "shoemaker" may have arisen, see notes by Ramsay and Nestle in *Exp T* viii. pp. 109, 153 f., 286.

σκήνωσ.

For σκήνος, "tent," "tabernacle," used metaph. of the body, as the dwelling-place of the soul, in 2 Cor 5⁴, see the exx. from Pythagorean philosophy in Field *Notes*, p. 183, and the sepulchral epigram, *Brit. Mus. Inscr.* IV. (1916), No. 1114, placed over a recumbent skeleton—

Εἰπεῖν τίς δύναται, σκήνος λιπόσαρκον ἀθήσας,
εἴπερ ὕλας ἢ Θεορίτης ἦν, ὦ παροδείτα;

σκηνώω,

"dwell as in a tent," is confined in the NT to Jn (1¹⁴, Rev 7¹⁵ *al.*): cf. P Cairo Zen I. 59037⁷ (B.C. 258-7) σκηρῶν ἐν τοῖς Ἀριστοβούλου, "living in the house of Aristobulus" (cf. Lk 2⁴⁹), PSI IV. 340¹⁰ (B.C. 257-6) Ἀμόνταν δὲ ἕξω τε σκηνοῦντα [κ]αὶ γεγαμηκότα, and *ib.*¹³ τῶι ἐν τῇ οἰκίαι σκηνοῦντι.

The thought of temporary dwelling is well brought out in *Syll* 177 (= 344)² (Teos—B.C. 303) "every delegate (from Lebedos) sent to the Πανιώνιον we (i.e. King Antigonos) think should σκηνοῦν . . . καὶ πανηγυράζειν and be treated as a Teian."

σκήνωμα.

With σκήνωμα, "tent" (Ac 7¹⁶), also used for the temporary abode of the soul (2 Pet 1^{13,4}), cf. σκήνωσις in Preisigke 3924⁷ (edict of Germanicus—A.D. 19) ἐπὶ σκηνώσεις καταλαμβάνεσθαι ξενίας πρὸς βίαν.

σκιά,

"shade," is used of the shadow on a sun-dial in *Preisigke* 358⁴ (iii/B.C.) μεθίσταται τὸ ἄκρον τῆς σκιάς ἐν ἡμέραις τριάκοντα. Other exx. of the word are P Oxy VIII. 1088¹³ (medical receipt—early i/A.D.) ἐν τῇ σκιά ξηράνας, "dry in the shade," and *OGIS* 201²⁰ (vi/A.D.) οὐκ ἄφω αὐτοὺς καθεσθῆναι εἰς τὴν σκίαν, εἰ μὴ (= ἀλλὰ) ὑπὸ ἡλίου ἕξω.

In BGU IV. 1141¹¹ (B.C. 13) Schubart thinks that σκιά is perhaps used in the sense of an "umbrella," but Olsson (*Papyrusbriefe*, p. 52) prefers the meaning "a variegated border," as in *Syll* 653 (= 736)^{20,24} (B.C. 92): cf. also P Oxy VI. 921¹⁵ (iii/A.D.) σινδόνια σκιωτά, "cambrics with variegated borders" rather than "with shaded stripes," and the editors' suggestion *al l.* that σκιωτεν in P Tebt II. 413¹¹ is perhaps for σκιωτών.

With 11eb 10¹ cf. *Preisigke* 344 Διόδωρος σκίαν Ἀντιφίλου ἐπόισ[εν, and Vett. Val. p. 248²² with reference to a picture which shows σκίαν ἔργου καὶ ἀληθείας. *Preisigke* (*HWörterb. s.v.*) cites the amulet P Masp II. 67188⁵ (vi/A.D.) for σκιά = "an evil spirit"—παρ[α]φύλαξόν με ἀπὸ παντὸς πονηροῦ πν(εύμ)ατος, ὑπόταξόν μου πᾶν πν(εύμ)α δαιμονίων φθειροποιῶν . . . καὶ πᾶσα σκιά (*l.* πᾶσαν σκίαν).

For the verb σκιάζω cf. P Cornell 50¹⁰ (i/A.D.) ἵνα αἱ ἄμπελοι μὴ σκιάζωνται, and BGU I. 33¹¹ (ii/iii A.D.) τὰ δὲ οἰνάρια σκιάσον, ἐὰν καιρὸς γένηται. For σκιατροφέω see *Musonius* p. 59⁹. The subst. σκιάσμος occurs in Vett. Val. p. 210⁵. MGr ὕσκιος, "shade," "shadow," has a prothetic vowel: cf. *s.v.* στήθος.

σκιρτάω,

"leap," "bound," is confined in the NT to Lk (1^{41,44}, 6²³): cf. *Kaibel* 271⁵ σκιρτῶ καὶ τέρπομαι, *ib.* 649³ (iii/A.D.)—

σκιρτῶσα γέγηθας
ἄνθεσιν ἐν μαλακοῖσι κακῶν ἔκτοσθεν ἀπάντων.

A new instance of the subst. σκιρτήμα is found in the iv/A.D. Christian hymn, P Amh I. 2¹⁹ Τὰ [δ] ἀ[ν]ά[π]αυλα (*l.* ἀνάπαυμα?) λυπο<υ>μένων, Τὰ δὲ σκιρτήματα [. . .], "O the rest of the sorrowful, O the dancing of the . . ." (cf. *ZNTW* ii. (1901), p. 73 ff.).

σκληρός.

The original meaning of this adj. was "hard," as in BGU III. 952¹⁰ (ii/iii A.D.) τιμῆς μαρμάρου ξηροῦ σκλ[ηροῦ], and from the inscr. *Syll* 540 (= 972)⁹⁶ (B.C. 175), which speaks of the working and building of the "hard" stone from Lebedeia, πέτραι σκληρᾶς: so *OGIS* 194²⁸ (B.C. 42) ἐκ σκληροῦ λίθου. But in this last inscr. ¹⁴ σκληροτέρας καὶ [μείζονος συμφορᾶς τοῦ ἀέρος describes (with some doubt from hiatus) a pestilential miasma in the atmosphere. See also P Cairo Zen II. 59275⁹ (B.C. 251) σκ]ληρὰ κρέα, "bitter (or pickled) meats." BGU I. 140¹¹ (time of Hadrian) τ]οῦτο οὐκ ἔδοκε σκληρὸν [εἶ]ναι shows the metaph. sense which prevails in the NT: cf. *Kaibel* 942² (i/B.C.) θερμὸν πνεῦμα φέρων σκληρᾶς παῖς ἀπὸ πυγμαχίας, and Aristeas 289 where kings are described as ἀνήμεροὶ τε καὶ σκληροί, "inhuman and harsh." For σκληρουργός, "a mason," cf. P RyI II. 410 (ii/A.D.), BGU III. 952⁶ (ii/iii A.D.). For the history of σκληρός see an elaborate note by Dieterich in *Rheinisches Museum N.F.* lx. (1905), p. 236 ff.

σκληρότης.

is found once (Rom 2⁵) in the NT = "obstinacy." For σκληρώσις see P Leid X^{1,1} (iii/iv A.D.) (= II. p. 205) μολ[ι]βον κάθαρσις καὶ σλ[η]ρώσις (*l.* σκληρώσις). Σκληρασία (not in LS⁸) is seen in *ib.*^{xī.4} (p. 233) κασσιτέρου σκληρασία.

σκληροτραχίλος.

This LXX word (Exod 33³ *al.*) is quoted in the same metaph. sense of "stiff-necked," "obstinate," in its only NT occurrence Ac 7⁵¹. For the subst. σκληροτραχηλία see *Test. xii. patr.* Simeon vi. 2.

σκληρόνω,

"harden" (Heb 3⁸ *al.*): cf. P Leid X^{ii.28} (iii/iv A.D.) (= II. p. 209) ἕως καταμιγῆ, καὶ σκληρην (*l.* σκληρηνῆ). The verb is illustrated from Hippocrates and others by Anz *Subsidia*, p. 342: for constr. c. articular inf. see Thackeray *Gr. i.* p. 54.

σκολιός,

"crooked," and hence metaph. "perverse" in the sense of "turning away from the truth" (Ac 2⁴⁰ *al.*): cf. *Kaibel* 244⁴ Τύχη σκολιοῖσι δόγμασις ἠγίασεν. In Vett. Val. p. 250²³ διὰ τὸ σκολιὸν τῆς εἰσόδου, *al.*, the editor renders the adj. "difficilis."

σκόλοψ.

The use of this word in BGU II. 380⁹ (iii/A.D.) (= *Selections*, p. 105), where an anxious mother writes to her son—εἰπέ μοι, ὅτι τὸν πόδαν (*l.* πόδα) πονεῖς ἀπὸ σκολάπου (*l.* σκόλοπος), "he told me that you had a sore foot owing to a splinter," would seem to support the meaning "splinter" or "thorn" rather than "stake" (RV marg.) in the only occurrence of σκόλοψ in the NT, 2 Cor 12². So in *Syll* 802 (= 1168)⁹² (*c.* B.C. 320) a man falling from a tree περὶ σκόλοπας τινὰς τοὺς ὀπ[τ]ίλλους ἀμφέπεισι, and became blind, apparently not at once (κακῶς δὲ διακείμενος καὶ τυφλὸς γεγεννημένος), where again we should think naturally of "splinters" or "thorns." This meaning appears still more clearly in the magical P Osl I. 1¹⁵² (iv/A.D.), where

the sorcerer says of the loved one—ἐάν δὲ θελή κοιμᾶσθαι, ὑποστρώσατε αὐτῇ στοιβας ἀκανθίας, ἐπὶ δὲ τῶν κοτράφων σκόλοπας, “if she wants to lie down, strew beneath her prickly branches, and thorns upon her temples” (Ed.). See also Artem. p. 181¹¹ ἀκανθαὶ καὶ σκόλοπες οὐδυνας σημαίνουσι διὰ τὸ ὄξύ, and Babrius *Fab.* cxxii¹ ὄνος πατήσας σκόλοπα χωλὸς εἰστήκει: he appeals to a wolf ^{6f}. χάριν δέ μοι δὸς ἀβλαβῆ τε καὶ κούφην, / ἐκ τοῦ ποδός μου τὴν ἀκανθαν εἰρῴσσας (cited by Field, *Notes* p. 187). It may be added that LXX usage (Numb 33⁵⁵, Ezek 28²⁴, IIos 26^{18f}, Sir 43¹⁹) strongly confirms the rendering “thorn.” We are not concerned here with the special metaph. application which Paul gives to the word in 2 Cor *l.c.*, but for a recent defence of the view that his “thorn” was epilepsy see Wendland *Kultur*, p. 125 f.

σκοπέω,

“look upon,” “watch,” “contemplate”: cf. P Par 61³ (B.C. 156) σκοπεῖτε ἵνα μηδὲν παρὰ ταῦτα γίνηται, P Oxy XII. 1420² (c. A.D. 129) ὁ στρατηγὸς σκεψάμενος (“after consideration”) εἶπεν, *ib.* XIV. 1773¹³ (iii/A.D.) νῦν οὖν ἐσκεψάμην τοὺς γόμους μου ἀρῖν εἰς Ἀντινόου, and *ib.* VI. 940³ (v/A.D.) οὕτως σκοπῶ τὸ πρακτέον, “thus I shall see what is to be done” (Edd.). In Lk 11³⁵ σκόπει μὴ τὸ φῶς . . . σκότος ἐστίν, we may render, “Look! perhaps the light is darkness” (cf. *Proleg.* p. 192). See also *ε.π.π.* ἐπισκοπέω and κατασκοπέω.

σκοπέος,

For the metaph. meaning “aim,” “object,” as in Phil 3¹⁴, we may cite the last Will and Testament of Bishop Abraham, P Lond 77⁸ (end of vi/A.D.) (= I. p. 232, *Chrest.* II. p. 370), where the Bishop declares that he acts ἐξ οἰκεία[s] προθέσεως καὶ σκοπῶ αὐθαίρετῳ, and adds ⁴⁸ συνήρηκεν τῷ ἐμῷ ἀγαθῷ σκοπῷ: cf. P Lips I. 38¹⁻¹⁷ (A.D. 390) ἔχων, τὸν ἔνδικον . . . συντριψίαι, and Aristes 251 κατορθοῦται γὰρ βίος, ὅταν ὁ κυβερνῶν εἰδῆ, πρὸς τίνα σκοπὸν δεῖ τὴν διεξοδὸν ποιῆσθαι, “for life is then guided aright, when the steersman knows the port to which he must direct his course” (Thackeray).

For the lit. sense a “mark” to be aimed at, cf. *Syll* 670 (= ³ 1059 I.)¹⁶ (i/A.D.) σκοπῶ ἰπέων, 671 (= ³ 1059 II.)¹¹ (c. A.D. I) σκοπῶ πεζῶν.

σκορπίζω,

“scatter,” in Ionic and the vernacular for σκεδάννυμι (Rutherford *NP*, p. 295): cf. P Lond 131 *recto*⁴²¹ (A.D. 78-79) (= I. p. 182) σκόρ(πισον) τὴν κοπρὸ(ν) ἐν ταῖς αὐταῖς ἀρούρ(αις), CP Herm I, 7ⁱⁱ.¹⁸ (ii/A.D.) of young plums, ἐσκορπισμένα ἐν τῷ χωρίῳ, and so 28¹⁴, P Flor II. 175²² (A.D. 255) τὰ ὄντα καμήλια ἐσκορπίσαμεν, P Leid X^{viii}.³⁹ (iii/iv A.D.) (= II. p. 227) μετὰ τὸ σκορπισθῆναι καὶ μόνον τὸν ἀργυρον καταλειφθῆναι, and *ib.* V^{xi}.¹⁹ (iii/iv A.D.) (= II. p. 37) σκορπίζω τὰς νεφέλας ἀπ’ ἀλλήλων. See also PSI V. 478¹⁴ (v/A.D.) ζῶς ἀν σκορπίσωσι τὸ πρᾶγμα. MGr σκορπίζω.

σκορπίος,

“a scorpion.” On the mummy tablet *Preisigke* 1209 it is recorded that a certain Apollonius ἐτελεύτησεν ὑπὸ σκορπίου: cf. the sepulchral inscr. *ib.* 1267⁶ (A.D. 8) πλ[α]γείσα . . .

ὑπὸ σκορπίου μετήλλαξε, and P Lond 121¹⁹³ (iii/A.D.) (= I. p. 90) πρὸς σκορπίου πληγῆν.

For the word as a sign of the Zodiac see the calendar P Hib I. 27⁹⁰ (B.C. 301-240) Ἐ Σκορπίος ἑώσιος [ἄρχ]εται δύνειν, “5th, Scorpio begins to set in the morning,” the horoscope PSI IV. 312⁹ (A.D. 345) Σελήνη Σκορπίῳ, and the Gnostic charm against reptiles P Oxy VII. 1060⁹ (vi/A.D.) σκορπίε . . . ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἔρπετου <καλ> πράγματος ταχὺ ταχὺ.

σκοτεινός,

“dark”: P Par 51¹⁹ (B.C. 159) (= *UPZ* i. p. 360, *Selections*, p. 20) εἰς <σ>κοτινὸν τόπον.

σκοτιζώ.

The literal meaning “darken” (as in Mt 24²⁹, *al.*) is seen in Wunsch *AF* p. 16¹³ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν φωτίζοντα καὶ σκοτιζοντα τὸν κόσμον. For the metaph. usage, as in Rom 1²¹, cf. *Test. xii. patr.* Reub. iii. 8 οὕτως ἀπόλλυται πᾶς νεώτερος, σκοτιζὼν τὸν νοῦν αὐτοῦ ἀπὸ τῆς ἀληθείας, and see Lightfoot *Notes*, p. 253.

σκότος,

“darkness,” always neut. in LXX and NT, as in MGr: cf. the magic P Lond 46¹⁰¹ (iv/A.D.) (= I. p. 68) καλῶ . . . σε τὸν κτίσαντα φῶς καὶ σκότος, *ib.*⁴⁶⁴ ὁ χωρίσας τὸ φῶς ἀπὸ τοῦ σκότους, *ib.* 121⁷⁶³ (iii/A.D.) (= I. p. 108) ἀπὸ φωτὸς εἰς σκότος ἀπολήγουσα, and the vi/A.D. Christian letter of condolence P Oxy XVI. 1874⁸ ἀνέγγισα τὸ σκότος, unfortunately in a broken context.

σκοτόω,

“darken,” used metaph. of the mind in Eph 4¹⁸: cf. P Oxy XVI. 1854³ (vi/vii A.D.) νομίζω ὅτι τὸ μυστήριον ἡδὴ ἐσκότῳσεν κάκεινους, “I think that the new wine has already blinded them” (Edd.). MGr σκοτώνω, “slay.”

σκύβαλον.

“Dung,” the prevailing sense of this word, may be explained by a popular association with σκῶρ, with which it is impossible to connect it historically. That it was a vulgar coinage from ἐς κύνιας βαλεῖν is likely enough (like σκορακίζω from ἐς κόρακας): its original meaning thus would be “refuse” (RV marg.); but “dung” is probably what Paul meant in Phil 3⁸. the only occurrence of the word in the NT. This meaning is well illustrated by P Fay 119⁷ (c. A.D. 100) where Gemellus informs his son that the donkey-driver has bought μικρὰν δύσμην καὶ χόρτον σαπρὸν καὶ ὦλον (*l. ὄλον*) λελυμένον ὡς σκύβαλον, “a little bundle and rotten hay, the whole of it decayed—no better than dung” (Edd.).

The word is found in the more general sense of “leavings,” “gleanings,” in P RyI II. 149²² (A.D. 39-40) κατενέμησαν ἀφ’ οὗ οἱ εἶχον λαχανοσπέρμου σκυβάλου, “grazed them on the gleanings of my vegetable-seed crop” (Edd.), and PSI III. 184⁷ (A.D. 292) ἐν σκυβάλοις χόρτου.

Σκύβαλος appears as a proper name in P Oxy I. 43 *verso*ⁱⁱⁱ.²⁵ (A.D. 295) δ(ιὰ) Σκυβάλου βαφέως: cf. also CPR I. 175¹⁶ (time of Commodus).

To the exx. of the word in late writers given by Wetstein add Vett. Val. p. 3¹¹ σκυβάλων ἐκκρίσεως, and for the

thought of Phil 3⁸ note Plautus *Truc.* ii. 7. 5 *Amator qui bona sua pro stercore habet*, cited by Kennedy *EGT ad l.*

Σκύθησ.

For Σκύθησ used as a proper name see P Hib I. 55¹ (B.C. 250) Σκύθησ Πτολεμαίω χαιρειν, and Preisigke 4036 Εύβιος Σκύθου.

σκυθρωπός,

"of a gloomy countenance" (Mt 6¹⁶, Lk 24¹⁷ (cf. Field *Notes*, p. 81 f.); Gen 40⁷): cf. P Leid W¹¹. 47 (ii/iii A.D.) (= II. p. 101) ἐὰν δὲ σκυθρωπὸς φάνη, λέγε· Δὸς ἡμέραν κτλ., Menander Ἐπιτρέπ. 43 σκυθρωπὸν ὄντα με | ἰδῶν, "τί σύννους," φησί, "Δᾶος;" and Lucian *Hermotim.* 18 ὅς δ' ἂν μὴ ἔχη ταῦτα μηδὲ σκυθρωπὸς ᾗ. For the verb, as in Ps 37 (38)⁷, cf. P¹SI IV. 441⁸⁰ (iii/B.C.) ἐπ' ἐμοί σκυθρωπαῖζουσιν.

σκύλλω,

which in the classical period is physical, "flay," "skin," has become in late Greek almost entirely metaphorical, and has very different degrees of strength, like the English "distress," which answers to it very fairly all round.

(1) The verb has much its old physical sense in P Par 35¹⁵ (B.C. 163) (= *UPZ* i. p. 130) σκυλήσας τὸ ἱερόν, and BGU III. 757¹⁷ (A.D. 12) πυρίων δραγματί(ων) σκύλαντες δράγμ(ατα) δέκα τρία, where it is = "plunder."

(2) For the meaning "distress," "harass," as in Mt 9³⁸, cf. P Par 63²⁵ (B.C. 164) (= P Petr III. p. 20) σκύλλεσθαί μὴ μετρίως, "harassed to no small extent" (Mahaffy), and P Leid G⁵ (B.C. 185-141) (= I. p. 42) π[α]ρ' ἑκαστ[ον] σκύλλεσθ[α] [ὑπ'] ἐνίων, "continuo vexari (se) a quibusdam," cf.¹⁴. With Mk 5³⁵, Lk 7⁶, cf. P Oxy II. 295⁵ (c. A.D. 35) μὴ σκ[υ]λλε ἐατήν (l. σεαυτήν) ἐνπῆσαι (l. ἐμψῆσαι?), "don't trouble yourself to explain (?)" (Edd.), and *ib.* XIV. 1669¹³ (iii/A.D.) σκύλληθι καὶ αὐτὸς ἐνθάδε, "do you yourself be at the pains of coming here" (Edd.). See also Diog. Oenoand. *fr.* 1¹-4 ὅτι μὴ δεόντως ὑπ' αὐτῆσ σκύλλεται καὶ καταπονείται καὶ εἰς οὐκ ἀναγκαῖα σύρεται πράγματα, and cf. *Praef.* p. XXXIX.

(3) The meaning "worry," "trouble," is seen in such passages as P Tebt II. 421¹¹ (iii/A.D.) (= *Selections*, p. 107) μὴ σκύλης τὴν γυναικῆ σου, "do not trouble your wife," P Flor III. 332¹⁵ (ii/A.D.) ἵνα καγὼ μὴ σκυλῶ εἰς τὰ δικαστήρια, and Preisigke 4317²² (c. A.D. 200) δι' αὐτῶν ἐμψε ὁ θελεις σὺν ἐπιστολίτιν, ἐὰν μὴ θέλης σκυλήσαι οὕτως.

(4) The verb is construed with πρὸς in the sense of "take the trouble of going to" in such passages as BGU III. 830²⁵ (i/A.D.) τοὺς φίλακς (l. φίλακας) ἡμῶν σκύλον πρὸς αὐ[τῆ]ν, P Oxy I. 123¹⁰ (iii/iv A.D.) ποίησον αὐτὸν σκυλήσαι πρὸς Τιμόθεον, P Fay 134³ (early iv/A.D.) παρακληθεῖς κύριε σκύλον σεαυτὸν πρὸς ἡμᾶς, and P Oxy VI. 94¹² (vi/A.D.) ἐὰν σ[κ]υλῆς πρὸς τὸν υἱὸν τοῦ οἰκονόμου (with the editors' note).

A compd. συσκούλλω (not in LS⁸) occurs in P Oxy I. 63¹² (ii/iii A.D.) συσκούλληθι αὐτῷ, where the editors render "give him your best attention," and a verbal ἀσκυλτος in P Tebt II. 315⁹ (ii/A.D.) ἐγὼ γάρ σε ἀσκυλ[τον] πο[ε]ῖ[σ]ω, "I will see that you are not worried" (Edd.), and P Oxy III. 532¹⁴ (ii/A.D.).

For the subst. σκυλμός = (a) "insolence" (corresponding to ὕβρις), cf. P Tebt I. 16¹⁵ (B.C. 114) μετὰ σκυλμοῦ, and *ib.* 41⁷ (c. B.C. 119): (b) "fatigue," cf. P Fay 111⁵ (A.D. 95-6) (= *Selections*, p. 66) μὲνφομαί σαι μεγάλως ἀπολέσας χ[υ]ρίδια δύο ἀπὸ τοῦ σκυλμοῦ τῆσ ὁδοῦ, "I blame you greatly for the loss of two pigs owing to the fatigue of the journey" (Edd.); and (c) "distress," as in 3 Macc 3²⁵, 7³, cf. P Oxy I. 125¹⁴ (vi/A.D.), where it is joined with βλαβή, ζημία, and ὄχλησις. See also Artem. p. 125⁶ φροντίδας καὶ σκυλμούς, where the latter word has the sense of "vexations," as in Cicero's letters (cf. Abbott *Essays*, p. 87).

σκῦλον.

in plur. = "spoils" (Lk 11²²): cf. P Hamb I. 91⁴ (B.C. 167) ἀπὸ τῶν γενομένων σκύλ[ων] ἐν Τεβένοι παρεδόθη μοι ὑπὸ τ[ῶν] συν[στρατιω]τῶν αἰχμά[λ]ωτα δ, and *ib.* 30 παραδοῦναι μοι τὰ σκύλ[α]. Add from the inscr. *Syll* 35 (= 361)¹ (after B.C. 440) σκύλα ἀπὸ Θουρίων Ταραντίνοι ἀνέθηκαν διὰ Ὀλυμπίου δεκάταν, *OGIS* 332⁸ (B.C. 138-2) ἀγαλμα . . βεβηκὸς ἐπὶ σκύλμων ἐν τῷ ναῶι τοῦ Σωτήρος Ἀσκληπιῶ.

σκοληκόβρωτος.

This compd. found in the NT only in Ac 12²⁵ occurs in P¹SI V. 490¹⁴ (B.C. 258-7)]την γενομένην σκοληκόβρωτον, where the hiatus prevents our knowing what was "eaten by worms," perhaps κρητή. Cf. the use of the negative applied to grain in P Grad 7¹¹ (iii/B.C.) σπέρματος ἀσκοληκοβρωτῶτον. The word is applied to diseased grain by Theophrastus (*C.P.* v. 9. 1), and hence was regarded by Hobart (p. 42 f.) as "medical," but the above citations show it in ordinary use (cf. Cadbury *JBL* xlv. (1926), p. 201). Add the occurrence of the subst. σκοληκοβρωσία in P Masp III. 67325 II. verso¹⁶ (Byz.) (cited by Preisigke *Wörterb.* s.v.), and the similar compd. ἰχθυόβρωτος in *Syll* 584 (= 3997)⁷ (i/B.C.?) ὁ τούτων τι ποιῶν κακὸς κακῆ ἐξωλεία ἀπόλοιτο, ἰχθυόβρωτος γενόμενος.

σκώληξ,

"a worm" (MGr σκουλήκι, σκωλήκι), comes from the same root as σκέλος: the linking notion is the meaning "bind," "twist" (Boisacq p. 882). For the metaph. use in Mk 9¹⁸ LXX (cf. Sir 7¹⁶, Judith 16¹⁷) we may compare Aroc. Petr. 10 ἐπέκειντο δὲ αὐτοῖσ σκώληκες ὡσπερ νεφέλαι σκότους. See also Teles p. 31³ κατορχθέντα ὑπὸ σκωλήκων.

σμαράγδιος,

"emerald-green" (Rev 4³). To Deissmann's citation (*BS*, p. 267) of this adj. applied to a woman's garment in CP¹⁸ I. 27⁸ (A.D. 190), we may add P Hamb I. 10²⁵ (ii/A.D.) ζμαράγδιον ὑπόζωνον.

σμάραγδος

is often regarded as = "rock crystal" (see Hastings' *DB* iv. p. 620), but, as Swete has shown *ad* Rev 21¹⁹, is to be identified rather with an "emerald" or other "green stone." The word occurs in the magic P Lond 46²²⁸ (iv/A.D.) (= I. p. 72) εἰς λίθον σμάραγδον: cf. Aristaeus 66 ἀνθράκων τε καὶ σμαράγδων, "carbuncles and emeralds." In Sir 35⁶

we have the form ζυμαράγδου (cf. Thackeray *Gr.* i. p. 108). In Menander *Fragm.* p. 108, No. 373 μάραγδος is used. For the derivation of this foreign borrowing, see Boisacq p. 609.

σμύρνα,

“myrrh.” For this spelling of the common noun which is found in its two NT occurrences (Mt 2¹¹, Jn 19³⁹) cf. the medical prescription P Oxy II. 234ⁱⁱ. (ii/iii A.D.) σμύρναν και [στυ]πτηριάν ἴσα τρ[ί]ψας ἕνθες. “pound myrrh and alum in equal quantities and insert” (Edd.), and *ib.* XIV. 1739⁶ (ii/iii A.D.) σμυρινῆαν, which the editors regard as = σμυρναίαν, *i.e.* σμύρναν?

To the exx. of ζμύρνα cited *s.v.* Ζμύρνα, we may add the fragmentary P Cairo Zen I. 59009 (b)ⁱⁱ. (iii/B.C.) ζμύρνης [, P Grenf I. 14¹⁰ (B.C. 150 or 139) κίστη με(γάλη) ξύ(λου) μεστή ζμύρνης, P Oxy VIII. 1088³⁷ (early I/A.D.) ζμύρνης (δραχμαί) ἑ, P Leid W^{vii}. 11 (ii/iii A.D.) (= II. p. 107) προσμείξας αὐτο(= τῷ) μέλαν και ζμύρναν, and, in connexion with the service of the temples, BGU I. 1¹¹ (iii/A.D.) τειμῆς μύρου κ[αί] ζμύρνης. As showing the price of myrrh, which was a state monopoly, note P Tebt I. 35⁴ (B.C. 111) (= *Chrest.* I. p. 369) τῆς ἀναδεδομένης κατὰ κώμην ζμύρνης μηδένα πλείον πρᾶσσει<<σι>>ν τῆς μᾶς ἀργυρίου) δραχμῶν μ, “for the myrrh distributed in the villages no one shall exact more than 40 drachmae of silver for a mina-weight” (Edd.).

Σμύρνα.

See *s.v.* Ζμύρνα.

Σόδομα.

For the declension of this place-name see Thackeray *Gr.* i. p. 68. It may be noted that the wall-scratchings *Sodoma, Gomora* in Pompeii (see A. Mau *Pompeji in Leben und Kunst*, Leipzig, 1900, p. 15 : Engl. Tr. p. 17) may be taken as a trace of Christianity in that town, as well as a prophecy of its end : cf. Nestle *ZNTW* v. (1904), p. 167 f.

Σολομών.

For the slips in the Hellenization of this proper name Σαλωμών—Σαλομών—Σολομών, see Thackeray *Gr.* i. p. 165 f. To Preisigke's exx. of Σολομών, Σολωμών (*Namenbuch*, *s.vv.*), add P Bilabel 90¹⁶ (iii/A.D.) Σολομῶν. See also Wünsch *AF* p. 16¹⁶ ὀρκίζω σε τὸν θεὸν τ[ὸν] τοῦ Σα[λομῶνος] Σουαρμμουθ, with the editor's note.

σορός,

“a bier” (Lk 7¹⁴): cf. P Lond 122⁹⁷ (iv/A.D.) (= I. p. 119) ὁ ἐπὶ τῆς ζυρινῆ (ἢ ζμυρινῆ) σορῶ κατακείμενος, and *ib.* 121²³⁶ (iii/A.D.) (= I. p. 92) ὁ ἐπὶ σωρῶ κατακείμενος. From the inscr. we may cite the sepulchral *Käibel* 336² εἰμι δ' Ἀλεξανδρεῖς. τῶν δὲ [σ]ορ[ῶν] ὁ μέσος, and *C. and B.* ii. p. 717, No. 651 (mid. iii/A.D.), where two Christian soldiers erect for themselves τὸν βωμὸν και τὴν κατ' αὐτοῦ σορόν, a symbolic bier carved on the altar, and in the usual manner warn off intruders from the family vault: no one is to place there ξενὸν νεκρὸν ἢ σορόν. *i.e.* “a strange body or a bier that has carried it.”

See also the inscr. on the tomb of a iv/A.D. Lycæonian Bishop, as published by W. M. Calder in *Exp* VII. vi.

p. 387—¹⁸ ἐποίησα ἑμαυτῷ π[ε]ῖλτα τ[ε] και σορόν ἐν ἣ τὰ προ[γεγραμμένα] ταῦτα ἐποίησα ἐπιγρ[άφ]ιν ἐμὸν τῆς τε ἐκ[δοχῆς] τοῦ γένους μου. “I made myself a monument and sarcophagus on which I had the above engraved, on (this my tomb) and the tomb of the successors of my race,” and *Cagnat* IV. 245² ἔθη[κα] τὴν σορόν ἑμαυτῷ [και τῆ] συμβίῳ μου. In P 111b I. 67¹⁴ (B.C. 228) (= *Chrest.* I. p. 366) σορῶιον is cloth used for burials.

σός,

“thy,” “thine”: P Oxy IV. 811 (c. A.D. 1) εἰς τὴν σὴν καταλογὴν, BGU II. 665ⁱⁱ. 15 (i/A.D.) διὰ τὸ σὸν ὀψών[ο]ν, P KyI II. 113²² (A.D. 133) τῆς σῆς μεῖζοπονρηρίας (“hatred of wrongdoers”), P Oxy XII. 1593¹⁶ (iv/A.D.) ἀσπάζομαι τὸν πατέρα ἡμῶν. τοῦτεστιν σὸν. ἀδελφε, P Strass I. 35⁸ (iv/v A.D.) ἡ σὴ ἀρετή, and P Amh II. 145⁸ (a title—c. A.D. 400) τῆ σῆ τιμότητι. “to your honour.”

The word is οἴτε used substantively, e.g. ὁ σός, “thy household, agent, friend” (cf. Mk 5¹⁹—P Oxy IV. 743⁴² (B.C. 2) ἐπισκοπ(οῦ) τοὺς σοὺς πάντε(ς), P Fay 123⁵ (c. A.D. 100) ἐκέθες σοι ἔγραψα διὰ Μάρδωνος τοῦ σοῦ, “I wrote to you yesterday by your servant Mardon,” P Oxy XIV. 1631³⁰ (A.D. 280) τῶν σῶν ἐπακολουθοῦντων ἅπασι, “with the concurrence of your agents in everything” (Edd.), and *ib.* IX. 1223²⁹ (late iv/A.D.) πέμπων δὲ δῆλωσον τοῖς σοῖς παρασχεῖν μοι τὴν ὑ(ο)λοιπάδα[ν] τοῦ οἴνου, “send and tell your people to hand over to me the remainder of the wine” (Ed.): τὸ σόν, “what is thine” (cf. Mt 20¹⁴)—Meyer *Ostr.* 65⁵ (iii/A.D.) πώησον τὸ σὸν (ἢ σόν) ἐν τάχει; and τὰ σά, “thy goods” (cf. Lk 6²⁰)—P Cairo Zen I. 59076¹ (B.C. 257) εἰ σὺ τε ἔρρωσαι και τὰ σά πάντα . . . [κατὰ νοῦν ἐστίν. PSI I. 64⁹ (i/B.C. ?) οὐθ' ἐν παρορῶσα τῶν σῶν, BGU IV. 1040⁵ (ii/A.D.) ἐ[ῴ]καρπεῖ τὰ σά, P Oxy VI. 903¹¹ (iv/A.D.) οὐδὲν τῶν σῶν ἤρκεν, “she has taken nothing of yours.”

σουδάριον

(Lat. *sudarium*; also naturalized in Aramaic), “a handkerchief” (Lk 19²⁰, *al.*). In the marriage contracts C¹R I. 27⁷ (A.D. 190) and *ib.* 21¹⁹ (A.D. 230) a σουδάριον is included in the bride's dowry (cf. Deissmann *BS* p. 223), and in P Lond 121⁸²⁶ (iii/A.D.) (= I. p. 110) the word occurs in a charm for procuring dreams, ἐντύλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῷ (ἢ καινῷ) και τίθει ὑπὸ τὴν κεφαλὴν σου. See also the magic P Osl I. 1²⁸⁹ (iv/A.D.) σουδάριον ὀλόλιτον, “a *sudarium* of fine linen,” with the editor's note.

Σούσαῖνα.

This proper name (Lk 8³) occurs in a list of accounts P Flor I. 78²⁵ (v/vi A.D. ?). See further exx. in Preisigke *Namenbuch s.v.*

σοφία

appears as a title of honour in P Oxy VIII. 1165⁶ (vi/A.D.) ἡ ὑμέτερα ἀδελφική σοφία, “your fraternal wisdom,” and PSI VII. 790¹⁴ (vi/A.D. ?) παρακαλῶ [τῆν] ὑμῶν σοφ[ί]αν κελεῖσαι κτλ. For the ordinary NT use of the word, see Lightfoot *ad* Col 1⁹, and *Notes* p. 317 f.

σοφίζω.

For the mid. σοφίζομαι, "devise cleverly" (2 Pet 1¹⁶), cf. PSI V. 452¹¹ (iv/A.D.) μάλλον δὲ σοφίζομένους δύνασθαι ἐκκλείνειν [τὸν δεσμὸν] τῆς δουλείας. See also the beginning of the uncanonical gospel P Oxy V. 840¹ (iv/A.D.) πρότερον πρὸ <τοῦ> ἀδικῆσαι πάντα σοφίζεται, "before he does wrong makes all manner of subtle excuses" (Edd.), Minsonius p. 12⁹ μελετῶσι λόγους καὶ σοφίζονται καὶ ἀναλύουσι συλλογισμούς, and Vett. Val. p. 291¹ ἵνα δὲ μὴ δόξω πάλιν τὰ αὐτὰ σοφίζεσθαι.

σοφός.

From meaning "skilled," "clever," σοφός came to be applied from Plato onwards to "wise" theoretically: cf. the calendar P Hib I. 27²⁰ (B.C. 301-240) where ἀνὴρ σοφός καὶ ἡμῶν χρεῖαν ἔχων, "a wise man and a friend of mine" expounds πᾶσαν τὴν ἀλήθειαν, "the whole truth," and the sepulchral epigram PSI I. 17 III.1¹ (iii/A.D.?)—

Τόνδ' ἐσορᾶς, ὦ ξεῖνε, τὸν ὄλβιον ἀνέρα κείνον
τ(ὸν) σοφὸν Εὐπρέπῃον καὶ βασιλεῦσι φίλον.

Immediately above σοφόν the words πάντων ἀψάμενον γεράων have been inserted. Σοφός appears to have been a favourite word in sepulchral inscr.: cf. Preisigke 399⁶ (time of Constantine) δάκρυσον . . . τὸν σοφὸν ἐν Μούσαις, C. and B. ii. p. 761, No. 704¹ ἀνδρ]α σοφὸν κειδ]νήν [τ' ἄλλ]οχον τὸδε σῆμα [κέ]κευθεν: other exx. in SAM i. p. 31 n⁴.

For the superlative in titles of address, see P Iand 16⁴ (v/vi A.D.) τῷ σοφωτάτῳ ἡμῶν ἀδελφῷ (of an advocate), P Oxy I. 126⁶ (A.D. 572) θυγάτηρ τ[οῦ] σοφωτάτου σχολαστικῶ [Ι]ωάννου, and *ib.* VIII. 1165¹³ (vi/A.D.) δεσπότη] ἡμῶ τ(ῷ) πά(ντων) λαμπροτάτῳ σοφ(ωτάτῳ) π(άσης) προσκ(υνήσεως) ἄξι(ω).

Σπαρία.

For the probability that Paul accomplished his purpose of visiting Spain (Rom 15^{24, 28}), see the evidence collected by Lightfoot *Apost. Fathers* Part I. vol. ii. p. 30 f.

σπαρίσσω.

The only citation for this word which we can supply from our sources is P Petr II. 17 (4)⁶ (iii/B.C.) ἐσπάρασσεν, but the broken nature of the context makes it impossible to determine the exact meaning. For the word = "throw on the ground" in Mk 1²⁶ see Swete's note *ad l.* In Herodas V. 57 the verb is = "maul," cf. *ib.* VIII. 25. A good example of the metaph. use is afforded by Teles p. 19⁵ φαίνεται γὰρ ἡ Ξανθίπηπτη ὀξευρεγμία σπαράσσειν ἡμᾶς (Socrates addressing Alcibiades). For the subst. σπάρωμα used collectively see *Syll* 583 (= 3 996)³¹ (c. i/A.D.?) τὴν . . . θεμελίωσιν ἐν τετραγώνῳ διὰ σπαράγατος.

σπαργανός,

"swathe" (Lk 27¹²). For the noun (as in Sap 7⁴) cf. *Kaibel* 314⁶ (iii/A.D.) εἰς σπάργανά μ' αὐτὸς ἔθηκεν, and P Masp I. 67097 verso (D)³² (Byz.) ταύτην ἐκ σπαργάνων θάλψας.

σπαταλίω,

"give myself to pleasure," "am wanton," is confined in the NT to 1 Tim 5⁶ (Vg *quae in deliciis est*), Jas 5⁵. Hort *James* p. 107 ff. illustrates the word fully from the LXX and other sources, from which it appears that σπαταλίω is often combined with τρυφάω, with perhaps somewhat worse associations. But see *Kaibel* 646 a⁴. (p. 529)—

ὡς οὖν καιρὸν ἔχεις, λούσαι, μύρισαι, σπατάλησον
καὶ χάρισαι, δαπάνησον, ἄπερ δύνασαι· τίνι τρεῖς;

For the subst. σπατάλη in its sense of "bracelet," see *Syll*³ 1184¹.

σπάω,

generally used in mid. (*Proleg.* p. 157) "draw (my sword)" (Mk 14⁴⁷, Ac 16²⁷): cf. P Tebt I. 48¹⁹ (c. B.C. 113) (= *Chrest.* I. p. 487) σπασαμένων τὰς μαχαίρας, and similarly *ib.* 138 (late ii/B.C.). See also *Preisigke* 2134¹¹. (time of the Antonines)—

Σὺ μὲν τῆθηκας καὶ ἐξέτεινας τὰ σκέλη,
ἡμοῦ δὲ πάππου τοῦ γέροντος ἔσπασας.
Ἄσπτηρ οὐράνιος ὁ ἐπὶ ἀστέρι ἐπανατέλλων
ἐσπασθή.

σπεῖρα,

gen. σπείρης (as in the NT and apparently always in the papyri: see *Proleg.* pp. 38, 48). The word meant originally "a coil," but came to be applied to a "maniple" or "cohort" of soldiers. For this, its only meaning in the NT, cf. P Oxy III. 477³ (A.D. 132-3) γενομένη ἐπάρχω σπείρης πρώτης Δαμασ[κ]ηνῶν, "late praefect of the first cohort of the Damascenes," and similarly BGU I. 73² (A.D. 135), 136²² (A.D. 135), *al.* See also PSI V. 447¹¹ (A.D. 167) οἱ ὑπογεγρα(μμένοι) στρατευόμενοι ἐν εἰλαῖς καὶ σπείραις. In P Lond 755 verso³⁵ (iv/A.D.) (= III. p. 223), a list of buildings with measurements, σπ(ε)ῖραι = "base mouldings." In the inscr. the word is used for θίασος: see Deissmann *BS* p. 186.

σπεῖρω,

"sow": cf. P Hamb I. 24⁷ (B.C. 222) ἐσπαρκέαι ἐν τῷ ἰδίῳ [κλήρῳ], P Oxy II. 277⁵ (B.C. 19) ὥστε σπείραι εἰς τὸ δωδέκατον ἔτος πυρῷ, *ib.* 280¹² (A.D. 88-9) σπείραι καὶ ξυλαμησαι ("reap"), BGU I. 101⁷ (A.D. 114-5) σπείρειν καὶ καρπίζεσθαι καὶ ἀποφέρειν εἰς τὸ ἴδιον, P RyI II. 243⁹ (ii/A.D.) ἐλπίζοντες σὺν θεῷ τὸ πεδεῖλον σπαρῆναι, P Fay 339 (ii/A.D.) ἐσπ(αρμένον) ἐδ(άφους), P Flor I. 21¹⁴ (A.D. 239) εἰς τὴν ἐν πυρῷ σπειρομένην γῆν, and the late *ib.* 131¹⁷ (vi/vii A.D.) καθ' ἐνιαυτὸν σπεῖρω τὴν οὐσίαν μου.

σπεκουλάτωρ

(Lat. *speculator*), originally "scout," "courier," then "executioner": in NT only Mk 6²⁷ (see Swete's note). The word is found in a list of accounts P Cairo Goodsp 30 vii. 31 (A.D. 191-192) Θαῖσαριῶ σπεκουλ(άτορι) (δραχμαὶ) δ, and *ter* in the *Registri Fondiarii* P Flor I. 71⁶²², 763, 811 (iv/A.D.). Cf. also P Oxy IX. 1193⁴ (iv/A.D.) an order π(αρά) τοῦ σπεκουλ(άτορος) addressed to the chief of the police in a certain village, *ib.* 1223²¹ (late iv/A.D.), and *ib.* 1214² (v/A.D.).

σπένδω,

"pour out an offering of wine," "make a libation" to a god: cf. P Hal I. 1215 (mid. iii/B.C.) κ[αθ' ἱερ]ῶν σπένδων, P Par 22³ (B.C. 165) (= UPZ i. p. 192) where the Twins in the Serapeum are described as τῶι Ὀσοράπει (cf. *Archiv* iii. p. 250) χοῶς σπενδουσῶν ὑπὲρ τε ἑμῶν καὶ τῶν ἑμετέρων τέκνων, P Tebt II. 600⁵ (iii/A.D.) οἴνου σπενδο[μ]έινου ἐν τῷ [ἱερῷ], and *Syll* 653 (= 3736)² (B.C. 92) ἱεροῦς . . . αἶμα καὶ οἶνον σπένδοντας.

The verb is similarly used in the *libelli*, or certificates of pagan worship, by which those who "poured out libations" to the gods obtained immunity: cf. BGU I. 287¹¹ (A.D. 250) (= *Selections*, p. 116) ἔθυσα [κα]λῆ ἔσ[πεισα] [κ]αὶ τῶν ἱερῶν [ἐγε]ν[όσ]αμην, and similarly P Oxy IV. 6557¹¹, *ib.* XII. 1464^{5,7}, P Kyl I. 12⁹ (all of date A.D. 250). Curtius (*St. Paul in Athens, Expt* VII. iv. p. 447) has drawn attention to the fact that this, the simplest form of old Pagan worship, is the only one which Paul takes over and applies directly to himself: see Phil 2¹⁷, 2 Tim 4⁵.

For the subst. σπονδή of a "libation" to a deified Emperor, cf. BGU IV. 1200¹² (i/B.C.) εἰς τὰς ὑπὲρ τοῦ θε[οῦ] καὶ κυρίου Αὐτοκράτορος Κ[α]ί[σαρος] καθηκούσας θυσίας καὶ σπονδάς, and similarly P Oxy VIII. 1143⁴ (temple account—c. A.D. 1). Σπονδειον, the cup from which the libation is poured, occurs in BGU II. 388 ii. 22 (ii/iii A.D.) φιάλη ἀργυρῆ καὶ σπον[δ]εῖον καὶ θυματήριον, and *ib.* 590⁹ (A.D. 177-8).

It may be added that σπονδή came to be used of an additional impost, particularly on vine-land, levied nominally for a libation to Dionysus: cf. P Oxy VI. 917³ (ii/iii A.D.) σπ(ονδῆς) Διον(ύσου) (δραχμα) η (τετράβολον) χ(αλκοῦς) α̅, with the editors' note. From this the transition was easy to any "additional payment" or "gratification," e.g. P Oxy IV. 730¹³ (A.D. 130) σπονδῆς τῶν ἄλων παιδαρίοις δραχμάς τέσσαρας, "4 drachmae for the slaves for a libation on account of all the land" (Edd.), *ib.* I. 101¹⁹ (A.D. 142), and *ib.* IX. 1207¹⁰ (A.D. 175-6?). In P Lond 948¹² (A.D. 236) (= III. p. 220) a ship-master receives in addition to his pay a jar of wine ὑπὲρ σπονδῆς, as a *fourboire*: cf. P Oxy III. 610 (ii/A.D.) τήν δὲ σπονδῆ(ν) χάρισαι and the similar use of the diminutive in *ib.* 525⁷ (early ii/A.D.) ἐὰν δέη τῷ ἀδελφῷ τῆς μητρὸς τῶν υἱῶν Ἀχιλλᾶ δοθῆναι σπο[ν]δῆριον καλῶς ποιήσεις δούς λω[το]ῦ, "if a gratuity must be given to the brother of the mother of Achilles' sons, please get some lotus (?)" (Edd.).

A figurative usage of the verb appears in the sepulchral inscr. *Preisigke* 4313¹⁵ (i/ii A.D.) ἀφθονον ἐνθάδε δάκρυ σπέσας ἐκ βλεφάρων κλαίει . . .

σπέρμα,

"seed": P Cairo Zen I. 59097¹⁰ (B.C. 257) χόρτου σπέρμα, P Par 63¹¹⁰ (B.C. 165) (= P Petr III. p. 28) τὰ σπέρματα κατενεγκεῖν εἰς τοὺς ἀγρούς, "to carry the seed to the fields," BGU II. 597¹¹ (A.D. 75) ἀλλαξέτω σε αὐτὸν (sc. σάκκον) Πασίων καλοῖς σπέρμασι(= σι), P Tebt II. 341⁵ (A.D. 140-1) δεῆσι ἐπισταλῆναι εἰς δάνε[τ]α σπέρματα (l. σπερμάτων) κατασπ[ο]ράς τοῦ ἐνεστώτος δ (ἔτους) Ἀντωνίνου Καίσαρος . . ., "it will be necessary to send on account of loans of seed-corn for the sowing of the present 4th year of Antoninus Caesar . . ." (Edd.), and P Oxy I.

PART VII.

117¹¹ (ii iii A.D.) σπέρματα σικυδίων σπουδαία ἔπεμψα ἑμείν, "I send you some good melon seeds" (Edd.).

For σπέρμα in the singular in Gal 3¹⁶, see Milligan *Documents*, p. 105; and for the subst. σπερματισμός see P Lond 604³ (A.D. 47) (= III. p. 71). We may note the proverb *Kaibel* 1038² εἰς πέλαιος σπέρμα βαλλεῖν, of vain and empty toil, and Musonius p. 81 πρὸς καλοκάγαθίαν καὶ σπέρμα ἀρετῆς. On the use of ἄτεκνος in Lk 20²⁹ as compared with οὐκ ἀφήκεν σπέρμα in the parallel Mk 12²⁰ (cf. Mt 22²⁵), see H. Pernot *La Langue des Évangiles* (Paris, 1927), p. 17.

σπερμιολόγος.

Although we have no fresh light to throw upon this NT ἄπ. εἰρ. (Ac 17¹⁹), it may be convenient to recall one or two facts in its history. Used originally of birds "picking up seed," it came to be applied in Athenian slang to an adventurer who gains a "hand-to-mouth" living in the markets by picking up anything that falls from the loads of merchandise which are being carried about. Hence it passed into the meaning of one gathering scraps of information and retailing them at second-hand without any real knowledge of their meaning. The AV, RV "babblers," which goes back to Tindale, is thus not far from the sense, one who talks idly to no definite purpose: see further Ramsay *Paul* p. 242 f., and Knowing *ad Ac* l.c. in *EGT*; and cf. Norden *Agn. Theos* p. 333, and E. Meyer *Ursprung u. Anfänge* iii. p. 91.

Some of the older definitions are recalled by Chase *Credibility of Acts*, p. 205—*Etym. Magnum* ὁ εὐτελής καὶ εὐκαταφρόνητος ἀνθρωπος καὶ ἴσως ἀπὸ τῶν ἀλλοτρῶν διαζῶν: *Hesych.* φλύαρος: *Suidas* εὐρύλογος ἀκρίτῆμος: *Onom. Velut* λάλος. Amongst modern renderings we may mention—"prater" (sixteenth century), "beggarly babbler" (Weymouth), "fellow with scraps of learning" (Moffatt), "rag-picker" (Goodspeed).

σπεύδω,

"hasten," is used (1) *intransitively*, as generally in the NT, in such passages as P Cairo Zen I. 59101¹⁰ (B.C. 257) ἵνα σπέυσῃ περι Πτολεμαίου, P Tebt I. 19⁹ (B.C. 114) βεβουλήμεθα σπέυσαι, "I am anxious to make haste" (Edd.), *ib.* II. 315²⁶ (ii/A.D.) ἔσπευσα δέ σοι γράψαι, P Oxy IX. 1216²⁰ (ii/iii A.D.) θεῶν γὰρ θελόντων σπεύδω ἐξορμήσαι πρὸς ἑμᾶς, "for with the help of the gods I am hastening to set out to you," and P Gen I. 55⁴ (iv/A.D.) ἔσπευσα προσαγορεύσέ(= σαί) σου τὴν ἀμίμητον καλοκαγαθίαν: and (2) *transitively* in such passages as P Oxy I. 121¹² (iii/A.D.) σπέυσον οἶν τοῦτο, ἵνα εἰδῶ, and Cagnat IV. 288 a¹⁰ τὴν τε πατρίδα σπε[ύ]δων ὄσ[ο]ν ἐφ' ἑ[α]υ[τ]ῶι: cf. 2 Pet 3¹².

σπήλαιον.

Souter's note *Lex. s.v.* "a cave (especially as inhabited)," is supported by the Byzantine papyrus *Preisigke* 5295⁷, where in connexion with the letting of a house we hear of καμάραν μίαν ἐν τῷ σπηλαίω σου. MGr σπηλιά, σπήλιο, "cave": see also Thumb *Handbook* § 6. 6.

σπιλάς,

found in the NT only in Jude 12, is generally understood as "rock," "reef," in accordance with its poetic classical

usage: cf. *Kaibel* 225^f. where it is said of a man who had precipitated himself from a rock—

Ὅστέα μὲν καὶ σάρκας ἐμὰς σπιλάδες διέχευαν
ὄξειαι, κρημνῶν ἄλλα ὑποδεξάμεναι.

Others prefer the rendering “spot,” “stain,” as if = σπιλος (*g.v.*), which is found in the parallel passage 2 Pet 2¹³: cf. Lightfoot *Revision*, p. 152f. More recently A. D. Knox has shown good ground (*JTS* xiv. (1913), p. 547 ff., xvi. (1915), p. 78) for taking the word as an adj. with ἄνεμος understood, “a dirty, foul wind,” producing a correspondingly troubled and stormy effect on the water: cf. Isai 57²⁰.

σπίλος,

originally “rock,” came in late Greek to be used = Attic κῆλις, “spot,” “stain”; hence the metaph. usage in Eph 5²⁷. With the application of σπιλος to persons in 2 Pet 2¹³ cf. Dion. Hal. *Antt.* iv. 24, p. 698 τοὺς δυσσεκκαθάρτους σπιλους ἐκ τῆς πόλεως “the dregs of humanity from the city.” See further Rutherford *NP* p. 87 f.

σπιλόω,

“stain,” is confined in the NT to Jas 3⁶, Jude²³: cf. Sap 15⁴ and *Test. xii. patr.* Aser ii. 7 ὁ πλειονεκτῶν . . . τὴν ψυχὴν σπιλοῖ, καὶ τὸ σῶμα λαμπρύνει.

σπλαγχνίζομαι,

“am moved as to the σπλάγχνα” (*g.v.*), and hence “am filled with compassion, tenderness.” Lightfoot on Phil 1⁸ writes that the verb does not seem to be classical, and was “perhaps a coinage of the Jewish Dispersion,” and Thumb, *Hellen.* p. 123 practically confirms this. It occurs in the fragmentary vi/A.D. petition P Flor III. 296²³ οὐκ ἐσπλαγχνισθὴ ὁ εἰρημέ(νος), and we may note its appearance in the MGr sailor’s prayer—

Σπλαγχνίσου με, Βορέα μου,
Πατέρα μου Βορέα.

“O have pity on me, my North Wind, father North Wind” (see Abbott, *Songs* p. 164).

σπλάγγιον,

always plur. in NT (but see Phil 2⁴), the *viscera* (Ac 1¹⁸), and hence metaph. the “heart,” the “affections,” “compassion,” “pity.” For this, its more distinctively “Hebraic” usage (see *s.v.* σπλαγχνίζομαι), cf. BGU IV. 1139¹⁷ (B.C. 5) ὑπὲρ σπλάγγιου, “for pity’s sake,” and for its literal application to a part of the body, cf. the astrological P Ryl II. 63⁶ (iii/A.D.), where the σπλάγγια are dedicated to Jupiter—Διὸς [σπλ]άγγια. See also from the inscr. *Kaibel* 691² (ii/j B.C.) ζῶη δὲ πλείων μητρὸς ἐν σπλάγγιαις ἐμή, and *ib.* 1034⁵ τ[ι]ν[ι] ὑπὸ σπλάγγι[ο]ις φροντ[ί]δα κείθει; Exx. of the word from various sources are collected in the notes *ad* Herodas I. 57 and III. 42 (ed. Headlam). For the corr. adj. see P Osl I. 1¹⁴⁹ (iv/A.D.) ἔρωτι σπλαγγικῶ. The editor compares the use of εὐσπλαγγος apparently in the sense of “benevolent” in P Leid V^{ix. 3} (iii/iv A.D.) (= II. p. 31): see Eph 4³², 1 Pet 3⁸.

σπόγγος,

“sponge” (Mt 27⁴⁸ *al.*): cf. PSI V. 535⁵⁰ (iii/B.C.) σπόγγοι τραχεῖς, and *ib.* VI. 558⁷ (B.C. 257-6) σπόγγων (for form see Lob. *Γλυκυ.* p. 113). In P Oxy XI. 1384, a vi/A.D. collection of medical recipes, two theological extracts are inserted “on account of their medical interest, perhaps as a kind of charm,” say the editors; but rather, according to Moffatt (*Expt T* xxvii. p. 424) as “illustrations . . . to show that specific remedies had religious justification.” In the second “the angels of the Lord” are represented as having gone up to heaven to seek a remedy for their eyes—24 ff. ὀφθαλμοὺς πονο<υ>ντες καὶ σπόγγον κρατοῦντες, “suffering in their eyes and holding a sponge.” MGr σφουγγάρι. In P Lond 113. 11 (a)¹ (vi/vii A.D.) (= I. p. 223) a certain Apollon has the cognomen σπογγοκέφαλος (a title not in LS⁸).

σποδόξ,

“ashes”: *Syll* 805 (= 1171)¹² κονίαν ἀπὸ τῆς ἱερᾶς σποδοῦ καὶ τοῦ ἱεροῦ ὕδατος,¹⁸ τρώγειν σῦκα μετὰ σπο[δοῦ] ἱερᾶς τῆς ἐκ τοῦ βωμοῦ, ὅπου θύ[ουσι] τῷ θεῷ: cf. Heb 9¹³. The adj. σπόδιαι, “ash-coloured,” “grey,” is applied to goats (*αἴγες*) in P Hib I. 120⁹ (B.C. 250-49): cf. PSI VI. 569⁸ (B.C. 253-2).

σπορά

in its only NT occurrence, 1 Pet 1²³, has the quasi-collective meaning “seed”: cf. P Leid W^{xi. 51} (ii/iii A.D.) (= II. p. 121) ἐφάνη γέννα . . . πάντων κρατοῦσα σποράν, δι’ ἧς τὰ πάντα ἐσπάρη, “semen, per quod omnia seminata sunt.” For the more regular usage “a sowing” of seed, we may cite such passages as BGU II. 586¹¹ (no date) τὴν τοῦ [ἐ]νεστῶτος ἔτους σποράν, P Ryl II. 168⁸ (A.D. 120) (ἀρούρας) τρεῖς εἰς σποράν λαχάνου, P Grenf II. 57 (A.D. 168) τὴν ἐπικει[μέν]ην σποράν, and P Oxy I. 103⁹ (A.D. 316) ἄρουραν μελίαν εἰς σποράν λινοκαλάμης (“fine flax”: cf. Josh 2⁶).

σπόριμος,

“ready for sowing”: cf. P Oxy XIV. 1635⁶ (B.C. 44-37) κατοικικῆς γῆς σπορίμου, P Oxy I. 45¹¹ (A.D. 95) κατοικικῆς σπειτοφόρου σπορίμου, “allotment corn land ready for sowing,” P Amh II. 68⁸ (late i/A.D.) ἀπὸ καθαρῆς γῆς σπορίμης, and P Ryl II. 164⁵ (A.D. 171) ἄς (*sc.* ἀρουράς) καὶ παραδώσω κατ’ ἀ[γρὸν] σπορίμας, “which also I will transfer severally in good condition for sowing” (Edd.). In P Lond 413¹⁵ (*c.* A.D. 346) (= II. p. 302) the writer asks for nets since the gazelles are spoiling his crops, ἐπιδὴ τὰ δορκάδι[α] (cf. Isai 13¹⁴) ἀφανίζουσιν το (ἄ. ἀφανίζουσι τὰ) σπόριμα: cf. Mk 2²³.

σπόρος.

(1) “Sowing” or “seed-time”: Ostr 1027⁶ (Ptol.) ἐπιγένη(μα) οὐ ἐμισθωσά σοι κλήρου εἰς τὴν σπόρον τοῦ κῆ ἔτους, “the increase of the lot that I have let to them, for the sowing of the year 25,” P Lille I. 3³⁶ (B.C. 260-59) σπέρμα εἰς τὸν σπόρον, P Par 63⁹ (B.C. 164) (= P Petr III. p. 19) ἡ περὶ τῶν κατὰ τὸν σπόρον [φ]ροντῆς κοινῆ πᾶσιν ἐπιβάλλει τοῖς τῶν πραγμ[ά]των κηδομένοις, “consideration for those engaged in sowing the seed is a common duty in-

cumbent on all those interested in the administration" (Mahaffy), and P Tebt I. 60⁷¹ (B.C. 118) μετὰ τὸν σπόρον τοῦ αὐτοῦ (ἔτους). In P Ryl II. 147²⁰ (A.D. 39) a complaint is laid against shepherds for letting their sheep graze down young barley and sheaves—κατενέμησαν ἀπὸ τῆς ἐν σπόρῳ κρείθης καὶ δραγμάτων.

(2) "Seed" sown, "crop": P Grenf II. 36¹⁶ (B.C. 95) (= Witkowski² p. 91) ἤκουσαμεν τὸν μῦν καταβεβρωκέαι τὸν σπόρον, "we hear that mice have eaten up the crop," and BGU IV. 1189¹³ (i/B.C.—i/A.D.) οἱ σημαίνονενοι ἄνδρες πόρ[ο]ν ἔχουσι[ν] οἰκία[ς] καὶ κλήρους καὶ βοικὰ κτήνη καὶ σπόρους. The word is used in connexion with a report on crops in P Tebt I. 24⁴² (B.C. 117) παρὰ τὸν ἐπίδομον ἐπὶ αὐτῶν σπόρον, P Oxy XIV. 1661⁶ (A.D. 74) διὰ σπόρου ζῆ(τους) ποῶν αὐτὸν ὑπογέωρον, "by the list of crops of the 7th year, I make him a sub-lessee," and P Ryl II. 208¹ (ii/A.D.) ἀναγρα(φίσει) διὰ σπ(όρου) εἰς Ἀπολλωνί[ου] . . ., where the reference is to the list of crops registered for the current year.

For ἄσπορος, "unsown," cf. BGU III. 703⁸ (ii/A.D.) of land νυνὶ ἄσπορου καὶ ἄβροχ[ου].

σπουδαίω,

"make haste," and so "am eager," "give diligence," with the further idea of "effort," as in Gal 2¹⁰. For σπουδαίω followed by acc. c. inf., as in 2 Pet 1¹⁵ for which Mayor *ad l.* can supply only one ex. [Plato] *Alc. sec.* 141 σπουδάζαντες τούτ' αὐτοῖς παραγενέσθαι, we can cite BGU IV. 1080⁴ (iii/A.D.) σπούδασον ἡμᾶς καταξιώσαι τῶν ἔσ[ω]ν γραμμάτων, P Oxy VII. 1069¹⁰ (iii/A.D.) θέλω δὲ εἰδένε πῶς σπουδάσεις (i. σπουδάξεις) αὐτῶ γενέσθαι (i. αὐτὸ γενέσθαι), "I wish to know that you are hurrying on the making of it" (Ed.), and *ib.* VI. 939¹⁸ (iv/A.D.) (= *Selections*, p. 129) ἔτερα σε γράμματα ἐπικαταλαβεῖν ἐσπούδασα διὰ Εὐφροσύνου, "I am anxious that you should receive another letter by Euphrosynus" (Edd.).

For the verb c. the simple inf. cf. *ib.* XIV. 1765⁸ (iii/A.D.) σπούδασον γράψαι μοι, and P Amh II. 144⁷ (v/A.D.) σπούδασον οὖν τὸ μικρὸν παιδίον ἡμῶν Ἀρτεμίδωρον [.] θεῖναι ἐν ὑποθήκῃ, "make haste therefore and put our little slave Artemidorus under pledge" (Edd.); and c. the acc., cf. P Fay 112¹⁸ (A.D. 99) μὴ σπουδασέτωσαν ἄλλω ανταλομῖνα, "do not let them be in a hurry with the . . . threshing-floor," and P Bouriant 20³⁹ (after A.D. 350) σπουδασάτω τὴν χορηγίαν. This last papyrus shows us also ³⁸ τοῦτο γὰρ σπουδαίξει, "car c'est le but qu'on se propose" (Ed.).

Other instances of the verb with varying meanings and constructions are: P Hib I. 77⁴ (B.C. 249) καθάπερ ὁ βασιλεὺς σπουδάξει, "in accordance with the king's desire," P Oxy VII. 1061¹⁶ (B.C. 22) συντύχη καὶ σπουδάσει ἕως οὗτο τελεσθῆι, "that he may meet him and do his best until it is effected" (Ed.) (for constr. see Blass-Debrunner § 369. 3), P Oxy IV. 746⁸ (A.D. 16) τοῦτο οὖν ἕαν σοι φαίνηται σπουδάσεις κατὰ τὸ δίκαιον, "please therefore further him in this matter, as is just" (Edd.), *ib.* I. 113²⁴ (ii/A.D.) σπούδασον ἕως οὐ ἀγοράσῃ μοι Ὀνωφρίης ἢ αὐτῶ εἰρηκεν μήτ(ηρ) Εἰρήνης, "take care that Onnophris buys me what Irene's mother told him" (Edd.), and from the inscr. *Syl³* 434¹⁵ (B.C. 266–5) φανερός ἐστιν σπουδάζων ὑπὲρ τῆς κοινῆς τ[ῶν] Ἑλλήνων ἐλευθερίας, and *C. and B.* ii. p. 470,

No. 309 σπουδασάντων κὲ τῶν συνβιωτῶν κὲ ἄλλων, of co-operation in the building of a tomb.

σπουδαῖος,

"zealous," "earnest": P Ryl II. 243⁷ (ii/A.D.) νῦν ἐπιστάμεθά σου τὸ σπουδαῖον καὶ ὡς ἐπίκεισαι τοῖς ἔργοις τοῦ κλήρου, "we now know your zeal and attentiveness to the work of the holding" (Edd.). The adj. with the corr. verb and noun are all seen in P Flor III. 338^{8.5} (iii/A.D.) ἄλλον γὰρ σπουδαῖον οὐκ ἔχωμεν μετὰ τοῦτον, ὥστε, ἀδελφε, σπούδασον καὶ νῦν τάχα ἢ σὴ σπουδῆ καὶ φιλοστοργεία κατανεικήσῃ τὴν ἐμὴν . . . ἀκαίρελαν. Σπουδαῖος is used in the wider sense of "good" in P Oxy I. 117¹² (ii/iii A.D.) σπέρματα σικυδιῶν σπουδαῖα ἐπέμψα ὑμῖν, "I send you some good melon seeds" (Edd.), *ib.* VI. 929³ (ii/iii A.D.) εἰδῶς σου τὸ [σ]πουδε(= αἶ)ον τὸ πρὸς πάντας, "knowing your goodness to all" (Edd.), and similarly *ib.* VII. 1064⁷ (iii/A.D.).

σπουδαίως,

"zealously," "earnestly": PSI VII. 742⁶ (v/vi A.D.) σπουδαίως μεταδοῦναι μοι διὰ γραμμάτων? τὸ τῆς ὑποθέσεως. The comp^{vo} σπουδαιοτέρως in Phil 2²³ is to be taken as a superl^{vo} "with the utmost diligence" in accordance with a common practice in late Greek: cf. Blass *Gr.* p. 33.

σπουδή.

(1) With σπουδή = "haste," "speed," as in Mk 6²⁵, Lk 1²⁹, cf. P Ryl II. 231¹³ (A.D. 40) κατὰ σπουδὴν δέ σοι ἔγραψα, P Tebt II. 315⁸ (ii/A.D.) μετὰ σ[π]ο[υ]δῆς γράφω ὅπως [μὴ μερ]μνηῆς, "I am writing in haste that you may not be over-anxious" and P Oxy I. 63⁵ (ii/iii A.D.) (amended *Archiv i.* p. 128) προνόησον σὺν πάσῃ σπουδῇ ἐνβαλέσθαι αὐτοῦ τὸν γόμον, "please to see that his freight is embarked with all despatch" (Edd.).

(2) The word passes readily into the meaning "zeal," "earnestness," as in 2 Cor 7^{11.12}, cf. P Par 63¹²¹ (B.C. 164) (= P Petr III. p. 28) πείραν λαμβάνειν τῶν ἑξακολουθούντων ἐπιτίμωγ τοῖς παρακούουσι τινος τῶν μετὰ σπουδῆς [ἐ]νθυμουμένων, "to experience the penalties which are inflicted on those who wilfully misinterpret any of the regulations which have been carefully conceived" (Mahaffy), *ib.*¹⁴³ τὴν πᾶσαν προσενεγκάμενοι σπουδὴν κ[α]λὴν προθυμίαν, "making use of the greatest zeal and forethought," P Tebt I. 33¹⁹ (B.C. 112) (= *Selections*, p. 31) τὴν πᾶσαν προσεγγέκασαι σπουδῆν, "display the utmost zeal," in preparations for a Roman visitor, BGU IV. 1209⁷ (B.C. 23) οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον.

(3) The further meaning "good-will" may be illustrated by P Tebt II. 314⁹ (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "by means of the good offices of our friends we attained it" (Edd.), P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα, μήτερ, ἐπὶ τῇ σπουδῇ τοῦ καθεδραρίου, a woman thanking her mother for sending a stool, and *ib.* VII. 1068¹⁸ (iii/A.D.) παρακαλῶ οὖν, κύριέ μου, ὑπάρξει(= αἰ) αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς, "so I urge you, my lord, to supply them with the marks of your good will" (Ed.).

(4) The way for the religious connotation of the word, as in 2 Cor 8⁷, cf. Rom 12^{8.11}, Heb 6¹¹, may be said to be prepared by such passages from the inscr. as *Magn* 53⁶¹

(iii/B.C.) ἀπόδειξιν ποιούμενος τῆς περὶ τὰ μέγιστα σπουδῆς, and *ib.* 85¹² (ii/B.C.) ἔπ[ω]ς οὖν καὶ ἡ τοῦ [δῆ]μου πρὸς τε τ[ῆ]ν θεὰν ὁσιότης τε καὶ σπουδὴ ἔγδηλ[ος γένηται (cited by Thieme, p. 31).

(5) For the phrase *pāsan spoudḗn poiēisthai*, as in Jude³, cf. P Hib I. 44⁷ (B.C. 253) οὐ γὰρ ὡς ἔτυχεν περὶ τούτων τὴν σπουδῆν ποιείται ὁ διοικητής, "for the dioecetes is showing no ordinary anxiety with regard to this" (Edd.), PSI VI. 584²⁷ (iii/B.C.) περὶ τῆς κυνὸς πᾶσαν σπουδῆν ποιήσαι· οὐ γὰρ ἔστιν ἐμῆ, *ib.* IV. 340¹⁹ (B.C. 257-6) δεόμεθα πᾶσαν σπουδῆν ποιήσασθαι περὶ Πτολεμαίου, and P Hib I. 71⁹ (B.C. 245) ὡς ἂν οὖν λάβῃς τὰ γράμμ[ατα] τὴν πᾶσαν σπουδῆν ποιήσαι ἔπ[ω]ς ἀναζήτηθέντες ἀποσταλώσι πρὸς [ἡμᾶς] μετὰ φυλακῆς, "as soon as you receive this letter use every effort to search for them (runaway slaves), and send them to me under guard" (Edd.). From the inserx. Rouffiac (p. 53) cites *Private* 53¹⁰ (ii/B.C.) πᾶσαν σπουδῆν ποιούμενος, ἵνα . . . , and, in illustration of 2 Pet 1⁵, *ib.* 118⁷ (i/B.C.) πᾶσαν εἰσφερόμενος σπ[ου]δῆν καὶ φιλοτιμίαν.

σπυρίς.

See s.v. σφυρίς.

στάδιος, στάδιον,

a measurement of distance = 600 Greek feet, or about 12 yards short of a "furlong," which is used to translate it in AV, RV of Lk 24¹⁹, *al.*: cf. Preisigke 401⁹ (A.D. 10-11) ἐπὶ σταδ[ίου]ς διακοσίους. As a stade was the length of the Olympic course, the word came to be used of "a race-course," as in P Kyl II. 93¹⁶ (iii/A.D.) where σταδίου appears as the heading of a list of athletes: cf. 1 Cor 9²⁴. In *ib.* 157⁷ (A.D. 135) the words ἐν [σ]ταδῶι δευτέρωι occur in connexion with the measurement of a plot of land, but their meaning is "quite obscure" (Edd.).

στάμνος,

"an earthenware jar" for racking off wine, and then "a jar" generally, holding e.g. money, P Par 35²⁰ (B.C. 163) (= *UPZ* i. p. 130) στάμνον, ἐν ᾧ καὶ ἐνήσαν χαλκοί, P Tebt I. 46³⁵ (B.C. 113) στάμνον ἐν ᾧ χα(λκοῦ) Ἄχ, "a jar containing 1600 drachmae of copper"; wine, P Oxy I. 114¹⁰ (ii/iii A.D.) σιτερίνον μέγα καὶ στάμνον, "a big tin flask and a wine-jar"; milk, BGU IV. 1055¹⁶ (B.C. 13) στάμνον ὀκτοκαίδεκα κοτυρῶν γάλακτος; figs, *Archiv* v. p. 351, No. 56⁵ (late i/A.D.) στάμνον ἐν ᾧ ἦσαν ἑκατὸν πε[ν]τήκοντα ἰσχάδες, "a jar in which were a hundred and fifty dried figs"; and anything cooked, P Lond 964¹¹ (ii/iii A.D.) (= III. p. 212) ἀγόρασον στάμνον ἐψέματος.

It may be noted that the Doric ὁ στάμνος (cf. Exod 16³³) is more common in the papyri than the Attic ἡ στάμνος. For the dim. σταμνίον, see PSI IV. 413¹⁹ (iii/B.C.) ταρήχου τὸ σταμνίον σύνταξι[ο]ν ἡμῖν ἐμπλήσαι, P Cairo Zen I. 59012⁶⁸ (B.C. 259) τυροῦ Χίου σπ[αμ]νίον ἄ.

στασιαστής,

"a rebel," "a revolutionary" (Mk 15⁷): cf. PSI IV. 442⁴ (iii/B.C.) ὅς ἐστιν στασιαστής. For the verb στασιάω (as in Judith 7¹⁵) see *OGIS* 665⁷⁰ (A.D. 48) ἐστασίασαν after a long lacuna, and Menander Ἐπιτρέπ. 640f. κάγῳ σε ταῦτ' ἐμὸ φρονεῖν ἀναγκάσω | καὶ μὴ στασιάσει.

στάσις.

For the original meaning "a standing," as in Heb 9⁸, cf. the use of the plur. for "buildings," "erections" in P Petr III. 46 (3)¹ (iii/B.C.) εἰς τὰς στάσεις with the editor's note: see also Deissmann *BS* p. 158f., and cf. *Syll* 790 (= 31157)⁸³ (c. B.C. 100) ὁμοίω[ς] δὲ καὶ μὴ εἰσβάλλειν θ[ρ]έμματα νομῆς ἐνεκεν μηδὲ στάσεως.

The usage in Ac 15², 23^{5, 10} = "strife," "dissension," may be paralleled from P Rein 18¹⁶ (B.C. 108) ἐπ' ἀδίκου στάσεως ἰστάμενος, "soulevant une querelle injuste," P Strass I. 20¹⁰ (iii/A.D.) where certain persons, who have been long at strife, agree στάσεις διαλύσασθαι, and P Oxy XVI. 1873² (late v/A.D.) ἔτι τὴν Λυκοπολιτῶν στάσιν καὶ μ[α]νίαν φ[ι]αντάζομαι, "I still see in imagination the riots and madness at Lycopolis" (Edd.). See also P Lond 1912⁷³ (Claudius to the Alexandrines — A.D. 41) τῆς δὲ πρὸς Ἰουδαίους παραχῆς καὶ στάσεως, Ostr 1151³ (iii/A.D.?) γράφω σοι τὴν στάσι(ν) περὶ τοῦ κλήρ(ου), and Menander *Fragm.* 560³ στάσις οικετῶν, "a wrangle among house-slaves." In P Lond 1177¹³³ (A.D. 113) (= III. p. 184) the word is used of a "shift" of workmen.

στατήρ,

"a stater," used in late writers = τετράδραχμον (Mt 17²⁷, 26¹⁶ Dabq): P Oxy I. 374²⁵ (A.D. 49) (= *Chrest.* II. p. 87) <τῶν> στατήρων π[ε]ρίόντων, "the staters remaining in my possession," P Fay 117²⁶ (A.D. 108) ὡτε τέσσαρες [στ]α[τ]ήρας καθ' ἑμὸν γεγραφήκασι, "when they have charged you with four staters" (Edd.), and the curious alphabetical acrostic P Tebt II. 278²⁸ (early i/A.D.) δέκα στατήρων ἠγόραστε (i. ἠγόρασαι), "it was bought for ten staters" (Edd.).

σταυρός,

"cross." The metaph. use of σταυρός in Lk 9²³, ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, finds an interesting illustration in a Christian prayer of iv/v A.D., P Oxy VII. 1058² ὁ θε(ὸς) τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀπφοῦαν, "O God of the crosses that are laid upon us, help thy servant Apphousas" (Ed.). "God is apparently thought of as at once the sender and mitigator of trials" (Ed.). In P Lond 1917⁸ (c. A.D. 330-40) the writer calls upon his correspondent—ὅπως ἐφάρῃς τὰς χίρας σ[ου] πρὸς τὸν δεσ[πο]τὴν θαιὸν ὡς τοίπως σταυρῶ, "that you may lift up your hands to our Master God, in the semblance of a cross": see the editor's note and cf. 19.

The sign of the cross is frequently prefixed to Christian letters, e.g. P Iand I. 16 (v/vi A.D.), and in the late P Lips I. 90¹⁰ (Byz.) the scribe states that he has written the document for the original sender, but that the latter has affixed three authenticating crosses with his own hand—ἔγραψα ὑπὲρ αὐτοῦ γράμματα μὴ ἰδύτος βαλόντος δὲ τῆ ἰδίᾳ αὐτοῦ χειρὶ τοῖς τρεῖς τιμίους σταυροῖς †. A wall-scratching from Egypt, *Preisigke* 2273, shows Σταυρὸς δῶν Χριστιανῶν.

σταυρώ

in its literal sense of "fence with pales" occurs in P Bilabel 30¹² (A.D. 577?) μετὰ τοῦ σταυρωμένου, where the reference appears to be to a room shut off with pales or laths: see the editor's note. The late use = "crucify,"

as in the NT, is seen in Polyb. i. 86. 4; and for the new verb **στανρίσκω** cf. Ev. Petr. 2.

σταφυλή,

"a grape" (Rev 14¹⁸: see Swete's note *ad L.*): PSI IV. 345¹² (B.C. 256) **Κριτίας σταφυλῆς φυλάκων**, BGU IV. 1118¹⁴ (B.C. 22) **σταφυλῆς βοτρυάς**, P Oxy I. 116¹⁸ (as amended II. p. 319) **κ[ί]στην σταφυλῆς λείαν καλῆς**, "a box of exceedingly good grapes," and BGU II. 417¹³ (ii/iii A.D.) **περὶ τοῦ κοφίνου τῆς σταφυλῆς**.

The word is used collectively in P Oxy XVI. 1834³ (v/vi A.D.) **ἡ σταφυλὴ ἐφανόσθη <ἐ>νεκεν τοῦ νέου ὕδατος**, "the grapes have been destroyed owing to the inundation" (Edd.). *ib.* 1913¹⁹ (c. A.D. 555?) **εἰς χρ(ε)ίαν τῆς σταφυλ(ῆς) τῶν πωμαρι(ών) ἕξω τῆς πύλης**, "for the requirements of the grapes of the orchards outside the gate" (Edd.). On an ostrakon-letter of mid. iii/B.C., published in *Archiv* vi. p. 221, we have **ἐκ τῶν κοφίνων σταφυλῆς βοτρ[φ]. 2]οι β.** A dim. **σταφυλιων (σταφύλιον?)** is found in P Fay 127⁸ (ii/iii A.D.), and in P Tebt II. 585 (ii/A.D.) **σταφυληγοῦντες** and **σακκηγοῦντες** are mentioned.

στάχυς,

"an ear of corn" (Mt 12¹, *al.*), is found several times in the farm accounts P Lond 131 *recto* ^{48b. ad.} (A.D. 78-79) (= I. p. 184): cf. Aristeas 63 **βοτρυῶν καὶ σταχῶν**, "vine clusters and corn-ears," and M. Anton. vii. 40 **βίον θερίζειν, ὥστε κάρπιμον στάχυν**, "our lives are reaped like the ripe ears of corn."

For the acc. plur. **στάχυας**, as in Gen 41⁷, Mt 12¹, see Thackeray *Gr.* i. p. 147. Mayser (*Gr.* i. p. 267) cites an instance of the acc. plur. **στάχυς** from a papyrus of B.C. 236. On the use of **στάχυς** in Judg 12⁶, see Plater *Vulgate Grammar*, p. 13 n.² MGr **στάχυ**, or, with prothetic vowel, **ἀστάχυ** (a form that is found as early as Homer—*Il.* ii. 148 **ἄσταχυς**). Among cognate words with meaning "pointed," Boisacq (p. 904) notes the English "sting."

Στάχυς.

This proper name, as in Rom 16⁹, is found in P Revill. Mēl. p. 295¹⁴ (B.C. 131-0) (= Witkowski², p. 97) **Πέλοπα καὶ Στάχυν καὶ Σεναθῆριν**. See also *Magn* 119²⁵.

στέγη,

"a roof" (Mk 2⁴), a poetical subst. which has passed into general use in the **Κοινή**, e.g. P Petr II. 12 (1)¹¹ (B.C. 241) **καθεῖ(=η)ρηκότας τὰς στέγας**, "having taken down the upper story" (Ed.)—an action on the part of the owners to avoid having Crown officials billeted on them (**π]ρὸς τὸ μὴ ἐπισταθμῆσθαι**). Cf. BGU III. 1002⁶ (B.C. 55) **τῆς πρώτης στέγης τῆς οἰκίας**, P Lond 1164 (*f*)²⁸ (A.D. 212) (= III. p. 162) **ἡ οἰκία τῶν αὐτῶν στεγῶν**, and P Flor I. 15^{14, 16} (A.D. 563) **ἐν τῇ πρώτῃ στέγῃ . . . ἐν τῇ δευτέρᾳ στέγῃ**. In *Syll* 558 (= 3 756)¹⁴ (i/A.D.) **τ(ῆ)ν ὀπίσω τοῦ προπύλου στέγη**, the reference is to the covered vestibule adjoining the gate of the Temple of Asclepius: cf. *ib.*¹⁸ **στεγάσαι δὲ καὶ τοῦ προπύλου τὸ ὀπίσω μέρος**. A neut. subst. is found in *Syll* 813 (= 3 1179)²⁰ **ἐπ[ὶ] τὸ α]ὐτὸ στέγος ἐ[λθ]εῖν**, and a dim. in P Oxy I. 109²⁰ (list of personal property—iii/iv A.D.) **στέγαστρον καινὸν ᾧ**, "I new cover" (Edd.). For **στεγανόμιον**, "house-rent," see P Bouriant 20^{6a1} (after A.D. 350).

στέγω,

orig. "cover," and thence either "keep in" in the sense of "conceal," "hide," or "keep off" in the sense of "bear up under," "endure" (Hesych.: **στέγει** κρύπτει, συνέχει, βαστάζει, ὑπομένει). A good ex. of the latter meaning, which is to be preferred in all the NT occurrences (1 Thess 3^{4, 5}, 1 Cor 9^{12, 13}), is afforded by P Oxy XIV. 1775¹⁰ (ivA./D.) **ὁ γὰρ πατήρ μου πολλά μ[ο]ι κακὰ ἐποίησεν, καὶ ἔστειξα ἕως ἔλθης**: cf. for a literary ex. the Alexandrian erotic fragment P Grenf I. 1¹⁸ (ii/B.C.) **ζηλοτυπεῖν γὰρ δεῖ, στέγειν, καρτερεῖν**, also for the general use in late Greek Philo *in Flacc.* § 9 (ii. p. 526 M.) **μηκέτι στέγειν δυνάμενοι τὰς ἐνδείας**. The more literal sense of "ward off" is seen in *Syll* 318 (= 3 700)²⁴ (ii/B.C.) **ἔστειξεν τὴν ἐπιφερομένην τῶν βαρβάρων ὀρμήν**: cf. Polyb. iii. 53. 2 **οὔτοι γὰρ ἔστειξαν τὴν ἐπιφορὰν τῶν βαρβάρων**.

We may add one or two exx. of the corresponding verb **στεγάζω** = "cover," "roof over": P Cairo Zen II. 5925¹⁷ (B.C. 252) **ἴνα . . . καταλάβωμεν αὐτὴν (sc. οἰκίαν) ἔστεγασμένην**, P Lond 1204¹⁸ (B.C. 113) (= III. p. 11) **οἰκίας ὠικοδομημένης καὶ ἐστεγασμένης**, and P Ryl II. 233⁷ (ii/A.D.) **τὸ ἔτερον ὑδρ[ο]ψυγεῖον αὔριον στεγάζεται**, "the second water-cooler is to be roofed over to-morrow" (Edd.). For the subst. **στέγωσις** = "roofing in," see P Oxy XII. 1450⁹ (A.D. 249-250): the new word **ἐπιστέγωσις** with the same meaning is found in ¹⁰. **Στεγνός** is used = "water-tight" of a boat in P Petr III. 46 (1)⁴ (iii/B.C.). See also PSI V. 486⁸ (B.C. 258-7), *ib.* 497⁵ (B.C. 257-6).

στεῖρος,

"barren," of a childless woman in Lk 1⁷ *al.*: for the form see Moulton *Gr.* ii. pp. 118, 157 f. **Στεῖρα**, i.e. * **στερία**, persists unchanged in MGr: see further Boisacq p. 906 f.

στέλλω.

(1) From the root meaning "set," "place", this verb comes to mean "send," as in P Tebt I. 24¹⁹ (B.C. 117) **τῶν δὲ σταλῆν[των] διαφόρων**, BGU III. 821⁶ (ii/A.D.) **πάντες γὰρ ἐστάλη[σα]ν**, P Oxy XVI. 1843¹⁸ (vi/vii A.D.) **τὴν σταλεισάν μοι παρ' αὐτῆς μίαν ζυγὴν τῶν σαβάνων**, "one pair of linen garments sent me by you" (Edd.).

(2) Hence "bring together," "make compact," as of setting or shortening the sails of a ship (Hom. *Il.* i. 433, *Od.* iii. 11), from which it is a natural transition to the more general meaning "restrain," "check," and in the mid. "draw or shrink back from" anything, whether from fear (Hesych.: **στέλλεται** φοβέται) or any other motive, as in Malachi 2⁵ **ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν**, 3 Macc 1⁹ **αἱ δὲ καὶ προσαρτίως ἐσταλμένοι** ("die sich ganz zurückgezogen halten," Kautsch): cf. Hipp. *Vel. med.* 10 (ed. Foesus) **οὐτ' ἂν ἀπόσχονται ὧν ἐπιθυμοῦσιν, οὐτε στέλλαντο**, and the old gloss quoted in Steph. *Thesaur.* s.v. where **στέλλεσθαι** is explained by **ἀφίστασθαι ἀναχωρεῖν**.

(3) This gives the clue to the meaning "hold aloof from," "avoid," in the two NT occurrences of the verb, 2 Thess 3⁶ (*Vg ut subtrahatis vos*), and 2 Cor 8²⁰ (*Vg devitantes*). The compd. **ὑποστέλλω** is used in the same sense in Ac 20^{20, 27}, Gal 2¹², Heb 10³⁸.

(4) We may add two exx. of **στέλλομαι** = "set out"

from the inscr.—*Magn* 20⁸ ἔδοξεν δέ τισιν αὐτῶν ἐς τὴν Ἀσίαν ἀποικίαν στείλασθαι, and *Kaibel* 691⁴ πρώτην ὁδὸν δὲ στέλλομαι πρὸς Ἀίθιαν.

στέμμα

occurs in the NT only in Ac 14¹³, where it refers to the sacrificial garlands with which the victims were adorned (cf. *Field Notes*, p. 122). In P Ryl II. 77³¹ (A.D. 192) it is used in connexion with “guilds,” οἱ διέπον[τες τὴν τ]ῶν στεμμάτων [διοίκησι]ν εἶπον, “the administrators of the guilds said” (see the editors’ note), and in P Fay 87¹⁰ (A.D. 155) a sum is paid τῷ ἐπὶ τῶν στεμμάτων προκεχι[ρισμένῳ], “to the official in charge of the *stemma*” (see the editors’ note). The sepulchral *Kaibel* 858² shows στέμμασιν ἀθανάτοις. See further Headlam’s elaborate note *ad* Herodas VIII. 11.

For the verb στέφω we may cite P Ryl II. 77³⁴ (A.D. 192) στεφέσθω Ἀχιλλεύς κοσμητέλαν, “let Achilles be crowned as cosmetes.”

στεναγμός,

“a groan” (Ac 7³⁴, Rom 8²⁶), occurs in the magic P Lond 121⁷⁶⁷ (iii/A.D.) (= I. p. 109) between ποππυσμός and συρισμός: cf. the late *Preisigke* 4949¹² (A.D. 753) ὁδύνη] κ(α)λύπη κ(α)λ) στεναγμός, also *Kaibel* 707⁹ (ii/A.D.) λύπας καὶ στεναχάξ).

στενάζω,

“groan”: Mk 7³⁴, Jas 5⁹ (“the word denotes feeling which is internal and unexpressed,” Mayor *ad* L.). Cf. *Preisigke* 2134¹³ (time of the Antonines) Ἑραίδος θανούσης, ἐστενάξαν οἱ θεοί, P Leid W^{xvi}. 33 (ii/iii A.D.) (= II. p. 155) ἔπιτα στενάξας συριγμῷ ἀνταπόδος.

στενός.

For the literal sense “narrow,” cf. P Lond 1164 (ε)¹¹ (A.D. 212) (= III. p. 160) ῥύμη στενή: a ῥύμη δημοσία has been mentioned just before. See also Aristeas 118 διὰ τὸ στενὰς εἶναι τὰς παρόδους, “because the passes were narrow.”

The metaph. use, as in Mt 7¹³, Lk 13²⁴, may be illustrated from an amnesty decree of the Emperor Caracalla of July 11th, 212, where to avoid a too “narrow” interpretation of a previous decree that all may return to their own homes (εἰς τὰς πατρίδας τὰς ἰδίας), it is emphasized that in reality all restrictions as to place of dwelling are abrogated, P Giss I. 40ⁱⁱ. 7f. ἵνα μή τις στενότερον παρερμηνεύσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των τοῦ] προτέρου διατάγματος κτλ. In the introduction the editor contrasts with στενότερον παρερμηνεύσῃ the φιλανθρωπότερ[ο]ν ἐρμηνεύω of an Epistle of Hadrian, BGU I. 140¹⁹f.

A similar use of the adv. occurs in P Vat A¹⁵ (B.C. 168) (= UPZ i. p. 303) οὐ γὰρ πάντως δεῖ στενωῶς ἐπανάγοντά σε προσμένειν ἕως τοῦ πορίσαι τι καὶ κατενεγκεῖν, where Wilcken renders στενωῶς ἐπανάγοντά σε, “wenn es dir schmal geht”: see his note for other renderings. For the subst. στενωῶσις see the Christian P Gen I. 14⁹ (Byz.) διὰ τὴν πολλήν μου στενωῶσι[ν], and cf. P Flor III. 296²¹ (vi/A.D.), P Oxy XVI. 1869¹¹ (vi/vii A.D.) τοῦ βράδους τὸ αἴτιον τῇ στενωῶσει τῶν πραγμάτων ἀνεθέμ[ην], “I attributed the cause of the delay to the difficulty of the affairs.”

στενοχωρέω.

For this late word, lit. “keep in a tight place,” cf. P Petr II. 12 (I)¹³ (B.C. 241) ἐπεὶ στενοχωρούμεν σταθμοῖς, “since we are short of billets” (Ed.). See also the Hawara papyrus in *Archiv* v. p. 381, No. 56³ (late i/A.D.) στενοχωρεῖν ἐν τῷ κα . . . [.] οὐκ ἠδυνάσθη.

στεροχωρία,

which is joined with θλίψις in Rom 8³⁵ in the sense of “anguish,” “trouble,” is common in the texts of Hellenistic astrology, e.g. Catal. VII. 169, 21: cf. Boll *Offenbarung*, p. 135. See also P Lond 1677¹¹ (A.D. 566-7) (= VI. p. 71) θλίψις καὶ στεροχωρίας ἄς ὑπέμεινα.

στερεός,

lit. “firm,” “solid,” is frequently applied to grain in the sense of “hard,” i.e. “ripe”: P Oxy IV. 836 (i/B.C.) πυρὸν στερεὸν νέον καθαρὸν ἔξθλον, *ib.* XIV. 1629¹² (B.C. 44) πυροῦ . . . στερεοῦ ἀκρίθου, “of hard wheat, unmixed with barley” (Edd.). In P Reinach 8⁵ (B.C. 113-112) τοῦ προγεγραμμένου πυροῦ στερεοῦ, the editor renders στερεοῦ by “compact”: cf. *ib.* 9²⁰ (B.C. 112).

Other exx. of the adj. are P Petr II. 4 (I)³ (B.C. 255-4) εἰς τὴν στερεὰν πέτραν, BGU IV. 1205²⁶ (B.C. 28) στερεὸν μὴ κενόν, “strong not worthless,” said of a counterpane, P Fay 121⁶ (c. A.D. 100) ζυγῶδεςμον καινὸν στερεόν, “a new strong yoke-band” (Edd.), and the Christian P Hamb I. 22⁷ (iv/A.D.) ἐχθροῦς ἡμετέρους στερεαῖς ἐνὶ χερσὶ πατάσων (cf. Ps 34 (35)¹⁰).

In P Lond 1204¹⁹ (B.C. 113) (= III. p. 11) πῆχυν στερεοῦ denotes a measurement which is understood by the editors to be akin to the πῆχυς οἰκοπεδικός = 100 square cubits or 1 $\frac{1}{16}$ of an aroura.

στερέω,

“make firm” (Ac 3¹⁸): cf. Alex. Trall. II. p. 583 Putschm. (12th book), where as a charm against gout the sufferer is to write certain magic words on a gold leaf, and to add ὡς στερεοῦται ὁ ἥλιος ἐν τοῖς ὀνόμασι τούτοις καὶ ἀνακαινίζεται καθ’ ἐκάστην ἡμέραν, οὕτω στερεώσατε τὸ πλάσμα τούτου . . . (the passage is cited in P Osl I. p. 88).

στερέωμα.

For the meaning “firmament,” as in Gen 1⁶ ff., cf. Wunsch *AF* p. 17²² (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τῶν οὐρανῶν στερεωμάτων δεσπόζοντα Ἰάω ἰβροα.

Στεφανᾶς.

This proper name (1 Cor 1¹⁶, 16¹⁵, 17) is either a shortened form of Στεφανήφορος, or a development of Στέφανος (cf. Blass *Gr.* p. 71). See Lake *Earlier Epistles*, p. 328, on Στεφανᾶς as the ἀπαρχὴ τῆς Ἀχαίας.

Στέφανος.

It is hardly necessary to illustrate this common name, but cf. P Hib I. 112⁸¹ (c. B.C. 260) Στέφανος Σατόκου, P Oxy II. 517¹⁴ (A.D. 130) διὰ Στεφάνου γρ(αμμάτωσι) σεση(μείωμαι), and P Giss I. 103¹ (Christian letter—iv/A.D.) Στεφάνω δι[α]κόνω ἀγ[α]πητῷ υἱῷ.

στέφανος.

From denoting a "garland" or "wreath" generally, στέφανος came to denote a "crown of victory," and as such was applied by Paul to his converts, as in 1 Thess 2¹⁹. It should be noted, however, that the distinction between στέφανος, "crown of victory" ("Kranz") and διάδημα, "crown of royalty" ("Krone") must not be pressed too far as by Trench *Syn.* § xxiii., for στέφανος is not infrequently used in the latter sense: see Mayor's note on Jas 1¹², and add from our sources the use of στέφανος to denote the "crown-tax" (*aurum coronarium*) for the present made to a king on his accession or other important occasion, e.g. P Petr II. 39(e)ⁱⁱ, 23 (iii/B.C.) (as amended Wilcken *Ostr.* i. p. 275) άλλον (sc. στεφάνου) παρουσίας, P Cairo Zen I. 59036²⁶ (B.C. 257) where 3000 drachmae are collected as ὁ στέφανος τῷ βασιλεῖ, and P Fay 14³ (B.C. 124) οἱ προκεχρισμένοι πράκτορες τοῦ ἀναπεφωρημένου Νουμηνίφ στεφάνου, "the appointed collectors of the crown-tax decreed for Numenius," a private individual. See further Wilcken *Ostr.* i. p. 295 ff., and for a more specific instance of "a crown of victory," see the interesting letter P Lond 117S (= III. p. 215 f., *Selections*, p. 99), in which the Emperor Claudius acknowledges the "golden crown" sent to him by the Worshipful Gymnastic Club of Nomads on the occasion of his victory over the Britons—¹²ff. τὸν πεμ[φ]θέντ[α μο]ῦ ὑφ' ὑμῶν ἐπὶ τῇ κατὰ Βρετάνων νείκη χρυσοῦν σ[τέ]φ[α]νον. A member of this Club may be referred to in P Ryl II. 153²⁵ (A.D. 138-161), when "allowances" are made to an athlete on account of his "athletic crown"—ὑπὲρ οὗ ἔσχον ἀθλητικοῦ στεφάνου.

Στέφανος is used in a more general sense, "reward," "gratuity," in P Goodsp Cairo 5³ (ii/B.C.), where Peteuris promises a reward of five talents of copper, εἰς στέφανον χαλκοῦ (τάλαντα) πέντε, on account of some special service (cf. *Archiv* ii. p. 578 f.). The dim. στεφάνιον is similarly used in P Petr III. 142¹⁹ (iii/B.C.) στεφάνια τῷ Ἀδώνει, and P Par 42¹² (B.C. 156) (= *UPZ* i. p. 318) στεφάνιόν ἐστιν χα(λκοῦ) (τάλαντων) ᾧ.

A good ex. of the metaph. use of the word, as in Phil 4¹, Rev 3¹¹, is afforded by PSI IV. 405³ (iii/B.C.) μέγας γάρ σου ὁ στέφανός ἐστιν ὑπὸ πάντων . . . εὐλογεῖσθαι: see *Archiv* vi. p. 393. Some miscellaneous exx. of the word are—P Oxy IV. 736⁵⁶ (accounts—c. A.D. 1) γενεσίους Τρυφάτος στεφάνων) (ὄβολοι δύο), "on the birthday of Tryphas, for garlands 2 ob.," *ib.* IX. 1211⁶ (articles for a sacrifice—ii/A.D.) στέφανοι τς, P Lond 964¹⁰ (preparations for a wedding feast—ii/iii A.D.) (= III. p. 212) μὴ ἐπιλάβῃ μηδὲν τοὺς στεφάνους κ'αὶ τὰ τάβλια, and *ib.* 1164(i)²¹ (A.D. 212) (= III. p. 166) οἷς ἐνέκησα στεφάνους.

Reference may be made to the monograph by Josef Köchling *De Coronarum apud antiquos vi atque usu* (in *Religionsgeschichtliche Versuche und Vorarbeiten* xiv. 2), Giessen, 1914.

στεφανόω.

In P Cairo Zen I. 59060⁷ (B.C. 257) Hierokles writes to Zenon regarding a boy who was Zenon's nominee in the games, ἐλπίζω σε στεφανωθήσεσθαι, "I hope that you will be crowned (i.e. victorious) through him": cf. 2 Tim 2⁵.

The verb is used technically of the ceremonial crowning of magistrates, e.g. P Oxy VIII. 1117⁵ (c. A.D. 178) τῶν τοῦ ἔτους ἐστεφανωμένων ἀρχ[όντων], P Ryl II. 77³⁷ (A.D. 192) ὁ Ἀχιλλεὺς βούλεται στεφανωθῆναι ἐξηγητέαν, and *Preisigke* 4101⁴ τὸν προφήτην ἐστεφάνωσε.

For the late sense "reward," cf. Polyb. xiii. 9. 5 ἐστεφάνωσαν τὸν Ἀντίοχον πεντακοσίοις ἀργυρίοις τάλαντοις. and see s.v. στέφανος.

The compd. verb στεφανηφορέω is seen in P Oxy VII. 1021¹⁵ (A.D. 54) στεφανηφοροῦντας καὶ βουθυτοῦντας, "wearing garlands and with sacrifices of oxen," to celebrate Nero's accession; the subst. in P Giss I. 27⁸ (Trajan/II Adrian) (= *Chrest.* I. p. 29) στεφανηφορίαν ἀξίω, to celebrate a victory; and the adj. in P Ryl II. 77³⁴ (A.D. 192) στεφ[ανη]φόρον ἐξηγητέαν, "the office of a crowned exegetes."

στήθος,

"breast": P Magd 24⁷ (B.C. 218) ὥστε καὶ ἀπογυμνωθῆναι μου τὸ στήθος, P Tebt II. 316¹⁹ (A.D. 99) οὐλή στήθ μέσῳ, and BGU II. 469⁷ (A.D. 159-160) ἐν τῷ στήθι καυτή[ρ]ιον. In P Masp III. 67169^{bis} 47 (Byz.) στήθους ἐπιστ[άν]τος, the word appears to mean a small "hillock" of sand (cited by *Preisigke Wörterb. s.v.*). MGR στήθι (ἀστήθι).

στήκω,

"stand," a new present (MGR στέκω) from the perf. ἔστηκα, and retaining the same meaning: cf. Blass-Debrunner *Gr.* § 73, *Psaltis Gr.* p. 245. The idea of emphasis usually associated with the verb can hardly be pressed in view of the late Greek love for such forms: cf. *Kaibel* 970 (iii/A.D. ?) where it is interchanged with ἔστανεν (from the late σταίνω)—

Ὅς ποτε γυμνασίῳ Φιλήμονος ἔστανεν Ἐρμῆν
νῦν στ[ή]κω κά[τ]ι γῶ Τελέσφορος . . .

στηριγμός,

"support," and hence "steadfastness" in its only NT occurrence (2 Pet 3¹⁷). The word is found in a papyrus dealing with the heavenly bodies, P Par 19^{bis} 13 (A.D. 138) (p. 237) Κρόνος ἐν Ὑδροχῶ, μοιρῶν Γ̄, λεπτῶν Η̄, ἐν τῷ Β̄ στηριγμῷ, ἰδίῳ οἴκῳ, ὁρίοις Ἐρμού. For στήριγμα cf. P Lond 121⁵⁰⁹ (iii/A.D.) (= I. p. 100) ὁ ἐπὶ τοῦ ἁγίου στηριγματος σεαυτὸν ἰδρύσας.

στηρίζω,

"fix firmly," "set fast," as in Lk 9⁵¹, 16²⁶ (cf. *Dalman Words*, p. 30 f.); cf. P Leid Vix²⁴ (iii/iv A.D.) (= II. p. 31) φίλιας στηρίζειν (/. φιλίας στηρίζειν), PSI V. 452² (iv/A.D.) κανόνι στηρίζαι ὑπὸ θατέρου μέρους τῶν κοινω[γ]ῶν.

The fut. and aor. forms in the NT are discussed by WH *Notes*², p. 177, and Winer-Schmiedel *Gr.* p. 105 n⁴. For the LXX and late use of the verb see *Anz Subsidiä*, p. 276 f.

στιβάς,

"a litter of reeds or rushes" (Mk 11⁸), and hence "mattress," as in an account of a sale P Oxy III. 520¹⁰ (A.D. 143) Ἰουλάτ[ος] στιβάδων ᾧ, "Iulus, 3 mattresses." In *Syll* 737 (= 31109)⁵² (c. A.D. 178) ὁ προσδεχθησόμενος

(εἰς τὴν στιβάδα, Dittenberger understands the word as = *sodalitas* (see his note *ad L.*).

στίγμα,

“mark,” “brand,” occurs in the NT only in Gal 6¹⁷ τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, where there is general agreement in understanding by the στίγματα the scars or wounds which Paul received in the course of his Apostolic labours (cf. 2 Cor 6⁴⁻⁶, 11²³⁻²⁷). The exact origin of the metaphor is, however, by no means clear, and though our sources do not help us much in the present instance, it may be well to refer to some of the interpretations which have been suggested.

(1) A common tendency is to derive the figure from the practice of branding slaves, especially those who had run away, or otherwise misbehaved. And here, to the numerous *reff.* in Wetstein *ad L.*, we may add two *exx.* of the corresponding verb in the papyri—P Lille I. 29¹⁴ (iii/B.C.) μηθὲν ἐξέστω σώματα πωλεῖν [ἐπ'] ἐξαγωγῆι, μηδὲ στίζειν, μηδ[ε] μα[στ]ί[ξ]ι[ν], “let no one be permitted to sell slaves for export, nor to brand them, nor to scourge them,” and P Par 10⁸ (B.C. 156) (= *UPZ* i. p. 573), where a runaway slave is described as ἐστιγμένος τὸν δεξιὸν καρπὸν γράμμασι βαρβαρικοῖς δυσίν, “branded on the right wrist with two barbaric letters”: cf. Herodas V. 66 with Healdlam’s note. But the idea of punishment is wholly alien to the thought of the passage before us. Nor is there any evidence that the practice of soldiers tattooing themselves with their commanders’ names, which others prefer, was at all general.

(2) In his *BS* p. 349 ff. Deissmann works out at some length another line of interpretation with the aid of a bilingual Leyden papyrus of iii/A.D. The text runs—μή με δώκε ὕδε . . . βαστάζω τὴν ταφὴν τοῦ Ὀσίρεως καὶ ὑπάγω καταστῆσαι αὐτὴν ἐ(ἰ)ς Ἄβυδος . . . ἐάν μοι ὀδεῖνα κόπους παράσχη, προσ(τ)ρέψω αὐτὴν αὐτῷ, “persecute me not, thou there! I carry the corpse of Osiris, and I go to convey it to Abydos. Should anyone trouble me, I shall use it against him.” Without going into details, the general meaning, according to Deissmann, is clear: “the βαστάζειν of a particular amulet associated with a god acts as a *charm* against the κόπους παρέχειν on the part of an adversary.” Similarly, he thinks, the Apostle counsels his Galatian converts, “Do be sensible, do not imagine that you can hurt me—I am protected by a *charm*.” The explanation is ingenious and has gained the weighty support of Zahn *Galaterbrief*, p. 286: cf. also a note by J. H. Moulton in *Exp T* xxi. p. 283 f. But, apart from other objections, it is not easy to imagine the Apostle’s deriving the suggestion of divine protection from a magical charm, or adopting a smiling, half-mocking attitude towards the Galatians, which Deissmann pictures, in a letter that is in general so severe. [For a discussion of the Leyden papyrus from a different point of view, see de Zwaan in *JTS* vi. (1905), p. 418 ff.]

(3) On the whole, accordingly, it would seem best to give the passage a wider and more general reference, and to take it as indicating simply the personal relation of Paul to his Master with all the security which that brought with

it. For such a meaning the commentators have supplied various parallels. Thus in Herod. ii. 113 it is provided that a slave in Egypt may secure virtual emancipation by going to a certain temple of Herakles and having branded upon him στίγματα ἱρά, to denote his consecration to the god (cf. T. R. Glover *Paul of Tarsus*, p. 98 f., citing L. R. Farnell *Greece and Babylon*, p. 194): similarly in Lucian *de Dea Syr.* 59 it is stated—στίζονται δὲ πάντες οἱ μὲν ἐς καρπούς, οἱ δὲ ἐς αὐχένας, καὶ ἀπὸ τοῦδε ἅπαντες Ἀσσύριοι στιγματηφορέουσι, and once more in 3 Macc 2²⁹ Ptolemy Philopator is described as compelling the Jews to be branded with the ivy-leaf of Dionysus—τούς τε ἀπογραφομένους χαράσσεισθαι, καὶ διὰ πυρὸς ἐς τὸ σῶμα παρασήμω Διονύσω κισσοφύλλω. [See also *s.v.* χάραγμα for σῆμα as a mark of identity in P Oxy XIV. 1680¹¹.] Most recently Wilcken in the *Festschrift für Adolf Deissmann* (Tübingen, 1927) p. 8 f. has revived the reference to the practice of the followers of the Syrian goddess, and thinks that the Galatian passage need not mean more than that Paul has given himself over to Jesus for His own (“dass er sich Jesu zn eigen gegeben habe”).

An *ex.* of the medical use of στίγμα is afforded by the account of a cure in the temple of Aesculapius at Epidaurus, *Syll* 802 (= ³ 116S)⁴⁸ (c. B.C. 320) Πάνδαρος Θεσσαλὸς στίγματα ἔχων ἐν τῷ μετώπῳ· οὗτος [ἐγκαθεύδων δ]ψιν εἶδε, cf.⁶².

στιγμῆ,

lit. a “prick” or “point,” is used metaph. of time in Lk 4⁶, Isai 29⁵: cf. Plut. 2. 13 D στιγμῆ χρόνου ὁ βίος, M. Anton. ii. 17, and the prepositional phrase ἐν στιγμῇ in Vett. Val. pp. 131⁴, 239¹¹.

στίλβω,

“shine,” “glisten” (Mk 9³): cf. *Kaibel* 918¹ Μαρκανοῦ στίλβει τύπος Ἑλλάδος ἀνθυπάτοιο, *ib.* 810³ ναοὶ μοι στίλβουσιν ὑπ’ ἡόνος. In the epithalamium P Masp III. 67318³ (Byz.) reference is made to σεμνὸν αἶε στίλβοντα γάμον. See also Bacchyl. XVII. 55 ὀμμάτων δὲ στίλβειν ἀπο Λαμνίαν φοίνισσαν φλόγα, “a fiery light, as of the Lemnian flame, flashes from his eyes” (Jebb).

στοά.

For this word which is used of the covered “portico” or “colonnade” (AV, RV “porch”) of the Temple in Jn 10²³, Ac 3¹¹, we may cite the following *exx.*—CP Herm I. 119 *recto*¹¹⁶ πρὸς τὴν καμάρην ὑπὸ στοὰν Ἀντινοϊτικῆς πλατίας, BGU IV. 1167³³ (B.C. 12) ἐν τῇ τετραγώνῳ στοᾷ οἰκητηρίῳ(ν), *ib.* 1127³⁴ (B.C. 8) εἰς τὸ τῆς στοᾶς λογιστήριον, P Oxy XII. 1406¹¹ (edict of Caracalla—A.D. 213–17) προετίθη ἐν Β[αβυλωνί] ὑπὸ στ[ο]ᾶ δημοσίᾳ, “published at B[abylon] in the public colonnade” (Ed.), *ib.* XVI.¹³ (A.D. 505) ὑπ[ὸ] τ[ὴν] νοτιν[ὴν] δημοσίαν στοᾶν, *Michel* 1001¹⁴.¹⁷ (c. B.C. 200) εἰ κα μή τις στοᾶν οἰκοδομήσῃ προαρείται, *Syll* 588²⁴⁵ (c. B.C. 180) ἐνωπίω τῶν στοᾶν, and *C. and B.* i. p. 155, No. 61 (A.D. 136–7) τὴν ἐξέδραν καὶ τὴν στοᾶν παρ’ ἑαυτοῦ ἀποκαθέστησεν.

Στοικός.

See *s.v.* Στωϊκός.

στοιχεῖον.

It is not possible to trace here in detail the history of this interesting word. The utmost that can be attempted is to indicate some of its varied meanings, especially those which throw light on its NT occurrences.

The root meaning starts from *στοῖχος*, a "row" or "rank," and from this the word passes to denote sounds which can be arranged in a series such as the letters of the alphabet: cf. EGU III. 959² (A.D. 148) *στοιχ(ε)λου* ἔκολ(λήματος) ἰς, and see P Par 63¹¹⁶ (B.C. 164) *στοιχειωδῶς*, "letter by letter." Cf. *Anth. Pal.* ix. 547 (like Nos. 538, 539) to which Mr. H. Lang Jones kindly refers us, nonsense verses containing all the letters of the Greek alphabet—

ΑΔΗΛΟΝ

Τὰ ἑκοσι τέσσαρα στοιχεῖα
Τρηχὺν δ' ἔπερβάς φραγμὸν ἐξήνθιξε κλώψ.

From this it is an easy transition to the thought of "elementary principles," the ABC of a science, as in Heb 5¹², and in this connexion attention has been drawn to Porphyry *ad Marcellam* c. 24, where the iii/A.D. Neoplatonist writes—*τέσσαρα στοιχεῖα μάλιστα κεκρατῦθω περὶ θεοῦ· πίστις, ἀλήθεια, ἔρως, ἐλπίς* (cf. 1 Cor 13¹³).

The meaning of "the primary constituent elements" of the universe (cf. Suid.: *στοιχεῖόν ἐστιν ἐξ οὗ πρώτου γίνεται τὰ γινόμενα καὶ εἰς δ' ἔσχατον ἀναλύεται*) which occurs in Sap 7¹⁷, 19¹⁸, 4 Macc 12¹³, is frequently found in 2 Pet 3^{10,12}, where the translation "elements" gives excellent sense. But M. R. James (*CGT ad l.*) prefers the rendering "luminaries," with which we may associate the word as an astrological term in P Lond 130⁶⁰ (ii/ii A.D.) (= I. p. 134) *στοιχειῶν Διός*: cf. Diog. Laert. vi. 102 τὰ δώδεκα *στοιχεῖα*, the signs of the Zodiac. In this connexion, by the courtesy of Dr. Darwell Stone, we have been provided with a long list of passages from Patristic writers where, in addition to other uses, τὰ *στοιχεῖα* is applied to heavenly bodies, and to the planets in particular. The following *exx.* must suffice—Just. M. *Ap.* 2. 5. 2 τὰ οὐράνια *στοιχεῖα* εἰς ἀξίησιν καρπῶν καὶ ὠρῶν κτλ., *Ep. ad Diogn.* 7. 2 οὐ τὰ μυστήρια πιστῶς πάντα φυλάσσει τὰ *στοιχεῖα* (mentioned after the heavens and the sea, before sun, moon, stars), Epiph. *adv. Haer.* 7 ἥλιον καὶ σελήνην καὶ τὰ ἄλλα ἄστρα καὶ τὰ κατ' οὐρανὸν *στοιχεῖα*, and the metaphorical application to distinguished men, "great lights," in Polyerates *apud* Eus. *H.E.* v. 24. 2 *μεγάλα στοιχεῖα κεκοίμηται*, implying a literal use for sun or moon or planet.

Reference may also be made to Mr. F. H. Colson's Essay on "The Week" (Cambridge University Press, 1926), in which he suggests that the *στοιχεῖα* of Gal 4³ and Col 2⁸ may refer to the "seven planets," from which the days of the week are named (p. 95 ff.), and to A. Dieterich *Abraxas* (Leipzig, 1891) p. 60 ff., where there is an interesting statement regarding the application of *στοιχεῖα* to the physical elements in the magical papyri and the Orphic hymns, leading on to its application to the rulers and the gods. In *JTS* xxviii. (1927), p. 181f. W. H. P. Hatch refers to four passages in a Syriac work entitled *The Book of the Laws of the Countries*, commonly

ascribed to Bardaisān, which show that in Mesopotamia in ii/iii A.D. *στοιχεῖα* were understood as "personal cosmic powers."

For an extension to the thought of "tutelary spirits," "angels," see Deissmann in *EB s.v.* "Elements," who applies it in the difficult NT passages Gal 4^{3,9} and Col 2^{8,20}. Understanding by Gal 4³ "cosmic spiritual beings," the "angels" by whom according to 3¹⁹ the law was ordained, and by 4⁹ "the heathen deities" whom the Galatians had formerly served, while in Col 2^{8,20} it is again personal powers who are thought of, "the principalities and the powers" of 2¹⁵. It may be added that this interpretation can also be illustrated from modern Greek usage, as when in Abbott *Songs* p. 178³ we read of τὸ *στοιχεῖό* τοῦ ποταμοῦ, "the spirit of the stream." Cf. Thumb *Handbook* p. 336: *στοιχεῖό*, "spirit," "ghost," and *στοιχειῶνω*, "make a ghost of," "become a spirit."

στοιχέω.

From meaning "am in rows," "walk in line," *στοιχέω* came to be used metaphorically, "walk by or in," as a rule of life: cf. Phil 3¹⁶ (*Vg in eadem fermeaeanus regula*). A striking parallel to Rom 4¹² is afforded by *Syl* 325 (= 370S)⁶ (ii/B.C.) where a certain Aristagoras is praised for walking in the steps of his father and forbears—*καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἴχθεισιν ἐπιβαίνειν*: cf. *ib.* 929 (= 368S)¹⁸ (B.C. 139) *τῆς δὲ συνκλήτου στοιχοῦσής τῆς παρ' αὐμ* τῆς πρὸς πάντας ἀνθρώπους ὑπαρχοῦσῆς δικαιοσύνης, and from the *inserr.* *Prisne* 112¹¹³ (B.C. 84) *στοιχεῖν τῆς πρὸς τὸν δῆμον φιλαγαθία*, and *ib.* 110²¹ (i/B.C.) *ταῖς κατὰ τὴν ἡλικίαν [ἀρεταῖς] στοιχεῖν* (see Rouffiac, p. 34). See also Musonius p. 102⁹ *στοιχεῖν ἀρεστῶ ὄντι τῷ λόγῳ Σωκράτους*. The construction with the dat., as in the NT, is thus amply attested: cf. Blass *Gr.* p. 119.

The verb is common in the phrase *στοιχεῖ μοι*, "agreed to by me," e.g. P Oxy I. 126²¹ (A.D. 572) *στοιχεῖ μοι τὸ παρὸν ἐπίσταλμα*, *ib.* VIII. 1137⁵ (A.D. 562-3) *στέχι με* (*ἴ. στοιχεῖ μοι*). Cf. also P Flor I. 65²² (A.D. 570-1?) *Αὐρήλιος . . . στοιχεῖ τοῦτο τὸ γραμματίον ὡς π*ρόκειται, and BGU IV. 1020¹⁷ (vi/A.D.) *Ἀβραάμ Φοι*(βαμμάτων) *στοιχεῖ*.

For the subst. *στοιχος*, cf. P Oxy VIII. 1119¹² (A.D. 254) *τοῦ στοιχοῦ καταλαβόντος τὴν ἡμετέραν βουλήν τῷ ἐνεστῶτι* ἔτει, "since the turn has come to our senate in the present year" (Ed.), and for the compd. *σύστοιχος*, cf. BGU IV. 1205ii.9 (B.C. 28) *οὐδὲ γὰρ σύστοιχοι ἐατῶν* [γίνεσθε, "for you contradict yourselves."

στολή,

"a long robe": P Cairo Zen I. 59054³² (B.C. 257) *ρίσκον* [χ]ιφροῦντα ὅσον στ[ο]λὰς δέκα, "a trunk containing as much as ten robes," P Oxy IV. 839 (early i/A.D.) *ἤλθέ μοι γυμνὸς κεινδυνευκῶς. εἰθέως ἠγόρασα αὐτῷ στολήν*, P RyI II. 154⁸ (A.D. 66) *ἱμα[τίω]ν στ[ο]λὰ[ς] δύο*, P Oxy XII. 1449¹³ (A.D. 213-17) *στολή καλλιᾶν*, "a green robe," and *Syl* 616 (= 1025)¹⁰ (a liturgical calendar from Cos—c. B.C. 300) *ὁ δὲ ἱερεὺς . . . ἔχων τὰ[ν στο]λ[ᾶ]ν τὰν ἱεράν*.

For *στόλισμα* see P Tebt II. 598 (A.D. 176-191) *βύσσου στολ[ίσματα]*, and for *στολισμός* (2 Chron 9^{4 al.}, Aristeas 96) see BGU I. 1³ (iii/A.D.) *εἰς [τ]εμεῖον ὁνοῶντων βυσσῶνων στολισμῶν*(ν).

στόμα.

For στόμα the "mouth" of a river or canal, cf. P Strass I. 55⁹ (ii/A.D.) διδομεν τοὺς ὑπογεγρα(μμένους) εἰς ἀφεσοφλακίαν ἀπὸ στόματο[s] (l. στόματο[s]) Ψι[[α]]ναλ() ("the canal Psinal()") ἕως κτήματος ἀμπέλ(κου) Ἰσίου Λεοντάτος, and OGIS 90²⁵ (Rosetta stone—B.C. 196) τὰ στόματα τῶν ποταμῶν, "the mouths of the canals."

For στόμα in prepositional phrases see P Giss I. 36¹² (B.C. 161) αἱ τέτταρες λέγουσαι ἐξ ἐνὸς στόματος γρα(ματέ) Νεχούθει (with editor's note and cf. Ac 22¹⁴), and the common καθὼς καὶ ἐν στόματι ὑπηγόρευσα, as in P Mon I. 11³⁴ (A.D. 586). Στόμα πρὸς στόμα, as in 2 Jn¹², 3 Jn¹⁴, occurs in the Berlin magic papyrus 1³⁹, ed. Parthey in *Abh. d. königl. Akad. d. Wissenschaften*, Berlin, 1866, p. 121. The "Hebraisms" involved in such phrases are discussed by Moulton *Proleg.* p. 99f.

στόμαχος,

in early Greek writers = "throat," but afterwards extended to "stomach," as in 1 Tim 5²³, its only NT occurrence: cf. P Leid W^{xviii.26} (ii/iii A.D.) (= II. p. 145) ἀμφοτέρας (sc. χείρας) ἐπὶ τοῦ στομάχου. The word is used metaph. in P Oxy III. 533¹⁴ (ii/iii A.D.) Ὡ[μ]α μὴ ἔχωμεν στομάχου[s] μηδὲ φθόνον, "that we may not be caused vexation and annoyance" (Edd.): cf. Vett. Val. p. 216³ γέγονε στόμαχος ("anger") πρὸς δουλικὸν πρόσωπον.

στρατεία

(for the spelling, see Deissmann *BS* p. 181f.) "military service": P Fay 91¹¹ (A.D. 99) Λυκίω Βελλήνῳ Γεμέλλω ἀπολυο[σ]μ[ι] ἀπὸ στρατείας, "to Lucius Bellenus Gemellus discharged from military service," BGU I. 140¹¹ (time of Hadrian) ο[ύ]ς οἱ γονεῖς αὐτῶν τῷ τῆς στρατείας ἀνείλα[ν]το χρόνῳ, Gnomon (= BGU V. 1) 34 (c. A.D. 150) τοῖς ἐν στρατείᾳ καὶ ἀπὸ στρατείας οὓσι συνκεχώρηται διατίθεσθαι[ι] κατὰ Ῥωμαϊκὰς καὶ Ἑλληνικὰς διαθήκας, and *ib.* 62, and BGU II. 625¹⁴ (beg. iii/A.D.), as read by Olsson *Papyrusbriefe* p. 114, ἔδατε (= οἶδατε) τὴν ἀνάγκην τῆς στρατείας. In the inscr. *Preisigke* 293¹ (Ptol.) ὁμοῦ τὴν τιμὴν τῆς θεῶν στρατείας Ἄρηι συνμάχῳ, Διὶ Ὀλυμπίῳ κτλ., στρατείας would seem to have the meaning "army" like στρατιὰ (*q.v.*), and this meaning is also given by the editors to the word in P Oxy I. 71^{ii.8} (A.D. 303) τῶν τε ἡμετέρων τέκνων ἐν στρατείᾳ ὄντων καὶ ἀπασχολ[ο]μένων ἐπὶ τῆς ἀλλοδαπῆς, "my sons are in the army and absent upon foreign service," but the translation "on military service" is equally possible.

For the metaph. use of στρατεία, as in 2 Cor 10⁴, 1 Tim 1¹⁸, 4 Macc 9²³, cf. Epict. iii. 24. 34 στρατεία τίς ἐστιν ὁ βίος ἐκάστου καὶ αὐτῆ μακρὰ καὶ ποικίλη, and Maxim. Tyr. xix. 4 στρατηγὸν μὲν τὸν θεόν, στρατεῖαν δὲ τὴν ζωὴν, ὀπλίτην δὲ τὸν ἀνθρώπον.

στράτευμα,

"a body of soldiers" (Mt 22⁷, *al.*): cf. BGU I. 266¹⁹ (A.D. 215-16) εἰς τὰς ἐν Συρίᾳ κυρι[α]κὰς ὑπηρεσίας τῶν γενναιοτάτω[ν] στρατευμάτων, *Ostr* 1595⁴ (A.D. 258) ὑπὲρ τιμ[ῆ]ς ἐλαίου τῶν ἐνταῦθα στρατευμάτων, and *Syll* 350 (= 3768)⁶ (B.C. 31) αὐτὸς (Augustus) δὲ μετὰ τοῦ στρατεύματος ὑγίαινον. For an important discussion of Lk 23¹¹

σὺν τοῖς στρατεύμασιν = "with his forces," see A. W. Verrall in *JTS* X. (1909), p. 340f.

στρατεύομαι

is common in the general sense "serve in the army," "am a soldier" (whether on active service or not). See e.g. P Rev Lxxiv.⁶ (B.C. 259-S) τῶν στρατευομένων καὶ τοῦ[s] κλήρους πεφευκότων, P Tebt I. 5¹⁶⁸ (B.C. 118) τοὺς στρατευομένους Ἑλληνας, "the Greeks serving in the army" (Edd.), *ib.* 27¹⁸ (B.C. 113) ἀπὸ τε τ[ῶ]ν στρατευομένων καὶ τῶν ἄλλων τῶν τόπων κατ[ο]ικούντων, "from those in the army and the other inhabitants of the district" (Edd.), P Amb II. 32¹ (ii/B.C.) where certain στρατεύομενοι defend themselves against the charge of returning for taxation purposes their κλήροι at less than their true value, P Lond 1171 *verso* (c)⁷ (A.D. 42) (= III. p. 107) where a distinction is drawn between στρατευόμενοι "regular soldiers" and μαχαροφόροι "armed attendants upon officials" (see further the editors' note *ad* P Tebt I. 35¹³), P Hamb I. 31¹⁸ (A.D. 103) ἀπογραφὴν περιέχουσαν ἐστρατεύσθαι αὐτὸν [ἐ]τεσι κς, and P Oxy XIV. 1666⁶ (iii/A.D.) φθάνω δὲ ὑμῖν πρότερον γεγραφηκώς περὶ τοῦ μικροῦ Πausανίου ὡς εἰς λεγιῶναν στρατεύσάμενον, "I have previously written to you about the little Pausanias becoming a soldier of a legion" (Edd.).

The idea of active service seems to be implied in such passages as P Par 63¹⁷⁵ (B.C. 164) (= P Petr III. p. 34) where the cattle belonging ἄλλοις τοῖς στρατευομένοις are impressed into the service of the State, P Grenf I. 21⁸ (Will—B.C. 126) τὸν μὲν ἵππον ἐφ' οὗ στρατεύομαι, BGU IV. 1097⁷ (Claudius/Nero) ἀπήλθεν εἰς παρεμβολὴν στρατεύσασθαι, cf. 8^{ff.}, P Ryl II. 189⁵ (A.D. 128) receipt for cloaks ἰς <σ>τρατιωτικὰς χρεῖας τῶν ἐν τῇ Ἰουδαίᾳ στρατευομένων, "for the needs of the soldiers serving in Judaea" (Edd.), and P Oxy VIII. 1103⁵ (A.D. 360) τῶν νεολέκτων τῶν στρατευθέντων, "the new levies raised by us for military service" (Ed.).

For the metaph. usage, as in 2 Cor 10³ *al.*, cf. BGU IV. 1127²⁸ (B.C. 8) ἐὰν δὲ κατὰ τι στρατεύηται ὁ Ἀπολλώνιος ἐν τοῖς κατὰ τὴν παραχώρησιν, where Schubart notes that the meaning must be "Schwierigkeiten, Umstände machen," "make difficulties, troubles," comparing *ib.* 1131²⁰ (B.C. 17). This is rather like our phrase, "He has been in the wars." Cf. the use of μάχομαι in the sense of "quarrel" (*Scottice*, "fecht"), e.g. Menander *Fragm.* p. 86, No. 302⁶ γυνὴ κρατεῖ πάντων, ἐπιτάττει, μάχετ' ἀέ. The use illustrates the large metaphorical application of the term in the NT. Cumont *Les Religions Orientales* p. xiv ff. (Engl. Tr. pp. xx, 213f.) has collected a number of passages on the "Salvation Army" in ancient times. See also Harnack *Militia Christi* (1905), and Dibelius *HZNT ad* 1 Tim 1¹⁸.

στρατηγός.

It would take us too far from our immediate object to discuss the various uses of στρατηγός as a civic and military title. Convenient ref. to the relevant literature will be found in Preisigke *Fachwörter*, p. 155f. See also J. G. Tait in *J. Eq. Arch.* viii. (1922), p. 166 ff. In NT usage the word is applied (1) to the commander of the Levitical guard of the temple (Ac 4¹ *al.*), a position next in honour to the High Priest, and to the Captains of the temple under him

(Lk 22^{4, 52}: cf. Schürer *Geschichte* ii. p. 266 (= *HJP* Div. II. vol. i. p. 259)), and (2) to the governors or magistrates of the Roman colony at Philippi (Ac 16²⁰⁻²¹). It is doubtful whether the ἄρχοντες of v. 19 and the στρατηγοί of v. 20 are the same officials according to their Greek or Latin forms of designation, or whether the ἄρχοντες are the chief magisterial authorities and the στρατηγοί, the local magistrates of the town. Ramsay (*St. Paul*, p. 217f.) is inclined to distinguish between them on the ground that a concise writer like Luke would not likely have employed two clauses where one was sufficient. He adds that in the case of the Philippian magistrates the title "Praetors" was "not technically accurate," but was employed as a "courtesy title."

The designation στρατηγός = *praetor* is of constant occurrence in the papyri, and hardly needs illustration, but see P Oxy II. 294¹⁹ (A.D. 22) (= *Selections*, p. 35), BGU IV. 1095²⁵ (A.D. 57), and P Fay 118⁵ (A.D. 110).

στρατιά,

"army," "host": cf. P Bilabel 36¹¹ (time of Trajan) ἰάν ἰκανή ἀνάβασις γένηται στρα[τιάς], μεθίστ[αν]ται καὶ βασιλικοὶ γίεργοὶ κτλ., and the fragmentary Preisigke 1481^b (ii/A.D.)]ρατια εἶναι, which may represent ἐν σ]τρατιά εἶναι. See also *s.v.* στρατεία.

στρατιώτης,

"a soldier": cf. P Amh II. 39⁴ (letter of a captain—late ii/B.C.) τοῖς ἄλλοις [στ]ρ[α]τιώται[ς] πᾶσι χαίρειν, P Oxy II. 240⁷ (A.D. 37) εἰ μὴν [μὴ συν]εἰδέναι με μηδενὶ διασσεισμέ[ν]ωι ἐπ[ὶ] τῶν προκειμένων κωμῶν ὑπὸ [. . . .] ος στρατιώτου καὶ τῶν παρ' αὐτοῦ, "that I know of no one in the village aforesaid from whom extortions have been made by the soldier . . . or his agents" (Edd.) (cf. Lk 3¹⁴), *ib.* 276⁹ (A.D. 77) Κλαυδίου Κέλερος στρατιώτου λεγῶνος δευτέρας, and *ib.* I. 64³ (iii/iv A.D.) ξηαυτῆς παρὰδοτε τῷ ἀποσταλέντι ὑπ' ἐμοῦ στρατιώτη. In P Fay 135⁶ (iv/A.D.) a son writes to his father urging him to pay a debt ἵνα μ[ὴ] ῥῶξῃ μ[ο]ι στρατιώτας ἀποστῆλαι ἐπὶ σῶα καὶ συνκλισθῆς ἄχρις ἂν πληρώσης, "that I may not have to send soldiers after you, and you be put in prison until you pay" (Edd.). Reference may also be made to P Lond 417 (c. A.D. 346) (= II. p. 299f., *Selections*, p. 123f.), where a praefect asks for the forgiveness of a deserter Παύλου τοῦ στρατιώτη, under circumstances which closely recall the Ep. to Philemon. For a soldier in the service of the Church, apparently as its guardian and protector, see P Lond V. 1776¹ (vi/vii A.D.), with the editor's note. See also Dibelius *HZNT ad Eph* 6¹⁰.

For the adj. στρατιωτικός see P Ryl II. 256³ (i/B.C.) where a young man complains that he has been deprived of τὰ λειφθέν[τα μο]ι [πατ]ρικὴν στρατιωτικὴν μάχαραν, *ib.* 189⁴ (A.D. 128) ἰς <σ>τρατιωτικᾶς χρείας τῶν ἐν τῇ Ιου[α]δαίᾳ στρατευομένων παλλίωλα λευκά πέντε, "for the needs of the soldiers serving in Judaea five white cloaks" (Edd.), and P Oxy I. 71^{ii.7} (A.D. 303) στρατιωτικᾶς εὐθενίας, "supplies for the soldiers" (Edd.).

στρατολογέω,

"enlist in the army," in NT only in 2 Tim 2⁴. To the exx. in LS⁹ add Jos. *Bell.* v. 9. 4 βοηθὸν ἑστρατολόγησε.

στρατοπεδάρχης.

Mommsen (*Sitzungs. d. preussischen Akademie*, 1895, No. XXVII) argues that this word, which occurs in the TR of Ac 28¹⁶, means there *princeps peregrinorum*, but in P Lond 196⁵ (c. A.D. 138-161) (= II. p. 153) the editor prefers to understand the title as = *princeps castrorum*, and compares Mommsen *l.c.* p. 498. See his note *ad l.* from which the foregoing is derived.

We may add references to Vett. Val. p. 76¹³ ποιούσι στρατοπεδάρχας ναυτικῶν τε καὶ πεζικῶν ἄρχοντας, and to *OGIS* 605³ (v/A.D.).

στρατόπεδοι.

For στρατόπεδοι = "soldiers in camp," "army," as in its only occurrence in the NT (Lk 21²⁰), cf. *Preisigke* 4275⁷ (A.D. 216) Ἰουλίαν Δόμναν Σεβαστὴν τὴν μητέρα τῶν ἀν[κ]ήτων στρατοπέδων, and similarly 5075³ (time of Caracalla). In BGU III. 993^{ii.7} (B.C. 128-7) ἐν τῷ τοῦ βασιλέως στρατοπέδωι, the word seems to have its ordinary meaning "camp."

στρεβλόω,

which is used metaph. = "pervert," "strain" in 2 Pet 3¹⁶, is found in a broken context in BGU I. 195¹³ (ii/A.D.) . . .] στρε[βλώ]σαν[τ]ες τοῦ στρατιωτικοῦ. [. . . See also Wunsch *AF* 3¹⁵ as cited *s.v.* πνέω. A new ex. of the lit. meaning "torture" occurs in Herodas II. 89 λαβῶν, Θαλή, στρέβλου με, "here, Thales, take me and torture me": cf. also *Vita Epicuri* VI. 118 κἂν στρεβλωθῆ δ' ὁ σοφὸς εἶναι αὐτὸν εὐδαίμονα, "and even if the wise man be put on the rack, he is happy" (Bailey).

στρέφω,

"turn": (1) act.—P Lond 121⁶⁸⁸ (iii/A.D.) (= I. p. 106) ἄρκτη . . . ἢ στρέφουσα τὸν ἄξονα, (2) reflex. mid.—P Leid W vi.37 (ii/iii A.D.) (= II. p. 101) λέγε στρεφόμενος, (3) reflex. pass.—P Oxy I. 33^{i.6} (late ii/A.D.) στρ[α]φέας καὶ ἰδῶν Ἑλιόδωρον εἶπεν κτλ.

For the form ἑστρεμμένα (for ἑστραμμένα) in P Eud 281 (before B.C. 165) see Mayser *Gr.* i. pp. 19, 410. The verbal στρεπτός occurs with doubtful meaning in Aristeas 58.

On the relation of στρέφω and its compds. to the Scriptural idea of "conversion," reference should be made to a paper by Field, *Notes* p. 246 ff. (see *s.v.* ἐπιστρέφω).

στηρνιάω,

first met with in the Middle Comedy (Rutherford *NP* p. 475) = "feel strong and hearty": cf. the cognate Lat. *srenuus*, Engl. "stern." According to Hesychius στηρνιώντες = πεπλεγμένοι. δηλοῖ δὲ καὶ τὸ διὰ πλούτων ὑβρίζειν, καὶ βαρέως φέρειν. It is in this bad sense "wax wanton" through wealth etc. that the verb is used in Rev 18^{7,9}: cf. P Meyer 20²³ (1st half iii/A.D.) μὴ στηρνιάτω Δουκιᾶς, ἀλλὰ ἐργαζέσθω. The comp^d καταστηρνιάω in 1 Tim 5¹¹ is rendered by Souter "exercise my youthful vigour against": for similar κατα-comp^{ds} see Blass-Debrunner *Gr.* § 181.

στρῆνος,

"wantonness," "luxury" (Rev 18³). Apparently the earliest instance of this word is in the iv/b.c. comic poet Nicostratus (see Kock *CAF* ii. p. 230, No. 42), if the fragment is genuine. Unfortunately the word stands alone without context. It occurs later in Lycophron 438 (iii/b.c.) and the LXX: cf. 4 Kingd 19²⁸ τὸ στρῆνός σου ἀνέβη ἐν τοῖς ὡσίν μου—said of the Assyrian King.

στρουθίον,

"a sparrow" (Mt 10^{29, 31}, Lk 12⁶). The word is a dim. of στρουθός which is found in the food account P Oxy VI. 920⁸ (ii/iii A.D.) στρουτ(οῦ) (ἴ. στρουθ(οῦ)) μεγάλ(ου) δραχμὰ ἢ. The editors think that the reference is to an ostrich, and that the 8 drachmae may be part payment, in view of 1.12. They also refer to P Lips I. 97^{xxviii. 18, 20; xxix. 19, 21} (A.D. 338), where there are entries of an artaba εἰς τὰ στρουθῶν. See also P Lond 239¹¹ (c. A.D. 346) (= II. p. 298). It must be added that from a fragment of the commercial law dealing with tariffs issued by the Emperor Diocletian in iii/A.D. it appears that of all birds used for food sparrows were the cheapest, thus throwing a fresh light upon our Lord's use of them in Mt 10^{28 ff.}, Luke 12^{6 f.} (see Deissmann *LAE*², p. 272 ff.).

For a proper name Στρουθῆν (-in for -lon) see *Letronne* 90¹ (i/b.c.) with the editor's note. In spite of the difference of meaning, στρουθός has been connected with Lat. *turdus*, Engl. "thrush," "throstle" (Boisacq, p. 920).

στρώννυμι, στρωννύω.

With the use of the pass. in Mk 14¹⁵ cf. P Lond 1164 (*h*)⁷ (A.D. 212) (= III. p. 164) πλοῖον . . . ἐστρωμένον καὶ σεσανιδ[ω]μένον, "a ship furnished and hoarded over." In P Oxy I. 138^{22 and 31} (A.D. 610-11) a "contractor of the race-course" undertakes στρώσαι τοῖς τε περιβλήτοις διοικηταῖς καὶ λαμπροτάτοις χαρτουλαρίοις, "to find mounts for the noble superintendents and the most illustrious secretaries" (Edd.). Preisigke (*Wörterb. s.v.*) refers to an inscr. from Roman Egypt published in *Archiv* ii. p. 570, No. 150, Φιλαντίνος ὁ καὶ Ἀμμώνιος ἐστρωσεν διὰ Διοσκύρου πατρὸς ἐκ τοῦ ἰδίου. The comp^d συνστρώννυμι is found in P Petr III. 43 (2) *recto*^{iv. 15} (B.C. 246) συνστρώσας σχοινίοις, "having made a network of ropes," see the editor's note on p. 127 where for συνστρώννυμι = "pave," reference is made to *Syll* 537 (= 3969)⁶¹ (B.C. 347-6) συνστρώσει τὸ ἴδαφος λίθους. Καταστρώννυμι, "spread out," occurs in P Tor I. 1^{viii. 18} (B.C. 116): see *s.v.*

The subst. στρώμα is common, e.g. PSI VI. 593⁸ (iii/b.c.) σκευασόν μοι στρώματα τρία ἀνά μν(ās) μ, P Bilabel 71⁵ (i/A.D.) ἀπέ[σ]τειλα ἐπιστολὰς περὶ τῆς στρωμάτων κατασκευῆς, P Oxy X. 1277⁷ (A.D. 255) ὁμολογῶ πεπρακέναι σοὶ τρικλιν[ο]ν στρωμάτων λινῶν, "I acknowledge that I have sold to you a three-sided couch with linen coverings" (Edd.). In a will of B.C. 123, published by GII in *Archiv* i. p. 63 ff., the testator bequeaths all his property to his wife, "except a mattress and a bed apiece" (πλήν στρώματος ἑνὸς καὶ κλείνης) to his two sons—perhaps, as the editors suggest, the Egyptian method of "cutting off with a shilling."

For the dim. στρωμάτιον, cf. PSI IV. 401² (iii/b.c.) τὸ

στρωμάτιον ὑπὲρ οὐ σοὶ καὶ σήμερον διελεγόμεν, and P Oxy XIV. 1645³ (A.D. 308) στρωμάτια τριβακά δύο, "two worn mattresses," and for στρώσις cf. *ib.* 1631²⁷ (A.D. 280) τῆς στρώσεως τοῦ χού, "the spreading of earth," and PSI III. 225⁵ (vi/A.D.) μίαν στρώσιν ἀκκουβίτου, "one spreading of the couch" (cf. the verb in Ac 9³⁴).

στουγητός.

For this NT ἄπ. εἶρ. (Tit 3³) = "hateful," "hated," cf. Philo de *Decalogo* 131 (ed. Cohn) στουγητὸν καὶ θεομίσητον πρᾶγμα.

στουγγάζω,

"am gloomy," "am sad" (Mk 10²²): cf. P Leid Wv. 5 (ii/iii A.D.) (= II. p. 40) γελῶν ἐστύγνασε, and similarly xi. 53. xii. 1. For adj. στουγγός cf. PSI I. 28¹ (magic tablet—(iii/iv A.D.?) στουγγού σκότους, cf. 20, and see Mt 16³; and for adv. στουγγότερως cf. BGU VI. 1301⁸ (ii/i B.C.) ἡγωνίασα μὴ ποτε στουγγότερ[ω]ς [ε]χῆς τὰ πρὸς ἐμέ.

στύλος,

"pillar": BGU VII. 1713⁴ (ii/iii A.D.) στύλων μονο-λθων, P Giss I. 69¹³ (A.D. 118-19) διὰ τὴν τοῦ πεντηκοντά-ποδος στύλου καταγωγὴν πλείστα κτήνη ἔχομεν, and BGU IV. 1028¹³ (ii/A.D.) πρὸς χρεῖαν τῶν τοῦς στύλου[ς] ἐργαζ[ο]μένων. See also the diminutives in P Iand 11⁸ (iii/A.D.) κόμισον δὲ ἐν στυλάρην and *OGIS* 332⁹ (B.C. 138-132) ἐπὶ στυλίδος μαρμαρίνης. A new adv. στυλοειδῶς, "in the form of a pillar," is found in Epicurus *Ep.* II. 104 (ed. Bailey).

The metaph. usage of στύλος, as in Gal 2⁹, is common to classical, Jewish, and Christian writers: see Suicer *Thes. s.v.*

Στωϊκός

is the original spelling in Ac 17¹⁸ B, the form Στωϊκός in N ADE *al.* being due to the influence of στοά (cf. Moulton *Gr.* ii. p. 73).

σύ,

"thou" (for enclitic forms, cf. Blass *Gr.* p. 165). On the emphasis to be attached to the pronoun in the difficult Mt 26⁶⁴ σὺ εἶπας, "you say it," "the word is yours," see *Proleg.* p. 85 f. For the personal pronoun taking the place of the reflexive, cf. P Tebt I. 20⁵ (B.C. 113) χαριεῖ σὺν σοὶ αὐτὸν εἰσαγαγών, "you will do me a favour by personally introducing him" (Edd.), and *ib.* 30¹³ (B.C. 115) καλῶς ποιήσεις [[. . .]] συντάξας καὶ παρὰ σοὶ ἀναγράφειν εἰς αὐτὸν ἀκολο[ύ]θως, "please order the land to be entered accordingly on your list too under his name" (Edd.): see further Mayser *Gr.* II. i. p. 67, and for the indirect reflexive, see *ib.* pp. 68, 71.

One or two irregular forms which occur in the vernacular may be noted—σέ for σοί, P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) ἐὰν εὐθὺς ὀφνῶνιον λάβωμεν ἀποστελῶ σε ἄνω, *ib.* I. 119⁴ (ii/iii A.D.) (= *Selections*, p. 103) οὐ μὴ γράψω σε ἐπιστολήν, οὔτε λαλῶ σε, οὔτε νιγένω σε: σέν for σέ, P Lond 417¹⁰ (c. A.D. 346) (= II. p. 299, *Selections*, p. 124), ἐπειδὴ ἀσχολῶ ἔλθιν πρὸ[s] σέν ἀυτημερῆ (ἴ. αὐτὰ ἡμέραι): ἐσοῦ for σοῦ, P Oxy III. 531⁴ (ii/A.D.) τοὺς μετ' ἐσοῦ πάντας, *ib.* I. 119⁴ (ii/iii A.D.) (= *Selections*, p. 103)

ἡ οὐ θέλεις ἀπενέκκειν (i. ἀπενεγκεῖν) μετ' ἐσοῦ εἰς Ἀλεξανδρίαν; cf. also Dieterich *Untersuch.* p. 190 ff. For the phrase τί ἐμοὶ καὶ σοί; in Jn 2¹, see s.v. ἐγώ, and add a note by C. Lattey in *JTS* xx. (1919), p. 335 f., where the words are taken as = "let me be." See also Epict. iv. 2. 8 μηδὲν σοὶ καὶ αὐτοῖς (sc. ἔστω).

συγγένεια,

"kinship," and hence collectively "kingsfolk," "kindred" (Lk 1⁶¹, Ac 7^{3,14}): cf. P Oxy III. 487⁹ (A.D. 156), where a petitioner states that he had been appointed guardian to two minors seeing that neither on their father's nor on their mother's side had they any other persons who could undertake the duty from ties of kinship—ἐκ {κ} τῆς συγγενείας αὐτῶν, and P Bouriant 25¹⁵ (v/A.D.) προσαγορεύει πᾶσαν τὴν συγγένειαν ἡμῶν. See also the sepulchral inscr. *Syll* 895 (= ³1245)³ (iii/A.D.) ὁ πατήρ με ἀνέστησε ἥρωα συγγενείας (cum *Lare familiari* Romanorum—Ed.).

συγγενεός,

"relative." The dat. plur. συγγενεῖσι (Mk 6⁴, Lk 2¹⁴, 1 Macc 10⁸⁹ A—WH *Notes*², p. 165) can be cited from the Pisidian inscr. *JHS* xxii. (1902), p. 358 No. 118; but συγγενεῖς is found in P Par 15²¹ (B.C. 120), P Tebt I. 61(b)⁷⁹ (B.C. 118-7), *al.*

συγγενής,

"relative," with reference to blood-relationship: cf. P Grenf II. 78¹³ (A.D. 307) συγγενεῖς ἀδελφοί, and P Fay I. 115⁴ (A.D. 101) ἀγόρασον ἡμῖν δύο συγενῆ χυριδία (i. συγενῆ χυριδία), "buy us two pigs of a litter" (Edd.). See also Aristes 7 οὐ μόνον κατὰ τὸ συγγενὲς ἀδελφῷ καθεστῶτι, "not only does thy character shew thee to be my brother by birth" (Thackeray).

The word is common along with κύριος in the sense of "guardian kinsman": e.g. BGU III. 975¹³ (A.D. 45) (= *Selections*, p. 42) μετὰ κυρίου τοῦ ἐ(α)υτῆς συγγενοῦς Σαταβούς, "along with her guardian kinsman Satabous," P Tebt II. 381⁵ (A.D. 123) (= *Selections*, p. 77) Θαῆσις . . . μετὰ κυρίου τοῦ ἐαυτῆς συγγενοῦς Κρονίωτος, *ib.* 311¹¹ (A.D. 134), and P Lond 903⁸ (early ii/A.D.) (= III. p. 116).

For the extension of the word to denote all of the same nationality (as in Rom 9⁸) or of the same tribe (as in Rom 16^{7,11,21}), see W. M. Ramsay *Cities* p. 177 f. For the first of these uses we may cite the difficult phrase συγγενεῖς κάτοικοι, as in P Tebt I. 61(b)⁷⁹ (B.C. 118-7) τῶν στρατευομένων ἐν τοῖς συγγενεῖσι τῶν κατοίκων ἰππέων, *ib.* 62⁵⁸ (B.C. 119-8) συγγενῶν κατοίκων ἰππέων; see GH *ad ib.* 32⁹, where the suggestion is thrown out that the class referred to is perhaps to be connected with an arrangement by "nationalities." Schubart (*Archiv* ii. p. 153) thinks that the reference is rather to a special class of κάτοικοι, perhaps "a more distinguished regiment" ("ein vornehmeres Regiment").

In any case this may lead us to the use of συγγενής as the highest honorific title introduced by the Ptolemies (cf. the OT apocryphal books and the use of "cousin" by the King of England): see e.g. P Amh II. 36¹ (c. B.C. 135) βοήθω[ι] συγγενεῖ κα[ὶ] ἐπιστρατήγῳ καὶ στρ[α]τηγῳ τῆς Θηβ[αί-]δος, and from the inscr. *OGIS* 104² (c. B.C. 190) Χρύσερμον . . . τὸν συγγενῆ βασιλέως Πτολεμαίου καὶ ἐξηγητῆν, *ib.*

137⁹ (B.C. 146 116) Λόχον τὸν συγγενέα [καὶ] στρατηγόν, and *Perg* 248²³ (B.C. 135-4) Ἀθηναῖος ὁ Σωσάνδρου υἱός, τοῦ γενομένου ἱερέως τοῦ Καθηγεμόνος [Δι]ονύσου καὶ συντρόφου τοῦ πατρός μου, ὅτι μὲν ἡμῶν ἐστὶ συγγενής.

συγγενίς,

"kinswoman," a late form (Lob. *Phryn.* p. 451 f.), is found in the NT only in Lk 1³⁶: cf. P Amh II. 78⁹ (A.D. 184) τῇ συγγενίδι μου . . . πρὸς γάμον συνελθ[ῶ]ν, "being married to my kinswoman," and from the inscr. *BCH* xxiv. (1900), p. 339¹⁷ συγγενίδος. See also Blass-Debrunner § 59. 3 and *Psaltes Gr.* p. 152.

συγγνώμη.

See s.v. συγγνώμη.

συγκ—

See *passim* συγκ—

συγκυρία.

With the phrase κατὰ συγκυρίαν in Lk 10³¹ we may compare κατὰ δέ τινα συν(τυχε)ῖαν τελευτήσαντος αὐτοῦ ἐν τῇ Διο(σπόλ)ει in P Tor II. 8⁹³ (B.C. 119).

For the verb see P Hib I. 82¹⁹ (B.C. 239-8) περὶ τῶν εἰς ταῦτα συγκυρόντων, "in all that concerns this," and its common use in connexion with the "appurtenances" of a house, e.g. P Tebt II. 381¹² (A.D. 123) (= *Selections*, p. 78) οἰκίαν καὶ αὐλὴν καὶ τὰ συνκυρόντα (for form see *OGIS* p. 117) πάντα Συγκυρέω is similarly used in P Oxy VI. 907⁹ (A.D. 276) χρηστήρια καὶ συνκυρούτα πάντα, "utensils and all appurtenances." In the Greek Pentateuch συνκυρόντα is one of the four terms to denote "suburbs" (see Thackeray *Gr.* i. p. 4 n.⁴): cf. P Lond 604² (A.D. 47) (= III. p. 71) παρὰ . . . Σωτη[ρίχ]σο(υ) κωμογραμμ(ατέως) Κροκοδείλω πόλεως καὶ τῶν συγκυροουσῶν κωμῶν.

συγχ—

See *passim* συγχ—

σύγχυσις,

"confusion," "disturbance" (Ac 19²⁹): cf. P Flor I. 36¹⁰ (beg. iv/A.D.) τὸν γάμον ἐν συγχ(σι) (i. συγχύσ(ε)ι) ποιῆσαι, P Cairo Preis 4¹⁵ (A.D. 320) ἵνα μηδεμίαν σ[ύ]γχυσις κατὰ τοὺς αὐτοὺς (sc. καρπούς) γένηται, ἐπίδιδωμι κτλ., and *Syll* 316 (= ³684)⁷ (B.C. 139?) ἀρχηγὸς τῆς ὄλης συγχύσεως. See also Epicurus *Ep.* II. 88 οὐ (sc. κόσμου) λυομένου πάντα τὰ ἐν αὐτῷ σύγχυσις λήψεται, "whose dissolution will cause all within it to fall into confusion" (Bailey), and Cicero *ad Att.* vi. 9. 1 σύγχυσις *litterarum*, vii. 8. 4 σύγχυσις *τῆς πολιτείας*.

The verb συγχώω is seen in BGU II. 530¹⁹ (i/A.D.) (= *Selections*, p. 61) ὁ ὕδραγωγὸς συγχώσθη ὑπὸ τῆς ἄμμου, "the water-channel was choked with sand," and similarly P Tebt I. 50^{12,21} (B.C. 112-1). Cf. also P Lond 1177³¹³ (A.D. 113) (= III. p. 189).

συζ—

See συνζ—

συκάμινος,

"a mulberry tree" (Lk 17⁹): cf. P Cairo Zen I. 59083³ (B.C. 257) συκάμινος C, where C is perhaps = ἡμωβέλιον,

P Leid Civ.¹⁴ (B.C. 160-159) (= *UPZ* i. p. 403) [[ζύτον] συκαμίνου (δραχμάς) 5, P Grenf II. 16⁴ (B.C. 137) πεπρακέναι τὴν ὑπάρχουσαν αὐτοῖς συκάμινον, P Tebt II. 343⁸⁶ (ii/A.D.) σγκάμινος ἃ φοι(νικῶνος) ἄ, BGU II. 492⁷ (A.D. 148-9) π]ροκειμένη συκαμίνω κλάδοι . . ., and P Lond 121²²³ (iii/A.D.) (= I. p. 91) γάλα συκαμίνου.

See also the form συκαμίνου in P Flor I. 50^{32, 68} (A.D. 268), and the compd. in P Hib I. 70 (a)⁵ (B.C. 229-8) ἄρο(υρών) ῃ συκαμινουακανθίνου λιτοῦ, "20 arourae of smooth (?) mulberry-acanthus land" (Edw.). The adj. συκαμίνινος is found in P Cairo Zen II. 59188⁸ (B.C. 255) περὶ τοῦ πλοίου τοῦ συκαμίνινου συντάξει, and P Flor II. 247²² (A.D. 256) τὸ ξύλον τὸ συκαμίνινον. See also *s.v.* συκομορέα.

συκῆ,

"fig-tree" (Mt 21¹⁹, *al.*): PSI V. 499⁶ (B.C. 257-6) σποῦδασον δὲ καὶ κράδας ἀποστειλαὶ τῶν συκῶν. For the adj. σύκινος see P Cairo Zen I. 59033¹² (B.C. 257) σύκινα Χία, "Chian jars containing figs," and P Tebt II. 513 (ii/iii A.D.) τὸ σύκινον ξυλάριον, τὸ ἐν τῷ πλινθουργίῳ κοπήτω.

συκομορέα,

"a fig-mulberry" (Lk 19⁴), to be distinguished from συκάμινος (Lk 17⁶), "a mulberry." Hobart (p. 152) thinks that the distinction may be due to Luke's medical knowledge, seeing that both trees were used medicinally. For the spelling -έα for -αία, cf. Moulton *Gr.* ii. p. 81.

σύκων,

"a fig": P Cairo Zen II. 59269⁸ (B.C. 234) σ]ύκων καὶ ῥῶων, "figs and roses," BGU IV. 1120¹⁶ (B.C. 5) δισχῶλια σύκα, P Oxy III. 529⁶ (ii/A.D.) σφυριδίων τραγημάτων ἔχω (= οἶνον ἀρίθμημα σύκα ῥ, "a basket of dessert containing 100 figs" (Edd.), *ib.* XIV. 1631²¹ (A.D. 280) σύκων θεριών . . . τετρακοσίων, "400 summer figs," and P Flor II. 176¹⁰ (A.D. 256) ἐκ τῆς τῶν σύκων κακίας. This last document shows us also the dim. συκάριον—⁹ τέσσαρα κερτύλλια συκαρίων σαπρῶν. With our "as like as two peas" cf. Herodas VI. 60 σύκων εἰκάσαι σύκω. For συκῶν, "fig-garden," as in LXX Jer 5¹⁷, see BGU II. 563^{ii, 3} (ii/A.D.).

συκοφαντέω.

This verb, which is fairly common in the LXX, but in the NT occurs only in Lk 3¹⁴, 19⁸, is used in P Par 61¹⁰ (B.C. 156), where an official warns a subordinate against certain persons who were making unfair claims—ἐνίων δὲ καὶ συκοφαντεῖσθαι προφερομένων—as being contrary to the humane rule of the Ptolemies (¹¹ ὅτι (ταῦτα) πάντα ἐστὶν ἀλλοτρία τῆς τε ἡμῶν ἀγωγῆς): cf. *ib.* ¹⁶ μ]άλιστα δὲ τῶν συκοφαντεῖν ἐπιχειρούντων [τελωνίων. The sense of "accuse falsely" rather than "exact wrongly" which Field (*Notes*, p. 56 f.) prefers in the two NT passages (cf. W. M. Ramsay in Hastings' *DB* V. p. 396 note) comes out still more strongly in P Tebt I. 43²⁶ (B.C. 115) συκοφαντηθῶμεν, "be subject to false accusations" (Edd.): cf. *ib.* ³⁶ συκοφαντίας τε καὶ διασιμοῦ χάριν, "for the sake of calumny or extortion" (Edd.), also P Oxy III. 472³³ (c. A.D. 130) οὐ γὰρ . . . τοῦτο αὐτοῖς εἰς συκοφαντίαν εἶρημα, "this does not afford them an excuse for calumnies"

(Edd.), and *OGIS* 383¹⁶⁷ (mid. i/b.c.) ὅπως ἕκαστος . . . ἀσυκοφάντητον ἔχη τὴν ἑορτὴν εὐωχοῦμενος, i.e. enjoy the feast undisturbed by the calumnies of men. The same sense appears in P Flor III. 382⁶⁷ (A.D. 222-3) ὑπὸ τοῦ πραγματικοῦ σε[[*]]συκοφαντη[μ]ένος as would appear from ὅπερ μου κα[τε]ψεύδετο in the next line.

Other exx. of the verb are P Cairo Zen II. 59212⁴ (B.C. 254) ὅπως . . . [ὑπὸ μ]ηθενὸς συκοφαντηθῶσι, *Chrest.* I. 238⁶ (c. A.D. 117) where the strategus writes warning his subordinate to see to it that the measuring of the seed should be so conducted that the native population shall not suffer, ὅπως μὴ βαρηθῶσιν ἢ παραπραθῶσιν οἱ ἐγχώριοι ἢ συκοφαντηθῶσιν, and CPR I. 232³ (ii/iii A.D.) where ὁμολό[γη]μα τοῖς συκοφαντουμένοις is followed by a reference to ψευδο[μαρτυρίαν]. The subst. occurs in P Flor I. 6⁶ (A.D. 210) in connexion with fiscal matters, τὸ τακτὸν εἰς τὸ πρόστειμον τῆς συκοφαντίας: see the editor's note.

On the origin of the term συκοφάντης, see A. B. Cook's art. in *CR* xxi. (1907) p. 133 ff., in which he shows that the word means originally "one who shows the fig," i.e. "one who makes with his hand the sign known as 'the fig,'" a prophylactic gesture implying "misrepresent in an outrageous fashion."

συλαγωγέω.

In Col 2⁸, the only place where the verb occurs in the NT, Field (*Notes*, p. 195) prefers the translation "rob" to the RV "make spoil of," on the ground that the latter suggests "the idea of the Colossians themselves being carried off, instead of their (spiritual) treasures," and by way of illustration he points to Aristaen. *Ep.* II. 22 τοῦτον κατέλαβον, ἀνερ, ἐγχειρούσα συλαγωγῆσαι τὸν ἡμέτερον οἶκον. But the RV rendering may find support from Heliodor. 10. 35 p. 307 Bekker οὗτός ἐστιν ὁ τὴν ἑμὴν θυγατέρα συλαγωγῆσας (cited by Dibelius *HZNT ad l.*).

συλλάω,

"rob." Exx. of this NT ἄπ. εἶρ. (2 Cor 11⁸) are common in (a) the papyri—P Ryl II. 138¹⁹ (A.D. 34) ἐσύλησέν μου ἐν τῷ πύργῳ ἰκανὰ ἀργαλε<ι>α. "he robbed me of a number of tools in the tower" (Edd.), BGU IV. 1036²⁸ (A.D. 108) συλήσαντες ὅσα [ἐ]χῶι ἐν τῇ κέλλαι, P Tebt II. 330⁶ (ii/A.D.) εὔρον τὴν οἰκίαν μου σεσυλημένην, "I found my house pillaged," P Gen I. 47⁹ (A.D. 346) μέχρι δεῦρο μηδὲν εὔρηκναι με ἀπὸ τῶν συληθέντων, and P Lond 412⁸ (A.D. 351) (= II. p. 280) ἐσύλησέν με ἔνδων τῆς οἰκίας: (b) the inscr.—*SyrW* 190 (= ³ 372)⁵ (B.C. 288-281) ἐγχειρήσαντας συλήσαι τὰ ἀναθήματ[α]. *OGIS* 437⁵⁹ (i/b.c.) ἐὰν δὲ τις συλη[θ]ῆ ἢ ἀδικη[θ]ῆ Σαρδιανῶν κτλ., and *Kaibel Addenda* 545 c¹ (= p. 528) Τίς Πιλάταιαν σύλησεν;

For the subst. σύλησις see P Oxy VIII. 1121⁶ (A.D. 295) ἐκεῖνοις τοῖς εὐχερῶς συλήσει καὶ ἀρπαγαῖς τῶν ἀλλοτρίων ἑαυτοῖς ἐπιδίδουσι, "those who lightly give themselves over to plunder and robbery of the property of others" (Ed.).

συλλ—

See *passim* συλλ—

συλλαμβάνω,

(1) "arrest," "seize," as in Mt 26⁶⁵, *al.*: P Cairo Zen II. 5920² (B.C. 254) ὀρθῶς ἐποίησας συλλαβῶν τὸν ἐκ τοῦ ζυτοπωλῶν ταμίαν, "You have done rightly in arresting the steward attached to the beer-house," P Hib I. 54²⁰ (c. B.C. 245) (= *L.A.E.*, p. 165) τὸ σῶμα δὲ εἰ συνελήφας παράδος [[αὐτὸ]] Σεμφθεῖ, "if you have arrested the slave, deliver him to Semphtheus," P RyI II. 145¹⁰ (A.D. 38) συλλαβῶν Ἀρτεμίδωρον, "having caught Artemidorus" with hostile intent, P Oxy II. 283¹² (A.D. 45) συνέλαβον τὸν σημαινόμενον δοῦλον, "I seized the above-mentioned slave," and P Tebt II. 304¹¹ (A.D. 167-8) τὸν ἀδελφόν μου Ὀννώφρις (= ριν) συλ(λ)αβόντες τραυματιαυ(= αἰον) ἐποίησαν, "seizing my brother Onnophris they wounded him" (Edd.): (2) "help," "assist," as in Lk 5⁷, Phil 4³; P Giss I. 11¹² (A.D. 118) (= *Chrest.* I. p. 525) καλῶς οὖν ποι[ή]σης, φίλτατε, σ[υ]νλαβόμενος το[ῦ]ς ἐμούς, *ib.* 25¹ (ii/A.D.) συλλαμαβόμενος μοι ἐν τῷ πράγματι, *ib.* 75³ (ii/A.D.) παρακ[α]λῶ σε, ἀδελφε, συλλαβέσθαι [Ἀπολλ]ωνίω, and P Oxy VII. 1064⁷ (iii/A.D.) γράφω σοι οὖν εἰδῶς σου τὸ σπουδαῖον ὅπως συνλάβης τῷ Ἄπει, "so knowing your goodness I write to you that you may assist Apis" (Ed.): (3) "conceive," as in Lk 1²⁴, *al.*: see *exx.* from medical writers in Hobart p. 91f.

Συνλήβδην, "in sum," "in general," occurs in P Fay 21⁷ (A.D. 134). For σύλληψις see *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) with the editor's note, also *Preisigke Fachwörter s.v.*, and for συλλήπτωρ see *OGIS* 654⁹ (i/B.C.) Ν]εῖλωι συλλήπτωρι χαριστήρια.

συλλέγω,

"bring together," "collect": P Oxy IV. 743³¹ (B.C. 2) τὰ νῦν ἐπιειπέπομφα αὐτὸν πάντα συλλέξει, "now I have dispatched him to collect them all (*sc.* rents)," P Flor III. 356¹⁶ (i/ii A.D.) συλλέγω(ν) τὰ ἐ[κ]φόρια, *ib.* II. 127⁶ (A.D. 256) ἀχ[υρ]ον πανταχόθεν συλλέξας ἵνα θερμῶς λουσώμεθα χεῖμῶνος ὄντος, "he collected chaff from all quarters that we might wash in hot water during winter," P Oxy VIII. 1160¹⁶ (iii/iv A.D.) τὰ σεσύλληχα (for συνέλληχα) δὲ κέρμα<τα> τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Ed.), and P Grenf II. 77¹¹ (iii/iv A.D.) (= *Selections*, p. 120) σ[υ]νλέξαντες ὅσα εἶχεν καὶ οὕτως ἀπέστητε, "having collected all that he had you then went off."

For the verb with reference to speech, a use not found in the NT, see PSI IV. 368²¹ (iii/B.C.) συνέλεγον αὐτῷ ἀπ[ὸ]δος τὸ ἐν[νό]μιον τῶν αἰγῶν, and *cf. ib.* 382² (ii/B.C.) γινώσκεις ὅτι συνειπάμεθά σοι τὴν πρῶιραν ἐπισκευᾶν τοῦ πλοίου.

The subst. συλλογή is seen in the astrological P Tebt II. 276³² (ii/iii A.D.) συλλογὴν χρημᾶ[των] ποιησάμενος ἐξωδισμὸν αὐτῶν [ποῦ]σ[ε]ται καὶ ἀπώλειαν, "after collecting a fortune he will spend and lose it" (Edd.), and P Cairo Preis 4¹² (A.D. 320) πρὸς τὴν τούτων συλλογὴν, "for the collection of these (*sc.* fruits)."

συλλογίζομαι,

"reason together" (Lk 20⁵), is found with the meaning "compute" in such passages as P Tebt I. 82³ (B.C. 115),

P Lond 259¹²⁷ (A.D. 90-5) (= II. p. 41), and *Syll* 510 (= ³364)¹³ (after B.C. 297) συλλογισάμενοι τό τε δάνειον καὶ τὴν τρίμη[σιν].

συμβ—

See *passim* συνβ—

συμβαίνω

is common of events = "come to pass," "happen": P Petr II. 10 (2)⁸ (iii/B.C.) δέομαι οὖν σου βοηθήσαι μοι ἵνα μὴ συνβῆ μοι καὶ ἐν τῇ φυλακῇ καταφθαρήναι PSI IV. 340¹ (B.C. 257-6) γῦν οὖν συμβαίνει αὐτῷ ἀσχη[η]μονεῖν, P Hamb I. 27² (B.C. 250) συνέβη οὖμ μοι ἐνοχληθῆναι ("he engaged") ἐμ Φιλαδελφείαι, BGU IV. 1060²³ (time of Augustus) ἡμᾶς δὲ συμβαίνει τὰ καθήκοντα αὐτῶν διορθοῦσθαι, P Oxy I. 105⁶ (Will—A.D. 117-137) ἐὰν δὲ συμβῆ . . . ἀδιάθετον τελευτήσαι, "if I should happen to die with this will unchanged," P Tebt II. 335¹⁹ (mid. iii/A.D.) ἐκεῖ οὐκοῦν συμβέβηκε, "there therefore it happened," and P Oxy VII. 1065⁵ (iii/A.D.) διὰ τὰ συμβάντα μοι. In *ib.* I. 52¹¹ (A.D. 325) we have a report regarding a daughter who had been injured ἐκ τοῦ συμβάντος πτώματος τῆς οἰκίας αὐτοῦ, "by the fall of his (her father's) house which had occurred" (Edd.).

συμβουλεύω,

"advise," "counsel," (1) act.: *cf.* BGU IV. 1097⁸ (Claudius/Nero) (as amended *Berichtigungen*, p. 97) οὐ καλῶς ἐπο[ί]ησας συμβουλεύσας αὐτῷ στρατεύεσθαι, P Oxy XIV. 1762¹¹ (ii/iii A.D.) ἴνα αὐτῷ περὶ τούτων συμβου[λε]ύσης: *cf.* the pass. in *ib.* I. 118³ (late iii/A.D.) συμβουλευθέντες ὑπὸ τοῦ ἀξιολογητάτου Ἀμμωνίω. (2) mid.: P Petr II. 13 (6)¹³ (B.C. 258-3) (as amended III. p. 110) ὡς ἂν σ[υ]νβουλευσαμένωι φαίνηται, "as it shall appear to you after you have considered the matter," *OGIS* 441¹⁹ (B.C. 81) Δεῦκιος . . . Σύλλας Ἐπαφροδίτου δικτ[ά]τωρ συγκλητῶι συ[ν]βουλευσατο πρὸ ἡμερῶν ἕξ, and see Herwerden *Lex. s.v.*

συμβούλιον.

This rare word = "council," as in Ac 25¹², is well illustrated by P Tebt II. 286¹⁵ (A.D. 121-138) where the presiding judge is described as ἀναστ[ά]ς εἰς [σ]υμβούλιον κ[α]ὶ σκεψάμενος . . . (as restored by Wilcken *Archiv* v. p. 232): *cf.* also Ac 26³⁰. Other instances of the word are BGU I. 288¹⁴ (A.D. 138-161) κ[α]θημέρων ἐν συμβουλίῳ ἐν τῷ πρα[κ]τωρίῳ, II. 511¹⁵ (written c. A.D. 200) ἐν συμβουλίῳ . . . ἐκάθισεν, and P RyI II. 75²⁹ (judicial proceedings—late ii/A.D.) ἐν τῷ συμβουλίῳ εἶπεν.

Similarly we may cite *Syll* 316 (= ³684)¹¹ (ii/B.C.) μετὰ τοῦ παρ[ρ]όν[το]ς (σ)υμβουλίου, *ib.* 328 (= ³741)⁸ (after B.C. 88) ἐπὶ τοῦ συμβουλίου, = *covari consilio*, and *ib.* 334 (= ³747)^{7, 29} *ul.* (B.C. 73).

σὺμβουλός,

"counsellor," "adviser" (Rom 11³⁴ LXX): P Petr II. 13 (6)¹¹ (B.C. 258-253) γέγραφα δέ σοι . . . [σ]υμβουλόν σε εἰς τὸ πρᾶγμα λαβεῖν, where the writer asks advice regarding a building contract. In a v/A.D. school-book PSI I. 19³ *ff.* the questions are put—Τίς στρατηγός; Ἐκτωρ. Τίνες σύμ-

βουλοῖ; Πολυδάμας καὶ Ἀ[γ]ήνωρ, and in a sepulchral inscr. at Alexandria *Preisigke* 1990 (A.D. 319) a certain Antoninus is addressed *συνκοπιάτα σύνβουλε ἀγαθέ*.

Συμεών.

This name is found in P Amh II. 152^{11, 22} (v/vi A.D.): see also *Preisigke Namenbuch s.v.* Deissmann (*BS*, p. 316) suggests that the use of Συμεών (for Σ(μ)ων) in Ac 15¹⁴ may be due to the solemn character of James's speech.

συμμη—

See *passim* συμμ—

συμμορφίζω,

"share the form of" (see *s.v.* μορφή), and hence "share the experience of," is found only in Phil 3¹⁰ and ecclesiastical writers.

συμπα—

See *passim* συμπα—

συμπαθής,

"sharing the experiences" of others (1 Pet 3⁸): cf. *OGIS* 456⁶⁶ (B.C. 27–11) *προσενηγεμένης αὐτῆς (sc. τῆς συγκλήτου) τῇ πόλει συμπαθέστατα*. For the subst. cf. *ib.* 470²⁴ (time of Augustus) *τῇ τῶν Ἑλλήνων συνα[θ]εία*. In Epicurus *συμπάθεια* has often the general meaning "correspondence," e.g. *Ep.* I. 48, 50 (ed. Bailey). *Συμπαθηθῆναι* is one of the numerous list of passive aorists which are found in the Byzantine chronicles, though not in Attic Greek: see *Psaltis Gr.* p. 226.

συμπόσιον,

orig. "a drinking party," "a banquet," e.g. *Preisigke* 1106⁵ (Ptol.) *οἱ συνπόσιον γενομένοι φιλαγαθίας ἔνεκεν τῆς εἰς αὐτούς*. From this it is an easy transition to the "room" in which the party was given (Hesych.: *συμπόσιον τόπος εὐωχίας καὶ πόσεως*): cf. P Ryl II. 233⁵ (ii/A.D.) *τοῦ μικροῦ συμπόσιου*, "the small dining-room," P Oxy VIII. 1128¹⁴ (A.D. 173), the lease at a rent of 20 drachmae per annum of a dining-room and the store-chamber within it—*τὸ συμπόσιον καὶ τὴν ἐντὸς αὐτοῦ κέλλαν*, *ib.* I. 76¹⁹ (A.D. 179) *συμπόσιον καὶ κοιτῶνα*, and *ib.* VIII. 1159²⁶ (late iii/A.D.) *ἐνεγκον τὸ τυλάριον τ[ὸ] παλαιὸν τὸ ἐν τῷ συμπόσιῳ ἄνω*, "bring the old cushion that is up in the dining-room" (Ed.). In P Flor I. 5⁷ (A.D. 244–5) *συμπόσιον ὑπερφόν*, *συμπόσιον* appears to be used as an adj.

In Mk 6³⁹ *συμπόσια συμπόσια* the word is extended to the "companies" of diners: the construction can no longer be regarded as Hebraistic, see *Proleg.* p. 97.

συμφ—

See *passim* συμφ—

συμφέρω.

From its trans. use "bring together," as in Ac 19¹⁹, *συμφέρω* passes into the intrans. sense "come together," as e.g. of marriage union in P Oxy III. 496¹⁰ (A.D. 127) *συνφερομένων δ' αὐτῶν εἴη μὲν ὑγεία*, "when they come together, may they enjoy health," and so *ib.* 497¹¹ (early /A.D.).

The impers. *συμφέρι*, "it is expedient," is specially common, e.g. P Fay 112¹⁷ (A.D. 99) *συνφέρει γὰρ . . . αὐτὸν [σ]καφήναι*, "for it is an advantage that it should be dug," P Oxy III. 471⁴⁴ (speech of an advocate—ii/A.D.) *συνφέ[ρει] τοῖς]νυν τοῦλαττο[ν μόν]ον ὁμολογεῖν*, "it is best to acknowledge only the lesser fault" (Edd.), P Ryl II. 244¹¹ (iii/A.D.) *οὐ συμφέρι ἀγοράσαι*, "it is inexpedient to buy," P Oxy I. 121²¹ (iii/A.D.) *οὕτως ποιήσον, καὶ συνφέρει*, and *ib.* IX. 1220¹⁹ (iii/A.D.) *τοῦτο συνφέρει εἶνα* (for constr. cf. Mt 5²⁹; *Proleg.* p. 210) *μὴ ἀπόληται ἀμελία*, "this will be of use to prevent their perishing of neglect" (Ed.).

For the participle, as in Ac 20²⁰, Heb 12¹⁰, cf. PSI IV. 440¹⁵ (iii/B.C.) *πρὸς τὸ συμφέρον αὐτῶι*, and P Amh II. 33²⁵ (c. B.C. 157) *τοῦτου γὰρ γενομένου οὐθὲν τῶν ἡμῶν συμφερότων διαπείσεται*, "for if this is done, your interests will not suffer damage" (Edd.).

σύμφορος.

For τὸ σύμφορον used as a subst. = "profit," "advantage," as in 1 Cor 7³⁵, 10³³, cf. P Oxy XIV. 1676²⁵ (iii/A.D.) *τὸ σύνφορον σοι ποίει*, "do what suits you" (Edd.). For *συμφορά* see P Oxy VIII. 1121¹⁵ (A.D. 295) *ὡς ἐμοῦ περὶ τῆν συμφορὰν οὔσης*, "while I was occupied with my trouble" (Ed.), and Bacchyl. XIII. 3 f. *συμφορὰ δ' ἐσθλὸν τ' ἀμαλδύνει βαρύτλατος μολοῦσα*, "fortune can crush worth, if she comes fraught with suffering" (Jebb).

συμφυλέτης,

"fellow-countryman." For the force of this word, which is found only in 1 Thess 2¹⁴, cf. Milligan *Thess. ad l.* and *Intr.* p. liii. Rutherford *NT* p. 255 f. illustrates the frequency of similar compounds in late Greek.

σύμφυτος,

"cultivated," "planted": cf. P Grenf II. 28⁷ (B.C. 103) *μερίδα ἀμπελῶ(νος) συνφύτου*, BGU IV. 1120³⁶ (B.C. 5) *τὰ μεμισθωμένα σύμφυτα καὶ εὐθηνούντα*, "the land leased planted and flourishing," P Oxy IV. 729²² (A.D. 137) *σύνφυτο καὶ ἐπιμεμελημένα καὶ καθαρά ἀπὸ τε θρύου καὶ βοτάνης καὶ δέσις πάσης*, "planted, well cared for, free from rushes, grass and weeds of all kinds" (Edd.), and *ib.* XIV. 1631³⁴ (A.D. 280) *τὰ μισθούμενα σύμφυτα*, "the land leased to us under cultivation." For *σύμφυτος* in Rom 6⁵ = "grown along with," "united with," cf. Field *Notes*, p. 155, and for the subst. *σύμφυτος* see *Kaibel* 502²⁵ (iii/iv A.D.) *μύσιν θεῶν τίς μοι δότω καὶ σύνφυσιν*. The verb *συμφύω* occurs in P Ryl II. 427 Fr. 8^o.

συμφωνέω,

"agree with," "agree together": P Lond 1166⁴ (A.D. 42) (= III. p. 104) *συνπεφωνηκέναι αὐτῶι*, P Oxy II. 260⁷ (A.D. 59) *κα[τὰ] τὰ] συν[μ]φωνηθέντα ἐμοὶ κα[τὰ] Ἀντ[ί]φ[ά]ναι*, "in accordance with what was agreed upon between me and Antiphanes" (cf. Ac 5⁹), *ib.* VIII. 1148⁵ (question to the oracle—i/A.D.) *εἰ βέλτερόν ἐστιν Φανίαν τὸν υἱὸν μου καὶ τὴν γυναῖκα αὐτοῦ μὴ συμφωνῆσαι νῦν τῷ πατρὶ α(ὐτοῦ) ἀλλὰ ἀντιλέγειν*, "is it better for my son Phanius and his wife not to agree now with his father, but to oppose him?" (Ed.), *ib.* III. 530²³ (ii/A.D.) *μὴ ἀγωνία δὲ περὶ ἡμῶν, οὐθὲν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ί]ν καὶ συμφωνοῦμεν ἀλλήλοις*, "do not be anxious about us, for there

is nothing the matter with us and we are at harmony with each other" (Edd.), *ib.* I. 133²⁵ (A.D. 550) συμφωνί ἡμῖν πάντα τὰ ἐγγραμμέ(να) ὡς πρόκειται, "we agree to all that is herein contained, as it is above written" (Edd.), and *Syll* 540 (= 3972)⁸⁶ (B.C. 175-2) συμφωνούντας πρὸς ἀλλή-λους δοκίμους.

The verb is used with reference to *price*, as in Mt 20¹³, in such passages as P Oxy XIV. 1672¹⁷ (A.D. 37-41) ὁ φίλος συντυχῶν ἔλεγεν συμ[πε]φωνηκέναι τοῖς ἐκ τῆς κώ[μ]ης αὐτοῦ μετὰ χάριτος . . . ἐκ (δραχμῶν) λβ, "our friend said that he had agreed with the people of his village thankfully at the rate of 32 drachmae" (Edd.), *ib.* IV. 728³⁷ (A.D. 142) ἔσχον παρὰ σοῦ τὰς συνεπεφωνημένας ὑπὲρ τιμῆς χόρτου ἀργυρ[ο]ν δραχμὰς διακοσίας ἐβδομήκοντα [ξξ, "I have received from you the 276 drachmae which were agreed upon for the piece of the hay" (Edd.), and BGU II. 416⁵ (A.D. 150) ἀπέχω τὴν συνεπεφωνημένη (ἢ συνεπεφωνη-μένην) τιμῆν, and *Syll* 241 (= 3535)⁹ (B.C. 217-6) τὰ εἰκοσι τάλαντα τὰ συνφωνηθέντα ὑπὲρ τῶν αἰχμαλώτων.

συμφώνησις,

"agreement," occurs in the NT only in 2 Cor 6¹⁵. For συμφώνημα see P Flor III. 379⁷ (ii/A.D.) in connexion with the settling of accounts.

συμφωνία

is fully discussed by Philipps Barry in *JBL* xxvii. part ii. (1908), p. 99 ff. (cf. also xxiii. part ii. (1904), p. 180 ff.), with the result that both in Dan 3⁵ and Lk 15²⁵ it is pronounced to be the name of a musical instrument, perhaps a "bagpipe." For the more general sense of "music," "symphony," cf. P Lond 968 (iii/A.D.) (= III. p. xlix) the fragment of an account, including an entry ὑπὲρ συμφωνίας τυμπάνων, and for the word = "a company of musicians," cf. P Flor II. 74⁵ (A.D. 181) ὁμολογῶ παρεληφέναι ὑμᾶς μεθ' ἧς ἔχετε συμφωνίας πάσης μουσικῶν τε καὶ ἄλλων ὑπουργούντα[ς] . . . ἐν τῇ προκειμένῃ κώμῃ, and P Oxy X. 1275⁹ (iii/A.D.) ὁ προσετώς συμφωνίας αὐλητῶν καὶ μουσι-κῶν, cf. 12, 24.

Συμφωνία is also found in a sense apparently unknown to classical Greek = "agreement" in such passages as P Oxy I. 104²⁰ (A.D. 96) ὑπὲρ διαλύσεως καὶ συμφωνίας περὶ τῶν ὀφειλομένων ὑπ' ἐμοῦ τῶ . . . Ἀτρῆ, P Rein 44¹⁵ (A.D. 104) μετὰ τὸν τῆς συμφωνίας χρόνον τῆς γενομένης μεταξὺ αὐτοῦ καὶ Ἰσιδώρας, and P Tebt II. 420⁹ (iii/A.D.) (δραχμὰς) κῆ ὑπὲρ συμφωνίας τῆς ἀβρ<ὸ>χω(= ον), "28 drachmae for the agreement concerning the unirrigated land."

σύμφωνος,

"agreeing": cf. P Flor I. 48⁹ (A.D. 222) συμ[φ]ώνου γράμματος, i.e. a contract agreeing with another contract already drawn up, P Gen I. 76¹⁸ (iii/iv A.D.) οὐ συνέθετο (ἢ συνέθετο) σύνφωνα, and P Oxy VI. 914⁹ (A.D. 486) κατὰ τὰ μεταξὺ [σύμφ]ωνα, "according to the agreement between us." Cf. *Syll* 653 (= 3736)¹⁰⁰ (B.C. 92) σταθμοῖς καὶ μέτροις συμφώνοις ποτὶ τὰ δαμόσια.

For the phrase ἐκ συμφώνου, "by agreement," as in 1 Cor 7⁵, cf. P Par 63¹⁵² (B.C. 164), CPR I. 11⁴⁴ (A.D. 108), P Ry I. 162¹⁸ (A.D. 159) καθὼς ἐκξυ(μ)φώνου ὑπηγό-

ρουν, "as stated by mutual consent" (Edd.), and P Oxy XII. 1473²⁸ (A.D. 201). The corr. adv. συμφώνως occurs in P Oxy VII. 1032¹⁴ (A.D. 162).

συμψηφίζω.

For this verb, which is found in the NT only in Ac 19¹⁹ = "reckon up," cf. a London papyrus of A.D. 114-115 edited by H. I. Bell in *Archiv* vi. p. 102⁹ ἕτερον τόπον ἐπιτήθειον τοῦ εἰς τὴν ἀνοικοδομηὴν συνεψηφίσθαι δραχμὰς τρι[σ]χιλείας κτλ. For the adj. Preisigke (*Wörterb.*) recalls PSI V. 452⁹³ (iv/A.D.) οὐδ' οὕτω ὁ λογιστῆς σύμψηφος αὐτῶν ταῖς εἰρωναῖς γίνεται.

σύν.

This "aristocrat" among the prepositions as compared with ἐν the "maid of all work" is comparatively rare in the NT, having given place, as it did in Attic Greek, to μετὰ c. gen. (cf. Blass *Gr.* p. 132).

(1) For its general meaning "with," either "along with" or "in addition to," we may note—P Tebt I. 43⁸ (B.C. 118) παρεγενήθην εἰς ἀπάντησιν σὺν τῷ τῆς κώμης κωμάρχῳ [καὶ] τινῶν τῶν πρεσβυτέρων τῶν [γ]εωργῶν, "we came to meet him together with the komarch of the village and some of the elders of the cultivators" (Edd.), *ib.* 13⁴ (B.C. 114) ἐφοδεύοντός μου σὺν Ὠρωῖ κω(μάρχη) καὶ Πατάνι . . . [[τὰ ἐν]] περὶ τὴν κώμην χωματικὰ ἔργα, "as I was inspecting, in company with Horus the komarch and Patanis, the embankment works near the village" (Edd.), *ib.* 20² (B.C. 113) πεπομφ<α>με[ν] Ἀράχθην σὺν τοῖς κωμογραμματεῦσι ἐσόμενον μέχρι τοῦ με παραγενέσθαι, "I have sent Arachthes to be with the komogrammateis until I come" (Edd.), BGU II. 393⁹ (A.D. 168) ἐνοίκιου τοῦ παντὸς κατ' ἔτος σὺν παντὶ λόγῳ (συνομία συμμαχου) ἀργυρίου δραχμῶν εἰκοσι τεσσάρων, P Flor I. 91¹⁸ (ii/A.D.) ἔ[πι]πῶς δυνηθῶ ἐν τῇ ἰδίᾳ συμμέμων σὺν γυναικὶ καὶ τέ[κ]νοις, "in order that I may be able to remain in my own house along with my wife and children," P Lond 343⁶ (A.D. 188) (= II. p. 214) ὀφίλις μοι σὺν ἐτέροις ἐπὶ λόγῳ δραχμὰς διακοσίας, PSI III. 208⁷ (iv/A.D.) τοὺς σὺν σοι πάντας ἀδελφούς, and the address of the Christian letter P Oxy XIV. 1774²¹ (early iv/A.D.) κυρεῖα μου ἀδελφῆ Ἀτιενατεῆ Διδύμη σὺν ταῖς ἀ[δελ]φαῖς.

(2) The preposition is also further applied to those engaged in the same work or office—P Oxy II. 242³³ (A.D. 77) Ἀρθοῶνις Ἀρθοῶ(νιος) καὶ οἱ σὺν αὐτῷ ἱερέι(ς), BGU IV. 1028¹⁹ (ii/A.D.) Νίννη καὶ τοῖς σὺν αὐτῷ ἡλοκόπ(οις) ("nail-smiths") τεμῆν ἤ[λ]ων, *ib.* III. 697⁹ (A.D. 140) Ἰσχυρίων Ἀφροδ(ισίου) καὶ οἱ σὺν αὐτῷ ἐπιτη(ρηταί), P Gen I. 36¹⁰ (A.D. 170) (= *Chrest.* I. p. 112) παρὰ Πεκύσιος Σαταβούτος ἱερέως σὺν ἐτέροις ἱερέ[σ]ι ἱεροῦ θεοῦ μεγίστου, and P Oxy I. 91⁸ (A.D. 187) ὁμολογῶ ἀπασχηκέναι παρὰ σοῦ διὰ Ἡλιοδώρου καὶ τῶν σὺν αὐτῷ ἐπιτηρητῶν.

(3) For the thought of the assistance or the will of God, *deo volente*, we may cite the recurring σὺν θεῷ or σὺν θεοῖς—P Tebt I. 58 *recto*³⁵ (B.C. 111) (= *Chrest.* I. p. 335 f.) ὥστ' ἂν σὺν τοῖς θεοῖς καταστοχήσασιν αὐτοῦ, "so by the grace of the gods we shall win him over(?)," and *ib.* verso⁵⁸ σὺν τοῖς θεοῖς σχεδὸν ἔσται ὁ διάλογος ἕως τῆς λ' τοῦ Παχῶν, "by the grace of the gods the audit will take place about Pachon 30" (Edd.), P Gen I. 46¹⁴

(A.D. 345) σ]ὺν θεῷ ὡς ἂν δυνηθ[ῶ] σ[οι] . . . [ἐ]γγίνας ἀποκαταστήσω, and P Amh II. 150²⁸ (A.D. 592) ἐκ νέων κ[αρπῶ]ν τῆς σ]ὺν θεῷ δωδεκάτης ἐπινεμήσεως, "from the new crop of the, D.V., coming twelfth indiction" (Edd.). For a Christian ex. of the phrase see the well-known letter of Psenosiris, P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) ὅταν ἔλθῃ σ]ὺν Θεῷ, "when he arrives by the help of God." For the rival theory that this letter refers not to the banishment of a Christian woman during the great persecution, but to the transport of a mummy for burial, see Crönert, *Raccolta Lumbroso*, p. 515 ff.

The preposition occasionally passes into what is almost an instrumental sense, as in P Par 12¹⁷ (B.C. 157) σ]ὺν τοῖς θεοῖς καὶ τῇ σ]ῆ τύχῃ ἐκ θανάτου σέσωμαι. See also P Tebt I. 20⁵ (B.C. 113) χαριεῖ σ]ὺν σοὶ αὐτὸν εἰσαγαγών, "you will do me a favour by personally introducing him" (Edd.) (cf. I Cor 15¹⁰).

(4) Σ]ὺν = "in fellowship with," as a technical term in magic ritual, appears in such passages as P Par 574²⁹⁹⁹ (c. A.D. 300) λαμβάνω σε σ]ὺν ἀγαθῇ Τύχῃ καὶ ἀγαθῷ Δαίμονι, and the cursing leaden tablet of iii/B.C. *CIA* Append. (= *IG* III. iii.) 108 δῆσω ἐγὼ κείνην . . . σ]ὺν θ' Ἐκά(τ)ηι χθονίαι καὶ Ἐρινύσιν—both cited by Deissmann *LAE*², pp. 255, 303.

For the NT formula σ]ὺν Χριστῷ we must again refer to Deissmann, who in his monograph *Die neutestamentliche Formel "in Christo Jesu"* (Marburg, 1892) has shown that σ]ὺν Χριστῷ "nearly always means the fellowship of the faithful with Christ after their death or after His coming." In this connexion he adduces elsewhere (see *LAE*² p. 303 n.¹) a striking parallel to Phil 1²³ in a *graffito* from Alexandria, probably of the Imperial period, where a deceased person is addressed in the words εὐχόμεαι καγὼ ἐν τάχῃ σ]ὺν σοὶ εἶναι, "I would that I were soon in fellowship with thee."

(5) For σ]ὺν c. gen. cf. *Ostr* 240⁵ (A.D. 159) σ]ὺν Μηνοφίλου, and P Lond 113. 4¹⁹ (A.D. 595) (= I. p. 209) σ]ὺν μισθοῦ ὄλου.

(6) For the pleonastic καὶ after μετά in Phil 4³ (cf. Deissmann *BS* p. 265 f.) we can now compare σ]ὺν καὶ in *PAS* iii. 612 (Phrygia—Imperial) σ]ὺν καὶ τῷ ἀνδρὶ αὐτῆς (cited by Hatch, *JBL* xxvii. (1908), p. 143).

συναγωγή,

"bring or gather together." The verb is frequently used of the total amount, the full sum, received by sale or by purchase, e.g. P Oxy II. 285¹⁹ (c. A.D. 50) δέσισέν με ἄλλας δραχμάς τέσσαρες . . . μηνῶν ἕξ, κατὰ μῆνα δραχμάς δύο, αἱ συναγόμεναι (δραχμαὶ) κδ, "he also extorted from me four more drachmae, and two drachmae each month during six months . . . : total, 24 drachmae" (Edd.), P Tebt II. 296³ (A.D. 123) τὸ συναγ[ό]μενον τῆς προ[ο]σθήκης ἀνελήφθη, "the total amount of the increase was received," or P Oxy I. 55¹¹ (A.D. 283) where two joiners ask for payment of 4000 drachmae as the total amount of wages due to them in connexion with the construction of a street—τὰ συναγόμενα τῶν μισθῶν τοῦ ὄλου ἔργου. It would seem, therefore, that by συναγαγὼν πάντα in Lk 15¹³ we must understand with Field (*Notes*, p. 68) that the prodigal converted his goods into money, sold all off

and realized their full value, rather than that he "gathered all together" to take with him.

For the meaning "hospitably receive," "entertain," as in Mt 23³⁵, Ac 11²⁶ (cf. Hort *Ecclesia*, p. 61), and in several places in the LXX (with εἰς τὸν οἶκον or the like), cf. *OGIS* 130⁵ (B.C. 146–116) οἱ συνάγοντες ἐν Σῆτει . . . βασιλισταί, where Dittenberger takes the verb transitively, and thinks the reference is to a club gathering or festal meal. He compares Athenaeus VIII. p. 365 c ἔλεγον δὲ συναγεῖν καὶ τὸ μετ' ἀλλήλων πίνειν καὶ συναγώγιον τὸ συμπόσιον, and Theophrast. *Charact.* 30 (= xxvi. 36, ed. Jebb) συναγόντων παρ' αὐτῷ, "a club dinner at his house." See also Kennedy *Sources*, p. 128, and Menander *Selections ad Ἐπιτρέπ.* 195.

Other exx. of the verb are P Alex 4⁸ (iii/B.C.) (= Witkowski², p. 51) ἔτι δὲ καὶ νῦν, εἰ μὴ τὴν μήκωνα συνάξεις, οὐδεὶς σε ἀνθρώπων μὴ ὠφειλήσει, P Eleph S⁷ (iii/B.C.) τὸ συναγόμενον εἰς τὸ ἱερὸν ἀργύριον, P Tebt II. 389¹⁶ (A.D. 141) σ]ῆγ ταῖς συναγομέναις τόκου αὐτῶν δραχμαῖς τετρακ[ο]σίοις εἴκοσι, "with the interest accruing upon it, 420 drachmae" (Edd.), P Oxy XIV. 1701¹⁸ (iii/A.D.) τοῦς] δὲ συναχθέντας δραχμιαίους τόκους, BGU I. 98¹⁰ (A.D. 211) ὧν ἡ συναγομένη τιμὴ ἐν ἀργυρίῳ ἔ[μ]ε[ν]ειν.

[The originality in Lk 3¹⁷ of the vulgar aor. συνάξει so (N²) as an element traceable to "Q" has been discussed by J. H. Moulton in *Evangelium* VII. vii. p. 413 and *Cambridge Biblical Essays*, p. 485 f., in connexion with the Synoptic Problem.]

συναγωγή.

(1) For συναγωγή in its literal sense of "a drawing together" cf. the description of the awning of a boat in P Cairo Zen I. 59054⁹ (B.C. 257) πρηνμητικῆ . . . ἔχουσα συναγωγήν εἰς πῆχαις ἄ, i.e. "converging for a distance of three cubits" (Edd.): also 21, 32.

(2) Hence, more generally, "a collecting," "a gathering" (a) of things—P Cairo Zen II. 59173²⁹ (B.C. 255 or 254) ὡς ἂν ἡ συναγωγή τοῦ σίτου [γένι]ται, *Chrest.* I. 304⁵ (iii/B.C.) εἰς τὴν συνα[γ]ωγὴν τοῦ λοιποῦ (sc. κρότωνος), *Chrest.* I. 155² (a book catalogue from Memphis—beg. iii/A.D.) Σωκ[ρα]τικῶν ἐπιστολ[ῶ]ν] συναγωγῆ: cf. Cic. *ad Att.* xvi. 5. 5 *meurum epistularum nulla est συναγωγή*.

(b) Of persons. The use of συναγωγή in the LXX to denote an "assembly" for religious purposes, practically synonymous with ἐκκλησία, is prepared for by such passages from the inscr. as *CIG* II. 2448 (Will of Epiktela—iii/ii B.C.), where συναγωγή is used of the "assembling" of the θίασος or corporation, and *Syll* 653 (= 3736)⁴⁹ (Andania decree—B.C. 92) ἐν ταῖς πρώταις συννόμοις συναγωγῆ τῶν συνέδρων, where the reference is to the senate of Andania. Both passages are cited by Hicks *CR* i. p. 43. See also the Ptolemaic inscr. of probably B.C. 112 reproduced by Strack (*Archiv* iii. p. 129) which begins ἐπὶ συναγωγῆς τῆς γενεθέσεως ἐν τῷ ἄνω Ἀπολλ[ω]νιεῖ τοῦ πολιτεύματος καὶ τῶν ἀπὸ τῆς πόλεως Ἰδουμαίων, where the συναγωγή is composed of τὸ πολίτευμα along with οἱ ἀπὸ τῆς πόλεως Ἰδουμαῖοι, BGU IV. 1137² (B.C. 6) ἐπὶ τῆς χε[ν]ηθείσεως συναγωγῆς ἐν τῷ Παρατόμοις συνόδου Σεβάσσης τοῦ θεοῦ αὐτοκράτορος Καισαρος ἡς συνα[γ]ωγῆς καὶ προστάτης Πιρίμοι, an important document as expressly connecting a

club or association, *σύνδοδος*, with the Imperial cult (see *Archiv* v. p. 331 f.), and P Oxy IX. 1205⁷ (A.D. 291) [ὑπὲρ τῆς ἐλευθέρωσης καὶ ἀπολύσεως παρὰ τῆς συνα[γ]ωγῆς τῶν Ἰουδαίων is of interest as showing not only the existence of a Jewish colony at Oxyrhynchus, but the action of the synagogue in the manumission of certain Jews referred to in the document.

In a similar Jewish deed of enfranchisement from Kertch of date A.D. 81, *CIG* II. 2114 bb, reference is made to the joint-guardianship of the synagogue,¹⁸ *σὺν [ἐ]πιτροπῇ τῆς συναγωγῆς τῶν Ἰουδαίων*. In citing the inscr. Hicks (*CR* i. p. 4) notes that "the manumitted slave is pledged only to one obligation, that of diligent attendance at the synagogue worship."

On the inscr. *συνα[γ]ωγῆ Ἐβραίων* discovered at Corinth see *s.v.* Ἐβραῖος, and note further the occurrence of the word to denote a "place of worship" (cf. *Jas* 2²) in an inscr. dated A.D. 318-319, which was discovered at Lebaba near Damascus and published by Le Bas and Waddington *Inscriptions grecques et latines* iii. No. 2558—

Συναγωγῆ Μαρκωνιστῶν κώμης)
Λεβάβων τοῦ κ(υρ)οῦ καὶ σωτήρος Ἰη(σοῦ) Χρηστοῦ
προνο(α) Παύλου πρεσβ(υτέρου)—τοῦ λχ̄ ἔτους,

"the meeting-house of the Marcionists, in the village of Lebaba, of the Lord and Saviour Jesus Christ. Erected by the forethought of Paul a presbyter—In the year 630 (i.e. of the Seleucid era)": cf. Schürer³ ii. p. 443 n.⁶² (= *HJP* II. ii. p. 69), Harnack *Mission and Expansion*,² p. 123 f., and Zahn *Intr.* i. p. 94 f. See also *s.v.* προσευχή.

συναγωνίζομαι,

"strive together with" (Rom 15⁸⁰): *Syll* 193 (= 367)¹⁸ (B.C. 290-289) *συναγωνιζόμενος τῆι τοῦ δήμου σωτηρίαι, ἰδ. 286* (= 3606)⁷ (B.C. 190) *συναγωνισάμενοι τὴν ἐν Λυδία . . . μάχην*, and *OGIS* 280³ (c. B.C. 228) *οἱ συναγωνισάμενοι τὸς πρὸς τοὺς Γ[αλ]άτας καὶ Ἀντίλοχον μάχας χαρισ[τ]ήρια*. For the subst. see P Oxy XIV. 1676⁸⁶ (iii/A.D.) *Διονύσιος ὁ συναγωνισ[τῆς] μοῦ*, "Dionysius my fellow-worker," and BGU IV. 1074¹ (A.D. 275) *τοῖς τούτων συναγωνισταῖς χαίρειν*.

συναθροίζω.

"gather together," "assemble." This verb, which is confined to Ac 12¹², 19²⁵, in the NT, occurs in a military report P Oxy X. 1253⁵ (iv/A.D.) *συνθηρυκέναι τοὺς τε τὰ κοινὰ διοικούν[τας] πρῶτους [μετὰ σὲ τιμήν]*, "have assembled the public magistrates next to yourself in rank" (Edd.).

συναίρω.

According to Grimm-Thayer this verb with *λόγον* in the sense of "settle accounts," "make a reckoning with," as in its NT occurrences (Mt 18^{23f.}, 25¹⁹), is "not found in Grk. auth." But numerous exx. can now be furnished from the papyri, e.g. P Lond 131 *recto*¹⁹⁴ (accounts—A.D. 78-79) (= I. p. 175) *συναίρων μετὰ Ἐπιμάχο(ν) τὸν λόγον*, BGU III. 775¹⁹ (ii/A.D.) *τὰ ἤδη πρόλημα (l. πρόλημμα)* ("what has already been advanced") *ἀφῆς ἀχρησ (l. ἀχρισ) ἀν γένομε ἐκὶ καὶ συνάρωμεν λόγον*, PSI VII. 501² (ii/A.D. ?)

παγτὸς λόγο(ν) συνηρμένο(ν), and P Flor III. 372¹⁴ (iii/A.D.) *ἕως Θῶθ παντὸς λόγο(ν) συνηρμένου ὀφ(λ)ω[]*.

For the mid. which is "more classical in spirit" (*Proleg.* p. 160) cf. P Ryl II. 229¹⁵ (A.D. 38) *δοκῶ γὰρ συναιρόμενος πρὸς σὲ λογάριον*. "I expect to make up an account with you" (Edd.), P Fay 109⁶ (early i/A.D.) *ἔτι συνηρμαι λόγον τῷ πατρί*, "for I have settled accounts with his (?) father" (Edd.), P Oxy I. 113²⁷ (ii/A.D.) *ἔτι ἔδωκας αὐτῷ δῆλωσόν μοι ἵνα συνάρωμαι αὐτῷ λόγον*, "let me know what you have given him that I may settle accounts with him" (Edd.), and *ib.* XIV. 1669¹⁵ (iii/A.D.) *ἵνα τοῦ[ς] λόγους τῶν φόρων συνα[ι]ρώμεθ[]α*, "in order that we may make up the accounts of the rents" (Edd.).

Other exx. of the verb are P Rein S⁷ (B.C. 113-2) *ἀπὸ συναλλαγ[μάτων αὐτῷ] συνηρμένων*, and *ib.* 31⁸ (B.C. 109), and BGU IV. 478⁹ (iii/A.D.) (= *Christ.* I. p. 564), a father's letter of congratulation to his son on his marriage, *ὅπως γένομενοι παρ' ἡμῖν συνάρωμεν διπλήν ἐ[ί]λαπίνην* ("banquet") *τεθαυῖαν*.

For the subst. *σύναρσις*, hitherto attested only in Byz. writers, cf. *Ostr.* 1135⁵ (A.D. 214) *ἄχρι λόγου συνάρσεως*, P Amh II. 101⁴ (early iii/A.D.) *ἐκ συνάρσεως λόγων*, and for *συναίρεμα*, "summary," see P Tebt II. 340⁵ *nl.* (A.D. 206), and cf. BGU VII. 1613 Bii.¹⁶ (A.D. 69-70), 1626² (iii/A.D.).

συναιχιμάλωτος,

one of Paul's numerous compounds in *συν-*: cf. Deissmann *Paul*², p. 240 f. Properly the word denotes "a fellow-prisoner of war," and in its Pauline occurrences can hardly be confined to the thought of *spiritual* captivity: cf. Abbott *ICC ad Col* 4¹⁰.

συνακολουθέω.

For the meaning "follow along with," as in Mk 14⁵¹, cf. the fragmentary P Petr II. 4 (2) (= p. [7]) *συνακολουθεῖτω δὲ τις παρὰ σοῦ τῆι ομ[]*, and P Tebt I. 39¹¹ (B.C. 114) *συνε(=α)κολουθεῖν ἐπὶ τὴν σημαυνομένην οἰκίαν*, "to go along with him to the house alluded to." An interesting use of the verb is found in P Petr II. 13 (18 b)¹⁶ (B.C. 258-253) *περὶ δὲ τοῦ κυρωθῆναι τὰ ἔργα γράψον Νέω[ν]ι? συνα[κ]ολουθεῖν τοῖς ἔργοις*, where the editor renders "but as regards the audit (sanction) of the work, write to Neon? to keep his eye on the works."

συναλίζομαι.

We can cite no ex. of this rare verb from our sources, but reference should be made to Professor H. J. Cadbury's careful study in *JBL* xlv. (1926), p. 310 ff., where he sets aside both the ordinary interpretations of the verb in Ac 1⁴—*συναλίζω*, "eat with," and *συναλίζομαι*, "gather" (transitive or intransitive), and regards *συναλιζόμενος* as simply another spelling for *συναυλιζόμενος*, with the consequent meaning "live with" in the sense of spending the night together. Such an orthographic change of *a* for *au* is, as he shows, common in the Κοινή, and may be illustrated from such passages as BGU III. 713⁴² (A.D. 41-42) *Τιβερίου Κρατίου (= Κλαυδίου), ἰδ. IV. 1079²⁵ (A.D. 41) (= Selections, p. 40) βλέπε σατὸν (= σεαυτὸν) ἀπὸ τῶν Ἰουδαίων*, and P Lond 1912⁹⁴ (letter of Claudius to the Alexandrines—A.D. 41) *ἀπολάοντας*: see also Moulton *Proleg.* p. 47 and *Gr. ii.* p. 87. This would seem, on the

whole, to be the best solution of this *crux interpretum*, but reference may also be made to Field *Notes*, p. 110 f., where συναλίζεσθαι is taken in its ordinary sense of *congregari* or *convenire*, and stress is laid on the *present* part., “as he was assembling with them,” as he was on the way to meet them (some of them being in the same company with him) he gave them this charge.”

συναλλάσσω,

“reconcile,” found in the NT only in the conative impf. Ac 7²⁶ *συνήλλασεν αὐτοὺς εἰς εἰρήνην*, “would have set them at one again” (AV, RV) (cf. Field *Notes*, p. 115). The following are exx. of the verb—BGU IV. 1120⁵³ (B.C. 5) *μενεῖ ἢ τῶν καρπῶν συνάλλαξις . . . οἷς ἐὰν οἱ μεμισθωμένοι συναλλάξωσι*, P Oxy I. 34 *verso*¹⁰ (A.D. 127) *τὰ τῶν συναλλασσόντων ὀνόματα*, “the names of the contracting parties,” *ib.* 237^{viii.36} (A.D. 186) *ἵνα οἱ συναλλάσσοντες μὴ κατ’ ἄγροιαν ἐνεδρεύονται*, “in order that persons entering into agreements may not be defrauded through ignorance” (Edd.), P Tebt II. 413¹² (ii/iii A.D.) *ταῦτά σοι συναλ<λ>άγη*, “it was arranged with you” (Edd.), and BGU IV. 1062¹⁰ (A.D. 236–7) *διὰ τοῦ αὐτοῦ . . . συνηλλαχέαι τῷ τε Ἄμοι καὶ Σύρω*. For the subst. *συνάλλαξις* see P Fay 11²² (c. B.C. 115) *κατανωτιζόμενος τ[δ] . . . [. . .] φς ἔχον καὶ τὰς συναλλάξεις*, “turning his back on (justice) and the contracts” (Edd.); for *συναλλαγή*, P Oxy I. 70⁴ (iii/A.D.) *πάσα κν[ρ]α ἔνγραφος συναλλαγή πιστιν καὶ ἀλήθ[ει]αν ἔχει*, “every valid written contract is credited and accepted” (Edd.); and for *συνάλλαγμα*, *ib.* 34 *verso*⁹ (A.D. 127) *ἐγλογιζέσθωσαν τὰ συναλλάγματα* (cf. *Archiv* ii. p. 492 ff.).

συναναβαίνω,

“go up with” (Mk 15⁴¹, Ac 13³¹): PSI IV. 410²⁰ (iii/B.C.) *καλῶς ποιήσε<τε> συναναβάντες Ἀπολλωνίωι*, P Tebt I. 21¹¹ (B.C. 115) *ἐὰν δέ σοι κόπους παρέχη συνανάβαινε αὐτῷ*, “if he gives you trouble go up with him” (Edd.), P Hamb I. 87¹⁸ (beg. ii/A.D.) *πέθομαι γάρ, ὅτι καὶ Ἀ]στρανώβις συναναβήσεται σοι*, and *OGIS* 632² (A.D. 141–2) *οἱ συναναβάντες μετ’ α[ν]τ[οῦ] ἔμποροι*.

συναναμίγνυμι,

“mix up together,” thence metaph. in mid. “associate with” (1 Cor 5^{9, 11}, 2 Thess 3¹⁴). For the corr. adj. *συνανάμιγος* (not in LS⁸), see P Oxy IV. 718¹⁶ (A.D. 180–192) *προσεφώνησεν [τὰς τέσσαρας ταύ]τας ἀρούρας τῆς βασιλικῆς συναναμίγους εἶναι τῇ ὑπαρχ[ο]ύσῃ μοι γῆ τῶν πενήτηκοντα τριῶν*, “stated that these 4 arourae of Crown land were included in the 53 arourae belonging to me” (Edd.). For the single comp^d cf. P Eleph 29¹¹ (iii/B.C.) *ἕως τοῦ σοι συμμείξαι*, and P Par 49²⁶ (c. B.C. 161) (= *UPZ* i. p. 309) *ἥσχυνται συμμείξαι μοι*.

συναναπαύομαι.

In connexion with the use of this verb in Rom 15³² = “rest along with,” “am refreshed in spirit with,” it is worth recalling that in Eus. *H.E.* iv. 22. 2 Hegesippus is quoted as saying that he spent several days with the Corinthians, during which *συναναπαύμεν τῷ ὀρθῷ λόγῳ*, “we were mutually refreshed in the true doctrine.” For a similar double comp^d *προσυναπαύομαι* see Sap S¹⁶.

συναντάω,

(1) “meet with,” “encounter,” as in Lk 9³⁷ *αλ.*, P Lille I. 6⁸ (iii/B.C.) *συναντήσαντες* (corrected from *συναντες*) *τινές μοι ἕξω τῆς κώμης*, P Cairo Zen I. 5905⁶⁸ (B.C. 257) *εἰς Καῦνον συνήνησεν ὁ τε πατήρ σου καὶ οἱ ἀδ[ελφοί]*, *ib.* II. 59179⁹ (B.C. 255) *οἱ [συν]ταξάμενοι* (“those who agreed to appear”) *οὐ συνήνησαν ἐπὶ τὴν [κρ]ῖσιν*, P Lille I. 13² (B.C. 244–3) *ὁ παρὰ Νίκωνος σιτολόγος οὐ συναντῶν* (“ne se trouvant pas là”), PSI IV. 438²⁵ (iii/B.C.) *διὸ οὐ συναντῶσιν*, and P Hamb I. 25¹¹ (B.C. 238) *ἀνακληθεὶς οἶν Κάδας τέτακται συναντήσεσθαι πρὸς σέ*, and similarly¹⁶.

(2) “happen,” “befall,” as in Ac 20²², PSI IV. 392¹ (B.C. 242–1) *εἰ ἔρρωσαι καὶ τὰλλὰ σοι κατὰ τρόπον συναντῶι*, and ¹⁹ *συναντήσῃ ἡμῖν τὰ παρὰ τοῦ βασιλείως κατὰ λ<όγ>ον*: cf. *Syll* 279 (= 3601)¹⁴ (B.C. 193) *ἐκ τῆς συναντωμένης ἡμῖν ἐμνεείας διὰ ταῦτα παρὰ τοῦ δαιμονίου*.

Συναντάω does not seem to appear in Roman times, but *καταντάω* is common (e.g. P Tebt I. 59³—B.C. 99). See *Anz Subsidiā*, p. 277 f. For the double comp^d. *συναπατάω*, cf. PSI VI. 689⁹ (v/A.D.) *π[ρ]ὸς σε συγκαπαντήσαι ἅμα ταῖ[ς] ἄλλαις ἐργάταις*.

The subst. *συνάντημα* (lit. = “occurrence”), which in Exod 9¹⁴ is used to translate the Heb. word for “plague,” is found in the same sinister sense in the magic P Leid W^{xviii.4} (ii/iii A.D.) *οὐ δαιμόνιον, οὐ συνάντημα* (i. *συνάντημα*), *οὐδὲ ἄλλο τι τῶν καθ’ Αἶδον πονηρῶν*, and in the Christian amulet P Iand 6¹⁶ (v/vi A.D.) *πονηρὸν συ[ν]άντημα*, see the editor’s note.

συνάντησις,

“a going to meet,” which is read for *ὑπάντησις* (*q.v.*) in the TR of Mt 8³⁴ (and LXX *sacpe*) may be illustrated from *Pelagia-Legenden* p. 22²⁷ *ἐξῆλθεν δὲ συνήθως ἡ τροφὸς εἰς συνάντησιν αὐτῆς*.

συναντιλαμβάνομαι,

“lend a hand along with,” “take an interest in” (Lk 10⁴⁸, Rom 8²⁶). Deissmann (*LAE*², p. 87 f.) has shown that this word, which is included by Thayer in his “Biblical” list, can be traced throughout the whole of the Hellenistic world. Thus, in addition to its LXX occurrences (Exod 18²², *αλ.*), he quotes exx. from Delphi, *Syll* 250 (= 3412)⁷ (c. B.C. 260) *συναντιλήψεσθαι τῶν τῆι πόλει συμφερόντων*, “to help in things profitable to the city”; and from Pergamum, *Perg* 18²⁶ (B.C. 263–241) *τοὺς εἰς ταῦτα συναντιλαμβανομένους*, “those helping in this”; and from Egypt, P Hib I. 82¹³ (B.C. 239–8) *καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων*, “thou wilt therefore do well to take part zealously in the things relating thereto.” To these we may add PSI IV. 329⁶ (B.C. 258–7), *ib.* VI. 591¹² (iii/B.C.) *καλῶς ἂν ο[ν] ποιή[σ]αι<ς> συναντιλαβόμεν[ο]ς μου?* It will be noticed that all our exx. of this verb are from iii/B.C., but LS⁸ refer to a passage in Diod. 14. 8.

συναπάγω,

“lead away with,” is used metaph. in the pass. “am carried away with” as with a flood: cf. Gal 2¹³, 2 Pet 3¹⁷. On the AV, RV rendering “condescend to” in Rom 12¹⁶ see Field *Notes*, p. 163, where the corresponding use of

συμπεριφέρομαι, "comply with," "accommodate oneself to," as in Sir 25¹ γυνή καὶ ἀνὴρ ἑαυτοῖς συμπεριφερόμενοι, is cited.

συναποθνήσκω.

For this double compd. = "die along with" in 2 Cor 7³ (cf. Sir 19¹⁰) Wetstein *ad l.* cites Athenaeus vi. 249 Β τούτους δ' οἱ βασιλεῖς ἔχουσι συζώντας καὶ συναποθνήσκοντας. See also Cicero *ad Att.*, vii. 20. 2.

συναπόλλυμαι,

"perish along with" (Heb 11³¹): cf. P Oxy III. 486³⁵ (A.D. 131) μή σὺν τοῖς ὑπάρχουσί μου κἀγὼ λειμῶ συναπολώμαι, "that I may not in addition to the loss of my property also perish with hunger" (Edd.).

συναποστέλλω,

"send along with." A good ex. of this NT ἀπ. ἐρ. (2 Cor 12¹³) is found in BGU IV. 1080¹⁸ (iii/A.D. ?), where a father bids his son write, and (along with the letter) σὺνναπόστειλόν μοι σιππίου τρυφεροῦ λίτρας δέκα, "send me ten litres of delicate flax." Cf. also P Cairo Zen I. 59018⁵ (B.C. 258) συναπέστειλα [δὲ Στ]ράτωνι [παρ' ἡ]μῶν νεανίσκον καὶ ἐπιστολὴν ἔγραψα πρὸς Ἰεδοῦν, PSI IV. 377⁹ (B.C. 250-249) ἀξίωσον (ἰ. ἀξίωσον), εἴ σοι δοκεῖ, συναποσταλήναι μοί τινα ὄν ἂν δοκιμάξης, P Hamb I. 27¹⁴ (B.C. 250) συναφέσταλκεν δὲ καὶ γεωργοῖς ᾧ, and OGIS 5⁴ (B.C. 311) ὑπὲρ τούτων συναπεστείλαμεν μετὰ Δημάρχου Αἰσχύλον.

For a verb μεταποστέλλω (not in LS⁸), see BGU IV. 1207¹⁹ (B.C. 28) (= Olsson *Papyrusbriefe*, p. 34) ἐὰν οὖν πέμπης [ἀρ]γύριον, μεταπόστειλε (as read by Schubart) εἰκοστόν.

συναρμοιολόγῳ,

"fit together." For this expressive compd. (Eph 2¹¹, 4¹⁶) we may cite the closely related συναρμόττω, as in *Syll* 537 (= 3969)⁶² (B.C. 347-6) λίθοις τὸ ἐντὸς ἅπαν συναρμόττουσι πρὸς ἀλλήλους.

συναρπάζω,

as a perfective of ἀρπάζω, denotes "seize and keep a firm hold of" in Lk 8²⁹ (see *Proleg.* p. 113): cf. PSI IV. 353¹² (B.C. 254-3) συναρπά[ξε]ι τὸν φυλακίτην, and P Masp III. 67295⁵ (Byz.) συναρπάζειν τὰ ἰάσ[ιμα τῶν ἀδεκ]ᾶστων.

For the meaning "seize and carry away," as in Ac 27¹⁵, see P Ryl II. 119²⁸ (A.D. 54-67) κατὰ πᾶν οὖν συνηρπασμένοι ὑπὸ τούτου, "we have therefore been robbed on every side by this man" (Edd.). The subst. συναρπαγῆ is found in a deed of sale *Archiv* iii. p. 418¹⁸ (vi/A.D.) δέχα παντὸς δόλου καὶ φόβου καὶ βίας . . . καὶ περιγραφῆς πάσης καὶ συναρπαγῆς: cf. P Lond 77⁷ (vi/A.D.) (= I. p. 232).

συναυξάνω,

"cause to increase (grow) together." An early ex. of this NT ἀπ. ἐρ. (Mt 13³⁰) may be cited—OGIS 233¹⁹ (iii B.C.) σπουδάζοντες συναυξήσαι τὸν τῶν Ἀντιοχείων δῆμον. For the form συναύξω, *Syll* 295 (= 3629)² (B.C. 182) τὰν οὐσα[ν] πρότερον εἵνουν . . . φανερόν γίνεται συναύξων, and P Fay 20¹⁶ (iv/A.D.) φιλανθρωπία τε καὶ

ἐνεργεσίαις συναυξέειν ταύτην τὴν ἀρχήν, "by liberality and the conferring of benefits to increase the welfare of this empire" (Edd.)—an edict now assigned to Julian (*Archiv* ii. p. 169).

συνβάλλω.

This favourite Lukan word is found with a variety of connotations—(1) "throw together" and hence "discuss," "confer" (sc. λόγους) c. dat., as in Lk 11⁶³ (v.l.), Ac 4¹⁶: P Fay 129² (iii/A.D.) Ἀπολλῶτι συνέβαλον καὶ ἐτάξατο πάντος καταβῆναι τῇ ἐνδεκάτῃ, "I arranged with Apollon and he appointed for certain the eleventh for his coming down" (Edd.), and OGIS 669²¹ (i/A.D.) ἵν[α μηδ]εὶς τῶι τοιοῦτῳ συνβάλλῃ. (2) "meet with," "fall in with," as in Ac 20¹⁴: P Oxy XIV. 1668⁴ (iii/A.D.) συνέβαλον τῷ Σκαρῷ χάριν τῶν ἐργαστηρίων, "I had a meeting with Skoru respecting the workshops" (Edd.), and *ib.* 1669⁸ (iii/A.D.) ἐνετελάμην σοι . . . συμβαλεῖν Πτολεμαῖῳ τῷ σειτολόγῳ καὶ τὸν λόγον πέμψαι αὐτοῦ, "I had you to meet Ptolemaeus the sitologus and send his account" (Edd.). (3) in mid. "contribute to," "help," as in Ac 18²⁷: P Hal I. 1¹⁰⁹ (mid. iii/B.C.) συμβαλλέσθω τὸ μέρος ἕκαστος [εἰ]ς τὸ ἀνάλωμα, "let each contribute his share towards the expense," P Par 63⁷³ (B.C. 164) (= P Petr III. p. 24) συμβαλεῖται ῥοπήν εἰς τὸ προκίμεον, "it would turn the scale in favour of the matter in hand" (Mahaffy), P Tor I. 1^{v.21} (B.C. 116) (= *Chrest.* II. p. 34) μέγα τι συμβάλλεσθαι τεκμήριον, cf. *ib.* viii. 6, 25 (p. 38 f.), P Lond 1915¹³ (c. A.D. 330-340) ἡμῖς γινώτες συμβάλλεσθε αὐτῷ, "you, knowing thereof, may help him," cf.³⁰, and *Syll* 187 (= 3346)⁶⁸ (B.C. 302-1) γνάμην δὲ συμβάλλεσθαι [τῆς βουλῆς εἰ]ς τὸν δῆμον.

συνβασιλεύω.

For this verb "reign together" (1 Cor 4⁸, 2 Tim 2¹²) cf. Polyb. xxx. 2. 4 κατὰ μὲν τὸ παρὸν συμβασιλεύει τ' ἀδελφῷ. Mention is made of συμβασιλισταί, apparently members of a royal military union (cf. Preisigke *Fachwörter s.v. βασιλισταί*), in an inscr. addressed to Ptolemy III., published in *Archiv* v. p. 158.

συνβιβάζω

has its ordinary Greek sense "bring together," "compact" in Eph 4¹⁶, Col 2^{2,19}, but in 1 Cor 2¹⁶ συνβιβάσει (for form see Moulton *Gr.* ii. p. 187) the meaning is "instruct," as always in the LXX (Isai 40^{13f.} *al.*): so Ac 19³³, and cf. Ac 9²², 16¹⁰.

For a similar development of meaning, cf. ἐκβιβάζω in such passages as P Oxy II. 260¹⁶ (A.D. 59) μέχρι οὐ ἂ ἔχωμεν πρὸς ἑαυτοῦς ἐγ[β]ιβασθῆ, "until our suit is decided" (Edd.), P Hamb I. 4¹⁰ (A.D. 87) μέχρι οὐ ἐκβιβάσω ἂ ἔχει πρὸς με, and P Oxy IX. 1195⁸ (A.D. 135) ἐκβιβάζων τὰ ἐνεστῶτ[ά μοι] πρὸς Ἑρμ[α]ῖον, "in explanation of my case against Hermaeus" (Ed.).

συνγνώμη,

in NT only in 1 Cor 7⁶, with meaning "concession," "allowance" for circumstances (*ex concessione, non ex imperio*, Beza). From this there is an easy transition to the sense of "pardon": cf. P Cairo Zen I. 59044³⁷ (B.C. 257) καλῶς δ' ἂν ποιοῖς καὶ συγγνώμην ἡμῖν ἔχων, P Tebt I. 27⁶³

(B.C. 113) (= *Chrest.* I. p. 389) διαλαβὼν μηδεμίᾳς τεύεσθαι συγγνώμης ὀλιγορηθέντος τινός, "believing that you will receive no pardon for any neglect" (Edd.), P Flor I. 61¹⁵ (A.D. 86-88) συ[γγνώμην αἰτούμενος ἐπέλ ἐπλανήθη περὶ τὴν ἔντευξιν, P Oxy VI. 939¹⁰ (iv/A.D.) (= *Selections*, p. 129) συγγνώμην δέ, κύριε μου, σχολῆς μοι [καὶ εὐνοῦς] ἀποδέξει με, "but pray, my lord, do you pardon me and receive me kindly," and BGU III. 836⁶ (time of Justinian) αἰτοῦντες συγγνώμην δοθῆναι αὐτοῖς.

σύνδεσμος

in its lit. sense of "fastening" (cf. Col 2¹⁹) occurs in Aristeas 85 τοῦ θυρώματος δὲ καὶ τῶν περὶ αὐτὸ συνδέσμων κατὰ τὰς φλῖας, "the great doorway and the fastenings which held it to the door-posts" (Thackeray). For the metaph. usage in Col 3¹⁴ Wetstein cites from Simplicius in *Epictet.* p. 208 a parallel expression of the Pythagoreans: καλῶς οἱ Πυθαγορεῖοι περισσῶς τῶν ἄλλων ἀρετῶν τὴν φιλιαν ἐτίμων καὶ σύνδεσμον αὐτῆν πασῶν τῶν ἀρετῶν ἔλεγον. It may be noted that for τελειότητα in Col I.c. D*Gdeg read ἐνότητα. Σύνδεσις is used for the "continuation" of a text on the following page in P Oxy XIV. 1737²³ (ii/iii A.D.).

συνδέω,

"bind together." For the pass. in Heb 13³, the only occurrence of the verb in the NT, cf. Preisigke 5282 (iii/A.D.), where Antinous asks his mother to hand over to Antipater τὸ συνδεδεμένον ἐπιστολίδιον, the letter made up of different papyrus sheets fastened together: cf. Herodian iv. 12. 11 πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν. See also BGU I. 261⁹ (ii/iii A.D.?) γράφεις μοι, ὅτι συνδέσσου (*l. συνεδήσω*) τὰς χεῖρας Ζοιδούτι (but Wilcken *Archiv* iv. p. 209 prefers to read σύνδες (= σύνθες) σου κτλ.), and CPR I. 232¹⁷ (ii/iii A.D.) τὸν [σ]υνδέοντα πῆλον.

σύνδουλος,

"a fellow-slave": BGU IV. 1141²² (B.C. 13) παρὰ (cf. Jannaris *Gr.* 1619^b) τὸν σύνδουλόν σου καὶ συνεξελύθηρον, "except your fellow-slave and fellow-freedman," and *ib.*³⁰, P Lond 1213(a)⁴ (A.D. 65-66) (= III. p. 121) μέτρησηον Σόφω συνδούλω, *ib.* 157 a.³ (ii/A.D.?) (= II. p. 255) ἴδετε τ[ῆ]ν οἰκίαν τοῦ συνδούλου σου, and the late BGU II. 547⁴ (Byz.) μὴ ὀχλήσῃαι τῷ συνδούλω μου τῷ εὐλαβ[εστάτῳ] Πέτρῳ τῷ διακόνῳ.

The distinction drawn by Moeris (p. 273) that ὁμόδουλος is Attic and σύνδουλος Hellenistic cannot be maintained: see Headlam's note *ad* Herodas V. 56.

συνδρομή.

This NT ἄπ. λεγ. (Ac 21³⁰: cf. LXX Judith 10¹⁸, 3 Macc 3⁹) in the sense of "a tumultuous concourse" may be illustrated from Polyb. i. 67. 2 εὐθὺς διαφορὰ καὶ στάσις ἔγενετο, καὶ συνδρομαὶ συνεχεῖς ἐγένοντο. For its medical sense of "a concourse" of symptoms, see the exx. in Hobart, p. 192.

συνέδριον

is used in late Greek to denote a "council" or "assembly" of any kind, though generally of a representative character. In the papyri the occurrences of the word are comparatively

rare, but see P Par 15²² (a judicial process—B.C. 120) παραγγελέντος αὐτοῖς ἔρχεσθαι εἰς τὸ συνέδριον, P Tebt I. 27³¹ (B.C. 113) (= *Chrest.* I. p. 388) δὲ ὦν ἐδηλοῦτο ἀναγκαῖον εἶναι μεταπεμφθέντων εἰς κοινὸν συνέδριον τῶν κατὰ κώμην δεκανῶν τῶν φ[υ]λακικῶν, "in which it was stated to be necessary that the decani of the police in the villages should be summoned to a general meeting" (Edd.), CP Herm I. 7^{ii.6} (iii/A.D.) ἐπέλ ἤρθημεν ἐν τῷ συνεδρίῳ ἀκολ(ούθως) τοῖς ὑπονημ(ατισθείσι) ἐπὶ τῆς κ[ρ]ατίστης βουλῆς κτλ., *ib.* 52^{i.20} (iii/A.D.) πρὸς τὰ θεί[α] εὐσέβειαν] ἐπινεύσειν τῇ δεήσει τοῦ κοινου ἡμῶν συνεδρίου, *ib.* 52^{ii.9} (iii/A.D.) δόξα]ν τῷ κοινῷ συνεδρίῳ ἐπὶ [τοῦ κ[ρ]ατίστου] δουκηναρίου, *OGIS* 222²⁷ (B.C. 266-1) ὅπως κατὰ τὸ δόγμα τ[οῦ] συνεδρίου βουλευσονται [περὶ τῆς τοῦ ἱεροῦ οἰκοδομ]ῆς κτλ.—a decree of the Ionian States regarding the celebration of the birthday of Antiochus I. Soter, and *CIG* II. 3417 (Imperial period) where the συνέδριον τῶν πρεσβυτέρων is previously named γερουσία: see Deissmann *BS* p. 156, and cf. Hicks *CR* i. p. 44, "at Ephesus and elsewhere it is abundantly certain that οἱ πρεσβύτεροι and τὸ συνέδριον were convertible terms with γερουσία."

As showing the variety of applications of the word see the long list of exx. in *Syll*³ Index, and the data in Schürer *Geschichte*³ ii. p. 193 ff. (= *HJP* II. i. p. 169 f. note 461). In the NT the word is applied to Jewish local courts of justice attached to the Synagogue (Mt 10¹⁷, Mk 13⁹), and hence to the great Council at Jerusalem, the Sanhedrin (Mt 5²², *al.*). See also Burkitt *Syriac Forms*, p. 23.

συνείδησις,

(1) lit. "co-knowledge," hence "consciousness": P Par p. 422⁷ (ii/A.D.) ὅταν ἰσελθῆς, καλῆ ὥρα, εὐρήσις συνίδησιν, "lorsque tu seras entré, à la bonne heure, tu trouveras les gens au courant de la chose (?)" (Edd.), P Ry I. 116⁹ (A.D. 194) θλειβομένη τῇ συνείδησει περὶ ὧν ἐνοσφισατο ἔν τε ἐνδομενεία καὶ ἀποθέτοις, "oppressed by the consciousness of what she had appropriated both of the furniture and stored articles" (Edd.), P Flor III. 338¹⁷ (iii/A.D.) οἶδα γὰρ ὅτι σπειδήσι ("coscenziosamente," Edd.) σπουδαίεις ἐμοί, P Oxy I. 123¹³ (iii/iv A.D.) ἤδη γὰρ οἱ τῶν ἄλλων πόλεων συνείδησιν εἰσήνεγκαν τοῖς κολληγαῖς αὐτῶν, εἰσήλθαν, "already the notaries of the other towns have acquainted their colleagues, and they have come in" (Edd.), BGU IV. 1024^{iii.7} (iv/A.D.) τὴν συνείδησιν τ[ῶν] πεπραγμένων (?) . . . , and P Par 21¹⁵ (A.D. 616) ὁμολογοῦμεν γνώμη ἐκουσίᾳ καὶ αὐθαρέτῳ βουλήσει καὶ ἀδόλῳ συνείδησει.

(2) The deeper sense of "conscience," which the word has in the Pauline writings, is often traced to the influence of popular Greek philosophy: "it is one of the few technical terms in St. Paul which seem to have Greek rather than Jewish affinities," say SH *ad* Rom 2¹⁵. But it should be noted that the word does not occur in Epictetus (*Fragm.* 97, Schweighäuser, is now pronounced non-genuine), nor in M. Antoninus (see Bonhöffer *Epiktet.* p. 156 f.). The word would seem, therefore, to have been "baptized" by Paul into a new and deeper connotation, and to have been used by him as equivalent to τὸ σπειδός, for which we may quote three exx. from our sources—P Oxy III. 532²³ (ii/A.D.) ὑπὸ κακοῦ σπειδότης κατεχόμενος, "being oppressed by an evil conscience" (cf. Sap 17¹¹), P Reinach 52⁵

(iii/iv A.D.) ὑμεῖς δὲ ἡμελήσατε ἴσως οὐ καλῶ συνειδότι χρώμενοι, and *OGIS* 484³⁷ (ii/A.D.) τοὺς οὖν διὰ τὸ συνειδὸς ὀμνύναι μὴ δυναμένους διδόναι τι αὐτοῖς.

Συνειδήσις occurs in Menander *Menost.* 597 ἀπᾶσιν ἡμῖν ἢ συνειδήσις θεός: cf. *ib.* 654; and for the comp^d. εἰσυνειδήτος, as in M. Anton. vi. 30, cf. Preisigke 4426¹² (c. A.D. 274) εἰσυνειδήτην πρᾶγμα ποιῶν.

On συνειδήσις see further Norden *Agnostos Theos* p. 136, n.², Böhlig *Geisteskultur vom Tarsus*, p. 122 ff., and Bonhöfer *Ephoktel.* p. 156 f.

συνεῖδον.

See s.v. σινόιδα.

σύνειμι

(from εἰμι, “am”), “am with” (Lk 9¹⁸, Ac 22¹¹): cf. P Flor I. 99⁵ (i/ii A.D.) (= *Selections*, p. 71) τοῦ συνόγης ἀνδρός, “her present husband,” P Oxy VI. 907¹⁶ (A.D. 276) Πρέσκα τῆ συνοῦση μοι [γυναικί, “Prisca my present wife.” The verb is very common of coming together in wedlock, e.g. P Tebt I. 104²⁸ (marriage contract—B.C. 92) μηδ’ ἄλλω[ι] ἀνδρ[ι] συνεῖναι, “not to have intercourse with another man,” P RyI II. 154⁴ (A.D. 66) αὐ[τοῦ] θυγατρὶ προοῦση[ι] κ[αί] συνοῦση τοῦ Χα[ιρήμονος] γυναικί [Θαι]σαρίωι, “his daughter Thaisarion, who has formerly lived with Chaeremon as his wife” (Edd.), P Oxy II. 267¹⁸ (A.D. 36) ἐπεὶ δὲ σύνεσμεν ἀλλήλοις ἀγράφω[s], “and since we are living together without a marriage contract” (Edd.), *ib.* II. 237^{iii. 43} (A.D. 186) τούτῳ τῷ ἀνδρὶ οὐθὲν [προσ]ῆκ[ει] συνίναι, “she ought not to live with this man.”

For the double comp^d. συνείεμι, see P Oxy VI. 929¹² (ii/iii A.D.) ταῦτα δὲ πάντα συνηῖναι εἰς τὸν χιτῶνα τὸν καροῖνον, “all these were inside the brown tunic.”

σύνειμι

(from εἰμι, “go”), “come together,” is found in the NT only in Lk 8⁴. All Preisigke’s exx. from the papyri are late, e.g. P Lond V. 1674¹⁸ (c. A.D. 570) and *ib.* 1686³¹ (A.D. 565).

συνεισέρχομαι,

“enter together” (Jn 6²², 1S¹⁵): cf. BGU II. 388 ii. 26 (2nd half ii/A.D.) (= *Chrest.* II. p. 109) μετὰ δὲ δύο ἡμέρ[α]ς τοῦ συνεισε[ελθεῖν το]ὺς ἄρχοντας εἰς τὴν οἰκία[ν], PSI I. 65¹⁴ (vi/A.D.) συνεισέλθομεν εἰς τὴν παστάτ(= δ)α (“porch”) τοῦ θε(ο)ῦ.

συνέδημος,

“a travelling-companion” (Ac 19²⁹, 2 Cor 8¹⁹): cf. *OGIS* 494¹³ (i/ii A.D. ?) συν[έ]δημος ἀναγραφῆς ἐν [αἰ]ραρίῳ [Μ]εσοάλλα τοῦ γε[νο]μένου τῆς Ἀσίας ἀνθυπ[ά]του, where the editor notes that συνέδημος = Lat. *comes*. See also *Syll* 657 (= 21052)⁹ (i/B.C. *ad init.*) συνέδαμοι, private individuals who had voluntarily accompanied a legation to Samothrace in connexion with initiation to the mysteries.

συνεκλεκτός,

“chosen together with,” occurs in the NT only in 1 Pet 5¹³ with ἐκκλησία understood. In P Strass I. 73¹⁸

(iii/A.D.) for ἐκπέλας Keil reads <συν>εκπέλας, from συνεκλέγω, “raise or collect by borrowing.”

συνεπιμαρτυρέω,

“bear witness together with” (Heb 2⁴): cf. Aristas 191 συνεπιμαρτυρήσας δὲ τούτῳ τὸν ἐχόμενον ἠρώτα, “he expressed his approval and asked the next” (Thackeray).

συνεπιτίθημι.

The aor. mid. of this double comp^d, συνεπέθεντο, is found in Ac 24⁹ = “joined in attacking.” The verb is classical, and may also be illustrated from such passages in the LXX as Deut 32²⁷ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι.

συνέπομαι,

“accompany” (Ac 20⁴): see P Oxy XII. 1415⁸ (late iii/A.D.) where the prytanis in submitting his case to the Senate adds, συ[ν]εσπόμενοι δὲ καὶ πέρι . . . , “and we will also add a statement regarding”

συνεργέω,

“work along with,” “co-operate with”; P Lond 908²⁵ (A.D. 139) (= III. p. 133) δεῖν αὐτὸν ἀποδοῦναι συνεργῶν (Ζ. συνεργούντα) τῆι γυναικί, P Leid W^{xv}. 13 (ii/iii A.D.) (= II. p. 133) τὸν συνεργούντα Ἀπόλλωνα, “adjutorem Apollinem,” P Amh II. 152⁴ (v/vi A.D.) τοῦ θεοῦ συνεργήσαντος, Musonius p. 21²² συνεργεῖ μὲν γὰρ καὶ τῆ πράξις ὁ λόγος, and M. Anton. vi. 42 πάντες εἰς ἓν ἀποτέλεσμα συνεργοῦμεν, “we are fellow-workers towards the fulfilment of one object” (Haines). For the trans. usage “cause to work together” see Rom 8²⁸ AB with note by SH, who for this use of συνεργεῖ compare *Test. xii. patr.* Issach. 3 and Gad 4. For the subst. συνέργεια, see P Lond 41 *verso*⁴ (ii/B.C.) (= I. p. 29, UPZ i. p. 286) σοῦ . . . ἐν τῇ τοῦτον ἐνεργεῖαι ἐπιταθέντος, and P Leid D¹⁴ (B.C. 162) (= I. p. 25, UPZ i. p. 231) προσδεόμενος δ’ ἔτι τυχεῖν καὶ ἐν τούτῳ <ι>ς συνέργειας.

συνεργός,

“a fellow-worker”: P Fay 12¹⁰ (c. B.C. 103) προσλαβόμενος συνεργὸ[ν] Ἀμμώνιον, “having taken as a confederate Ammonius,” BGU I. 361^{iii. 19} (A.D. 184) ἡ Τασεὺς συνεργ[γ]ὸς αὐτοῦ ἐγένετο, and *ib.* 168¹⁵ (ii/iii A.D.). Other exx. are Teles p. 46³ ἔχων συνεργὸν τὸν πλοῦτον τῆ αὐτοῦ κακία, Musonius p. 11³ ὁμονοίας ἀγαθῆ συνεργός, Menander Ἐπιτρέπ. 82 f. ποιμήν τις . . . τῶν τούτῳ συνεργῶν, “a certain shepherd, one of his mates” (Waddell).

The neut. plur. is used as a subst. = “tools,” e.g. P Oxy VII. 1069⁸ (iii/A.D.) εἰ[ν]α λάβης τὰ συνέργά μου κα[ί] τὸν μεισθὸν τῶν γερξενῶν, “so that you may receive my tools (?) and the wages of the weavers” (Ed.), *ib.* VIII. 1159²⁰ (late iii/A.D.) ἄσασ[ο]ν δὲ παρ’ αὐτοῖς τὰ σύν[ε]ργα ἕως πέμψω τὰ ἀναλώματα, “leave the tools with them until I send the expenses” (Ed.).

συνέρχομαι,

“come together,” “assemble”: P Oxy IX. 1187⁶ (A.D. 254) συνελθε[ῖ]ν σήμερον ἐν τῷ συνήθει τόπῳ, “to assemble to-day at the accustomed place” (Ed.): cf. Mk

320, *al.* The verb is common in connexion with marriage, as in Mt 1¹⁸, e.g. BGU IV. 1050⁶ (time of Augustus) συγχωροῦσιν Ἰσιδώρα καὶ Διονύσιος συνελθῆναι ἀλλήλους πρὸς γάμον, so *ib.* 1098⁸ (c. B.C. 20), 1105⁸ (c. B.C. 10), P Tebt II. 351² (ii/A.D.) οἰκ(ας) . . . δοθείσης αὐτῇ . . . συνερχο(μένη) τῷ ὁμομη(τρῷ) ἀδελ(φῷ), "a house given to her on her marriage with her brother on the mother's side," *ib.* 334⁴ (A.D. 200-1) σ[υ]νῆλθον πρὸς γάμον Ἑρμῆ, "I was united in marriage to Hermes" (Edd.); cf. also Gñomon 47 (= BGU V. p. 23) (c. A.D. 150) ἀστὴ συνελθούσα Αἰ[γ]υ[πτίω] κατ' ἄνοιαν ὡς ἀστῷ ἀνεύθυνός ἐστιν, and the use of the subst. συνέλευσις in PSI V. 450¹⁰ (ii/iii A.D.), with which the editor compares P Oxy XII. 1473⁶ (A.D. 201) ἅμα τῇ τοῦ γάμ[ο]ν αὐτῶν προσελεύσει.

For the Lukan sense "accompany" (Lk 23⁵⁵, Ac 9³⁹), cf. BGU II. 596⁴ (A.D. 84) (= *Selections*, p. 64) καλῶς ποιήσεις συνελθὼν [Α]ἰλοῦριφι τῷ κομζοντί σοι τὸ ἐπι[σ]τ[ό]λιον, "please accompany Ailourion who conveys this letter to you," and *ib.* 380¹³ (iii/A.D.) (= *Selections*, p. 105).

συνεσθίω,

"I eat in company with" (Lk 15², *al.*): cf. *Syll* 813 (= 31179)¹⁹ συμπεῖν καὶ συμφαγεῖν καὶ ἐπι τὸ αὐτὸ στέγος ἐ[λθ]εῖν.

σύνεισις

in its wider sense "intelligence," "understanding," as in Lk 24⁷, is seen in such a passage as *OGIS* 323⁶ (B.C. 159-138) συνέσει καὶ παιδείαι προάγων. For its more "critical" aspect as distinguished from σοφία, the apprehension of general principles, see Abbott *ICC ad Col* 1⁹. The noun occurs = "decree" in the Andanian mystery inscr. *Syll* 3736¹¹² (B.C. 92) σύνεισιν ἀνενεγκάντω εἰς τὸ πρυτανεῖον.

συνετός,

while sometimes pass. in earlier writers, is always act. in the NT, "intelligent," lit. "one who can put things together" (Mt 11²⁵ *al.*: *Proleg.* p. 222): cf. *Kaibel* 654⁴ (iii/A.D.) τὴν συνετὸν ψυχὴν μακάρων εἰς ἀέρα δοῦσα, and Aristes 148 παραδέδωκεν ὁ νομοθέτης σημειοῦσθαι τοῖς συνετοῖς, "the lawgiver has taught the understanding to note" (Thackeray). See also *s.v.* ἀσύνητος.

συνευδοκέω,

"approve of," "agree with." An early ex. of this common Hellenistic verb is found in P Grenf II. 262³ (B.C. 103) συνευδοκοῦντες τῶν προγεγραμμένων. Cf. for the dat. constr., as in Lk 11⁴⁸, Rom 1³², P Oxy XIV. 1644²⁷ (B.C. 63-2) ἐπι τῷ δ[ε] πᾶσι τοῖς προγεγραμμένοις συνευδοκοῦσιν [οἱ τ]ῶν ὁμ[ολο]γούντων μ[άρτυ]ρες, *ib.* II. 237^{vi. 24} (A.D. 186) συνευδοκῆσαι βουληθῆσαι <ς> αὐτῷ ὑποτιθεμένη τὴν οὐσίαν ταύτην, "when we wished to agree to his mortgaging the property in question" (Edd.). For the absol. use, as in Ac 22²⁰, cf. BGU IV. 1129⁶ (B.C. 13) ὡμολ(όγησεν) ὁ Πρώταρχ(ος) συνευδοκ(ούσης) καὶ τῆς γυναῖκ(ός). The subst. συνευδοκίσις is seen in the sale contract P Oxy X. 1276¹⁹ (A.D. 249) οὐ προσδέμενος με[τ]'αδόςσεως οὐδὲ ἑτέρας συνευδοκίσεως ἡμῶν,

"without requiring a notification or any further concurrence on our part" (Edd.), and similarly *ib.* XIV. 1638³¹ (A.D. 282).

συνευωχέομαι,

"feast along with," c. dat., as in 2 Pet 2¹³, occurs in BGU II. 596¹⁰ (A.D. 84) (= *Selections*, p. 64) ἐρωτηθεῖς κατελθὼν συνευωχηθῆ[ι] ἡμῖν, "you are also invited to come down and feast along with us."

The simple verb εὐωχέομαι may be cited from *OGIS* 168¹¹ (B.C. 115) εὐωχηθεῖς ἐπὶ τοῦ Ἡραίου, *ib.* 383¹⁵⁷ (mid. i/B.C.) ὅπως ἕκαστος . . . ἔξη τὴν ἑορτὴν εὐωχοῦμενος ὅπου προαιρείται. For the subst. εὐωχία see P Oxy III. 494²⁴ (A.D. 156) where a testator provides for a sum to be paid to his slaves and freedmen for a feast to be celebrated yearly at his tomb on his birthday—εἰς εὐωχίαν αὐτῶν ἣν ποιῆσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῇ γενεθλίᾳ μου.

συνέχω.

(1) For the literal meaning of this word "hold together," "keep together," cf. P Cairo Zen II. 59155⁵ (B.C. 256) μὴ πλείους δὲ πέντε ἡμερῶν σύσχυις τὸ ὕδωρ, with reference to not keeping a piece of land flooded for more than five days; P Tebt II. 410¹¹ (A.D. 16) ἐρωτῶ σε ταχύτερον συσχεῖν τ[ὸ] πρᾶγμα, "I beg you to close the matter with all speed" (Edd.); and *ib.* 390²⁵ (A.D. 167) Ὀνώφρις συν[έ]χω τὰς δραχμὰς ἐγατὸν εἰκοσι τέσσαρ[α]ς, "I Onnophris have received the 124 drachmae," in connexion with a loan on mortgage.

(2) With the usage of the verb in Lk 22⁶³ of the officers who held Jesus *in charge* Deissmann (*BS* p. 160) compares P Petr II. 20^{i. 10} (B.C. 252) where in an official minute we read of certain sailors who went to Herakleopolis, καὶ συν[έ]σχεν αὐτοῖς Ἡρακλείδης ὁ ἀρχιφυλακίτης, "and Herakleides, the chief of the police, arrested them." Add for the same sense P Magd 42⁷ (B.C. 221) προσπατήγαγν με εἰς τὴν φυλακὴν καὶ συνέσχεν ἐφ' ἡμέρας 8, P Lille I. 71⁵ (iii/B.C.) εἶπεν τῷ δεσμοφύ(λακί) δι' ἣν αἴτιαν συνέσχημαι, and cf. BGU IV. 1053^{i. 31} and 1054⁹ (both B.C. 13) where συνέσχεσθαι is used of debtors who are "held" until a loan is repaid, and P Lond 1914³⁸ (letter regarding the Meletian schism—A.D. 335 (?)) τοῦτ' οὖν ἤκουσεν Ἀθανάσιος ὅτι Ἀρχέλαος συνέσχεθη, πάνυ ἀθυμεῖ Ἀθανάσιος, "so Athanasius heard this news, that Archelaus was arrested, and Athanasius is very despondent" (Ed.).

(3) An interesting parallel to Lk 4³⁹ is afforded by P Oxy VI. 896³⁴ (A.D. 316) where a man is described as πυραιτίσις . . . συνεχόμενον, "seized with a slight fever" (Edd.): cf. P Flor III. 296²² (vi/A.D.) τῇ συνεχούσῃ με ἄρρωστία.

(4) The more tropical sense of the word in Phil 1²³ may be illustrated by P Oxy II. 281²⁵ (A.D. 20-50) where a wife petitions the "Chief Justice" that her husband who had deserted her should be compelled "perforce" to pay back her dowry, ὅπως ἐπαναγκασθῆ συνεχόμενος ἀποδοῦναι κτλ. Field (*Notes*, p. 128) reading συνέιετο τῷ πνεύματι in Ac 18⁵ finds that the verb expresses "some strong internal feeling."

(5) With the description of the spirit of the Lord as τὸ συνέχον τὰ πάντα in Sap 1⁷ may be compared the

inscr. to Attis of A.D. 370, cited by Cumont *Les Religions Orientales* p. 77, cf. p. 267 (Eng. Tr. pp. 62, 226), as καὶ συνέχοντι τὸ πᾶν, and the further reference to Eleusis as συνέχοντα τὸ ἀνθρώπειον γένος ἀγιάτατα μυστήρια (Zosimus iv. 3. 2).

(6) The adj. συνεχής may be illustrated by P Hamb I. 65¹³ (A.D. 141-2) ἐν δυ[σί] σ[φ]ρα[γ]ίσι [συν]χεσί ἀλλή-
λαις, and the adv. συνεχῶς by P Oxy II. 237^{vi.19} (A.D. 186) τοῦ Ὀρίωνος συνεχῶς ἐπαγγελλομένου ("continually threatening").

συνζῶω,

"live along with" (Rom 6⁸ *al.*): cf. the ii/B.C. epigram on Menander discovered in Rome, *Kaibel* 1085^{1f}—

Ἐχρῆν μὲν στήσαι σὺν Ἐρωτὶ φίλω σε, Μένανδρε,
ᾧ συνζῶν ἐτέλεις ὄργια τερπνὰ θεοῦ.

See also Aristeas 130.

συνζεύγνυμι,

"yoke together," "join": P Giss I. 34³ (A.D. 265-6) (= *Archiv* v. p. 137) συνζευγμένων τῶν γενομένων ἐπ' αὐτῷ ὑπομνημάτων, and Wünsch *AF* p. 207⁵ (iii/A.D.) εἰ τις ἄλλος ἕπιπος τούτοις μέλλει συνζεύγνυσθαι.

The verb is used metaph. of union in wedlock, as in Mt 19⁶, Mk 10⁹, in P Flor I. 36⁹ (beg. iv/A.D.) τοὺς παῖδας [συν]έ[ξ]εξα, and *Kaibel* 372²² (c. iv/A.D.)—

Κυριακὸν γὰρ ἐ[γ]ὼ λιπόμεν ἐφ' ἑλπίσι ταύτης.
Νόννης γαμετῆς συνζευχθῆναι θαλάμω.

συνζητέω.

For the NT meaning "discuss," "debate" (Mk 8¹¹ *al.*) cf. P Oxy III. 532¹⁷ (ii/A.D.) ποιήσης με πρὸς σὲ ἐλθεῖν συνζητήσοντά σοι, "cause me to come to you and dispute with you about it" (Edd.), and *ib.* XIV. 1673²⁰ (ii/A.D.) τοῖς τὸν δῖον λαβοῦσι συνζήτησα πολλά καὶ κατέπεξα, "I had much discussion and complication with the men who took the donkey" (Edd.).

συνζήτησις,

"discussion" (in TR of Ac 28⁹), is one of the Greek words used by Cicero, *ad Fam.* xvi. 21. 4 *non est enim seivinctus iocus a φιλολογίᾳ et quotidiana συζητήσσει*. It is also found in Epicurus *Fr.* lxxiv. (ed. Bailey, p. 116).

σύνζυγος,

"yoke-fellow." We can produce no evidence for σύνζυγος as a proper name, though its use as such in Phil 4³ seems probable (WH marg.): see Kennedy *EGT ad l.* For its use as an appellative Thieme (p. 32) cites the Magnesian *graffito* 328 (prob. i/A.D.) σ[ύ]ζυγοι Βαίβιος Κάλλιπος: cf. 321.

συνήδομαι,

"delight in" (Rom 7²²): P Oxy XIV. 1663⁴ (ii/iii A.D.) συνήδομαί γε [τ]ῷ φίλῳ σο[ν] κηδεμόνι ἀγαθῷ καὶ ἐπι<ει>κεστάτῳ εἰς τὰ πράγματα, "I congratulate you on your dear protector who is good and capable in his affairs" (Edd.): cf. *OGIS* 453¹⁰ (B.C. 39-35) ὑμῖν τε συνήδομαι ἐπὶ τῷ ἔχειν τοιοῦτον πολέτην, *et saepe* in inscr.

PART VII.

συνήθεια

(1) "intimacy," "friendship," as in 4 Macc 2¹² *al.*, P Cairo Zen I. 59042² (B.C. 257) Ἀλέξανδρος . . σικεῖος καὶ αὐτῶι δέ μ[ε] εἰσι συνήθειαί, P Amh II. 145⁹ (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλ[λ]ήλο[υ]ς συνηθείας, "the knowledge of our intimacy."

(2) "habit," "custom," as in Jn 18²⁹, P Fay 118¹⁴ (A.D. 110) οἷς ἔχομον συνήθειαν πέμπιν, "for the persons we are accustomed to send them to" (Edd.), P Tebt II. 287³ (A.D. 161-9) κατὰ τὸν [γν]ώμονα καὶ τὴν συνήθειαν. "according to tariff and custom" (Edd.), *ib.* 376¹⁴ (A.D. 162) ἀκολούθως τῆς τῶν ἀρουρῶν [συν]ηθεία, "in accordance with the custom of the land," P Fay 34¹⁰ (A.D. 161) τὴν τῶν προτέρων ἐτῶν συνήθειαν, and *Syll* 418 (= 3888)¹⁵⁴ (A.D. 238) κατολιγωρήθη διὰ τὴν συνήθειαν τῆς ταιαύτης ἐνοχλήσεως. Cf. PSI I. 50⁶ (iv/v A.D.) κατὰ συνήθει[α]ν.

For a technical use of συνήθειαί to denote "customary gifts" to officials, see *Chrest.* I. 283 (vi/A.D.) and the numerous citations in Preisigke *Wörterb.* s.v.

A few exx. may be given of the adj. συνήθης—P Tebt II. 294¹⁷ (A.D. 146) ταῖς συνήθεσι προθεσμίαις, "at the accustomed dates," P Oxy XIV. 1692¹¹ (A.D. 188) μεταφορὰ τοῦτου εἰς τὸν συνήθη τόπον, P Fay 38³ (iii/iv A.D.) φροντίσατε ἑξαυτῆς τὴν συνήθη παραφυλακὴν γείνεσθαι, "see that you at once provide the necessary guard," and *Kaibel* 1002² ὡς συνήθεις καὶ φίλους ἡσπάζετο. For the adv. see P Amh II. 70¹⁻⁵ (c. A.D. 115) τὸ συνήθω[ς] διδομ[ε]ν[ο]ν.

συνηλικιώτης.

For this NT ἄπ. εἶρ. (Gal 1¹⁴) = "a contemporary," Preisigke (*Wörterb.* s.v.) cites *CIG* III. 4929.

συνθάπτω.

For the lit. use of this comp^d. "bury along with," which is metaph. in Rom 6⁴, Col 2¹², cf. P Eleph 2¹³ (a Will—B.C. 285-4) ἐὰν δέ τις αὐτῶν μὴ θέλῃ ἢ τραφεῖν ἢ συναποτίειν ἢ μὴ συνθάπτωσιν, ἀποτεισάτω κτλ.

συνθλάω.

For συνθλάω "crush together," "break in pieces," of divine punishment, as in Mt 21⁴⁴, Lk 20¹⁸, cf. Pss 67(68)²², 109(110)^{5f}.

συνθρύπτω.

According to Hobart p. 249 θρύπτω is a medical term for the crushing of a calculus, and he thinks that the comp^d. may have been similarly employed, and, in pursuance of his theme, points out that it is peculiar to Luke (Ac 21¹³) among Greek authors. But LS⁸ cite at least one other passage, Theod. Prodr. 4. 325 συνθρύβη. For the simplex θρύπτω see P Oxy III. 471⁸⁰ (ii/A.D.) εὐμορφον καὶ πλούσιον μερᾶκιον ἐθρύπτετο, where the editors render, "this handsome and rich youth gave himself airs."

συνήμι.

For the metaph. meaning "perceive," "understand," which alone is found in the NT, see P Cairo Zen I. 59061⁶ (B.C. 257) συνήμι καὶ ἀψ[ι]τός, ἀλλὰ σὺ ἱκανὸς εἶ διοικῆσαι καὶ ἀποστεῖλαι ὡς ἀσφαλῆστατα, where συνήμι takes the

place of *ἐπίσταμαι* in the closely parallel 59060¹¹. The literal meaning "bring together" is probable in PSI VI. 665⁷ (iii/B.C.) *γεωργούς δὲ οὓς οὐ συνήμι*, but unfortunately the verb is followed by a lacuna.

συνίστημι

is very common in the papyri, and is used with a great variety of meanings. We can notice only the principal ones, and those most nearly related to the NT occurrences of the word.

(1) From its original meaning "set together," "combine," *συνίστημι* passes into the sense of "bring together as friends," "introduce," "recommend," as in P Petr II. 11(1)⁵ (iii/B.C.) (= *Selections*, p. 7) *πέπεισμαι ῥαϊδίως με τῷ βασιλεῖ συσταθῆσθαι*, "I am sure that I shall easily be introduced to the King," P Oxy IV. 787 (A.D. 16) *ἔρωτῶ σε οὖν ἔχειν συνεσταμένον*, "I ask you therefore to hold him as recommended," *ib.* II. 292⁹ (A.D. 25) *παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεσταμένον*: cf. Rom 16¹, 2 Cor 3¹, *al.*

(2) The meaning "appoint," as a technical legal term, is seen in such passages as P Oxy II. 261¹³ (B.C. 55) where a woman states that she has appointed her grandson to act as her representative in a lawsuit—*συνεστακέναι αὐτὴν τὸν προγεγραμμένον νῶνον Χα[ιρ]ήμονα ἔγδικον*, *ib.* I. 97²¹ (B.C. 115-6) *συνέστησα τὸν ἀδελφὸν ἐμοῦ Νικάνορα ἐπὶ πασει (ἢ πᾶσι) τοῖς προκειμένοις*, and P Giss I. 25⁹ (ii/A.D.) *συνέστησα γὰρ αὐτὸν διὰ τό σε τότε καταπεπλευκέναι*. With this may be compared ὁ *συνεσταμένος* = "the nominee" in P Oxy II. 320 (A.D. 59) *Σεκοῦνδου τοῦ συνεσταμένου ὑπὸ τῶν μετόχων ἀγο(ρανόμων)*, and 330 (A.D. 78-83).

See also P Tebt I. 27³⁵ (B.C. 113) *ἐπὶ τοῦ συσταθέντος πρὸς σέ διαλογισμοῦ*, "at the inquiry instituted against you" (Edd.), P Amh II. 33⁶ (c. B.C. 157) *συνεστηκνίας ἡμῖν καταστάσεως ἐπὶ [Ζω]πύρου τοῦ ἐπι[μ]ελητοῦ*, "a trial has been arranged before Zopyrus the epimeletes," and P Lond 1912¹¹ (A.D. 41) *εἴται καὶ συνείστασθαι τὴν ἀρχὴν δεῖ*, "whether the order should be constituted" (Ed.).

(3) From this it is a natural transition to "establish," "prove," as in Rom 3⁵ *al.*, cf. BGU IV. 1062¹⁷ (A.D. 236-7) *ἔτι δὲ καὶ συστήσασθαι τοὺς ταύτης λόγους*.

(4) For the intrans. use "stand with (by)," as in Lk 9³², cf. the legal phrase *μετὰ συνεστῶτος* or *συνεστῶτων*, of a person or persons "acting with" or "standing by" another, in such passages as P Oxy VI. 912⁴ (A.D. 235) *ἐμίσθωσεν Αὐρηλία Βησοῖς . . . μετὰ συνεστῶτος Αὐρηλίου Θεώνος . . . Αὐρηλίω Παῦτι . . .*, "Aurelia Besous, acting with Aurelius Theon, has leased to Aurelius Patas . . ." and P Ryl II. 165⁶ (A.D. 266), with the editors' notes. Also P Oxy X. 1273⁴⁹ (A.D. 260) *Αὐρήλιος Θεών ὁ καὶ Νεπωτιανὸς συνέστην αὐτῇ καὶ ἔγραψα ὑπὲρ αὐ[τ]ῆς μὴ εἰδυῆς γράμματα*, and P Lond 978²⁰ (A.D. 331) (= III. p. 234) *συνέστην τῇ συμβία μου*.

The verb is also intransitive in such passages as PSI II. 173¹² (ii/B.C.) *τοῦ οὖν καιροῦ τῆς τῶν γενημάτων συναγωγῆς συνεστηκῶτος*, BGU IV. 1102⁹ (deed of divorce —B.C. 13) *τῆς συστ[ά]σης αὐτοῖς συνβιώσεως*, and P Oxy III. 653¹⁹ (A.D. 162-3) *συνέστηκ[ε]ν ὡς ἔκρινεν ὁ χιλιάρχος*, "the matter stood as the chiliarch decided."

(5) For the meaning "hold together," "cohere" in Col 1¹⁷ Lightfoot *ad l.* cites Philo *Quis rer. div. her.* 58 ed. Wendland (= I. p. 481) *συνέστηκε καὶ ζωπυρεῖται προνοῖα θεοῦ*, Clem. Rom. 27 *ἐν λόγῳ τῆς μεγαλωσύνης αὐτοῦ συνεστήσατο τὰ πάντα*, and for the meaning "consist" in 2 Pet 3⁵ see *Field Notes*, p. 242.

(6) Miscellaneous exx. of the verb are—P Amh II. 31⁷ (B.C. 112) *ἐπὶ τῆς συσταθείσης πρακτορείας ἐν τοῖς Μემνονεῖσι*, of agents "engaged upon exacting payment in the Memnonia" (Edd.), P Ryl II. 69¹² (B.C. 34) *συνέστησεν ἐπιδιδό(ναι) τὸ ὑπόμνημα*, "obliged us to present this petition" (Edd.), P Oxy IX. 1188¹¹ (A.D. 13) *ὡς πρὸς ὑμᾶ(ς) τοῦ περὶ τ(ῶν) ἀγνοῦ(θέντων) λόγ(ου) συστα(θησομένου)*, "knowing that you will be held accountable in any inquiry concerning facts that remain unknown" (Ed.), BGU I. 22¹⁵ (A.D. 114) (= *Selections*, p. 75) *ἀλογόν μοι ἀήδιαν συνεστήσατο*, "picked a senseless quarrel with me," so P Lond 342⁶ (A.D. 185) (= II. p. 174), and P Tebt II. 276²³ (ii/iii A.D.) *τ[ὸ]ν βλόν συστήσεται*, "will gain his living."

For the subst. *συστάτης* = "delegate," see P Oxy VIII. 1116⁵ (A.D. 363), with the editor's note.

For the double comp^d. *ἀποσυνίστημι*, cf. P Hamb I. 27¹ (B.C. 250) *ἔγραψάς μοι περὶ Πτολεμαίου . . . ὅτι ἐμοὶ αὐτὸν ἀποσυστήσας*, "you write me regarding Ptolemaeus, that you recommend him to me."

συνιστορέω,

"reckon together," is not found in the NT, but to the exx. cited *s.v.* *ιστορέω* we may add P Par 15²² (B.C. 120) *συνιστοροῦντες ἑαυτοῖς οὐδὲν βέβαιον ἔχουσι ἐξέκλινα*, P Tebt I. 24⁵¹ (B.C. 117) *συνιστοροῦντες τὰ πλήθη τῶν ὑποστελλομένων*, "reckoning up together the amounts of what had been concealed" (Edd.), and P Tor I. 1^{viii.12} (B.C. 116).

συνκᾶθημαι,

"am sitting with." In a case heard before the Emperor Claudius, *Chrest.* I. 14^{ii.5}, certain senators sit along with the Emperor apparently as *assessors*—*συνκαθημένων αὐτῷ συνκλητικῶν*, and ¹³ *συνεπένευσαν δὲ καὶ οἱ συνκαθημένοι [π]άντες σ[υνκλητικοὶ εὐ?] εἰδότες κτλ.*: cf. Ac 26³⁰. See also the record of lamp-oil in P Cornell 1⁹⁸ (B.C. 256) *τοῖς παρὰ Διοσκουρίδου γραμματεῦσιν καὶ σ[υν]καθημένοις τὴν νύκτα ἐπὶ λύχνον κο(τύλαι) β.*

συνκακουχέω,

"endure adversity with," c. dat. in Heb 11²⁵. According to Grimm-Thayer the verb "is not found elsewhere," but cf. the corr. form *συνκακουγόντες* in BGU I. 15^{ii.11} (A.D. 194).

συνκαλέω,

"call together" (Mk 15¹⁶ *al.*): cf. BGU II. 511^{ii.5} (c. A.D. 200) *συνκαλέσας συμβούλιον(?)*], and P Lond V. 1711⁵³ (A.D. 566-573) a marriage contract in which along with other interesting conditions a husband promises his wife not to introduce any unsuitable person into the house—*προσομολογῶ ἐγὼ ὁ σὸς γαμέτης μὴ συγκαλέσαι τινὰ ἀνακόλουθον κατ' οἶκρον ἐπὶ σέ.*

For *ἡ σύνκλητος*, "the senate," cf. P Oxy I. 33 verso^{iv.8} (late ii/A.D.) ἀρα ἡ σύνκλητος ἢ σὺ ὁ λήσταρχος: "was it the senate, or you, the arch-pirate?" (Edd.): cf. P Tebt I. 5¹⁹⁷ (B.C. 118) τὰ{ι} πορεία πρὸς τὴν σύνκλητον, "transport for the assembly."

συνκαλύπτω,

"veil completely" (Lk 12²): cf. *Syll* 804(= ³1170)⁶ (ii/A.D.) ἐπεὶ δὲ ἐγενόμην ἐν τῷ ἱερῷ, ἐκέλευσεν ἐπὶ δύο ἡμέρας συνκαλύψασθαι τὴν κεφαλὴν.

συνκάμπτω,

"bend completely" (Rom 11¹⁰): cf. *Syll* 802(= ³1168)²⁸ (c. iii/B.C.) συγκάμψας τὰν χίρα.

συνκαταβαίνω,

"come down along with" (Ac 25⁵). For the late metaph. meaning "condescend," see Rutherford *NP* p. 485f.

συνκατάθεσις.

With *συνκατάθεσις* = "agreement," "union," in 2 Cor 6⁸, the only occurrence of the word in the NT, we may compare BGU I. 194¹¹ (A.D. 177) οἱ ἀπὸ τῆς κώμης ἀναδειξάμενοι ἐκ συνκαταθέσεως τὰς λειτουργίας ἐπιβαλλούσας αὐτοῖς, and P Flor I. 58⁸ (iii/A.D.) δίχα γνώμης ἐμῆς καὶ συνκαταθέσε[ω]ς.

συνκατατίθημι.

For the lit. meaning "deposit together," cf. *Kaibel* 367⁴ (iii/A.D.) ἐμαντὴν ζῶσα συνκατέθηκα τάφω. From the idea of putting down the same vote or opinion with another, the verb came to be used in the middle = "agree with," as in P Lond 196¹³ (c. A.D. 138-161) (= II. p. 153) Ἀγριππείνου συνκαταθεμένου Ἰουλιανὸς εἶπεν κτλ., BGU II. 388^{ii.34} (ii/iii A.D.) ἐπύθετο, εἰ γνώρι[μα] αὐτοῦ τὰ γράμμα[τα], καὶ σ[υν]καταθεμένου [Πόστου]μος εἶπεν κτλ., and *Casnat* IV. 336³⁰ (time of Trajan) περὶ πάντων ἃ ἐν αὐτ[οῖς] ἡξίωσατε συνκατεθέμην.

συνκαταψηφίζω.

According to Grimm-Thayer this verb = "number along with" is "not found elsewhere" than in Ac 1²⁹; but for the form we may cite BGU IV. 1208^{ii.34} (B.C. 27-6) σ[υν]καταριθμείσθαι.

συνκεράννυμι,

"mix together," "compound" (1 Cor 12²⁴): cf. *Kaibel* 547¹⁴ (i/A.D.) συνκεράσαι ψυχ[ῆ]ι πνεῦμα φιλανδροτάτη, and for the pass., as in Heb 4², *Syll*³ 783³³ (after B.C. 27) Ἐπιγόνῃ Ἀρτέμῳνος αἰσ[ί]οις γάμοις συνκερασθεῖσα. See also Apoc. Petr. 3 συνεκέρατο δὲ τὸ ἐρυθρὸν αὐτῶν τῷ λευκῷ. The subst. *σύνκρασις* occurs in P Lond 121⁵¹² (iii/A.D.) (= I. p. 100) ὁ ἐχων ἐν σεαυτῷ τὴν τῆς κοσμικῆς φύσεως σύγκρασι(ν).

συνκινέω.

With this verb = "move," "stir up," in Ac 6¹², its only NT occurrence, cf. Polyb. xv. 17. 1 συγκινεῖ πως ἕκαστον ἡμῶν ὁ ξενισμός.

συνκλείω

is used literally, as in Lk 5⁶, in the sense of "shut together," "enclose," in such passages as P Fay 12¹⁷ (c. B.C. 103) συνκλείε[αν]τ[έ]ς με εἰς τὴν . . . οἰκίαν, Preisigke 5280¹¹ (A.D. 158) Τοῦρβων . . . κατασχῶν με εἰσήγαγ[ε]ν εἰς τὴν παρεμβολὴν καὶ συνέκλεισέν με, P Fay 135⁷ (iv/A.D.) συνκλισθῆς ἄχρις ἂν πληρώσης, "you will be put in prison until you pay" (Edd.), and P Lond 237⁹ (c. A.D. 346) (= II. p. 293) εἰς τὰ κάστρα τὰς ἀν[ν]ώνας οὐ συνέκλι(= εἰ)σιν, "did not lock up the corn in the granaries."

For the verb with reference to time cf. *Syll* 326¹⁸ (c. B.C. 107) τοῦ καιροῦ συγκλείοντος εἰς χειμῶνα (for constr. cf. Rom 1³²). The subst. occurs in P Oxy II. 275²⁰ (A.D. 66) (= *Selections*, p. 56) ἐπὶ συνκλεισμῷ τοῦ ὄλου χρόνου, and P Flor I. 50¹¹⁴ (A.D. 268) μέχρι συνκλεισμοῦ τοῦ διεληθόντος α (ἔτους).

συνκληρονόμος,

"fellow-heir," which occurs *quater* in the NT, is classed by Ciemer⁹ p. 584 as "unknown in profane Greek," but in addition to Cremer's own reference to Philo *leg. ad Gaium* § 10, Deissmann (*LAE*², p. 92) cites the word from an Ephesian inscr. of the Imperial period, *Brit. Mus. Inscr.* III. p. 249, No. 633 Εὐτυχίδος . . . σ[υ]γκληρονόμου αὐτ[οῦ], cf. especially 1 Pet 3⁷. Other exx. from Byzantine Greek are P Mon I. 6¹² (A.D. 583) συνκληρονόμον αὐτὸν ποιῆσαι, and P Masp III. 67340 verso¹⁰ τῶ[ν] με[τ] ἐμὲ κληρονόμων ἢ [συ]γκλη[ρο]νόμω[ν].

συνκοινωνός,

"fellow-sharer," "joint partaker," c. gen. pers. as in Phil 1⁷, occurs in P Bilabel 19(b.)² (A.D. 110) Δίδυμος Ἀπολλωνίου Ἀλλίωνι Ἀπολλωνίου συνκοινωνῶ χα(ίρειν).

συνκομίζω,

"bring together," "collect": cf. P RyI II. 122⁴ (A.D. 127) συνκομισάμενος τὰ πλείστα μέρη τῆς ἐκβάσεως τῶν ἐδαφῶν, "having gathered the greater part of the produce of the fields" (Edd.), P Tebt II. 591 (ii/iii A.D.) ἐγὼ γὰρ ἢ (ἐ) μὴ συνκομίσω τὸν χόρτον ἐν τρισὶ ἡμέραις οὐ δύναμι (ἐ) -μαι αὐτὰ καταλιψαι, and P Flor II. 150⁹ (A.D. 267) ὅταν γὰρ δεῖσει τὰ παρά σοι θέρη συνκομισθῆναι πλείονα ἕξει βοηθεῖν σε.

Souter (*Lex. s.v.*) suggests that in Ac 8² the verb may mean, not "take up" for burial (see Field *Notes*, p. 116f.) but "get back," "recover"; cf. the use of the mid. in such passages as BGU II. 530²⁶ (i/A.D.) (= *Selections*, p. 62) μόνον διαγράφω τὰ δημόσια μηδὲν συνκομιζόμενος, "only I continue paying the public taxes without getting back anything in return," and P Flor I. 58⁵ (iii/A.D.) τοὺς φόρους συνκομιζομένη: see also Job 5⁶ ὥσπερ θιμωνιά ἄλγος καθ' ὥραν συνκομισθεῖσα.

For the subst. *συνκομιδῆ* cf. P Cairo Zen I. 59049³ (see the editor's note), P Fay 135³ (iv/A.D.) τοῦ καιροῦ καλέσαντος τῆς συγκομιδῆς, "as the season requires the gathering" (Edd.), and P Lond 1001¹⁴ (A.D. 539) (= III. p. 271) καιρῷ συγκομιδῆς [κα]ρπ[ω]ν.

συνκρίνω.

In the difficult passage 1 Cor 2¹³ AV and RV follow the late usage of *συνκρίνω* = *παραβάλλω* (cf. Lob. *Phryg.* p. 278f.) and translate "compare" (so also Field *Notes*, p. 168), but Lightfoot (*Notes*, p. 180f.) prefers the meaning "combine" (cf. RV marg.) and cites Theod. Mops. *ad L.*: *διὰ τῶν τοῦ πνεύματος ἀποδείξεν τὴν τοῦ πνεύματος διδασκαλίαν πιστούμεθα*. Others take the verb as "interpret," in keeping with its application in the LXX to the interpretation of dreams (Gen 40^{8,22}, 41¹², Dan 5⁷; cf. Polyb. xiv. 3. 7 *συνέκρινε καὶ διηρέυνα τὰ λεγόμενα*).

We can produce no clear evidence bearing on any of these renderings from our sources, where the prevailing sense of the word is "decide," especially with reference to judicial decisions. A few exx. must suffice—P Lille I. 1 *verso*²⁷ (B.C. 259–8) *ὑστερον δὲ ἐπισκοπούμενος τὸ περιχώμα συνέκρινεν* ("a décide") *τὰ χώματα ποῆσαι*, P Meyer I⁴ (B.C. 144) *περὶ τῶν αὐτῶν συγκρ[ιθ]έντων*, P Fay 12³⁰ (c. B.C. 103) *συνκρίνωσι πραθῆναί (/. πραθῆναί) μοι . . . τῆς ἀδίκου ἀγωγῆς*, "give judgment that they shall perforce pay me for the illegal abduction" (Edd.), P Ryl II. 65¹⁶ (judicial sentence—B.C. 67?) *συνεκρίναμεν*, P Giss I. 61¹⁴ (A.D. 119) *τοῦ τυράννου συνκρίναντ[ος τὸν] σωματισμόν*, and P Flor I. 56⁷ (A.D. 234) *συνέκρεψ[α] γραφήναι καὶ πεμφ[θῆ]ναι τῆς ἐντέξεως ἀντ[ι]γρα(φ)ον*.

For *σύνκριμα* cf. P Amh II. 68³¹ (late i/A.D.) *τῶι κερῶ συγκρ[ι]ματι*, and for *σύνκρισις* cf. P Lond 359³ (ii/iii A.D.) (= II. p. 150).

συνλαλέω.

For *συνλαλέω*, "talk together with," c. dat. pers., as in Mk 9⁴ *al.*, cf. P Hib I. 66⁴ (B.C. 228) *συνλαλήσω σοι*, "I will have a conversation with you," P Eleph 29⁵ (iii/B.C.) *περὶ ὧν σοι συνελάλησα σοι* (*sic*) *ἔχθές*, and CPR I. 18²³ (A.D. 124) *Βλασίσιος . . . συλλαλήσας Ἄρτε[μι]-δ[ῶ]ρ[ος] τ[ῶ]ν νομ[ε]τικῶν [ε]π[ι]ρε[ι] τοῦ πράγματος*. See also from the inscr. *OGIS* 229²³ (mid. iii/B.C.) *συνελαλήκασιν ὑπὲρ ἀπάντων ἀκολ[ού]θως τοῖς ἐν τῇ ὁμολογίαι γεγραμμένοις*.

συνμαθητής,

"fellow-disciple." For this NT *ἀπ. ἐρ.*, Jn 11¹⁶, Bauer *HZNT ad l.* cites Plato *Euthyd.* I p. 272^c, Pollux VI. 159, Diog. Laert. VI. 2, Mart. Polyc. 17. 3. On compounds with *συν-* in late Greek, see Rutherford *NP*, p. 255f.

συνμαρτυρέω,

"bear witness with" (Rom 2¹⁵ *al.*): cf. BGU I. 86⁴¹ *ff* (A.D. 155), where the signature of each attesting witness is accompanied by the words *συνμαρτυρῶ καὶ συνσφρακίῳ*. For the subst. *σύμμαρτυς* cf. BGU II. 600⁶ (ii/iii A.D.), and for *συνμαρτύρομαι* see the note to PSI VI. 696⁵ (iii/A.D.).

συνμερίζω,

"distribute in shares." The mid. occurs in 1 Cor 9¹³ in the sense "have a share in": cf. the subst. *συνμεριστής*, which is read by Preisigke (*Wörterb. s.v.*) in BGU II. 600⁶ (ii/iii A.D.) *ἐκάσ[το]τε αὐτοῖς συνμεριστίς γένομαι ἀκολούθως [τῆ] δι[α]θήκη*.

συνμέτοχος.

P Lond V. 1733⁵² (A.D. 594) *ἅμα τῶν ἄλλων συμμετόχων ἡμῶν*, with reference to the "joint-possessors" of a house.

συνμιμητής.

One of Paul's favourite comp^{ds}. in *συν-*, found only in Phil 3¹⁷ *συνμιμηταί μου γίνεσθε*, i.e. "vie with each other in imitating me," "one and all of you imitate me," so Lightfoot *ad l.*, comparing the verb *συνμμεῖσθαι* in Plato *Polit.* p. 274 D.

συνοδοεύω,

"journey along with" (Ac 9⁷): Vett. Val. p. 248⁷ *συνοδοεύουσα τῷ καταναγκάσαντι δαίμονι*. A corresponding verb *συνοδοιοπορῶ* occurs in P Giss I. 27⁴ (ii/A.D.) (= *Chrest.* I. p. 29).

συνοδία,

"a company of travellers," is found in the NT only in Lk 24¹. For *συνοδείτης* cf. BGU IV. 1137⁹ (B.C. 6) *ὑπὲρ Συντρόφου τοῦ Κλαύδαρος συνοδείτου*, P Lond 1178⁴¹ (A.D. 194) (= III. p. 217, *Selections*, p. 99) *γενώσκατε] δῆτα [ἡμῶν] συνοδείτην Ἑρμείνον*, where the reference is to the adoption of Herminius as the "member" of a gymnastic club, and *Preisigke* 4549¹⁰ (A.D. 226), where an inser. dealing with a cult assembly ends—*τὸ προσκύνημα [τῆς] συνοδου καὶ τῶν συνοδειτῶν καὶ τοῦ γράψαντος*. See also *Kühnel* 613³ (ii/A.D.)—

Ἦμην ποτὲ μουσικὸς ἀνήρ,
ποιητῆς καὶ κιθαριστῆς,
μάλιστα δὲ καὶ συνοδείτης.

σύνοδος.

This is not a NT word, but, in view of its later ecclesiastical importance, its use in Hellenistic Greek for a "club" or "society" may be illustrated as in the interesting diploma of membership in Ἡ ἱερά ξυστική περιπολιτιστικὴ Ἀδριανῆ Ἀντωνιανῆ Σεπτιμιανῆ σύνοδος, "The Worshipful Gymnastic Club of Nomads under the patronage of Hadrian, Antoninus, Septimius" (P Lond 1178³⁸ (A.D. 194) (= III. p. 217, *Selections*, p. 99): cf. also P Oxy VI. 908⁹ (A.D. 199) where a certain Serapion claims that as a member of the Dionysium and the sacred club—*τῶν ἀπὸ τοῦ Διονυσείου καὶ τῆς ἱεράς συνοδου*—he is exempt from taxation, P Grenf II. 67³ (A.D. 237) (= *Selections*, p. 108) a letter from the president of the village council of Bacchias—*ἡγουμένου συνοδου κώμη]ς Βακχιάδος*—regarding the hire of dancing girls, P Oxy XII. 1412¹⁹ (c. A.D. 284) *ἐν τῇ παρουσίᾳ συνόδου*, with reference to a special meeting of the Senate; and from the inscr. *OGIS* 486¹⁷ (beg. i/A.D.) *ἡ σεβαστῆ σύνοδος τῶν νέων*, and *ib.* 713⁹ (iii/A.D.) *ἀπὸ τῆς ἱεράς θυμλικῆς καὶ ξυστικῆς συνοδου*, "from the worshipful theatrical and gymnastic club."

For *σύνοδος* with definite religious associations see *s.v.* *συναγωγή* and Deissmann *LAE*³ p. 375; and for an interesting parallel to 1 Cor 3³ see Reitzenstein *Poimandres*, p. 154 n³.

σύννοϊδα,

perf. used as a present, "share my knowledge with," "am privy to": cf. Ac 5⁷, 1 Cor 4⁴, and see such passages as BGU IV. 1141⁵⁰ (B.C. 14) χειρογραφήσαι σε δεῖ περί τοῦ μὴ συνειδέναι τούτοις τὸν Ξύστον, "you must state in writing that Nystus knew nothing of these things," P Oxy II. 240⁵ (A.D. 37) μὴ συνειδέναι με μηδενὶ διασσεισμέ[νων], "that I know of no one from whom extortions have been made," *ib.* VI. 898²⁰ (A.D. 123) συνειδνία ἐαυτῆς; πολλὰ τῶν ἐμῶν ἀνηρπακνῆι. "being conscious of the theft of much of my property," *Chrest.* II. 88^{iv.9} (c. A.D. 141) οἱ ἐπίτροποι συνειδότες ὡς ἀνόνητος αὐτοῖς ἐστὶν ἡ λογοθεσία, and *Syll* 567 (= 2983;? (iii A.D.) μηδὲν αὐτοῖς δεῖνὸν συνειδόμενος—a condition of purity. See also *s.v.* συνειδήσις.

συννοικέω,

"live together" of man and wife, as in its only NT occurrence, 1 Pet 3⁷; PSI I. 64⁴ (i/B.C.?) συννοικ[ή]σουσά σοι ὡς γνησ[ία] γαμητή, P Oxy II. 237^{vii.23} (A.D. 186) εἰ συννοικεῖν ἀλλήλοις θέλοισιν, "if they wished to live together," and *ib.* XII. 1548¹⁵ (A.D. 202-3) ἡ . . . θυγά(τηρ) μου συννοικοῦσα τῷ ἀνδρί) Ἀπολλωνίῳ. Cf. the similar use of συννοικισία in P Eleph 1² (B.C. 311-10), and of συννοικίσιον in P Oxy II. 266¹¹ (A.D. 96) κα[τὰ] συ[ν]γραφῆν συννοικίσιον, "in accordance with a contract of marriage," *al.*

The verb is used more generally in P Amh II. 141⁸ (A.D. 350) γνησ[ί]ός μου ἀδελφ[ὸς] . . . ἴσσοσ συννοικ[εῖ] μοι, "my full brother . . . ssus lives with me," and *Chrest.* II. 96^{ii.19} (after A.D. 350) ὁ παῖς καὶ συν[ο]ικ[εῖ] τῇ ἀδελ[φῆ]. Cf. also συννοικίζω in *Syll* 709¹⁰ (c. B.C. 107) πόλιν ἐπὶ τοῦ τόπου συννοικίζας. A new verb συννοικιάζω occurs in P Lond V. 1735¹¹ (late vi/A.D.), apparently in the sense of enlarging the house by adding new buildings to it (see the editor's note). For the subst. συννοικία cf. P Petr III. 65(b)⁹ (iii B.C.), the report of a searcher for stolen goods ἐν τῇ Ἡρακλείτου συννοικία: in *ib.* 73⁷ (iii B.C.) the word is "lodging-house." Cf. also BGU VII. 1573²⁵ (A.D. 141-2) (τέταρτον) μέρος συννοικίας, and the dim. συννοικίδιον in *ib.* 12.

συννοικοδομέω.

For the literal use of this verb = "build together," which is used metaphorically in its only NT occurrence (Eph 2²²), cf. P Oxy XIV. 1645⁶⁰ (late ii/A.D.) τὰ συνψοδομημ(ένα) βαφικά ἐργαστήρια, "dyeing-workshops constructed jointly" (Edd.), and *Syll* 431 (= 2913)¹⁶ (before B.C. 330) ἡ νῦν οὔσα (ἀγορά) συννοικοδομητῆα.

συννομιλέω,

"talk with" (Ac 10²⁷): cf. BGU II. 401¹⁵ (as amended p. 356) (A.D. 618) φανερώσ συνομιλιῶν μετὰ Θεοδώρας, and for the adj. see Vett. Val. p. 109⁴ σύννοικος καὶ σύννομλος γενόμενος.

συννομορέω,

"border on," "am contiguous to," is found only in Ac 18⁷. For the simplex ὁμορέω, cf. P Amh II. 68²⁶ (late i/A.D.) τῆς ἄλλης ὁμοροῦσῆς γῆς.

συννοχή.

lit. "compression" (as in Aristeas 61), came to be used metaph. in Biblical Greek = "straits," "anxiety" (Lk 21²⁵, 2 Cor 2⁴): cf. the magical P Lond 122²⁵ (iv/A.D.) (= I. p. 117) διάσωσόν μου . . . ἀπὸ πάσης συννοχῆς, *Kaibel* 1040²³ σ[υν]νοχῆ τίς ἐσται σοι κακῶν τε καὶ καλῶν], and Vett. Val. p. 2⁷ κρυβάς, συννοχάς, δεσμά, πένθη, *et saepe*. An early ex. of the noun is afforded by P Lond 354²⁴ (c. B.C. 10) (= II. p. 105) where the reference is apparently to "imprisonment." This may also be the meaning in D. dache i. 5 ἐν συννοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ὧν ἔπραξε. See further Deissmann *LAE*² p. 95 n.², and Boll *Offenbarung* p. 135.

συνπαθέω.

We have no early exx. of this verb = "suffer along with," as in Heb 4¹⁵, 10³⁴, but cf. *Acts of Paul and Thekla* 17 δς (sc. ὁ Χριστὸς) μόνος συνεπάθησεν πλαιωμένῳ κόσμῳ, and *Pelagia-Legenden* p. 10¹⁸ ἡ φιλανθρωπία αὐτοῦ (sc. τοῦ θεοῦ) ἀνέικαστος οὔσα συμπαθήσει τὸ πλήθος τῶν ἀνομιῶν μου.

συνπαργίνομαι,

"arrive along with": PSI V. 502²⁴ (B.C. 257-6) ὠχόμεθα πρὸς Ζωῖλον καὶ ἡξιοῦμεν αὐτὸν συμπαραγενέσθαι: cf. Lk 23⁴⁸ and the TR of 2 Tim 4¹⁶. See also the astrological Vett. Val. p. 64²².

συνπαραλαμβάνω,

"take along with" (as helper), as in Ac 15^{37f.} where Ramsay (*Galatians*, p. 293) points out that the word implies "a private companion or minister, who is not sent forth on the mission as an envoy, but is taken by the envoys on their own authority." Cf. BGU I. 226¹² (A.D. 99) περὶ ἧς ἐνεχίρισε συμπαραλαβῶν ἐαυτῶι τὸν τοῦ ἐτέρου μου ἀδελφοῦ Ἐριέως, and P Lond 358⁸ (c. A.D. 150) (= II. p. 172) συμπαραλαβόντας αὐτοῖς Ἡρακλίδην ὑππρήτην. See also P Ryl II. 1898⁹ (A.D. 128), where the verb appears *bis* in a receipt issued by the receivers of public clothing—Διογέ[ν]ης παρέλαβα. Ὀνησαῖς συνπαρέλαβα. Φιλόξενος συνπαρέλαβα. "Received by me, Diogenes. Received also by me, Onesas. Received also by me, Philoxenus."

συνπάρειμι,

"am present along with" (Ac 25²⁴): cf. PSI IV. 439²⁹ (B.C. 244-3) συμπάρην δὲ τούτοις καὶ Γλαυκίας, P Fay 12¹⁴ (c. B.C. 103) σὺν τούτοις καὶ ἐτέρουσ συμπάροντας, "others besides themselves being present," BGU IV. 1137⁵ (B.C. 6) συμπαρ[όντων] τῶν πλείστων, and P Oxy I. 42⁶ (A.D. 323) δι[π]λή τῶν θεατῶν συνπαρεσο[μέ]νων [τῇ] τέρψει, "the spectators will be present at two performances" (Edd.). Other exx. in Mayser *Gr.* i. p. 503.

For a semi-technical use of συνπάρειμι like συνίστημι (*g.v.*(4)), cf. P Ryl II. 120⁸ (A.D. 167) συνπάρειμι α[ὐ]τῇ κα[ὶ] ἔγραψα ὑπὲρ αὐτῆς μὴ εἰδύνης [γράμματα], "I act as her representative, and write for her seeing that she does not know letters": cf. ² with the editors' note.

συνπάσχω,

"suffer together" (Rom 8¹⁷, 1 Cor 12²⁶): cf. P Oxy VI. 904⁷ (v/A.D.) μὴ υἰὸν δυνάμενον ἅμα μοι συναθῆναι, and the epitaph of a pantomime *Kaibel* 608³ (ii/iii A.D.) συνπάσχω κείνους [οἷσ]περ κεινέτο προσώποις. See also Cic. *ad Atticum* xii. 11. *Atticæ hilaritatem libenter audio*; *commotiōniculis* συμπάσχω.

συνπέμψω,

"send along with." For constr. c. acc. and dat., as in 2 Cor 8²², cf. P Oxy II. 237^{v.29} (A.D. 186) οὐδὲν δὲ ἦπτον συνπέμψας τῇ ἐπιστολῇ. Other exx. of the verb are P Flor II. 215¹² (A.D. 256) τὸ δὲ ἐπιστόλιον δὲ συνέπεμψα πρὸς Ἡρώνα, and *OGIS* 315⁸⁰ (B.C. 164-159) συν[πέ]μψθηναί τινα αὐτῷ παρὰ σοῦ. For the meaning "send to the help of," see *Chrest.* I. 11⁴⁷ (B.C. 123) παρακαλέ[σα]ντες κα[ὶ] ἡμᾶς συν[πέ]μψαι αὐτοῖς ἐξ ἡμῶν εἰ[ς] Ἐρμῶν(θιν) τοὺς Ἴσους ἀνδ(ρας) θ.

συνπεριλαμβάνω.

The participle of this verb, which is = "embrace" in Ac 20¹⁹, is common in land-surveys in the sense of "included," e.g. P Tebt I. 62¹⁸ (B.C. 119-8) where it is stated that so many arourae are taken up by a shrine of Isis—Ἰσιείου συμπεριελημμένου? : see the editors' note, where reference is made to *ib.* 81²⁰ (late ii/B.C.), 84⁹ (B.C. 118), *al.*

συνπίνω.

See s.v. συνεσθίω.

συνπίπτω.

For this verb = "fall together," "fall in," as in Lk 6⁴⁹, cf. P Oxy IX. 1188²⁴ (A.D. 13) ἀκάνθας συνεπτωκ(ν)ίας δύο, "two fallen acacia trees," *ib.* II. 248²⁸ (A.D. 80) κοινωνικῆς ἐπαύλεως συνεπτ[ω]κ(ν)ίας, and *ib.* III. 510¹³ (A.D. 101) μέρεσι οἰκίας συνεπτωκ(ν)ίας, "shares of a house that has fallen in." Cf. the use of the subst. in BGU II. 475⁷ (ii/A.D.) ἄλλων (sc. τόπων) . . . δηλωθέντων εἶναι ἐν συμπτῶσι, and of the adj. συμπτῶσιμος in P Goodsp Cairo 13⁴ (A.D. 341) ἀπὸ διαβ[έ]σε[ως] παλαιᾶς συμπτῶσιμοῖς (i. συμπτῶσιμου) οἰκίας.

The verb is also used = "meet with anyone," as in P Par 49¹⁰ (before B.C. 161) (= *UPZ* i. 62¹⁰) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι, P Tebt I. 58⁵⁶ (B.C. 111) ἐὰν δεῖ συνεπείν τῷ Ἀνικήτῳ σύνπεσαι, "if you must meet Anicetus, meet him."

A compd. *συνεπίπτω* is seen in P Oxy II. 243³³ (A.D. 79) σὺν τοῖς καὶ εἰς τούτους συνεπεσούμενοις φορτίοις πάσι, "together with all the fixtures that may be included in them" (Edd.).

συνπλήρωω.

(1) For the Lukan usage (9⁵¹, Ac 2¹) "complete," "fulfil," with reference to time, cf. BGU IV. 1122²² (B.C. 13) ἐπὶ δὲ τοῦ συμπληρωθῆναι τοῦτον (sc. χρόνον), and the corresponding use of the subst. in P Grenf II. 33⁷ (B.C. 100) εἰς συμπλήρωσιν ἐτ[ῶν πέν]τε, P Giss I. 56²² (vi/A.D.) πρὸ συμπληρώσεως το(ῦ) αὐτ(οῦ) δεκα(ε)τοῦς [χρόνου: cf. P Oxy XIV. 1626¹⁶ (A.D. 325) τὰ δὲ φανησόμενα ἄχρη συμπληρώσεως τῆς ἐπιμελείας ἀπολήμψεται παρὰ τῶν αὐτῶν δεκανῶν, "and shall receive from the said *decani*

the sums found to have accrued up to the termination of his duties as superintendent" (Edd.).

(2) The verb in the sense of "accomplish," "make up," is seen in such passages as P Par 63⁵⁷ (B.C. 164) (= P Petri III. p. 22) ῥαίδι[ω]σ[ι] τὰ τῆς χρίας σ[υ]μπληροῦν, "to accomplish with ease what was required" (Mahaffy), *Chrest.* I. 167²⁴ (B.C. 131) προνοήθητι ὡς μάλιστα μὲν συμπληρωθήσεται τὰ τοῦ παρελθόντος ἔτους κεφ[ά]λαια. Cf. P Petr II. 38(a)²² (iii/B.C.) ἤδη μιᾶς μὲν ἄλω συνεπληρωμένης, "one threshing-floor being already filled" (cf. Lk 8²³), and the subst. in P Fay 44¹⁰ (B.C. 16?) εἰς συμπλήρωσιν χαλκοῦ (ταλάντων) πέντε, "making up a total of 5 talents of copper" (Edd.), P Tebt II. 573 (late i/B.C.) ἐκθεσις εἰς συμπλήρωσι[ν] (δραχμῶν) ἰβ, P Oxy I. 114¹⁵ (ii/iii A.D.) πώλησον τὰ ψέλια εἰς συμ[[ρω]]πλήρωσιν τοῦ κέρματος, "sell the bracelets to make up the money" (Edd.), and *ib.* XIV. 1713¹⁴ (A.D. 279) εἰς δὲ τὴν συμπλήρωσιν τοῦ προκειμένου παντὸς κεφαλῶν (= αἴου).

συνπολίτης,

"fellow-citizen," a compd. condemned by the Atticists (Rutherford *NP* p. 255 f.), but found in Eph 2¹⁹: cf. BGU II. 632⁹ (ii/A.D.) παρὰ Ἀντωνε[ί]νου τοῦ συνπολι[ε]ίτου ἡμῶν, Preisigke 4317²⁶ (c. A.D. 200) ἕβρισμαι . . . παρὰ πάντων τῶν συμπολιτῶν, and P Oxy VIII. 1110¹⁹ (A.D. 254) συμ]πολεῖται ἡμέτεροι προσῆλθον ἡμῖν διὰ βιβλιδίων, "our fellow-citizens have approached us in a petition" (Ed.).

The verb occurs in what appears to be a school exercise written on the *verso* of P Oxy I. 79 (A.D. 181-192), where, after a reference to the death of someone, the writer continues σὺν τοῖς σ[τρ]ατιώταις . . . συμπολιτευόμεθα. See also *OGIS* 143⁶ (B.C. 146-116), with note.

συνπορεύομαι,

"journey together" (Lk 7¹¹ *al.*): PSI IV. 353¹³ (B.C. 254-3) τὸν μεθ' αὐτοῦ συμπορευόμενον.

συνπρεσβύτερος,

"fellow-elder" (1 Pet 5¹): cf. *OGIS* 339¹¹ (c. B.C. 120) πάντα τὰ συμφέροντα κατηργάσατο μετὰ τῶν συνπρεσβυτέρων τῷ δήμῳ.

συσσ—

See *passim* συσσο—

συστέλλω,

which is used of time, "draw together," "shorten" in 1 Cor 7²⁹, is applied to the "curtailing" of expenses in P Amh II. 70(a)³ (c. A.D. 115) κελύσαντος συσταλήναι τὰ πολλὰ τῶν ἀγαλωμάτων τῆ[ς] γυ]μνασιαρχίας, P RyI II. 225⁴⁵ (ii/iii A.D.) δαπανῶν συσταλ(εισῶν) (δραχμα) ᾗ, and *Syll* 730 (= ³1102)¹¹ (B.C. 175-4) ἵνα συνσταλώσιν αἱ λίαν ἄκαυροι δαπάναι.

συστοιχέω,

as a military term "keep in line with," is found in Polyb. x. 23. 7 ἐφ' ὅσον συζυγούντας καὶ συστοιχοῦντας διαμένειν. For the metaph. usage "correspond exactly to"

in Gal 4²³, cf. the adj. in BGU IV. 1205⁹ (B.C. 28) οὐδὲ γὰρ σύνοστοιχοι ("übereinstimmend") ἐατῶν [γ]ίνεσθε, and in Epicurus *Ep.* I. 76 τὰ σύστοιχα τούτοις, "kindred phenomena to these" (Bailey).

συστρατιώτης.

This expressive Pauline comp^d. (Phil 2²⁵, Philem²) is found in a soldier's letter to his mother, where he mentions that he has borrowed money from a fellow-soldier, BGU III. 814²⁷ (iii/A.D.) κέχηρμαι χαλκῶν π[α]ρὰ συστρατιώτου: cf. *Ostr.* 1535⁴ (ii/B.C.) τοῖς συστρατιώταις αὐτοῦ, P Meyer 20¹⁴ (1st half iii/A.D.) ἐπεμσα διὰ Διοσκόρ[ο]υ συστρατιώτου Διοπολείτου, and the Christian P Grenf I. 53⁸ (iv/A.D.) ἐπεμψά σοι διὰ Ἀπωνίως τοῦ συστρατιώτου σοι γράμματα καὶ μάφορτιν ("a head-dress"). In *Menandrea* p. 120⁷¹ συστρατ[ί]ωτας is a probable supplement. For the verb see P Frankl 7^{1.2} (after B.C. 218-7).

συνσηματιζῶ.

On *συνσηματιζέσθε* in Rom 12² = "be ye outwardly conformed" as contrasted with *μεταμορφοῦσθε*, "be ye inwardly conformed," see *Field Notes*, p. 162.

σύνσωμος

is found in the NT only in Eph 3⁶, and may have been coined by Paul for the occasion. The word is usually understood as "fellow-member of the body," i.e. of the Church, but, as Preuschen has pointed out (*ZNTW* i. (1900), p. 85f.), it cannot then be associated with the following gen. τῆς ἐπαγγελίας, nor is there any real sequence of thought in the three epithets *συνκληρονόμα—σύνσωμα—συνμέτοχα*. Accordingly, taking *σῶμα* in its sense of "slave" (see *s.v.*), he thinks that we have a term equivalent to *σύνδουλος* (Col 1⁷, *al.*), and that the meaning is that "the Gentiles are fellow-heirs and fellow-slaves, and so fellow-partakers of the promise."

συντάσσω,

"direct," "command": cf. P Cairo Zen II. 59155¹ (B.C. 256) ὁ βασιλεὺς συνέτασεν ἡμῖν διαπορῆσαι τὴν γῆν, "the King has been bidding me sow a second crop on the land," P Petr III. 61¹⁸ (iii/B.C.) ἔγραψ[εν] Δῶρος αὐτοῦ συντάξαντος διὰ τὸ μὴ ἐπίστασθαι αὐτὸν τὸν Ἀπολλώνιον γράμματα, "Dorus wrote at his request because Apollonius cannot write," P Hib I. 147 (early iii/B.C.) σύντασσε [τοὺς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν, P Tebt I. 40¹³ (B.C. 117) (= *Selections*, p. 28) ἀξίω συντάξει γράψαι Δημητρίω, "I beg you to give orders to write to Demetrius," P Oxy II. 278¹⁹ (A.D. 17) ὅπου [ἐ]άν συντάσῃ ὁ Ἰσίδωρος Ἰσηρινοῦς ἀνάγκη μὴ ἐπιτελεῖσθαι, "at whatever spot in Oxyrhynchus Isidorus may require," *ib.* I. 106⁶ (A.D. 135) ἀπήγγειλα ὑμῖν . . . Δημήτριον συντεταχέναι ἀναδοῦναι . . ., "I beg to inform you that Demetrius instructed me to give up . . .," and P Meyer 8¹² (A.D. 151) πάντα [καταγραφῆναι] συντάξεν εἰς τὸ τῆς γεναικῶς αὐτοῦ ὄνομα. P Leid B^{11.14} (B.C. 164) (= I. p. 10, *UPZ* i. 20²⁷) συντεταγῆ ἀποδοῦναι gives us an early ex. of the irrational *α* adscript.

In P Cairo Zen II. 59179⁹ (B.C. 255) οἱ [συν]ταξάμενοι οὐ συνήτησαν ἐπὶ τὴν [κρίσιν] the editor renders οἱ συνταξάμενοι, "those who agreed to appear."

For *συνταγή*, see P Bilabel 35³ (A.D. 87) πα[ρ]αβὰς σου τὴν συνταγῆν: for *σύνταξις*, see P Cairo Zen I. 59073¹¹ (B.C. 257) ὁ ἐπὶ τῆς συντάξεως ἐμ Μέμφει (with the editor's note), and P Par 26⁶ (B.C. 162) (= *UPZ* i. p. 247, *Selections*, p. 13) τὴν καθήκουσαν ἡμῖν διδοσθαι σύνταξιν τῶν δεόντων, "the contribution of the necessities which it is fitting should be given to us," where the reference is to a contribution from the royal treasury for religious purposes (see Otto *Priester* i. p. 366ff.): for *συντάξιμος* (not in LS⁸), see P Giss I. 94¹ (A.D. 66-7): and for *ἀσυντάκτως*, see P Par 32²⁸ (B.C. 161) (= Witkowski², p. 68, *UPZ* i. p. 305).

συντέλεια,

"consummation," "completion," in relation to time, as in the Jewish apocalyptic expression *συντέλεια αἰῶνος*, may be illustrated by P Oxy N. 1270⁴² (A.D. 159) μέχρι συντέλειας τοῦ διεληλυθότος πρώτου καὶ εἰκοστοῦ ἔτους, "down to the end of and including the 21st year" (Edd.).

For the subst. in reference to completed work, cf. P Petr III. 42 F(c)⁸ (iii/B.C.) (as read p. x.) τὴν συντέλειαν τῶν ἔργων, and the late use in *OGIS* 327⁶ (B.C. 159-138) ἀντὶ τῶν διὰ τῆς τοῦ πολέμου συντέλειας ἐπιτευγμάτων ("contrivances"), with the editor's note. The common meaning of "joint-contribution" for public burdens is seen in such a passage as BGU III. 927⁴ (iii/A.D.) παρεσχέκαμέν σοι εἰς λόγον συντέλειας [κατὰ] κέλυσιν τοῦ διασημοτάτου μαγίστρου. For *παγανικαὶ συντέλεια*, "heathen clubs or unions," see *Archiv* i. p. 410. For *συντελείωσις* cf. P Flor I. 61⁷ (A.D. 210) δι[ε]όμεθα πλείονος χρόνου εἰς τὴν συντελείωσιν, and for *συντελεστής* = "contributor" to a tax, cf. the late P Flor III. 283⁵ (A.D. 536) and PSI IV. 283⁷ (A.D. 550) with the editors' notes.

συντελέω.

(1) For the ordinary sense "bring to an end," "complete," "finish," cf. P Cairo Zen I. 59124⁷ (B.C. 256) φροντίσας ἴνα τὰ ἔργα συντεληῖται, P Petr II. 4(6)¹⁸ (B.C. 255-4) οὐθὲν τῶν ἔργων συντελεσθήσεται, "no part of the work will be completed," *ib.* 9(3)⁵ (B.C. 241-39) τὰ συντελεσμένα, and P Tebt I. 33¹⁰ (B.C. 112) (= *Selections*, p. 31) φρόντισον ὡς . . . αἰ . . . ἐμβα[τηρία] . . . συντελεσθήσονται, "take care that the landing-stages be completed"—preparations for a visitor.

(2) The verb is a *terminus technicus* for the "supply" of certain fabrics which were government monopolies, as in P Hib I. 68⁸ (c. B.C. 228) εἰς τιμὰς ὀθονίων τῶν συντελομένων [ἐ]ν εἰς τὸ βασιλικόν, and *OGIS* 90¹⁸ (Rosetta stone--B.C. 196) τῶν τ' εἰς τὸ βασιλικόν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων: cf. Wilcken *Ostr.* i. p. 266ff.

Cf. also the verb = "contribute," "pay," certain imposts, as in P Oxy I. 127 *recto*¹ (late vi/A.D.) συντελεῖ ὁ ἐνδοξ(ος) οἰκ(ος) Ὀξυρυχ(ιτῶν) ὑ(πέρ) ἐμβολῆς, cf. ⁷ and *ib.* 126¹⁶ (A.D. 572).

(3) In P Lond 1179⁸⁰ (ii/A.D.) (= III. p. 146) τὸ βλά[β]ος ἢ τὸ πῆμα ("calamity") συντελούμενον, the meaning seems to be "make good," while a weakened use of the verb is found in P Fay 12⁸ (c. B.C. 103) ἀδικήματα εἰς μ[ε] . . . συντελεσμένων, "having done me various injuries" (Edd.), and P RyI II. 145⁹ (A.D. 38) πλείστας ἕβ[ρι]ς τοῖς παρ' ἐμοῦ συντελών, "heaping

insults on my dependants" (Edd.). In PSI VI. 614⁹ (iii/B.C.) ἵνα περί ὧν καταπέπλευκας συντετελεσμένους τὸ τάχος ἀναπλεύσης, συντετελεσμένους is used in a middle sense.

In an interesting magical tablet (iv/A.D.?) from Aschmūn published by the *Società Italiana per la Ricerca dei Papiri Greci in Egitto* in their "Omaggio" to the meeting of classicists in April, 1911, the incantation runs ναὶ κύριε βαλε χθονίων θεῶν συντέλεσον τὰ ἐγγεγραμμένα τῷ πεδάλω τούτου (No. 5⁴⁰), which recalls the Scriptural formula in Mk 13⁴, Rom 9²⁸ (λόγον γὰρ συντελών καὶ συντέμων ποιήσει Κύριος ἐπὶ τῆς γῆς).

συντέμνω.

For the metaph. use "cut down," "cut short," λόγον, as in Rom 9²⁸ LXX, cf. Gnomon *prooem.* (= BGU V. p. 10) τὰ ἐν μέ[σ]ω [κεφ]άλαια συντεμών ὑπέταξ[ά] σοι. The subst. συντομή is used literally in P Oxy XIV. 1692².¹⁵ (A.D. 188).

συντηρέω.

For this perfective of τηρέω (*Proleg.* pp. 113, 116) = "keep safe" (1) c. acc. pers., as in Mk 6²⁰, cf. P Tebt II. 416¹⁴ (iii/A.D.) πᾶν ποιήσον συντηρήσαι τὴν γυναῖκά μου ἕως παραγένωμαι (/. παραγένωμαι), "do everything possible to protect my wife until I arrive" (Edd.), P Oxy XII. 1418⁵ (A.D. 247) συντηρήσαι τὸν παῖδα, and the iv/A.D. Gnostic charm *ib.* VI. 924¹ ἢ μὴν φυλάξης καὶ συντηρήσης Ἀρίας ἀπὸ τοῦ ἐπιημερινοῦ φρικῶς, "verily guard and protect Aria from ague by day": and (2) c. acc. rei, as in Mt 9⁷, cf. P Bouriant 10¹² (B.C. 88) καλῶς ποιήσεις συντηρῶν τὸν τόπον, BGU IV. 1074² (A.D. 275) τὰ δὲ [ῥ]πὸ το[ῦ] δ[ε] τ[οῦ] Σεβαστοῦ δ[ε]δ[ο]σμένα ὑμῖν νόμιμα καὶ φιλόνη[ρ]ωπα συντηρῶ, "I keep safe the laws and privileges granted to you by Augustus," and *Syll* 930 (= ³705) (B.C. 112) συντηρήσαι τὰ ἐκ παλαιῶν χρόνων δεδομένα τίμια καὶ φιλόνηρωπα: see also *ib.* 655 (= ³820⁸) (A.D. 83) μυστήρια ἀπὸ πλείστων ἐτών συντηρημένα.

In P Tebt II. 282⁷ (late ii/B.C.) a guard declares that he will keep the best watch possible over other people's holdings—φυ(λακὴν) ἀλ[λο]τρ[ί]ων κλή(ρων) συντηρήσιν ἀπὸ τ[οῦ] βελτί(σ)του, and in BGU I. 180¹³ (ii/iii A.D.) a veteran claims that in view of his long military service, exemption from public burdens ought to be "strictly observed" in his case—ἐπ' ἐμοῦ συντηρεῖσθαι ὀφείλει. Cf. also *ib.* IV. 1106³¹ (B.C. 13) ἂ τε ἐὰν λάβῃ ἢ πιστευθῇ σῶα συντηρήσιν(= εἰν), and *ib.* 1126¹³ (B.C. 8), and for the subst. συντηρεία (not in L.S.⁸) cf. *Syll* 932 (= ³880)⁵² (A.D. 202) συν[τηρ]είας βουγαρίων.

συντίθημι.

(1) "place": P Oxy XIV. 1631¹⁷ (A.D. 280) ταῦτα λαβόντα τὸν οἶνον [σ]υνθήσομεν ἐν τῷ ἡλιαστῆρι, "we will put these (sc. jars), when they have been filled with wine, in the open-air shed" (Edd.).

(2) "provide," "furnish," "supply": P Cairo Zen I. 59029⁵ (B.C. 258) αὐτοὶ δὲ συνθηκάμεν αὐτῇ ὅσα ἤξιω[σ]εν ἡμᾶς εἰς τὸν πλοῦ, "we supplied her with whatever she asked us for the voyage," P Petr II. 20ⁱⁱⁱ.⁸ (= III. 35^δ) (B.C. 252) πυνθανομένον δέ μου τῶν παρ' αὐτοῦ, εἴ τι συντε-

θεικῶς αὐτῷ εἴης ἐπι σι . . . and P Lille I. 15³ (B.C. 242-1) (= Witkowski *Épigr.* 2 p. 30) κῆμαιεῖα συνθεῖναι αὐτῷ. Cf. also P Hib I. 48¹⁵ (B.C. 255) ἵνα μὴ ἐπικωλύωμαι τὸν λόγον συνθεῖναι, "that I may not be prevented from making up my account" (Edd.).

(3) in mid. and pass. "make a compact with," "covenant," "agree," as in Lk 22⁵, Jn 9²², Ac 23²⁰; P Cairo Zen I. 59052³ (B.C. 257) οὐθὲν αὐτοῖς συντέθη, P Fay 34²⁰ (A.D. 161) συνθέμην πᾶσι τοῖς προκειμένοις, "I agreed to all the aforesaid terms," P Oxy VI. 908¹⁸ (A.D. 199) συνθέμην πρὸς ὑμᾶς, "I made a compact with you," P Oxy XIV. 1668¹² (iii/A.D.) οὐπω οὖν ἐγὼ αὐτῷ συνθέμην περὶ τούτου, ἄχρι οὗ σοι δηλώσω, "I accordingly would not make an agreement with him about this before telling you" (Edd.), *ib.* 1280⁵ (iv/A.D.) ὁμολογῶ ἔκουσῖα καὶ αὐθαίρετῳ γνώμῃ συντεῖσθαι με πρὸς σέ ἐπὶ τῷ μαι ἐπικοινωνῖν σοι εἰς τὸν ψυκτῆρα τοῦ καμηλῶνος, "I acknowledge that I have of my own free will covenanted with you to share with you in the labour of the camel-shed" (Edd.). An unusual use of the word is found in P Oxy I. 78²³ (iii/A.D.) ἵν' οὖν μὴ δόξω συνθεῖσθαι τῇ τοῦ πραγματικοῦ ἀγνοίᾳ, "to prevent the appearance of my having taken advantage of the tax-collector's ignorance" (Edd.).

For the subst. σύνθεσις see BGU III. 781ⁱ.⁶ (i/A.D.) ἄλλη σύνθεσις πινακῶν ἀναγλύπτων στρογγύλων δ, P Hamb I. 10¹³ (ii/A.D.) ἐβάσταξαν μου συνθέσις(= εἰς) τελείας λευκάς δεκατρεῖς, and P Oxy III. 496⁴ (A.D. 127) ἱματίων συνθέσις δύο, "two dresses." On σύνθημα in LXX Judg 12⁶, see *Later Vulgate Gr.* p. 13, n.²

συντόμως.

The nearest parallel we can give to the NT usage "briefly" in Ac 24¹ occurs in an astronomical treatise published in the Kylands papyri, I. 27³² (iii/A.D.) ἄλλως συντομώτερον ἀπὸ ἀρχῆς, "another shorter way, starting from the beginning" (Edd.). But cf. the adj. in a rhetorical fragment of iii/A.D., PSI I. 85² ἀπομημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπετετόν, also^{8,14}, and the subst. in P Leid V.⁶ (iii/iv A.D.) (= II. p. 33) διὰ πάσης συντομίας (/. συντομίας), "omni brevitate."

The reference of the word to time "quickly," "at once," is common:—P Cairo Zen II. 53201² (B.C. 254) Ἀπολλώνιον τὸν ἐργολάβον ("contractor") ἀποστελοῦμεν πρὸς σέ συντόμ[ως], P Amh II. 37¹¹ (B.C. 196 or 172) παραγενήσομαι συντόμ[ως], and BGU III. 824¹⁵ (A.D. 55-56) παράβαλε οὖν ἐκεῖ, εἶνα συντόμ[ως] αὐτὸ ποιήσῃ καὶ καλόν. Cf. P Cairo Zen I. 59028⁸ (B.C. 258) ὅτι συντομώτατα, and P Grenf II. 94^{2,4} (vi/vii A.D.) διὰ συντόμου.

συντρέχω.

"run together" (Mk 6³³ *al.*): cf. P Lond 106¹⁹ (iii/B.C.) (= I. p. 61) συνδραμόντων πλειόνων, P Tor I. 1^v.³² (B.C. 116) συντρέχειν ἔτη πρὸς τὰ πῆ, "fluxisse iam annos octo super octoginta," P Tebt I. 48²⁶ (c. B.C. 113) ἡμᾶς τε σὺν τοῖς λοιποῖς γεωργοῖς ὑπόπτως σχόντας συνδεδραμηκέναι, "we together with the rest of the cultivators having had our suspicions aroused ran off with him" (Edd.), PSI III. 174¹³ (ii/B.C.) συνδραμῖν ἐπὶ τὸν ὄρμη[ον], P Oxy I. 33ⁱⁱⁱ.⁸

(late ii/A.D.) συνδράμετε, Ῥωμ[α]ῖοι, and *Chrest.* II. 96⁴¹ (after A.D. 350) Νόν[ι]αν τούτῳ τῷ λόγῳ συνδεδραμηκέναι. For a weakened sense see P Fay 133⁷ (iv/A.D.) ἴνα καὶ τὰ κοῦφά σοι [σ]υνδράμη, "in order that you may collect the vessels," and similarly P Flor II. 134*⁷ (A.D. 260).

A subst. συντρέχεια (not in LS⁸) occurs in P Flor III. 288² (vi/A.D.).

συντρίβω

is used figuratively "bruise," "crush," as in Rom 16²⁰, in P Petr II. 4(3)² (B.C. 255-4), where certain workmen complain, ἐλθόντων ἡμῶν ἐπὶ τὰ ἔργα συντριβόμεθα. For the meaning "break down," "shatter," as in Mk 5⁴, cf. P Par 35²³ (B.C. 163) (= *UPZ* i. p. 30) ἐσκύλησεν τὸν ναὸν ὥστε κινδυνεῖσαι καὶ συντρίψαι αὐτόν, and P Tebt I. 45²¹ (B.C. 113) οὐδενὶ κόσμῳ χρῆσάμενοι συντρίψαντες τὴν παροδίον θύραν, "throwing off all restraint knocked down the street door" (Edd.), and so 47^{13, 18}.

We may add from the inscr. *Syll* 807 (= ³1173)¹⁶ (after A.D. 138) where a blind soldier is enjoined to take blood of a white cock, together with honey, and συντρίψαι καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρεῖσαι ἐπὶ τοὺς ὀφθαλμούς, "rub them into an eye-salve and anoint his eyes three days" (see Deissmann *LAE*², p. 135), and *ib.* 802 (= ³1168)⁸² (c. A.D. 320) τὰ συντετριμμένα σ[κε]ύη. See also Menander Ἐπιτρέπ. 667 συντρίβει σε, "he plays havoc with you." With LXX 3 Kingd 10¹¹, cf. Wunsch *AF* p. 22¹⁸ (iii/A.D.) ὀρκίζω σε τὸν συντρίβοντα τὰς πέτρας.

σύντριμμα,

"destruction," "ruin" (Rom 3¹⁶). For the meaning "fracture," as in Lev 21¹⁸, cf. P Leid W vi.³⁴ (ii/iii A.D.) (= II. p. 101) ἐὰν εἴψης ἐπὶ σπᾶσματος ἢ συντρίματος (ἢ συντρίματος) τὸ (δνομα) ῆ, "in spasmus aut contusione." The subst. συντριβή occurs in the late Preisigke 5763⁴² (A.D. 647). μὴ πρὸς τῇ τοιαύτῃ τῆς δίκης συντριβῆ ζημιωθῆ, and in Vett. Val. p. 74⁴; cf. Prov 16¹⁸. MGr συντρίμμα, "ruins."

σύντροφος.

For the lit. meaning "foster-brother" cf. PSI VI. 584⁵ (iii/B.C.) ὁ ἀποδιδούς σοι τὴν ἐπιστολὴν τυγχάνει ὢν Βιαῖος σύντροφος, P Oxy VII. 1034² (ii/A.D.) κληρονόμος καταλείπω τὴν θυγατέ[ρ]α μου τινὰ καὶ τὸν [τον] σύντροφον αὐτῆς τινὰ καὶ τινά, "I leave as my heirs my daughter x and her foster-brother y and z" (Edd.), P Ryl II. 106³ (A.D. 158) παρὰ Καπίτωνος συντρόφου ἀπελευθέρου Πτολεμαῖος μητρός Τασουχαρίου, "from Capiton, foster-brother and freedman of Ptolema, his mother being Tasoucharion" (Edd.), and the Phrygian sepulchral inscr. cited by W. M. Ramsay (*Bearing*, p. 189)—

Μένανδρος Ἰππω-
νος καὶ Ἀμειᾶς Τεί-
μωνι θρεπτῶ, καὶ
Ἀπολλώνιος
καὶ Διονύσιος συν-
τρόφῳ ὑπὲρ τῶν
εἰδίων Διὶ Βρον-
τῶντι,

"Menander son of Hippon and Amias to Timon their foster-child, and Apollonios and Dionysios to their foster-brother on behalf of the family's (salvation) to Zeus the Thunderer (a vow)." See also an inscr. from Thyatira in *CR* iii. p. 138, No. 17 Πειλᾶ Νήφοντι νέῳ χρῆστώ συντρόφῳ μειᾶς χάριν.

The word is similarly rendered "foster-brother" in AV marg., RV, but from its widespread use as a court title, it is better understood as = "courtier" or "intimate friend": see e.g. the Pergamene inscr. *Cagnat* IV. 288² σύντροφος τοῦ βασιλέως, and the inscr. from Delos of the 1st half of ii/B.C., *OGIS* 247², where Heliodorus is described as τὸν σύντροφον τοῦ βασιλέως Σελεύκου Φιλοπάτορος: Dittenberger *ad l.* defines the word as denoting "hominem re vera una cum rege educatum." Cf. *OGIS* 372², and *Syll* 365 (= ³798)⁶ (A.D. 37) τοὺς Κόττος δὲ παῖδας Ῥομητάκην καὶ Πολέμωνα καὶ Κόττον συντρόφους καὶ ἐταίρους ἐαυτῶι γεγονότας. The word occurs as a proper name in P Oxy I. 113²⁸ (ii/A.D.). See further Deissmann *BS* p. 310 ff. MGr σύντροφος, "companion."

συντυγχάνω,

"meet with," "fall in with" (Lk 8¹⁹): cf. P Oxy VII. 1061²³ (B.C. 22) ἔγραψα δὲ καὶ Δίῳι τῷ τοῦ χριστοῦ περὶ τούτου, ᾧ καὶ συντείξῃ, "I have written also to Dios, the son of the agent, about this: whom you will meet" (Edd.), *ib.* IV. 743³⁷ (B.C. 2) οὐκ ἠδυνάσθη συντυχεῖν Ἀπολλωνίῳ, *ib.* VII. 1070⁴⁰ (iii/A.D.) ἐὰν οἶν [σ]υντύχητε καὶ δόξῃ τι ὑμεῖν περὶ αὐτῶν, "if therefore you meet and come to any conclusion about them" (Edd.), and *ib.* VIII. 1163² (v/A.D.) τῇ τετραδί καταλαβὼν . . . συντυχῶν τῇ ἑξῆς τῷ δεσπότη μου, "I arrived on the 4th, and on the next day met my master."

Slightly different uses are seen in P Tebt I. 23¹⁴ (c. B.C. 119 or 114) εἰ δὲ τίνα ἔξει[s] πρὸς αὐτὸν λόγον σὺν αὐτῷ σύντυχε ἡμῖν, "if you have any grievance against him apply together with him to me" (Edd.), and P Oxy XIV. 1672¹⁷ (A.D. 37-41) Μουγάτιος δὲ ὁ φίλος συντυχῶν ἔλεγεν συμ[πε]-φωνήκέναι τοῖς ἐκ τῆς κώ[μης] αὐτοῦ, "our friend Munatis said that he had agreed with the people of his village" (Edd.).

For the subst. συντυχία, see P Flor II. 154 *verso*³ (A.D. 268) χριστῆν συντυχίαν, P Oxy XVI. 1860³ (vi/vii A.D.) εἰς μέσον συντηχείας (ἢ συντυχίας), "in the course of conversation" (Edd.), and *OGIS* 331¹⁹ (mid. ii/B.C.) κατ[ὰ] συντ[υ]χίαν.

Συντύχη

(for the accentuation see Winer-Schmiedel *Gr.* p. 71), the name of a woman member of the Church at Philippi (Phil 4²). It is found in the inscr. *CIG* II. 2326², 3098³⁻¹⁰, and in its masculine form is represented by the Latin Sintichus (*CIL* XII. 4703). On the superior position of women in Macedonia, see the inscriptional evidence brought forward in Lightfoot *Philippians*², p. 54 ff., and on the possibility that Syntyche is to be identified with the Lydia of Acts, see Ramsay, *Bearing*, p. 309.

συνυποκρίνομαι

is generally understood in the sense "play a part with": cf. Aristaeas 267 τὸ πρέπον ἐκάστῳ συνυποκρινόμενος,

“acting the proper part towards each.” But a different meaning has been found in Polyb. iii. 92. 5, where it is said of Fabius Cunctator that (having no intention of giving battle) *συνυπεκρίνετο τοῖς προθύμως καὶ φιλοκινδύνως διακειμένοις*, “he pretended to agree with the eager and adventurous spirits.” This makes good sense in Gal 2¹³: the other Jews “pretended to agree with Peter,” though they really did not.

συνφύω

is used in the 2 aor. pass. for 2 aor. act. = “grow up together with” in Lk 8⁷. For the act. see P Ryl II. 427 Fr. 8 τῶν συνφύοντων. See also *s.v.* σύμφυτος.

συναίρω,

generally in the NT = “rejoice with”: cf. P Lond 43³ (ii/B.C.) (= I. p. 48, *UPZ* i. p. 635), where a mother writes to her son, *πυνθανομένη μανθάνειν σε Αἰγύπτια γράμματα συναίρην σοι καὶ ἑμαυτῆι*, “having ascertained that you are learning the Egyptian script, I rejoiced for you and for myself,” and *Syll* 807 (= ³1173)⁶ (after A.D. 138) ὄρθον ἀνέβλεψε τοῦ δήμου παρεστῶτος καὶ συναίρομένου, which the editor describes as “*medii vel passivi usus barbarus*,” but cites the simplex in Aristoph. *Pax* 291 ὡς ἦδομαι καὶ χαίρομαι κεύφραῖνομαι, and *ib.*¹⁰ ἐσώθη καὶ δημοσίᾳ ηὐχαρίστησεν τῷ θεῷ καὶ ὁ δῆμος συναίρην αὐτῷ. See also *Proleg.* p. 161, and Hatzidakis *Gr.* p. 200.

For the sense of “congratulate,” which Lightfoot gives the verb in Phil 2^{17f.}, we may cite the ironical P Tebt II. 424⁵ (late iii/A.D.) εἰ μὲν ἐπιμένι(=εἰ)ς σου τῆ ἀπονοῖα, *συνχέ(=αί)ρω σοι*, “if you persist in your folly, I congratulate you” (Edd.). Similarly BGU IV. 1080² (iii/A.D.) (= *Chrest.* I. p. 56*f.*), where a father congratulates his son on his happy marriage, ἀσπάζομαί σε *συναίρων ἐπὶ τῆ ὑπαρχθείσῃ σοι ἀγαθῇ [ἐ]στειβεῖ (l. εἰσεβεῖ) καὶ εὐτυχῇ (l. εὐτυχεῖ) [σ]υμβιβῶσι.*

συνχέω,

lit. “pour together,” “confuse,” is used metaph. in Ac 21²⁷ = “stir up” a multitude: cf. P Leid W xix. 28 (ii/iii A.D.) (= II. p. 149) ὁ κόσμος ὄλος *συνχυθῆσεται*, and P Oxy XVI. 1873⁴ (late v/A.D.) ἔχω *συνκεχυμένους* τοὺς λογισμούς, “I feel my reasoning faculties confused” (Edd.). See also *OGIS* 669¹⁸ (i/A.D.) μηδὲ *συν(χέ)ωσι* τὴν κοινὴν πίστιν οἱ τῆ πρωτοπραξία πρὸς ἃ μὴ(ι) δεῖ καταχρῶμενοι, and *Syll* 888 (= ²1238)¹³ (c. A.D. 160) where a curse is invoked on those who attempt ἡ *συνβραῦσαι* ἢ *συνχέαι* τῆς μορφῆς καὶ τοῦ σχήματος.

We may add from Menander *Fragm.* p. 217. No. 781—*συνκέχυκε νῦν τὴν πίστιν ὁ καθ' ἡμᾶς βίος*, “life nowadays has upset loyalty.”

συνχράσμαι.

“use together with,” “associate with”: cf. P Grenf II. 14(6)⁴ (B.C. 264 or 227) *συνκεχρήμε[θ]α δὲ καὶ τοὺς τεσσαράκοντα ὄνους*, in the account of the preparations for the visit of the διοικητής. See also BGU IV. 1192⁹ (Ptol./Aug.), 1208³³ (B.C. 27-6), and P Giss I. 41 II. 1 (beg. of Hadrian's reign) (= *Chrest.* I. p. 30), where *συνχρήσασθαι* occurs in a broken context. In BGU IV. 1187²² (c. B.C. 1) τῆ δὲ

περὶ *ἐαυτᾶς βῆλαι καὶ αἰθαδία [συν]χρησάμενοι*, the verb is practically = “resort to.” It is found only once in the NT, Jn 4⁹, where it suggests “treat with undue familiarity”: cf. Ign. *Magn.* 3 *πρέπει μὴ συνχράσθαι τῇ ἡλικίᾳ τοῦ ἐπισκόπου*, and Epict. i. 2. 7 *ταῖς τῶν ἐκτὸς ἀξίας συγχρῶμεθα*. Diog. Oenoad. *fr.* 64 III. 9 shows the usual sense, *familiariter uti aliquo*.

συνχύνω,

“confound” (Ac 2⁶ *al.*), is a Hellenistic form of *συνχέω* (*g.z.*), and survives in MGr: see *Proleg.* p. 45 n.²

συνωμοσία,

“conspiracy,” “plot” (Ac 23¹³): cf. *Syll* 461 (= ³360)⁴⁵ (c. B.C. 300-280) *εἰ τινὰ κα συνωμοσίαν ἀἴσ[θ]μαι εἶδυσαν [ἢ γι]νομένην, ἐξαγγελῶ τοῖς δαμ[ιορ]γοῖς*, *Cagnat* IV. 914¹⁰ *καταλύσαντα συν[ω]μοσίαν μεγάλην*.

Συράκουσαι

(sometimes accented *Συρακοῦσαι*, “Syracuse,” a town in E. Sicily (Ac 28¹²). The plur. form was due to its being both a citadel and a settlement in the valley (see Souter *Lex. s.v.*), but in late Greek the sing. ἡ *Συράκουσα* is also found, perhaps owing to popular usage (see Psaltes *Gr.* p. 142).

Συρία.

The noun *συρία* is applied to “a Syrian cloth” in P Hib I. 51⁵ (B.C. 245) *συρίας λάμβανε ἐξ[αδρ]άχμους*, “accept Syrian clothes at 6 drachmae”: see the editors' note on l.³, and cf. *ib.* 38⁷ (B.C. 252-1), P Cairo Zen I. 59010²⁵ (c. B.C. 259).

An interesting ex. of the private cult of the *Συρία θεός* in the Fayûm district is afforded by P Magd 2 (B.C. 222) (= *Chrest.* I. 101), where we hear of a soldier *Μάχατας* having erected a shrine in her honour, possibly, as Wilcken suggests, at the instigation of his foreign wife *Ἀσία*—³ *ἀνοικοδομήσαντος ἐν τῷ αὐτοῦ τόπῳ ἱερὸν Συρίας Θεοῦ καὶ Ἀφροδίτης Βερενίκης*. On the worship of the Syrian gods, see now U. Wilcken's paper in *Festgabe für Adolf Deissmann* (Tübingen, 1927), p. 1 ff.

Σύρος.

Mention is made of a *κώμη Σύρων* in the district of Alexandria in BGU IV. 1123², 1132¹⁰ (both time of Augustus), and in the Oxyrhynchite district in P Oxy II. 270²² (A.D. 94): see also GH in P Tebt II, p. 402. The adv. *Συριστί* is found in P Petr III. 7¹⁵ (B.C. 238-7) *ὅς καὶ Συριστί Ἰωνάθας καλεῖται*, “who is also called in the Syrian language Jonathan.”

Συροφοινίκισσα,

“Syro-phoenician,” Mk 7²⁶. In their margin WH print *Σύρα Φοινίκισσα*. On the late form *Φοινίκισσα* (derived from the country *Φοινίκη*), see Winer-Schmiedel *Gr.* p. 135.

σύρω,

“draw,” “drag” (Jn 21⁶, Ac 8³, Rev 12⁴). The word is used of oxen drawing wood in P Flor II. 158⁷ (iii/A.D.) *παράσχες . . . τὸ ταυρικὸν ἵνα σύρῃ εἰς κώμη[ν] τὰ ξύλα*,

ib. 227⁵ (A.D. 257) σύροντι ξύλα ἀπὸ τῆς διώρυγος. For an incorrect perf. part. = "attached," see P Lond V. 1686³³ (A.D. 565) μετὰ τῆς σεσυρομ(ένης) αὐταῖς συντελείας.

The word is read by Rendel Harris in *Ev. Petr.* 3 σύρωμεν (for εἴρωμεν) τὸν υἱὸν τοῦ θεοῦ, with which Robinson and James (p. 17) compare *Acts of Philip* (Tisch. p. 143) σύρατε τοὺς μάγους τούτους. The comp^d. παρασύρω occurs in P Oxy III. 486¹⁵ cited *s.v.* παρουσία.

σύσημον.

This late Greek word = "sign," "signal," which is classed by Phrynichus (cf. Rutherford *VP* p. 492 f.) among κίβδηλα ἀμαθῆ, is apparently first found in Menander *Περικειρ.* 362, and is fully illustrated by Durham *Menander* p. 95. For its use in Mk 14⁴⁴, its only occurrence in the NT, see Swete *ad L.*, who cites Wünsche *Neue Beiträge* p. 339 for a kiss as the customary method of saluting a Rabbi. A plur. συσσηματα is found in Byz. Greek: see *Psaltes Gr.* p. 176.

συστατικός,

"commendatory," occurs in P Oxy XII. 1587²⁰ (late iii/A.D.) συστατικῶν γραμμάτων: cf. 2 Cor 3¹ συστατικῶν ἐπιστολῶν. Good exx. of such letters are P Goodspeed 4 (ii/B.C.) (= *Selections*, p. 24), P Oxy IV. 787 (A.D. 16), *ib.* II. 294 (A.D. 22), *ib.* 292 (c. A.D. 25) (= *Selections*, p. 37).

Other exx. of the word are P Oxy III. 505² (ii/A.D.) κατὰ συστατικὸν γεγόμενον, "by the terms of a deed of representation" (Edd.), and *ib.* 509¹² (late ii/A.D.) ὁμολογῶ τῷ(ν) συστατικὸν πεποιησθαί σ[ο]ι, "I acknowledge that the contract of representation has been made with you" (Edd.), and in a more general sense P Tebt II. 315²⁹ (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]ῶπως τὸν ἀπιθούνα μετὰ φρουρὰς τῷ ἀρχιερί πέμπιν, "for he has instructions to send recalcitrants under guard to the high-priest" (Edd.).

For συστάτης, "a delegate," cf. P Oxy VIII. 1116⁵ (A.D. 363) with note, and for σύστασις, "an appointment," cf. *ib.* II. 261¹⁷ (A.D. 55) εὐδοκεῖ γὰρ τῆδε τῆ συστάσει, and similarly P Tebt II. 317¹⁴ (A.D. 174-5). In P Flor I. 39⁴ (A.D. 396) συστάτης τῆς μελλούσης λιτουργείης φυλῆς, the word appears to mean "representative" (see the editor's note). See *s.v.* συνίστημι.

συστρέφω,

"gather together," "twist together," c. acc. rei, as in Ac 28⁵, is seen in P Oxy II. 234^{ii.12} (medical prescription for earache—ii/iii A.D.) οἰσπηρὸν ἔριον περὶ μηλωτρίδα συστρέψας καὶ χλιαίνων ἐνσταζει, "twist some wool with the oil in it round a probe, warm, and drop in," and so²², also BGU VII. 1673¹⁵ (ii/A.D.) σ[υ]νέστρεψα, unfortunately in a broken context.

Cf. Wunsch *AF* p. 23¹⁹ (ii/A.D.) ὀρκίζω σε τὸν συστρέφοντα τὴν γῆν ἐπὶ τῶν θεμελίων αὐτῆς, where the verb = *congluare* (cf. *Prov* 8²⁹). For the mid., apparently in the sense of "gather themselves together," cf. Mt 17²².

συστροφή.

With συστροφή = "concourse," "assembly" (Ac 19⁴⁰, 23¹²), cf. the metaph. application of the subst. to style in

P Lond 46²⁵ (iv/A.D.) (= I. p. 66) ἐν συστροφῇ πρὸς πνευματικ(ήν) ἀπειλήν, "shortly, for spiritual threatening" (Ed.), and of the adv. συστρ[όφως] in Menander *Κιθαρ.* 92.

Συχέμι,

"Shechem" (Ac 7¹⁶). In addition to this indecl. form the LXX shows Σίκιμα, -α, -ων, -οις: see Thackeray *Gr.* i. p. 168.

σφάζω,

"slay," "slaughter": cf. BGU II. 388^{ii.21} (ii/iii A.D.) ὅτε ἐσημάνθη, ὅτι ἐσφάγη [Σ]εμπρώνιος, and *OGIS* 697⁶ ἐσφαγμένοι ἐν ὄρφῃ Πούχεως. See also the magic P Osl I. 1⁵ (iv/A.D.) ὁ τὸν ἴδιον ἀδελφὸν σφάξας (with the editor's note). For the form σφάττω (cf. Wackeinel *Hellenistica*, p. 24) see *Syll* 615 (= 1024)³⁶ (B.C. 200) πρὸς τῷ β[ι]μῶι σ[φά]ττε[α] (sc. ἄμνος).

The verb is used hyperbolically in P Oxy II. 259⁸³ (A.D. 23) βλέπε με πῶς με ἡ μήτηρ ἡμῶν [ἐ]σφαξε χάριν τοῦ χειρογράφου: the editors compare the similar use of φονεύω in P Lond 113. 12(2)¹¹ (vi/vii A.D.) (= I. p. 227) ὁ χρεώστης ἐφ[ό]νευσέν με.

In Pontic and certain other dialects σπάζω takes the place of σφάζω: Thumb *Handbook*, p. 18. For σφαγιαζώ cf. *Syll* 929 (= 3685)²⁷ (B.C. 139) σφαγιασθέντος ἱερέου.

σφόδρα,

"greatly," "exceedingly": (a) with verbs—P Oxy IV. 705²¹ (A.D. 200-2) κῶμαί τινες . . . σφ[ό]δρα ἐξησθένησαν, "certain villages are utterly exhausted," owing to public burdens, *ib.* I. 41¹⁷ (iii/iv A.D.) ἐπὶ τούτῳ σφόδρα χαίρω, *ib.* XIV. 1680¹³ (iii/iv A.D.) ἀκούω ὅτι σφόδρα Ἡράκλειος ὁ νῦν ἐπίτροπος ζητεῖ σε, "I hear that Hieraclius the present overseer is vigorously searching for you" (Edd.), and PSI VII. 827²² (iv/A.D.) σφόδρα Θεῶνα φιλῶ:

(b) with adjective—P Cairo Zen I. 59060⁸ (B.C. 257) σφόδρα ὀλίγου χρόνου. For the adj. σφοδρός see P Tebt II. 272⁷ (late ii/A.D.) δ[ι]ψο[ς] . . . σφοδρόν, BGU IV. 1024^{iv.19} (iv/v A.D.) σφοδράν (l. σφοδρόν) ἔρωτα.

σφραγίζω,

"seal." In P Oxy VI. 932⁶ (late ii/A.D.) ἀν ἔρχῃ ἄφες ἀρτάβας ἐξ ἰς τοὺς σάκκους σφραγίσας λαχαιοσπέρμου ἵνα πρόχοιροι ὦσι, "if you come, take out six artabae of vegetable-seed, sealing it in the sacks in order that they may be ready" (Edd.), we have clear confirmation of Deïssmann's view (*BS* p. 238 f.) that by Paul's καρπὸν σφαγιζεσθαι in Rom 15²³ we are to understand the Apostle as meaning that all the proper steps had been taken with regard to the collection. "If the fruit is sealed, then everything is in order: the sealing is the last thing that must be done prior to delivery." Cf. also P Hib I. 39¹⁵ (B.C. 265) where with reference to the embarkation upon a government transport of a quantity of corn, instructions are given that the shipmaster is to write a receipt, and further—δείγμα σφραγισάσ[θ]ω, "let him seal a sample," obviously to prevent the corn from being tampered with during its transit (Edd.).

Other exx. of the verb with varied applications are BGU I. 243²³ (i/A.D.) πέμψας μοι διὰ Σαβείνου ἐσφραγισμένως

δραχμὰς εἴκοσι, P Oxy I. 116¹⁷ (ii/A.D.) ἐπεμψα ὑμῖν . . . κ[λ]ίστην σταφυλῆς λείαν καλῆς καὶ σφυρίδα φοίνικος καλοῦ ἐσφραγι(σμένας), "I send you a box of very excellent grapes and a basket of excellent dates under seal" (Edd.), *ib.* III. 528¹⁶ (ii/A.D.) ἔδωκα τῇ ἰβ μετὰ τῶν σῶν ἐπιστολῶν ἐσ(σ)φραγιζόμενα, "I gave the letter sealed (to the messenger) on the 12th together with letters for you (?)" (Edd.), *ib.* VI. 929¹³ (ii/iii A.D.) ταῦτα δὲ πάντα συγενῆ εἰς τὸν χιτῶνα τὸν καροῖνον, καὶ ἐσφραγίσθη γὰρ λευκῇ, "all these were inside the brown tunic, and it was sealed with white clay" (Edd.) (cf. Job 38¹⁴), P Tebt II. 413⁶ (ii/iii A.D.) τὸ χαρτάρην ελαβεν Σερηνίων ἐσ(σ)φραγισμένον, "Serention took the papyrus sealed," P Lond 171⁶¹⁵ (iii/A.D.) (= II. p. 176) διθετό μοι διαθήκη α[ψ]τοῦ ἐσφραγισμένη, and P Oxy XIV. 1677⁷ (iii/A.D.) τὸ ἐντολικὸν Πτολεμαῖτος ὡς ἔδ[ω]κε μοι ἐσφραγισμένον, "the order for Ptolemais sealed as he gave it to me" (Edd.). From the idea of sealing for security, it is an easy transition to "seal up," "hide," "conceal," as in Rev 10⁴, 22¹⁰. Again, the verb passes into the sense "distinguish," "mark," as when, in P Tebt II. 419⁹ (iii/A.D.), an agent is instructed—πέμψον τὴν ὄνον ὅπως σφραγισθῆ, "send the ass to be branded" (cf. Rev 7^{5ff.}), and from this again into "confirm," "authenticate," as in *Chrest.* I. 89⁵ (A.D. 149), where it is certified regarding an animal for sacrifice—καὶ δοκιμάσας ἐσφράγισα ὡς ἔστιν καθαρὸς (cf. Jn 6²⁷).

The comp^d. ἐπισφραγιζῶ occurs in P Oxy III. 471¹⁷ (ii/A.D.) ὁ μὲν γὰρ τελευταῖος ὑπομνημα[τ]ισμὸς [ἐ]πισφραγίζει τὴν δούλην αὐτοῦ, "for the last memorandum confirms (the question of) his slave (?)" (Edd.), and συνσφραγιζῶ in BGU IV. 1204³ (B.C. 28) τὰ πρὸς Πανίσκον γράμματα συνσφράγισμαι ὑμῖν, and P Ryl II. 90³,⁴⁴ (early iii/A.D.).

In his *Ant. Kunstprosa* ii. p. 477 Norden advocates a connexion of the Pauline σφραγιζέσθαι with the language of the Greek mysteries, but see Anrich, *Das Mysterienwesen*, p. 120 ff.

Fine specimens of sealed rolls may be seen in the table attached to the edition of the Elephantine Papyri issued along with the Berlin *Urkunden*. Cf. also *Archiv* v. p. 384, No. 76. On sealing as a protection against falsification in the case of written documents, Erman's important art. in *Mélanges Nicole*, p. 126 ff. should be consulted.

σφραγίς,

"a seal": cf. P Oxy I. 113²¹ (ii/A.D.) ἐρωτηθεὶς ἀγ[ό]ρασόν μοι σφραγ(ίδα) ἀργυροῦν, "I beg you to bring me a silver seal" (Edd.), *ib.* I. 117¹⁵ (ii/iii A.D.) ῥάκη δύο κατασσημημμένα [τ]ῇ σφραγεῖδί·μου, "two strips of cloth sealed with my seal." In *ib.* XVI. 1886⁶ (v/vi A.D.) τοῦτο παραδοῦς ἰδεξάμην τὴν αὐτοῦ σφραγιδα, the editors understand the word as = either a "signet-ring" or a "bond." For the use of σφραγίς to denote the "impression" of a seal for attesting or closing, cf. P Oxy I. 106²² (A.D. 135) where a certain Ptolema acknowledges the receipt of a Will ἐπὶ τῶν αὐτῶν σφραγεῖδων, "with the seals intact" (Edd.), which she had deposited ἐπὶ σφραγεῖδων, "under seals" in the archives, and now wished to revoke, and P Fay 122⁸ (c. A.D. 100) τὰς δὲ λοιπὰς ὑπὸ τὴν ἀμφοτέρω[ω]ν σφραγεῖδα ἔασας, "leaving the remaining

(artabae of mustard) under the seal of you both." See also Ev. Petr. 8 ἐπέχρισαν ἐπὶ τὰ σφραγίδας (as in Rev 5¹).

For the use of σφραγίς to denote a "plot" of land, see the elaborate survey of Crown land in P Oxy VI. 918^{8 at.} (ii/A.D.) with the editors' introduction, and cf. P Lond 163¹¹ (A.D. 88) (= II. p. 183) ἐν μιᾷ σφραγίδι, "in one parcel (or lot)," a recurrent formula, and P Iand 27⁵ (A.D. 100-101) with the editor's note.

For the later use of σφραγίς with reference to "baptism," see the refl. in Sophocles *Lcx. s.v.*, and cf. Lightfoot *Apost. Fathers* I. ii. p. 226.

σφυδρόν,

"ankle-bone." New instances of this rare form (for σφυρόν) in Ac 3⁷ N* B* C* are cited by Cadbury (*JBL* xlv. (1926), p. 200) from the iii/A.D. (?) palmamantic P Flor III. 391^{53, 56}. He rightly notes that "probably neither the common nor the uncommon spelling is distinctly medical" (contrast Hobart p. 35, Harnack *Luke the Physician*, p. 191).

σφυρίς,

"a basket," "a creel." Though LS⁸ pronounce σφυρίς an Attic spelling for σφυρίς, it is the regular form in the papyri as in the NT (Mt 15³⁷, 16¹⁰, Mk 8^{8, 20}, Ac 9²³): cf. Maysen *Gr.* i. p. 173, Crönert *Mem. Herc.* p. 85 n.³. See e.g. P Cairo Zen I. 59013¹² (B.C. 259) κόκκωνος σφυρίδες δ, *Ostr.* 1152³ (Ptol./Rom.) δύο σφυρίδων τῆς πίσση(ς), P Ryl II. 127³⁴ (A.D. 29) σφυρίς ἐν ἧ ἄρτροι ν, "a basket in which were fifty loaves," P Oxy I. 1161¹⁹ (ii/A.D.) σφυρίδα φοίνικος καλοῦ, "a basket of good dates," *ib.* IV. 741³ (ii/A.D.) σφυρίς διπλῆ καρύων α, "1 double basket of nuts," *ib.* VII. 1070³¹ (iii/A.D.) τραγη[μ]άτων ("sweetmeats") σφυρίδων μεστὴν μίαν, and P Lond 1171¹³ (B.C. 8) (= III. p. 178) σφυρίδων (ἀργυρίου δραχμὰς) η. For σφυρίς we can only cite P Par 62^{v. 18} (c. B.C. 170) τιμὴν σφυρίδων.

For the dim. σφυρίδιον see P Oxy X. 1293³⁰ (A.D. 117-38) σφυρίδα δύο ἐσφραγιζόμενα, cf.³⁹ P Tebt II. 414¹⁹ (ii/A.D.) τὸ σφυρίδιον (i. σφυρίδιον) μετὰ τῶν ἐνότων κάτω, "the little basket with its contents at the bottom" (Edd.), P Oxy VI. 936¹⁵ (iii/A.D.) σφυρίδιον Κανωπικὸν ὄπου ζεύγη ἄρτων δ, "a Canopic basket with 4 pairs of loaves," and *ib.* X. 1297⁸ (iv/A.D.) σφυρίδα τέσ(σαρα).

It should be noted that in a fragmentary papyrus leaf as published by Mahaffy in P Petr II. p. 33 and amended *ib.* III. 72(c)⁴ (= p. 202) we find σφυρίτων (= σφυρίδιων) for σφυρίδιου. See also the form σφυρίον in P Oxy XIV. 1658⁸ (iv/A.D.) μεικρὸν σφυρίον.

σχεδόν,

"almost," "nearly": cf. P Tebt I. 58⁵⁸ (B.C. 111) (= Witkowski², p. 106) σὺν τοῖς θεοῖς σχεδὸν ἔσται ὁ διάλογος ζωῆς τῆς λ̄ τοῦ Παχῶν, "by the grace of the gods the audit will take place about Pachon 30," P Ryl II. 81⁷ (c. A.D. 104) σχεδὸν πάσαι (sc. θύραι) ἀφ' ἰδάτους εἰσὶ, P Giss I. 41^{ii. 5} (beg. Hadrian's reign) (= *Chrest.* I. p. 30) σχεδὸν π[ά]ν[τ]ρα ὄσα ἔχ[ω] ἐν τε ταῖς κώμαις, P Oxy VII. 1033¹¹ (A.D. 392) πολλαίκες σχεδὸν εἶπε(τ)ιν εἰς ψυχὴν ἐκείνου ἐστάμεν, "we often run the risk almost of our

lives" (Ed.), and from the inscr. *Priene* 105¹³ (c. B.C. 9) *σχεδόν* τ[ε] *συμβάλειν*.

σχῆμα.

The thought of "external bearing" or "fashion" which in general distinguishes this word from *μορφή*, "what is essential and permanent" (see s.v. *μορφή*), and which comes out so clearly in Phil 2⁸, may be illustrated by such passages as the following: P Tor I. 1 viii.32 (B.C. 116) (= *Chrest.* II. p. 39) *ἐμφανίστου σχῆμα*, "delatoris more," P Leid W iii.20 (ii/iii A.D.) *Διγυπτικῶ σχήματι*, so xv.16 (= II. pp. 89, 133), P Giss I. 40²⁸ (A.D. 215) *ὄψεις τε καὶ σχήμα*, P Lond 121⁷⁰⁰ (magic—iii/A.D.) (= I. p. 108) *ὁ σχηματίας εἰς τὰ ἔκκοσι καὶ ὀκτώ σχήματα τοῦ κόσμου*. P Amh II. 142⁴⁴ (iv/A.D.) *καταφρονήσαντες τῆς περὶ ἐμὲ ἀπραγμοσύνης καὶ τοῦ σχήματος*, "despising my easiness of temper and bearing," and *Syll* 652 (= ³885)¹² (c. A.D. 220) *με[τὰ τ]οῦ εἰθισμένου σχήμα[τος] τῆς ἀμαίροισι πομπ[ῆς]*.

In the sepulchral epigram PSI I. 17 *verso*¹ (iii/A.D.) *ἀγγέλλει τὸ σχῆμα κ(αὶ) ἔνδαλμ' οὐ* βραχὺν ἄνδρα, the word appears to = "image," "statue": see further Calderini in *SAMi*. p. 19 ff., where for the alternative meaning "ceremonial dress" he cites *Kaibel* 239⁴ *ἀγνὸν ἐφήβου σχῆμα λαχών*, and *ib.* *addenda* 874 a⁶ (i/B.C.?) *Ἐνναλίου κατ' ἐνοπλον σχήμα*, i.e. in martial panoply. Cf. Menander *Fragm.* p. 127, No. 439 *εὐλοιδόρητον . . . φαίνεται τὸ τοῦ στρατιώτου σχῆμα*, "the rôle of mercenary soldier lends itself to abuse."

For the astrological use of the word it must suffice to refer to the horoscope P Lond 130²¹ (i/ii A.D.) (= I. p. 132) *λεπτόν σχῆμα*, and to the reff. in Vett. Val. Index II. s.v.

σχίζω.

For the lit. meaning "cleave," "rend," as in Mt 27⁵¹ *αὐτ.*, cf. PSI IV. 341⁷ (B.C. 256-5) *σχιστοὺς* (sc. *χιτώνας*: cf. Kock *CAF* iii. p. 291, No. 12 *σχιστόν χιτωνίσκον τιν' ἐνδύσεις*); and P Tebt II. 273^{43,62} (ii/iii A.D.) *λίθος σχισθ[έ]ις*, P Leid W vi.51 (ii/iii A.D.) (= II. p. 101) *σχίσον ἰς δύο*, *ib.* vii.1 (p. 103) *σχισθῆσεται*, and Preisigke 1²⁰ (iii/A.D.) *μῆας μέντοι κίσ[της] εὐρέ[θει]ς ἐ[σχι]σμένης*. See also the new Logion, P Oxy I. p. 3, *σχίσον τὸ ξύλον κἀγὼ ἐκεῖ ἐμῆ*. The metaph. meaning in the pass. "am divided" into parties, as in Ac 14⁴, is illustrated from late Greek by Field *Notes*, p. 121.

The comp^d. *ὑποσχίζω* = "plough" is found in P Lond 1170 *verso*³⁰⁵ (A.D. 258-9) (= III. p. 200), and *ὑποσχισμός* = "ploughing" in P Fay 112³ (A.D. 99) *τοὺς ὑποσχ[ε]ισμοὺς καὶ διβολήτρον τῶν ἐλαιῶν (= ω)ν*, "the ploughing up and hoeing of the olive-yards" (Ed.).

σχίσμα

= "ploughing" may be illustrated from the contract P Lond V. 1796⁷ (vi/A.D.), when the ploughing just proceeding is exempted from the contract—*ἐκτὸς τοῦ νῦν σχ[ε]ισματος τοῦ καὶ ὄντος*. For *σχίζω*, "a splinter of wood," cf. P Cairo Zen II. 59191⁵ (B.C. 255) *συ[να]πό-σ[τ]ε[ι]λον δὲ καὶ σχ[ε]ζας ὅτι π[λ]ε[ι]στας*, "send as large a supply of firewood as possible," and for a curious word-play with *σχίνος* see the note *ad* Sus. 54 in Charles *Apocrypha* i. p. 650.

σχοινίον,

dim. of *σχοῖνος*. "a rush," and hence "a rope" made of rushes (Jn 2¹⁵, Ac 27³²): cf. P Oxy III. 502²⁶ (A.D. 164) *τοῦ προκειμένου φρέατος τροχελλίαν σὺν σχοινίῳ καινῶ*, "the reel of the aforesaid well provided with a new rope" (Ed.), and *ib.* VI. 904⁶ (v/A.D.), a petition from a man who complains that he is *καθ' ἐκάστην ἡμέραν μετεωριζ[ό]μενον σχοινίοις*, "daily suspended by ropes."

The transition of *σχοινίον* to a term of "measurement," as in Ps 15⁸, appears in such passages as P Oxy XIV. 1635⁷ (B.C. 44-37) *ἀπὸ μὲν ἀπηλιώτου εἰς λί[β]βα σχοινία δύο ἡμισυ, ἀπὸ δὲ νότ[ου] εἰς βορρᾶν σχοινία—*, where the editors note that "the *σχοινίον* was the side of an aroura and 100 cubits in length." Cf. BGU IV. 1060²³ (B.C. 23-2) *τὰ ἔκκοσι σχοινία*, P Fay 110²⁸ (A.D. 94) *τὰς θύρας ἐπιτοησάτωσαν οἱ τέκτονες πέμπω δέ σοι τὰ σχοινία*, "let the carpenters put up the doors; I send you the measurements" (Ed.), and P Ryl II. 165¹⁷ (A.D. 266) sale of 4 arourae of catocic land *τῷ τῆς κατοικίας δικαίῳ σχοινίῳ*, "measured by the just measurement of the settlement" (Ed.). See Preisigke *Fachwörter* s.v.

An interesting ex. of *σχοῖνος* = "a rope" is afforded by P Oxy I. 69⁸ (A.D. 190) where a theft of barley is detected ἐκ τοῦ . . . *ἀποσύρματος σχοίνου*, "from the marks of a rope dragged along" (Ed.). The word is used by Aquila in his version of Ps 44(45)² for "a pen" (LXX *κάλamos*, Symmachus *γραφεῖον*): cf. Jerem 8⁸. For *σχοινοπλόκος*, "a rope-weaver," see P Oxy VI. 934¹ (iii/A.D.), and for *σχοινοουργός* with the same meaning, see P Lond 1171⁶⁴ (B.C. 8) (= III. p. 179). MGr *σκοινί* (*σχοινί*).

σχολάζω,

"have leisure": cf. P Hib I. 55⁶ (B.C. 250) *οὐ γὰρ σχολάζω μένειν πλείονα χρόνον*, "for I have no leisure to remain longer" (Ed.), PSI V. 530⁷ (iii/B.C.) *καλῶς δ' ἂν πώησαις ὑποζύγιον δούς ἐὰν ἦ σχολάζων*, BGU I. 93¹⁹ (ii/iii A.D.) *ἐὰν . . . δυνατόν σοι ἦ, μετ' αὐτῆς κατάλθης πρὸς ἐμέ, ἐὰν δὲ μὴ σχολάζης, διαπέμψεις αὐτὴν ἐπὶ τῆς μητρὸς μου*, *ib.* II. 424¹³ (ii/iii A.D.) *οὐ γὰρ ἐσχόλασον (ἢ ἐσχόλαζον) ἀπελθεῖν πρὸς αὐτὴν καὶ μέμφομαί σε πολλά*, and P Oxy VII. 1070⁵⁶ (iii/A.D.) *ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι*, "at present we are not at leisure and are visiting others" (Ed.).

For the derived meaning "have leisure for," and hence "devote myself to," as in I Cor 7⁶, cf. P Lond V. 1836¹⁴ (iv/A.D.), where the writer asks that Sarapion should be freed from his present duties, and so *τοῖς ἡμῶν [πρ]άγμασι σχολάζειν*, "be at leisure for our affairs," and an unpublished Bremen papyrus of Roman times (cited by GH *ad* P Oxy VII. 1065) *ἴσθι δὲ ὅτι οὐ μέλλω θεῶ σχολάζειν, εἰ μὴ πρότερον ἀπαρτίσω τὸν υἱόν μου*: cf. Preisigke 4284¹⁵ (A.D. 207) *πρὸς τὸ ἐκ τῆς βοηθείας καταστῆναι δυνηθῶμεν (sic) τῇ γῇ σχολάζειν*, P Par 694⁸ (day-book of a strategus—A.D. 232) (= *Chrest.* I. p. 61) *τοῖς διαφέρουσι ἐσχόλασεν*, P Cornell 52³ (late iii/A.D.) *ἐν τῇ χθῆς ἤλθον εἰς τὴν Τακόνα καὶ ἐσχόλασα τῇ καταστῆσει τῶν ἄλλων λιτουργιῶν*, "yesterday I came to Tacona and engaged in the induction of the other liturgical officials" (Ed.), also OGIS 569²³ (iv/A.D.) *διατετάχθαι δὲ τῇ τῶν ὁμογενῶν ἡμῶν θεῶν θρησκείᾳ σχολάζειν ἐμμενῶς ὑπὲρ* τῆς αἰωνίου

καὶ ἀφθάρτου βασιλείας ὑμῶν, and *Test. xii. patr.* Jud. 20 δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, τὸ τῆς ἀληθείας καὶ τὸ τῆς πλάνης.

σχολή,

(1) "leisure": cf. P Tebt II. 315¹⁶ (ii/A.D.) ἐὰν μὲν οὖν σχολὴν ἀγῆς γράψας [σου] τὰ βιβλία ἀνέλθε πρὸς ἐμέ, "so if you have time write up your books and come to me," in view of the visit of a government inspector, P Leid W vii. 21 (ii/iii A.D.) ἐγὼ εἰμι ὁ ἐν (τῷ οὐρανῷ) σχολὴν (otium) ἔχων, and P Flor II. 227¹⁸ (A.D. 258) ἐγὼ γὰρ σχολὴν οὐκ ἔσχον πρὸς σε ἔλθειν. MGr σκόλη, "holiday." (2) "occupation": cf. P Petr II. 11(1)³ (iii/B.C.) (= *Selections*, p. 7), where a son writes to his father, asking for an introduction to King Ptolemy, ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, "that I may be relieved from my present occupation." (3) "school," "lecture-hall," as in Ac 19⁹, cf. P Giss I. 85¹⁴ (Trajan/Hadrian) ἔνα μοι παρέξσε τὰ ἐπιτήδεια τῆ σχολῆς. MGr σκολείο, "school."

For σχολαστικός = "advocate," see P Oxy VI. 902¹ (c. A.D. 465) with the editors' note, and *C. and B.* ii. p. 760, No. 699 with note.

σῶζω

(for the υ subscript see WH *Intr.*² p. 314, Blass-Debrunner *Gr.* § 26) is used like the English "save" with a variety of application, as the following miscellaneous exx. show—PSI IV. 405¹³ (iii/B.C.) ἀντιλαβοῦ αὐτῶν καθ' ὅποσον δύνῃς εἰς τὸ σώζεσθαι αὐτούς, P Hib I. 77⁷ (B.C. 249) συντετάγμεθα γὰρ . . . [τοῖς θεοῖς] [τὰ] ἱερά σωθῆσθαι καθὰ καὶ πρότερον, "for we have received instructions that the sacred revenues (?) are to be preserved for the gods as in former times," P Amb II. 35³² (B.C. 132) ἐπεὶ οὖν σέσωσαι ἐν τῇ ἀρρωστίᾳ ὑπὸ τοῦ Σοκνοπαίτου θεοῦ μεγάλου, "since, therefore, your life has been saved in sickness by the great god Soenopaeus," P Tebt I. 56³¹ (late ii/B.C.) σώσαι ψυχὰς πολλὰς (from famine), *ib.* II. 302¹⁶ (A.D. 71-2) τινων βιβλίων σῶζομένω[ν] ἐν τῷ ἱερῷ, "certain documents preserved at the temple," BGU II. 423⁸ (ii/A.D.) (= Deissmann *LAE*², p. 179) μου κινδυνεύσαντος εἰς θάλασσαν ἔσωσε εὐθέως, "when I was in danger at sea he saved me immediately" (cf. Mt 14^{30 f.}), P Oxy I. 33 *verso*¹² (interview with an Emperor—late ii/A.D.) π[ρῶτον μὲν Καίσαρ ἔ]σωσε Κλεοπάτρ[αν] ἐκράτησεν βασι[λείας], "in the first place Caesar saved Cleopatra's life when he conquered her kingdom," *ib.* VI. 935⁷ (iii/A.D.) θεῶν συναμβανόντων . . . ὁ ἀδελφὸς . . . σώζεται καὶ [ὑγι]αίνει, "with the assistance of heaven our brother is safe and well" (Edd.), *ib.* XII. 1414²² (A.D. 270-5) σώζου ἡμῖν, πρῶταν, καλῶς ἀρχῆς, "save yourself for us, prytanis; excellent is your rule" (Edd.), *ib.* XIV. 1644² (iii/A.D.) σε προσαγορεύω εὐχόμενός σε σώζεσθαι παυοικησίᾳ καὶ εὐδία, "I salute you, praying that you may be preserved and prosper with all your household" (Edd.), and *ib.* I. 41²³ (acclamations to a praefect at a public meeting—iii/iv A.D.) δέομ[ε]θα, καθολικαῖ σώσων πόλιν τοῖς κυρίοις, "we beseech you, ruler, preserve the city for our lords" (Edd.).

We may add from the inscr. *Syll* 521 (= 3717)⁹ (B.C. 100-99) δι[ε]τήρησεν πάντας ὑγιαίνοντας καὶ σῶζομένους,

ib. 762 (= 31130)¹ (after B.C. 167) σωθεῖς ἐκ πολλῶν καὶ μεγάλων κινδύνων . . . θεοῖς συνάοις . . . χαριστήριον, *OGIS* 69⁴ (Ptol.) σωθεῖς ἐγὲν μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης: cf. *ib.* 70⁴, 71³, and see Lumbroso *Archiv* viii. p. 61.

For σώζειν εἰς, as in 2 Tim 4¹⁸, cf. *Syll* 255 (= 3521)²⁶ (iii/B.C.) διὰ τούτους σέσωιστα[ι] τὰ αἰχμάλωτα σώματα εἰς τὴν [ἰ]δίαν ἀπάθῃ.

The adj. σῶς is seen in such passages as BGU IV. 1106³¹ (B.C. 13) ἅ τε ἐὰν λάβῃ ἢ πιστευθῇ σῶα συντηρήσιν (= σειν), P Lond 301¹³ (A.D. 138-161) (= II. p. 257) παραδῶ[σω] τὸν γόμον σῶων καὶ ἀκακούρητον, "I will hand over the freight safe and unharmed," and BGU III. 892²⁹ (iii/A.D.) περιστερῖδια ἐξήκ[οντα] σῶα καὶ ὑγιή, "sixty pigeons safe and sound."

For the relation of σῶζω to the Jewish-Aramaic שׂוּן see Wellhausen *Einleitung in die drei ersten Evangelien*, p. 33, and note the important article by W. Wagner "Über σώζειν und seine Derivata im Neuen Testament" in *ZNTW* vi. (1905), p. 205 ff.

σῶμα,

"a body" (1) properly of the human body (a) "alive": cf. P Cairo Zen I. 59034²⁰ (B.C. 257) μετὰ τῆς τοῦ σώματος ὑγείας, and the common salutation, as in *ib.* 59036⁹ (B.C. 257), εἰ τῷ τε σώματι ἔρρωσαι καὶ τὰλλα σοι κατὰ γνώμη[ν] ἔστίς, εἴη ἂν ὡς ἡμεῖς θέλομεν. See also BGU IV. 1208¹⁸ (B.C. 27-26) τὰ δὲ ἄλλα χαριεῖ τοῦ σώματος [ἐπι]μελόμενος ἕν' ὑγιείης, ὅ δὴ μέγιστον ἡγοῦμαι, PSI VII. 807²³ (A.D. 280) where a prisoner petitions ἔχειν τὸ σῶμα ἐλεύθερον καὶ ἀνύβριστον, and the magic P Lond 127²⁸⁹ (iii/A.D.) (= I. p. 103) διαφύλασέ μου τὸ σῶμα τῆν ψυχὴν ὀλόκληρον. Cf. Aristotle 139 ἀγνοῖ καθεστῶτες κατὰ σῶμα καὶ κατὰ ψυχὴν. The tripartite division of 1 Thess 5²³ is found in P Oxy VIII. 1161⁶ (iv/A.D.), where the writer (a Christian) prays to our God and the gracious Saviour and His beloved Son, ὅπως οὗτοι πάντες β[ο]σθησῶσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ . . . πνεύματι.

For the corresponding dim. σωματίον see the Christian letter P Oxy VI. 939²¹ (iv/A.D.) (= *Chrest.* I. p. 156, *Selections*, p. 129) εἰ μὴ ἐπινόσω εἰσῆκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε, "unless my son Athanasius had been then in a sickly state of body, I would have sent him to you," and *ib.* 26 νοσηλότερον δὲ ὅμως τὸ σωματίον ἔχει, "she is still in a somewhat sickly state of body."

(b) "dead," "a corpse," as in Mk 15⁴³ *et saepe*: cf. P Leid Mⁱⁱ-2 (ii/B.C.) (= I. p. 60) τὴν προστασίαν τῶν ἐπιβαλλόντων αὐτῷ σωματίων, τῶν μεταγομένων εἰς τοὺς τάφους, and *ib.* W^{vii}-14 (ii/iii A.D.) a spell—"Ἐγερσις σώματος νεκροῦ. In P Oxy I. 51⁷ (A.D. 173) a public physician reports that he had been instructed ἐφιδεῖν σῶμα νεκρὸν ἀπηρητημένον, "to inspect the dead body of a man who had been found hanged," and in P Grenf II. 77³ (iii/iv A.D.) the writer states that he has dispatched through the gravedigger τὸ σῶμα τοῦ [ἀδελφοῦ] Φιβίωνος, and has paid [τοῖς] μισθοῦς τῆς παρακομιδῆς τοῦ σώματος. Similarly σωματίον in the illiterate P Oxy VII. 1068⁸ (iii/A.D.), where the writer asks for a ship, εἶνα δυνηθῶ τὸ σωματίον κατενεκῆν ἐν Ἀλεξάνδριαν, "so that I might be able to carry the corpse down to Alexandria."

(2) For σώματα = "slaves," as in Rev 18¹³ and frequently in the LXX, we can now produce many exx. The word stands alone in such passages as P Cairo Zen I. 59027² (B.C. 258) ὀψώνιον τοῖς σώμασιν, "wages for the slaves," P Hib I. 54²⁰ (c. B.C. 245) τὸ σῶμα δὲ εἰ συνελθῆσθε, "but if you have arrested the slave" (Edd.), P Oxy III. 493⁷ (a Will—early ii/A.D.) τὰ ἄπρατα τῶν σωμάτων, "unsold slaves," and BGU I. 187¹² (A.D. 159) Μελανάς ὁ προκίμενος [πέπ]ραχα τὸ σῶμα, where the context shows that a "slave" is intended.

For σῶμα in this sense but with a defining epithet cf. P Lond 401⁹ (B.C. 116–111) (= II. p. 14) τῶν οἰκετικῶν σωμάτων, P Oxy I. 94⁹ (A.D. 83) πατρικὰ δοῦλα σώματα, BGU I. 168⁹ (A.D. 169) δουλι[κ]ῶν σωμάτων, and P Lond 251²³ (A.D. 337–350) (= II. p. 317) τῶν δούλων σωμάτων.

The dim. σωμάτιον is correspondingly used in P Oxy I. 37¹ (A.D. 49) ἀρρενικὸν σωμάτιον, "a male foundling," whom the next document in the vol. shows to have been a "slave"; and similarly the agreement for the nursing of a "slave-child" for two years, P Ryl II. 178¹ (early i/A.D.) μηδὲ ἕτερον σωμάτιον παρα[θη]λάξειν παρὰ τῆς, "and not to nurse another than this one"; and *ib.* 244¹⁰ (iii/A.D.) τὰ δὲ σωμάτια πολλοῦ ἐστὶν ἐνάθ[δ]ε καὶ οὐ συμφέρι ἀγοράσαι, "slaves are very dear here, and it is inexpedient to buy" (Edd.).

(3) Σῶμα has also the general sense of "person," as when in the iii/B.C. census-paper, P Petr III. 59 (b)², σώματα ἱρσινικά are simply = "males," or in *ib.* 107, an account of fares and freights, where the word is applied repeatedly to "passengers." In P Petr II. 13 (3)⁵ (B.C. 258–3) a warning is uttered that a prison wall may fall, and some of the prisoners perish—διαφανῆσαι τι τῶν σωμάτων. So in PSI IV. 359⁶ (B.C. 252–1) a certain μισθωτός is referred to as τὸ σῶμα: cf. *ib.* 366⁷ (B.C. 250–49), and the editor's introd. to *ib.* 423.

(4) Reference may also be made to the metaph. use of σῶμα to denote the "body" of a document, as in P Fay 34²⁰ (A.D. 161) Ἡρων ὁ προγεγρα(μμένος) ἔγραψα τὸ σῶμα καὶ συνθέμην πᾶσι τοῖς προκειμένοις καθὼς πρόκειται, "I, Heron, the above-mentioned, have written the body of the contract and agreed to all the aforesaid terms as is aforesaid" (Edd.): cf. P Lond 1132 b.¹¹ (A.D. 142) (= III. p. 142) ἔγραψα τὸ σῶμα [αὐτοῦ τὸ δ]νομα ὑπογράφοντος ἔτους πέμπτ[ου] Ἀντωνίνου Καίσαρος.

σωματικός,

"bodily": cf. P Fay 21¹⁰ (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις, "whether in kind or in money or in bodily labour" (Edd.), P Flor I. 51⁵ (A.D. 138–161) σωματικῆς ἀσθ[ενεί]ας, and *Syll* 325 (= 708)¹¹ (before B.C. 100) σωματικῶν πόνων. For the ὄρκος σωματικός, an oath taken by laying hands on corporeal objects such as a Bible or cross, see P Mon I. 6⁵⁶ (A.D. 583) with the editor's note.

σωματικῶς.

On σωματικῶς, "bodily-wise," "corporeally," "in concrete actuality" (Rawlinson), in Col 2⁹ see Lightfoot's elaborate note *ad l.* A good ex. of the adv. is afforded

by *OGIS* 664¹⁷ (i/A.D.) κατὰ [π]άν ἢ ἀργυρικῶς ἢ σωματικῶς κολασθήσεται.

For σωματίζω and σωματισμός, which are not found in the NT, see Preisigke *Fachwörter* or *Wörterbuch* s.vv.

Σώπατρος,

a pet-form of Σωσίπατρος (*q.v.*), a Christian belonging originally to Beroea in Macedonia (Ac 20⁴).

σωρεύω

occurs in 2 Tim 3⁶ in the sense of "overwhelm": see *Field Notes*, p. 217, and cf. *Ep. Barn.* iv. 6 ἐπισωρεύοντας ταῖς ἁμαρτίαις ὑμῶν.

The subst. σωρός, "a heap," is common in the papyri and ostraca, especially with reference to corn, e.g. P Flor III. 330⁷ (A.D. 119) αὐτῆς (πυροῦ) σωροῦ (ἀρτάβαι) ἰ.

Σωσθένης.

This proper name (Ac 18¹⁷, 1 Cor 1¹) is found both in the papyri and the inscr.—P Petr III. 112(c)²¹ (iii/B.C.), P Lond 1044³⁹ (vi/A.D.) (= III. p. 255), *Magn* 118⁶ (ii/A.D.) and *Preisigke* 678³⁹ (Egypt—c. A.D. 200).

Σωσίπατρος,

a Christian of Rome (Rom 16²¹), perhaps to be identified with Σώπατρος of Ac 20⁴. The name under both forms is common: see *reff.* in Preisigke's *Namenbuch*.

σωτήρ,

"saviour." Some vivid light by way of contrast is thrown on Jn 4⁴² and 1 Jn 4¹⁴ by the fact that the title σωτήρ was regularly given to the Ptolemies and to the Roman Emperors. Exx. are P Petr II. S (1) B^{1f}. (c. B.C. 250) where the reign of Euergetes I. is alluded to in the words βασιλεύοντο[ς Π]τολεμαίου[τοῦ Π]τολεμα[ίου] σωτήρος, and *ib.* III. 20¹.¹⁵ (B.C. 246) (= *ib.* II. S (2) revised), where the phrase πάν[των] σωτήρα is employed, cf. 1 Tim 4¹⁰. In *Syll* 347 (= 760)⁸, an Ephesian inscr. of A.D. 48, the Town Council of Ephesus and other cities acclaim Julius Caesar as θεὸν ἐπιφανῆ (see s.vv. θεός and ἐπιφανής) καὶ κοινὸν τοῦ ἀνθρωπίνου βίου σωτήρα, and in a i/A.D. Egyptian inscr. (published in *Archiv* ii. p. 434, No. 24), reference is made to Nero as τῶν σωτήρι καὶ εὐεργέτη (cf. Lk 22²⁵) τῆ[ς] οἰκουμένης: cf. the description of Vespasian in *ib.* No. 28 τὸν σωτήρα καὶ εὐεργέτην.

The designation is further extended to leading officials, as when a complainant petitions a praefect in the words—ἐπὶ σὲ τρεννω τὸν σωτήρα τῶν δικαίων τυχεῖν, "(I turn) to you, my preserver, to obtain my just rights" (P Oxy I. 38¹⁸ (A.D. 49–50) (= *Selections*, p. 54)), and similarly in the account of a public demonstration in honour of the pnytanis at Oxyrhynchus, the multitude acclaim him—εὐτυχὴ ἡγεμ[ών], σωτήρ μετρίων, καθολικαί, "Prosperous praefect, protector of honest men, our ruler!" (*ib.* 41²² (ii/iii A.D.)).

The problem of Tit 2¹³ cannot be discussed here, but Moulton (*Proleg.* p. 84) cites for what they are worth the Christian papyri BGU II. 366, 367, 368, 371, 395 (all vii/A.D.), which "attest the translation 'our great God and Saviour' as current among Greek-speaking Christians."

It may be further noted that following Hort, Parry, and Gore, Rawlinson (*Bampton Lect.* p. 172 n.³) regards *δόξα* as a Christological term, and translates "the 'epiphany' of Him Who is the Glory of our great God and Saviour, viz.: Jesus Christ."

In connexion with the belief that the death and resurrection of Attis each year secured a like renewal of life after their death to the faithful, we may add that a hymn dedicated to the god contains the following lines: *θαρρείτε μύσται τοῦ θεοῦ σεσωσμένου, ἔσται γὰρ ὑμῖν ἐκ πόνων σωτηρία*: see Cumont *Les Religions Orientales*, pp. 73, 266 (Engl. tr. pp. 59, 225).

See further the classic discussion on *Σωτήρ* by Wendland in *ZNTW* v. (1904), p. 335 ff.

σωτηρία

is common in the papyri in the general sense of "bodily health," "well-being," "safety," as in BGU II. 423¹³ (ii/A.D.) (= *Selections*, p. 91) *γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῶν ἀδελφῶν μου*, *ib.* 632¹³ (ii/A.D.) *ο[ὕ]χ ὀκνῶ σοι γράψαι περὶ τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν*, *ib.* 380⁶ (iii/A.D.) (= *Selections*, p. 104) *ἔξῆτασε (l. ἐξήτασα) περὶ τῆς σωτηρίας σου καὶ τῆς πε(=αι)δίων σου*, "I asked about your health and the health of your children," P Oxy VI. 939⁵⁰ (iv/A.D.) (= *Selections*, p. 129) *νῆ γὰρ τὴν σὴν σωτηρίαν* (cf. I Cor 15³¹), *κύριέ μου, ἧς μάλιστα μοι μέλει, εἰ μὴ ἐπινόσως ἐσχῆκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε*, "for by your own safety, my lord, which chiefly concerns me, unless my son Athanasius had then been in a sickly state of body, I would have sent him to you," P Oxy I. 138²³ (a contract—A.D. 610—11) *ἐπὶ τούτοις πᾶσιν ἐπωμοσάμην (l. ἐπωμοσάμην) πρὸς τοῦ θεοῦ τοῦ παντοκράτορος, καὶ νίκης καὶ σωτηρίας καὶ διαμονῆς τῶν εὐσεβ(εστάτων) ἡμῶν δεσποτῶν Φλαουλοῦ Ἡρακλείου καὶ Αἰλίας Φλαβίας*, "to all this I swear by Almighty God and by the supremacy, salvation and preservation of our most pious sovereigns, Flavius Heraclius and Aelia Flavia" (Edd.).

With this may be compared the usage in Ac 27³⁴, Heb 11⁷. As a rule, however, in the NT *σωτηρία*, following its OT application to the great deliverances of the Jewish nation as at the Red Sea (Exod 14¹³, 15²), etc., came to denote Messianic and spiritual salvation, either as a present possession (Lk 17⁷ *al.*), or as to be realized fully hereafter (Rom 13¹¹ *al.*).

For *σωτηρία* as a pagan and Christian term, see Ramsay *Teaching*, p. 94 ff., and *Bearing* p. 173 ff., and for an early use of *ἐλπίς σωτηρίας* (1 Thess 5⁸) in a non-religious sense cf. Menander *Ἐπιτρέπ.* 122.

σωτήριος

is used in the neut. as a subst. with reference to what produces *σωτηρία*, e.g. a sacrifice or a gift: cf. *Syll* 209 (= 3 391)²² (B.C. 281—0) *θύσα[ι] Σωτήρια ὑπὲρ Φιλοκλέους*, *ib.* 649 (= 3 384)²³ *τεθύκασιν τὰ σω[τήρ]ια [τα]ῖς [θ]εα[ῖ]ς ὑπὲρ τῆς βουλῆς*.

In the NT the word always occurs in a spiritual sense: see *s.v.* *σῴζω* and *σωτηρία*.

σωφρονέω.

We can add nothing from our sources to Preisigke's (*Wörterb. s.v.*) iv/A.D. citations for this verb, P Lips I. 39⁷ and PSI I. 41⁷ and ²³ *σωφρονῖν καὶ ἡσυχάζειν*, where the meaning is "am of sound mind," "am discreet," as in the NT occurrences (Mk 5¹⁵ *al.*). See also Xen. *Oecon.* vii. 14 *ἐμὸν δ' ἔφησεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν*, the reference being to prudence in household management.

σωφρονίζω.

In the extraordinary interview with an Emperor, perhaps Commodus (P Oxy II. p. 319), the Emperor is represented as saying to a certain Appianus, who had addressed him in insulting language, *ἰώθαμεν καὶ ἡμεῖς μαινομένους καὶ ἀπονευσημένους σωφρι(=ο)νίζειν*, "we too are accustomed to bring to their senses those who are mad or beside themselves" (Edd.) (P Oxy I. 33 *verso* iv.¹¹—late ii/A.D.): cf. Tit 2⁴, where, however, the RV understands the verb in the general sense of "train."

σωφρονισμός

by its termination suggests the trans. meaning "power to make *σώφρων*," but in its only occurrence in the NT, 2 Tim 1⁷, the context clearly suggests the meaning "self-control," "self-discipline."

σωφροσύνη.

In an Imperial Edict regarding the remission of the *aurum coronarium*, P Fay 20 (iv/A.D.), the Emperor Julian (see *Archiv* ii. p. 169) claims that, ever since he became Caesar, he had striven to restore vigour to what was in decline,¹⁴ *οὐχ ὄρων ζητήσεσιν ἀλλὰ σωφρο[σύν]η, μόνον οὐ πρὸς τὸ ἴδιον γινομένων ἀναλωμάτων*, "not by acquisitions of territory (?) but by economy, limiting expenditure to public purposes" (Edd.). Later in the same document the word is used in the more general sense of "discretion,"²¹ *μετὰ τοσαύτης κοσμιότητος καὶ σωφροσύνης καὶ ἐγκρατείας τὰ τῆς βασιλείας διοικούντα*, "acting with so much propriety and discretion and moderation in the administration of his kingdom" (Edd.): cf. Ac 26²⁵. With this may be compared a sepulchral inscr. from Egypt published in *Archiv* v. p. 169, in which a certain woman Seratūs records the "good sense" of her mother and brother—*ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται*. See also *Syll* 344/5 (= 3 757/8)⁶ (B.C. 49—8), an inscr. in honour of Cornelia *διὰ τε τὴν περὶ αὐτὴν σωφροσύνην καὶ τὴν πρὸς τὸν δῆμον εὐνοίαν*, and *Preisigke* 5037 *ἐκτανύσασα σωφροσύνη καὶ φιλαδρία*.

With the meaning "self-control" in 1 Tim 2⁹ may be compared the application to "chastity" in BGU IV. 1024^{viii} 1^b (cited *s.v.* *πενυχρός*). Add Aristes 237, 248, and see A. C. Pearson *Verbal Scholarship*, p. 21.

σώφρων.

In illustration of Tit 2^{2,5} where the young women are exhorted *φιλάνδρους εἶναι, φιλοτέκνους, σώφρονας*, "loving to their husbands, loving to their children, soberminded," Deissmann (*LAE*², p. 315) has collected a number of *exx.*

of this same use of σώφρων, as an ideal of womanhood, e.g. *BCH* xxv. (1901) p. 88 ἡ σώφρων (sic) καὶ φίλανδρος γυνὴ γενομένη, and *ib.* xxii. (1898), p. 496, ἡ φίλανδρος καὶ σ[ώ]φρων ἢ φιλόσοφος ζήσασα κοσμίως (cf. 1 Tim 2⁹). In view of this, and of what is stated *s.v.* σωφροσύνη, we may be allowed to refer to a striking passage in Gilbert Murray's *Rise of the Greek Epic*³, p. 26, in which σώφρων or σαόφρων, "with saving thoughts," is contrasted with

δλοσόφρων, "with destructive thoughts." "There is a way of thinking which destroys and a way which saves. The man or woman who is *σδρηνδου* walks among the beauties and perils of the world, feeling the love, joy, anger, and the rest; and through all he has that in his mind which saves.—Whom does it save? Not him only, but, as we should say, the whole situation. It saves the imminent evil from coming to be."

T

Ταβειθά—ταμείον

Ταβειθά.

This feminine name (Ac 9^{36, 40}) under the form Ταβιθά is attested by Preisigke (*Namenbuch s.v.*) from several late papyri, e.g. P Lond IV. 1431⁶⁶ (A.D. 706-7) Ταβ[ι]θά Δανίτ, "Tabitha daughter of David." For Δορκάς, the Greek form of the name, see *s.v.*

τάγμα.

For τάγμα = "company," "troop" in a military sense, see BGU IV. 1190¹⁵ (late Ptol.) ἐ]κ τοῦ τάγματος αὐτοῦ: cf. 1 Cor 15²³ and Epicurus I. 71 φύσεως καθ' ἑαυτὰ τάγμα ἔχοντα, "having in themselves a place in the ranks of material existence" (Bailey). Other exx. of the word are P Oxy IX. 1202¹⁸ (A.D. 217) my son being ἐκ τοῦ τάματος τοῦ παρ' ἡμῶν γυμνασίου, "on the roll of the gymnasium," *ib.* X. 1252 *verso*²⁴ (A.D. 288-95) τὸ τάγμα τὸ τῶν γυμνασιάρχων, and *ib.* VI. 891¹⁵ (A.D. 294) τὰ δὲ ἀναλώματα ἀπὸ τοῦ κοινῶ τῶν ἀπὸ τοῦ τάματος δοθῆναι, "while the expenses should be paid by the whole body of those belonging to the order (of exegetae)" (Edd.).

τακτός,

"arranged," "fixed," of time, as in Ac 12²¹, occurs in P Flor II. 133⁴ (A.D. 257) τὰς τακτὰς ἡμέρας. Other exx. of the word are P Petr III. 104⁸ (B.C. 243) (= *Chrest.* I. p. 394) ἐκφορίου τακτοῦ, "at a fixed rent," P Oxy I. 101¹⁰ (A.D. 142) ἐπὶ μὲν τὰ τακτὰ, "on these conditions," P Flor I. 6⁶ (A.D. 210) τὸ τακτὸν εἰς τὸ πρόστειμον τῆς συκοφαντίας, and P Giss I. 100²⁶ (iii/A.D.) ἀκολουθῶς ταῖς τα]κταῖς παρὰ σοῦ μεταβ[ολαῖς. For a military title τακτόμισθος (not in LS⁸), cf. *UPZ* i. 31³ (B.C. 162) with Wilcken's note.

ταλαιπωρία,

"wretchedness," "distress" (Rom 3¹⁶ LXX): cf. P Tebt I. 27¹⁰ (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρίαι διαμένεις, "you still continue in the same miserable condition" (Edd.). For plur. in Jas 5¹ cf. Aristeas 15 ἀπόλυσον τοὺς συνειχομένους ἐν ταλαιπωρίαις, and see Blass *Gr.* p. 84.

ταλαίπωρος,

"wretched," "miserable," is found in P Par 63¹³² (B.C. 164) (= P Petr III. p. 30) τῶν μὲν ταλαιπώρων λαῶν . . . φε[ρ]σεσθε, "you must spare the miserable populace" (Mahaffy), P Hawara 56⁹ (probably late i/A.D.) (= *Archiv* v. p. 382) περὶ τῆς ταλαιπώρου [, and P Hamb I. 88¹⁰ (mid. ii/A.D.) γράφεις μοι περὶ τῶν χρεωστῶν τοῦ ταλαιπώρου Ἰου[λ]ιανοῦ. The word occurs also in the

Jewish prayers for vengeance for the innocent blood of the two Jewish girls, Heraklea and Marthina, who were murdered in Rheneia (Magna Delos), *Syll* 816 (= ² 1181)⁵ ἐπικαλοῦμαι . . . ἐπὶ τοὺς . . . φαρμακεύσαντας τὴν ταλαίπωρον ἄωρον Ἡράκλειαν, now usually dated about B.C. 100 (see Deissmann *LAE*², p. 413 ff.).

ταλαντιαῖος,

"of a talent's weight or value" (cf. Moulton *Gr.* ii, p. 337), is found in the NT only in Rev 16²¹; but, as Swete has pointed out *ad l.*, the word is well supported in later Greek, e.g. Polyb. ix. 41. 8, Joseph. *B.J.* v. 6. 3. See also the comic author Alcaeus of v/iv B.C., who speaks of νοσήματα ταλαντιαῖα (Kock *Fragm.* i. p. 759), and Crates of v/B.C. (*ib.* p. 140).

τάλαντον,

a weight ranging from about 108 to 130 lbs., or a sum of money equivalent to a talent in weight. In a letter to a man in money difficulties BGU IV. 1079¹⁶ (A.D. 41) (= *Selections*, p. 39) παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρ]τ[ι]α μου, the meaning appears to be "for a talent I have sold my wares to you," or perhaps, "a talent (i.e. wares for a talent) excepted, I have sold my wares to you": cf. Olsson *Papyrus-briefe*, p. 94.

ταμείον,

"(inner) chamber," "store-chamber." The syncopated form ταμείον (for ταμείον), which is found in the four NT occurrences of the word (Mt 6⁶, 24²⁸, Lk 12^{3, 24}), is the prevailing form in the papyri from i/A.D. onwards: see e.g. CPR I. 1¹³ (A.D. 83-4), τραπέζ[ης] ταμείω(ν), "of the bank of the store-houses," and so³⁰, P Fay 110⁷ (A.D. 94) δ λέγεις ταμεί[τ]ιον, "the storehouse you speak of," BGU I. 75^{ii. 12} (ii/A.D.) εἰς τὸ ταμείον, P Oxy III. 533⁹ (ii/iii A.D.) παρὰ τῷ ταμείω, and *ib.* VI. 886¹ (iii/A.D.) (= *Selections*, p. 111) ἐν τοῖς τοῦ Ἑρμοῦ ταμείοις, "in the archives of Hermes." In Menander Σαμ. 18 ταμείου probably stands for ταμειδίου.

The full form ταμείον is seen in such passages from Ptolemaic times as P Petr II. 32^{i. 5} ἐργαζ[ομένου] μου ἐν τῷ βασιλικῷ ταμείω, "as I was working in the Royal Repository" (Edd.), *ib.* III. 73⁷ (lease of a shop) ταμείον εἰσιόντων ἐνδέξια ὄγδοον, "the eighth shop on the right as one enters" (Edd.), and P Hib I. 31^{5 et sup} (c. B.C. 270). From Roman times we can cite BGU I. 106⁵ (A.D. 199) το[ῦ] ταμείου, and P Flor I. 47⁵ (A.D. 213-17) ἐντὸς ταμείου οἰκίας. See further Thackeray *Gr.* i. p. 63 ff.

Ferguson, *Legal Terms*, p. 76 ff., gives exx. of both forms, *ταμειών* and *ταμειών*.

For the verb *ταμειούμαι* see P Magd 26⁵ (B.C. 217), where the editor reads *ταμειουσόμεθα* as against Wilcken's *ἐκταμειουσόμεθα*. The same papyrus⁵ and⁹ provides other exx. of the comp^d.

τάξις.

(1) With Heb 5⁶ *κατὰ τὴν τάξιν Μελχισεδέκ* cf. the use of *τάξις* for a priestly "office" in P Tebt II. 297⁸ (c. A.D. 123) *ὃς ἐπήγγ[ει]λεν τὴν τάξιν ὡς ὀφείλουσαν πρᾶθῆναι*, "who reported that the office ought to be sold" (Edd.). Cf. Diod. Sic. iii. 6 *οἱ περὶ τὰς τῶν θεῶν θεραπαίνας διατρίβοντες ἱερεῖς, μεγίστην καὶ κυριωτάτην τάξιν ἔχοντες*. Similarly of the post of water-guard in *ib.* 393¹⁰ (A.D. 150) *τὴν ἐπιβάλλουσαν τῷ ὁμολογοῦντι Νεῖλῳ τάξιν τῆς [προ]-κμμένης ὑδροφυλακίας*, "the post of water-guard as aforesaid, which belongs to the contracting party Nilus" (Edd.). In *OGIS* 69⁵ the word is used of "garrisons"—*ἡγόμενων τῶν ἔξω τάξεων*. Related exx. are—P Oxy VIII. 1120⁵ (early iii/A.D.) *βιβλεῖδια ἐπιδεδωκα ταῖς τάξεσι κατὰ τοῦ ὑβρίσαντος αὐτὸν Εὐδαίμονος*, "I presented to the officials a petition against the perpetrator, Eudaemon" (Ed.). *ib.* XIV. 1670⁹ (iii/A.D.) *αἰπὶ (ἰ. ἐπὶ) δὲ εἰς τὴν τάξιν τοῦ καθολικοῦ παρεδόθημεν*, "when we were handed over to the staff of the catholicus" (Edd.), *ib.* IX. 1204¹⁷ (A.D. 299) *ὑπηρετούμενος τῇ σῆ τῷ ἐμοῦ κυρίῳ τάξει*, "in obedience to your lordship's department" (Ed.), *ib.* X. 1261⁸ (A.D. 325) *τάξ[ε]ως τοῦ διασημοτάτου καθολικοῦ*, "on the staff of the most eminent catholicus" (Edd.), and *ib.* I. 120²³ (iv/A.D.) *μάλιστα ἐπεὶ ξένης καὶ παρὰ τῇ τάξει ὄντα (ἰ. ὦν)*, "especially as he was a stranger to the place and was engaged at his post" (Edd.).

(2) The word is also common = "list," as e.g. P Fay 29¹⁷ (A.D. 37) a notice of death, *ὅπως ταγήν τού[του] ὄν[ο]μα ἐν τῇ τῶν [τε]λελευτηκῶτων τάξ[ε]ι κατὰ τὸ ἔ[θ]ος*, "that his name may be placed upon the list of deceased persons, according to custom" (Edd.), similarly P Oxy II. 262¹² (A.D. 61), and PSI III. 164¹⁷ (A.D. 287), the enrolment of an ephebus *ἐν τῇ τῶν ὀμηλικῶν τάξει*.

(3) The meaning "tax," "assessment," is very common in our documents, but, as this particular sense is not found in the NT, a very few exx. will suffice—BGU IV. 1096⁷ (i/ii A.D.) *τὰ τῆς τάξεως βυβλία*, "the accounts of the tax," similarly P Lond 306¹⁵ (A.D. 145) (= II. p. 119), P Fay 35¹⁰ (A.D. 150-1) *ἀναδώσομέν σοι τὰς ἀποχὰς τῶν καταχωριζομένων βιβλίων τῆς τάξεως*, "we will render to you the receipts among the documents for registration concerning the tax" (Edd.), and *Ostr* 1165⁵ (Rom.) *ἐν τῇ αὐτῇ τάξει μειάτωσαν*.

(4) The derived meaning of "character," "quality," as in 2 Macc 9¹⁸, may be supported by P Tor I. 1^{viii.13} (B.C. 116) *ἐμφανιστοῦ καὶ κατηγοροῦ τάξιν ἔχοντα παρακείσθαι*, "was present in the character of an informer and an accuser": cf. Polyb. iii. 20. 5 *οὐ γὰρ ἱστορίας, ἀλλὰ κουρεακῆς καὶ πανδήμου λαλιάς, ἐμοί γε δοκοῦσι τάξιν ἔχειν καὶ δύναμιν*.

ταπεινός.

On the *verso* of P Oxy I. 79 (notification of death—A.D. 181-192) certain moral precepts have been written in a rude

hand, beginning *μηδὲν ταπεινὸν μηδὲ ἀγενὲς . . . πράξεις*, "do nothing mean or ignoble." Other exx. of the adj., which survives in MGr, are P Lond 131 *recto*³⁰⁹ (A.D. 78-9) (= I. p. 179) *ἐν τοῖς ταπεινοῖς τόποις*, *ib.* 1917² (c. A.D. 330-340) a request for prayer *διὰ ἐμοῦ τῷ ταπεινῷ καὶ ταλεπῶρῳ (ἰ. τοῦ ταπεινοῦ καὶ ταλαιπῶρου)*, "for me the humble and wretched," and P Gen I. 14⁷ (Byz.) *μετὰ τῶν ταπεινῶν μου παιδῶν*, and¹⁵ *τὰ ταπεινά μου ἄλογα*.

It is hardly necessary to recall that "humility as a sovereign grace is the creation of Christianity" (W. E. Gladstone, *Life* iii. p. 466). Its history in pagan ethics may be illustrated in Epict. iii. 2. 14 *ἀνθρώπων . . . ταπεινόν, μεμψίμορον, ὀξύθυμον, δειλόν κτλ.*, and iv. 1. 2 *τίς θέλει ζῆν ἑξαπατῶμενος, προπίπτων . . . μεμψίμορος, ταπεινός;*

ταπεινός,

"make low," is generally used metaphorically in the NT = "humble." By way of illustration we may again refer to the Jewish prayers cited *s.v.* *ταλαιπῶρος*, where it is said with regard to God, 10^{ff.} *ὦι πᾶσα ψυχὴ ἐν τῇ σήμερον ἡμέραι ταπεινοῦτα[ι] μεθ' ἱκετείας*, a phrase strikingly recalling Lev 23²⁹, and pointing, according to Deissmann *LAE*² p. 419, to a day not only of prayer, but of fasting. The literal sense of the verb (cf. Lk 3⁵ LXX) comes out well in Diod. i. 36 *καθ' ἡμέραν . . . ταπεινοῦται*, with reference to the "falling" of the Nile: it "runs low."

ταπεινώσις

is seen in *OGIS* 383²⁰¹ (mid. i/B.C.) *εἰς ὕβριν ἢ ταπεινώσιν ἢ κατάλυσιν*, and P Leid W^{3.17} (ii/iii A.D.) (= II. p. 115) *ἡλίου ταπεινώσις*. For *ταπεινώμα*, cf. the horoscope P SI IV. 312¹² (A.D. 345).

ταράσσω

in the metaph. sense "trouble," "disquiet," "perplex," as in Mt 2³ *αλ.*, is seen in P Tebt II. 315¹⁵ (ii/A.D.) *τοιγαροῦν [μη]δὲν ταραχ[θ]ῆς*, "do not be disturbed on this account" (Edd.), and *Syll* 373 (= 3 S10)¹³ (i/A.D.) *οὐς ἐπὶ τῇ ψευδῶς ἐπι[σ]τολῇ πρὸς ὑμᾶς κομισθεῖση τῷ τῶν ὑπάτων ὄνοματι ταραχθέντες πρὸς με ἐπέμψατε*. For a somewhat more literal meaning "stir up," as in Ac 17^{8.15}, cf. P Oxy II. 298²⁷ (i/A.D.) *πάλι γὰρ πάντα ταρασσει*, "for he is upsetting everything again" (Edd.), and P Giss I. 40^{ii.20} (A.D. 212-5) (= *Chrest.* I. p. 58) *ταράσσοσι τὴν πόλιν*. MGr *ταράζω* (—*άσσω*), "perplex."

ταραχί,

"disturbance." In P Lond 1912⁷³ (A.D. 41) the Emperor Claudius writing to the Alexandrines declares himself unwilling to decide who was responsible for τῆς . . . πρὸς Ἰουδαίους ταραχῆς καὶ στάσεως, μάλλον δ' εἰ χρῆ τὸ ἀληθὲς εἰπεῖν τοῦ πολέμου, "the riot and feud (or rather, if the truth must be told, the war) against the Jews" (Ed.). In *OGIS* 90²⁰ (Rosetta stone—B.C. 196) *ἐν τοῖς κατὰ τὴν ταραχὴν καιροῖς*, the reference is to the Lycopolitan sedition, as in P Tor I. 1^{v.29} (B.C. 116) *ἐν τῇ γενομένῃ ταραχῇ*. See also *Syll* 316 (= 3 684)¹³ (c. B.C. 139). P Amh II. 30¹¹ (ii/B.C.) *ἐν δὲ τῇ γεινημένῃ ταραχῇ* refers most likely to the revolt in the Thebaid, instigated by Dionysius about B.C. 165, and this may again be the case in *UPZ* i. 14^{ii.9} (B.C. 168): cf. p. 479.

τάραχος,

a late form of παραχή, is found in Ac 12¹⁸, 19²³, where it is masculine. For exx. of τάραχος in the LXX see Thackeray *Gr. i.* p. 159. According to Hobart (p. 93) the word is common in medical writers. Linde, *Epicurus* p. 24, quotes three passages from Epicurus for τάραχος (masc.) = "disturbance," "alarm," and notes two occurrences of the form παραχή. See also Rutherford *NP*, p. 174.

Ταρσεύς,

"of Tarsus" (Ac 9¹¹, 21³⁸). A new adj. ταρσικοῦφικός is found in connexion with the sale of a loom in P Oxy XIV. 1705⁶ (A.D. 298) ἰστόν ταρσικοῦφικόν, "a loom for Tarsian cloths."

ταρταρώ,

"I send to Tartarus," orig, "the place of punishment of the Titans," and hence appropriate in connexion with fallen angels in 2 Pet 2⁴. The word is cited elsewhere only from a scholion on *Il.* xiv. 295 (see LS).

For the subst. τάρταρος (cf. LXX Job 40¹⁵, 41²³) see *Acta Thomae* 32 where the serpent who tempted Eve says ἐγώ εἰμι ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν, and the other ref. in Mayor *ad* 2 Pet *Lc.* Add PSI I. 28²⁰ (magic tablet—iii/iv A.D.) ταρτάρου σκήπτρα, and for Ταρταροῦχος see P Osl I. p. 33.

τάσσω,

"put in its place," "appoint," "enrol," is seen in such passages as P Par 26²⁰ (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 15) τῶν δὲ πρὸς τοῖς χειρισμοῖς ἐν τῷ Σαραπιείῳ . . . τεταγμένων, "those who had been appointed to the administration in the Serapeum," P Oxy II. 259³ (A.D. 23) τῷ τεταγμένῳ πρὸς τῆ τοῦ Διὸς φυλακῆ, "governor of the prison of Zeus," P Fay 29¹⁵ (notice of death—A.D. 37) ὅπως ταγήι τρή[του] ἄν[ο]μα ἐν τῆ τῶν [τετ]ελευτηκότων τάξι, "that his name may be placed on the list of deceased persons," so *ib.* 30¹³ (A.D. 173), P Oxy X. 1252 verso³⁰ (A.D. 288-95) τετράμηνος γὰρ ἐφ' ἐκάστου τέτακται, "for a period of four months is allotted to each" (Edd.), and PSI IV. 298⁸ (beg. iv/A.D.) τὸν τεταγμένον χρόνον.

In P Oxy II. 274⁷ (A.D. 89-97) ὦν καὶ τὸ τέλος ἔταξαν, the verb is used of "paying" the succession duty, which in ii/B.C. was 5%: cf. PSI IV. 388⁶¹ (B.C. 244-3) ἃ δὲ τάσασθαι εἰς τὸ βασιλικόν, *ib.* I. 56¹⁰ (A.D. 107) ὦν καὶ τάξομαι τὸ καθήκον τέλος.

For a weakened sense of the verb see P Oxy VIII. 1159¹⁶ (late iii/A.D.) τάξει τοῖς ἀνθρώποις ὅτι πέμπω τὰ ἀναλώματα αὐτῶν, "tell the men that I am sending the expenses for them" (Ed.).

The mid. is also used = "appoint for oneself" in P Fay 129³ (iii/A.D.) Ἀπολλῶτι συνέβαλον καὶ ἐτάξατο πάντως καταβῆναι τῇ ἑνδεκάτῃ καὶ τῆν παράδοσιν ποιήσασθαι, "I arranged with Apollon, and he appointed for certain the eleventh for his coming down and making the delivery" (Edd.), *ib.* 130⁸ (iii/A.D.) προνοῶ τοῦ χ[α]λκοῦ πά[ν]τη πάντως καθὼς ἐταξάμη[ν], "I am by all means looking after the copper, as I arranged" (Edd.): cf. Mt 28¹⁶, Ac 28²³. Hence also the sense "enter into an agreement with" in such passages as P Hamb I. 25¹¹ (B.C. 238-7) Κάλυς τέτακται

συναντήσασθαι πρὸς σὲ τῆ κῆ τοῦ Χοῖακ μῆγ(ς), and P Magd I. 12⁵ (B.C. 217) ταξάμενοί μοι ἐπὶ Διονυσίου, "they agreed verbally with me in the presence of Dionysius" (see the editor's note).

ταῦρος,

"a bull," "an ox": P Oxy I. 121¹⁴ (iii/A.D.) περὶ τῶν ταύρων ἐργαζέσθωσαν, "as to the oxen, make them work." From the adj. form ταυρικός (not in LS⁸) comes τὸ ταυρικόν, "the oxen," as in P Fay 115¹⁶ (A.D. 101) πέμισις μὲν φειρι τῷ ταυρικῷ, "send me a strap (?) for the oxen" (Edd.): see also PSI IV. 429²⁵ (iii/B.C.) περὶ ταυρικῶν ζευγῶν ἱβ, P Flor II. 134¹ (A.D. 260) (with the editor's note), which also shows ταυρελάτης, and P Ryl II. 240³ (iii/A.D.) παράσχεις χό[ρ]τον τῷ ταυρικῷ.

The classical adj. ταύρειος is found in the medical prescription P Oxy II. 234⁴⁵ (ii/iii A.D.) χολῆ ταυρεία, "gall of an ox."

ταφή

in the sense of "a mummy," or "mummy-wrappings," occurs in such passages as P Par 18 bis¹⁰ ἔστιν δὲ σημεῖον τῆς ταφῆς· σινδῶν ἔστιν . . . , P Giss I. 68⁷ (Trajan/Hadrian) δεῖ αὐτὸν δευτέρα ταφῆ ταφῆναι: cf. Deissmann *BS* p. 355 n.²

For the meaning "burial" (*sepultura*), as in Mt 27⁷, cf. P Petr III. 21⁹ (a Will—B.C. 236) τὰ δὲ λοιπὰ καταλιμπάνω εἰς ταφὴν ἑμαντοῦ, P Magd 13⁶ (B.C. 217) ἰνδεῖς δὲ γενόμενοι εἰς τὴν ταφὴν τὴν Φιλίππου (δραχμὰς) κῆ, P Tebt I. 5⁷⁷ (B.C. 118) τὰ εἰς τὴν ταφὴν τοῦ Ἀπιος καὶ Μνήσιος, "the expenses for the burial of Apis and Mnesis," BGU I. 183²⁴ (A.D. 85) τὴν προσήκουσα (= σαν) τῆ Σαταβοῦτος (= τ) ταφῆν, P Amh II. 125¹ (late i/A.D.) λόγος(ς) δαπάνη(ς) ταφῆς, "account of funeral expenses," and P Tebt II. 479 (iii/A.D.) a woman's expenses in connexion with the death of her husband, including payments εἰς ἐγδιαν σιτολόγ[ω], εἰς ταφὴν αὐτοῦ.

τάφος,

"a tomb": P Ryl II. 153⁵ (a Will—A.D. 138-161) εἰς τὸν τάφον μου τὸν ἐπὶ τῆν ἄμνον τοῦ Σαραπιείου, a bequest payable on condition that the recipient goes "to my tomb in the sand of the Serapeum." In P Oxy III. 494²⁴ (A.D. 156) a testator makes provision for a feast (εἰς εὐωχίαν), which his slaves and freedmen are to observe yearly on his birthday πλησίον τοῦ τάφου μου: see J. G. Frazer, *Golden Bough*³ i. p. 105.

From the inscr. we may cite *OGIS* 335¹¹⁶ (ii/i B.C.) ζῶς [τοῦ] τάφου τοῦ πρὸς τῆ ὁδῷ [τοῦ ἐπικαλουμένου Ἐ]πικράτου, *Christ.* I. 70¹⁷ (B.C. 57-6) μέχρι τῶν προσόντων ἀπὸ βορρᾶ τάφων τῶν ἀποθειομένων ἱερῶν ζῶων, and *Syll* 309 (= 3858)⁵ (after A.D. 161), where a memorial is described as οὐ τάφος, seeing that the body is laid elsewhere.

τάχα

is used of time in P Fay 117¹² (A.D. 108) τοὺς θιώτας πέμψις ἐπὶ Ἐρασο[s] τὰ Ἄρποχράτια ὠδε τάχα ἰδῆ πυ[ῆ]σι, "send the . . . since Erasus is going to celebrate the festival of Harocrates so soon on the 14th."

For the meaning "perhaps," as in Rom 5⁷, Philem¹⁶, and in MGr, cf. BGU IV. 1079¹¹ (A.D. 41) (= *Selections*,

p. 39) τάχα δύναται σε εὐλυτον ποῖσαι, and so ²², P Oxy I. 407 (ii/iii A.D.) τάχα κακῶς αὐτοὺς ἐθεράπευσας, "perhaps your treatment was wrong," *ib.* 121²³ (iii/A.D.) τάχα οὐδὲν δίδω, "I shall perhaps give him nothing" (Edd.), and so ¹⁰, and *ib.* VII. 1069¹⁶ (iii/A.D.) τάχα γὰρ δυνασθῶμεν φο[ρ]υτρίσει(=ετρίσαι) σοι δύο καμήλους [πυ]ροῦ, "for we may be able to load two camels with wheat for you" (for δυνασθῶμεν equivalent to δυνησόμεθα see the editor's note, and *Proleg.* p. 185).

τάχε(ι)ον.

See *s.v.* ταχέως.

ταχέως,

"quickly": P Oxy I. 116⁹ (ii/A.D.) ταχέως αὐτὸν ἀπολύσατε, "send him off quickly" (Edd.), P Fay 1267 (ii/iii A.D.) ἀνελθε οὖν ταχέως ὅτι ἐπίγι, "do you therefore come back quickly, for it is pressing," and P Tebt II. 423²² (early iii/A.D.) δῆ[λω]σόν μοι ταχ[έως], "tell me at once" (Edd.).

The comp^{re} τάχε(ι)ον is always used with an elative force in the NT, except in Jn 20⁴; cf. P Lond Inv. No. 1561⁵ (end i/A.D.) (= Olsson *Papyrusbriefe*, p. 210) πρὸ μὲν παντὸς εὐχομαί σε ὑγιαίνειν καὶ τάχειον ἀπολαβεῖν, "above all I pray that you may be in health and that I should receive you as soon as possible" (cf. Lk 15²⁷), P Oxy III. 531⁸ (ii/A.D.) εἰάν γὰρ θεοὶ θέλωσι, τάχειον πρὸς σὲ ἦξω, and BGU II. 417²⁸ (ii/iii A.D.) τάχειον δὲ καὶ σὺ παραγένοις ἐπὶ τὸ τῶν Ταυρικῶν. See further Blass *Gr.* pp. 33, 141f.

The comp^{re} ταχύτερον occurs in P Tebt II. 410¹¹ (A.D. 16) ἐρωτῶ σε ταχύτερον συσχεῖν τ[ὸ] πρᾶγμα, "I beg you to close the matter with all speed" (Edd.), BGU II. 615²⁸ (ii/A.D.) δῆλωσόν μοι ταχύτερον, and P Michigan Inv. No. 4527⁸ (c. A.D. 200) σύ μοι ταχύτερον ("at once," Ed.) δῆλωσον περὶ τῆς ἀπροσκοπίας ("well-being": not in LS⁹) σου καὶ τῆς τῶν ἀδελφῶν μου. In MGr (Naxos) ταχύτερου is used for "later" (adv.) (Thumb *Handbook* § 123, n.2).

For τάχιστα, as in Ac 17¹⁵, we may cite PSI IV. 360¹² (B.C. 252-1) ὡς ἂν τάχιστα λικμήσωμεν, "in order that we may winnow (the grain) as quickly as possible," *ib.* VII. 792¹⁰ (A.D. 136) ὡς [τ]άχιστα μοι δηλώσατε, and P Giss I. 27¹¹ (ii/A.D.) (= *Chrest.* I. p. 29) καλῶς οὖν ποιήσεις, τειμώτατε, τάχιστα μοι δηλώσας. Cf. also the formula τὴν ταχίστην in I Macc 11²².

ταχινός.

For this adj. = "speedy" with the added idea of "sudden" in 2 Pet 1¹⁴, 2¹, Herwerden *Lex. s.v.* cites *CLA* III. 1344³ ζῆσις καὶ καμάτος τέρμα δραμῶν ταχινόν.

τάχιστα.

See *s.v.* ταχέως.

τάχος,

"quickness": PSI IV. 326¹² (B.C. 261-0) ἐντεilai τῶι παρά σου, ἵνα τὸ τάχος γέ[νη]ται, and P Oxy I. 59¹⁵ (A.D. 292) ἴν' . . . ἢ τάχος ἐκδημηθῆσαι, "in order that no time be lost in his departure" (Edd.); cf. PSI IV. 444¹¹

(iii/B.C.) πειρῶ δέ μοι ὁ τι τάχος γράψην "Ερρωσο, and P Bouriant 10²² (B.C. 88) ἀσ[φ]αλισάμενος [μέ]χρι τοῦ καὶ [ἡμᾶ]ς ὅτι τάχος [ἐπι]βαλεῖν πρὸς σέ.

The word is common in adverbial phrases with a preposition, e.g. P Oxy I. 62 *verso*¹⁸ (iii/A.D.) τὴν ἐμβολὴν ποιήσαι διὰ τάχους, "to do the lading quickly" (Edd.), *ib.* VI. 892² (A.D. 338) διὰ ταχέων ταῦτα ἐκκόψας παρενεχθῆναι, "with all speed to get the timber cut and delivered" (Edd.); PSI IV. 380¹⁴ (B.C. 249-8) καλῶς δ' ἂν ποιήσῃς ἐν τάχει (cf. Lk 18⁸, *al.*) αὐτὸν ἀποστείλας, P Giss I. 60¹⁰ (A.D. 118-9) πᾶσαν τὴν . . . [κ]ρειθὴν ἐν τάχει αὐτῷ ἐπιστείλαι, and P Oxy VII. 1060⁴ (iii/A.D.) καλῶς ποιήσεις ἀναγκάσει γενέσθε (ἢ ἀναγκάσαι γενέσθαι) μου τὸ κειθῶν[ε]ν (ἢ κειθῶνιν) τὸ λευκὸν κατὰ τάχο[υ]ς, "you will do well to have my white tunic made quickly" (Ed.).

ταχύ

(neut. of ταχύς as adv.), "quickly" (Mt 5²⁵ *al.* and common in LXX). See P Par 45⁵ (B.C. 152) (= *UPZ* i. p. 329) κἀαυτὸς παρέσομαι ταχύ, P Oxy IV. 743¹¹ (B.C. 2) καλῶς δὲ γέγονεν τὸ ταχύ αὐτὸν ἐλθεῖν, ὕφηγησεται γὰρ σοι, "it is well for him to come quickly, for he will instruct you" (Edd.), and BGU II. 423¹⁷ (soldier's letter to his father—ii/A.D.) (= *Selections*, p. 91) ἐκ τούτου ἐλπίζω ταχύ προκόσαι (ἢ προκόψαι) τῶν θε[ῶ]ν θελόντων, "in consequence of this I hope to be quickly promoted, if the gods will."

Ταχύ ταχύ is a common formula in incantations, e.g. P Hawara 312⁸ (ii/A.D.) in *Archiv* v. p. 393 ἄρτι ἄρτι ταχύ ταχύ ἐξ ψυχῆς καὶ καρδίας, and the Gnostic amulet P Oxy VII. 1060⁸ (vi/A.D.) ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἐρπετοῦ <κα> πρᾶγματος ταχύ ταχύ, "free this house from every evil reptile and thing, quickly, quickly": see also Deissmann *BS*, p. 289, and *LAE*², p. 421, and for the repetition cf. *Proleg.* p. 97.

τε.

For this enclitic particle cf. BGU IV. 1132³ (B.C. 13) κατὰ τὰς διὰ τοῦ κριτηρίου τετελειωμένας ὑπὸ τε τοῦ Ἀμμωνίου καὶ ἔτι τοῦ μετηλλαχότος τοῦ Ἀλεξάνδρου ἀδελφοῦ, P Strass I. 14²¹ (A.D. 211) sale of a chamber καθαρὸν ἀπὸ παντὸς ὀφ[ειλ]ήματος δ[ημο]σίου τε καὶ ιδιωτικῶ, and P Oxy XIV. 1635¹⁴ (A.D. 282) ἐφ' ᾧ τε καὶ τοὺς περὶ τὸν Ἄρετ [καὶ τὸν Σαρᾶν τελέσαι πάντα τὰ] . . . ὀφ[ε]λ[ε]τήματα, "on condition that the party of Aret and Saras discharge all the debts" (Edd.).

For 2 Cor 10⁸ cf. Radermacher *Gr.*² pp. 5, 37. See also Kälker *Quaest.* p. 286 ff. Τε is one of the many particles which do not survive in MGr.

τεῖχος,

"a wall," especially the wall about a city (Ac 9²⁵ *al.*): cf. P Eleph 20⁵² (iii/B.C.) παστοφόριον ἐν Τεντύρει ἐντὸς τείχους, P Ryl II. 127¹³ (A.D. 29) τὸ ἀπὸ βορρᾶ τείχος τοῦ οἴκου, BGU III. 929¹ (ii/iii A.D. ?) μητροπόλεως ἐντὸς τείχους, P Flor I. 50¹ (A.D. 268) ἐν[τὸς] τειχῶν] καὶ ἐκτὸς, cf.^{36, 80}, and P Strass I. 9⁸ (c. A.D. 307 or 352) θεμελίους καὶ τείχεσιν.

For the dim. τειχίον see CPR I. 232¹⁴ (ii/iii A.D.) μέ[σο]ν [ὄν]τος τειχίου, and for the form τειχάριον (not in LS⁹), see P Ryl II. 125² (A.D. 28-9) κατασπασμένον τειχαρίων

παλαιῶ(ν), "demolition of old walls," and for the verb τεχνίζω, see *ib.* 102⁹ (2nd half ii/A.D.) αὐλ() ἀ[π]ὸ βο[ρρ]ᾶ τετεχνισμέν(ν) .

τεκμήριον.

This strong word which AV renders "infallible proof" in Ac 1³ may be illustrated by an Ephesian inscr. *Syll* 656 (= ³S67)²⁷ (c. A.D. 160), where it is mentioned as μέγιστον τεκμήριον of the σεβασμός accorded to the goddess Artemis that a month is named after her. Cf. also *ib.* 929 (= ³685)⁸⁴ (B.C. 139) μέγιστον καὶ ἰσχυρότατον τεκμήριον, and P Tor I. 1^{iv.11} (B.C. 116) μέγα τι συμβάλλεσθαι τεκμήριον, also *viii.32*. In another Ptolemaic papyrus P Giss I. 39⁹ (B.C. 204-181) τεκμήριον stands beside ὄρκος.

The editors render P Ryl II. 159¹⁵ (A.D. 31-2) ἵν' ὑπάρχωσι τῇ [Ταχοίτι αἱ παραχωρούμεναι] ἄρουραι σὺν τοῖς ἄλλοις τε[κμη]ρίοις . . . , "in order that the arurae ceded may appertain to Tachois with all other titles" (i.e. "title-deeds"), but in their note they cite the parallel formula P Oxy III. 504¹⁵ (early ii/A.D.) σὺν τοῖς ἄλλοις σημίω[σ]ι, where the σημεῖα may possibly refer to "boundary-marks." It may be added that, according to Hobart p. 184, "Galen expressly speaks of the medical distinction between τεκμήριον—demonstrative evidence—and σημεῖον, stating that rhetoricians as well as physicians had examined the evidence."

For the verb τεκμαίρομαι, see P Ryl II. 74⁵ (A.D. 133-5) where a prefect declares that time will not permit his carrying out two purposes—τεκμαίρομαι τὸν χρόνον οὐ[χ] ἱκανὸν εἶναι εἰς ἀμφοτέρα.

τεκνίον.

For this dim. of τέκνον cf. P Oxy XIV. 1766¹⁴ (iii/A.D.) ἀσπάξομαι . . . τὰ ἀβάσκαντα τεκνία, "I greet your children, whom the evil eye will not harm."

τεκνογονέω.

With this NT ἄπ. εἶρ. (1 Tim 5¹⁴) = "bear a child," we may compare the similar compd. τεκνοποιέομαι in the marriage contract P Eleph 1⁹ (B.C. 311-10) (= *Selections*, p. 3), where the husband is bound down μηδὲ τεκνοποιεῖσθαι ἐξ ἄλλης γυναϊκός, "not to beget children by another woman." In *UPZ* i. 4⁵ (B.C. 164) ἐνεκ[α] τοῦ . . . τεκνοπ[ο]ρήσασθα(= θαι) αὐτήν, the meaning is "adopt" (cf. Wilcken's note). See also *s.v.* τεκνογονία.

τεκνογονία.

Ramsay *Teaching* p. 170ff. tries to show that, while τεκνογονέω is used in a physical sense in 1 Tim 5¹⁴, the abstract noun τεκνογονία in 1 Tim 2¹⁵ points rather to "the power of maternal instinct" or "motherhood." But it is by no means clear that the writer did not use the two words with the same connotation. In any case it is not likely that, with Ellicott and other commentators, we are to stress the article and in τῆς τεκνογονίας of 1 Tim 2¹⁵ find a reference to "the (great) child-bearing," i.e. the bearing of Jesus, foreshadowed in Gen. 3¹⁶.

τέκνον.

(1) The following may serve as exx. of this very common word = "a child"—P Amb II. 35⁵⁵ (B.C. 132) ὑπέρ τε τοῦ

βα(σιλέως) καὶ τῶν βα(σιλι)κῶν τέκνων, P Tor II. 11¹¹ ἕτερα τέκνα, "a second family," BGU IV. 1097²³ (time of Claudius/Nero) τὴν μητέρα καὶ Δημήτριον καὶ τὰ τέκ[ν]α αὐτοῦ ἀσπάξου, BGU I. 234³⁴ (c. A.D. 70-80) ὡσπερ ἰδ[ε]ῶν τέκνων, P Lond 897²⁸ (A.D. 84) (= III. p. 207) μέλει σοι πολλὰ περὶ ἐμοῦ μελ[ή]σει σοι δὲ ὡς ὑπὲρ ἰδίου τέκνου, P Oxy II. 237^{iii.36} (A.D. 186) ἡ δὲ κτῆσις μετὰ θάνατον τοῖς τέκνοις κεκράτῃται, "but the right of ownership after their death has been settled upon the children" (Edd.), and BGU II. 419¹⁵ (A.D. 276-7) οὐκ ἐπέλεύσομα[ι] περὶ αὐτῶν το[ύ]των οὐδὲ οὐδὲς τῶν παρ' ἐμοῦ οὐδὲ τέκνον τ[ε]λέων. As showing the oppression of the Egyptian middle-class, we may note the case of a certain Pamonthius, whose children had been seized by his creditors—οἴτινες οἱ ἀνελέημονες ἐκρίνοι καὶ ἄθεοι ἀπέσπασαν τὰ πάντα τὰ ἐαυτοῦ τέκνα νῆπια κομιδῆ, "who, those pitiless and godless men, carried off all his children, being yet quite in their infancy" (Bell) (P Lond 1915²⁸—A.D. 330-340).

(2) Τέκνον is also used as a form of kindly address, even in the case of grown-up persons—P Oxy I. 33^{i.11} (late ii/A.D.) τρέχε, τέκνον, τελέυτα, P Giss I. 12⁵ (letter to a strategus—ii/A.D.) παρακαλῶ σε οὖν, τέκνον, . . . ἐντυπῆν ("pattern") μοι πέμψον, similarly *ib.* 21⁵⁰ (time of Trajan) ἔρρωστο τέκνον, and P Oxy VII. 1063¹ (ii/iii A.D.) χαίροις, τέκνον 'Αμόι, "greeting, my son Amois!"

(3) Schaeffer *ad* P Iand 13⁸ has brought together various exx. of τέκνον and υἱός, e.g. P Gen I. 74^{ff.} (iii/A.D.) 'Ηραῖς 'Αγριππ[ί]νῳ τῷ υἱῷ πλείστα χαίρειν. πρὸ μὲν πάντων εὐχομαί σε ὑγεαίνειν καὶ προκόπτειν. γέινωσκε, τέκνον, ἀπεληλυθέναι ἐμέ, P Amb II. 136¹⁶ (iii/A.D.) 'Απίων 'Ωρίωνι τῷ υἱῷ χαίρειν . . . ἡγράφω σοι, τέκνον, and P Oxy VI. 930¹⁸ (ii/iii A.D.) ὥστε οὖν, τέκνον, μελησάτω σοι, and on the *verso* Πτολεμαίω υἱῷ.

(4) For the Hebraistic idiom underlying the use of τέκνον with genitives of quality, as in Eph 5⁶ τέκνα φωτός, see Deissmann *BS* p. 161 ff., and *s.v.* υἱός.

τεκνοτροφέω.

With this NT ἄπ. εἶρ (1 Tim 5¹⁰) = "bring up children," cf. Epict. i. 23. 3 διὰ τί ἀποσυμβουλευεῖς τῷ σοφῷ τεκνοτροφεῖν;

ΤΕΚΤΩΝ.

The ordinary limitation of this word to "a worker in wood," "a carpenter," as in Mt 13⁵⁵, Mk 6³, is supported by P Fay 110²⁸ (A.D. 94) τὰς θύρας ἐπιστησάτωσαν οἱ τέκτονες, "let the carpenters put up the doors" (Edd.), P Flor II. 152⁹ (letter regarding the conveyance of wood—A.D. 268) τῷ τέκτονι τὴν συνήθη δ[ι]απάνην, cf. *ib.* 158¹ (iii/A.D.), and P Oxy I. 53² (A.D. 316), a report παρὰ τοῦ κοινῶ τῶν τεκτόνων, from the guild of carpenters at Oxyrhynchus regarding a persea tree they had been commissioned to examine.

Other exx. of the word are P Fay 122¹⁹ (c. A.D. 100) ἀπαναγκάσεις Σισοῦν τὸν τ[ε]κ[τ]ωνα ἀποτίσαι, "make Sisois the carpenter pay up" (Edd.), *Ostr* 1597 (ii/A.D.) δὸς τοῖς τέκτοσι ζεύγη ἄρτων δέκα ἕν, P Oxy I. 121²⁵ (iii/A.D.) τοὺς τέκτονες(= as) μὴ ἀφήσῃς ὄλως ἀργήσε(=σαι), "don't allow the carpenters to be wholly idle" (Edd.), PSI VII. 509¹ (iv/A.D.) Φοιβάμμονι τέκτοσι ἐργ[α]ζομένῳ εἰς

. . ., and *ib.* 774¹⁰ (v/A.D.) τέκτων είτε κεραμεύς. In Herodas IV. 22 the "craftsman" (τέκτων) is a sculptor. Cf. *s.v.* ἀρχιτέκτων.

For the adj. see P Oxy IV. 729¹² (A.D. 137), P Flor I. 162⁴ (A.D. 239) τεκτονικῶν μισθῶν.

τέλειος,

lit. "having reached its end (τέλος)." Hence (1) "full-grown," "mature," (*a*) of *persons*—BGU IV. 1100¹⁰ (marriage-contract—time of Augustus) τῆλιν οὔσα(ν) πρὸς βίον κοινωvian [ἀν]δρῆ, P Oxy III. 485³⁰ (A.D. 178) κληρονόμους [ἀ]υ[τῆ]ς τελει[ο]υ[σ]ς, "to her heirs being of age," *ib.* II. 237^{vii.15} (A.D. 186) περὶ τοῦ τὰς ἤδη τελείας γυναίκας γενομένης ἐαυτῶν εἶναι κυρίας, εἴτε βούλονται παρὰ τοῖς ἀνδράσιν μένειν εἴτε μή, "all proving that women who have attained maturity are mistresses of their persons, and can remain with their husbands or not as they choose" (Edd.), (*b*) of *animals*—BGU IV. 1067¹² (A.D. 101–102) ἀλεκτροῶν τελείων τεσσάρων, "four full-grown cocks," P Grenf II. 46¹³ (A.D. 137) πετρακίνα αὐτῶ δυο(v) θή(λιαν) τελ(ειαν), and P Iand 35⁸ (ii/iii A.D.) βούν μελ[ά]νην τελίαν (see note). (2) "in good working order or condition"—P Oxy II. 278⁴ (A.D. 17) μύλοισιν ἐν[α] τ[έ]λειοισιν Θηβαϊκόν, "one perfect Theban mill" (Edd.), *ib.* IX. 1257⁹ (A.D. 175–6?) ἀλεκτροῶν τελείων τεσσάρων, ὀρνέθων τελείων τοκάδων ὀκτώ, "4 cocks in perfect condition, 8 laying hens in perfect condition" (Ed.), *ib.* VI. 909¹⁸ (A.D. 225) ἀκάνθας ἀριθμῶ τελείας δεκατέσσαρας, "fourteen acacia-trees in good condition" (Edd.), P Tebt II. 406¹² (c. A.D. 266) λυχνεῖα τελεία, "a complete lamp-stand," and P Giss I. 122³ (vi/A.D.) a receipt for the sale of certain arourae τῆς πρὸς ἀλλήλους συμπέφωρημένης τελείας καὶ ἀξίας τιμῆς. (3) "complete," "final"—P Tebt II. 361⁶ (A.D. 132) ἀριθμ(ητικῶν) τελείου τ[ο]ῦ 15 (ἔτους), "for the full ἀριθμητικόν of the 16th year" (Edd.), *ib.* 335⁸ (mid. iii/A.D.) τελείαν ἀπόφασιν, "final verdict," P Oxy VI. 902¹¹ (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν καὶ εἰς αἰχάτην πείνων (ἢ ἐσχάτην πείναν) περιέστην, "and I have been reduced to complete ruin and the extremity of hunger" (Edd.).

For the form τέλειος, see the interesting petition of a physician to the Praefect asking to be relieved from certain public duties on the ground of his profession, P Fay 106²¹ (c. A.D. 140) ὅπως τέλειον ἀπολούνται τῶν [λειτουρ]γιῶν οἱ τὴν ἰατρικὴν ἐπιστή[μην] μεταχειριζόμενοι, "that complete exemption from compulsory services be granted to persons practising the profession of physician" (Edd.). Reference may also be made to Knox's note in Herodas (ed. Headlam), p. 333f.

For the relation of the epithet τέλειος in Paul to the language of the ancient mysteries, see Lightfoot *ad* Col 1²⁸, also the careful study of the word in Kennedy *St. Paul and the Mystery Religions*, p. 130ff.

τελειότης,

"perfection," "completeness" (Col 3¹⁴, Heb 6¹): cf. the magic P Lond 121⁷⁸ (iii/A.D.) (= I. p. 109) τελειότητος ἀναγκαστικῆ ἀπόρροια.

τελειόω

is common in legal papyri = "execute": see e.g. P Oxy III. 483²⁰ (A.D. 108) τελειῶσαι τὸν χρημα[τισμὸν] ὡς καθήκει, "to execute the deed in the proper way" (Edd.), and P Giss I. 34¹⁶ (A.D. 265–6) ἐτελε[ῖ]ωσιν τὰ νόμιμα. In P Oxy II. 238⁹ (A.D. 72) it seems rather to have the meaning "complete" by the insertion of date and signatures—προσέρχεται τοῖς ἀγορανόμοις καὶ τελειοῦν ταύτας (sc. οἰκονομίας) ἐντὸς [. . .] : see the editors' note.

On the use of the verb in connexion with martyrdom, as in 4 Macc 7¹³ δὴ πιστὴ θανάτου σφραγὶς ἐτελειώσεν, see Moffatt *Heb.* p. 32, and cf. the Christian gravestone *Preisigke* 1600³ ἐνθα κατὰ[κ]εῖται ἡ μα<κα>ρία Π.[.]θία, ἐτελειώθη μ(η) Ὁὠθ κ̄α. MGr τελειῶνω, "finish."

τελειῶω

is found in the NT only in 1 Pet 1¹³ νήφοντες τελείως, where Hort *Comm. ad I.* understands the phrase to mean "being sober with a perfect sobriety," a sobriety "entering into all their thoughts and ways," "the opposite of heedless drifting as in a mist." Cf. the fragmentary P Petr III. 42 II(8c)³ (iii/B.C.) τελείως ποιήσεις, P Flor I. 93²⁷ (deed of divorce—A.D. 569) ἐξηλλάχθαι πρὸς ἀλλήλους καὶ διαλελύσθαι ἐντόνωσ καὶ τελείως, and the Christian amulet BGU III. 954³⁰ (c. vi/A.D.) (= *Selections*, p. 134) ending "Ἄγιε Σέρηνε, πρόσπεσε ὑπὲρ ἐμοῦ, ἵνα τελείως ὑγιανῶ, "O holy Serenus, supplicate on my behalf, that I may be in perfect health." In MGr the adv. has the form τέλεια.

τελειῶσις,

"fulfilment," "completion" (Lk 1⁴³, Heb 7¹¹): P Oxy II. 286²⁶ (A.D. 82) πρὸς δὲ τὴν τοῦ χρηματισμοῦ τελείωσιν διαπέσταλμαι Ἡρακλείδην Ἡρακλείδου, "I have dispatched as my agent Heraclides, son of Heraclides, to conclude the transaction" (Edd.), P Ryl II. 115⁵ (A.D. 156) εἰς τὸ τὰ τῆς [ἐνεχυρ]ασίας ἐπιτελεσθῆν[αι] πρὸς τελειῶσιν τῶν [νομέ]μων. Cf. further BGU IV. 1168³ (B.C. 10) πρὸς [τε]λειῶσ(ιν) τῆσδε[ε] τῆς συγχωρη[σεως], P Flor I. 56⁷ (A.D. 234) πρὸς τ[ῆ]ν τοῦ χρηματισμοῦ τελειῶσιν, and *Test. xii. patr.* Reub. vi. 8 μέχρι τελειώσεως χρόνων, "until the consummation of the time." Also Epicurus II. 89 ἕως τελειώσεως καὶ διαμονῆς, "until the period of completion and stability" (Bailey).

τελεισφορέω,

"bring to maturity," only at Lk 8¹⁴ in NT (cf. Hobart, p. 65). For the corresponding comp^d τελεισιουργέω, see Epicurus I. 36 τοῦ τετελεισιουργημένου, "in the case of one fully initiated" (Bailey).

The adj. τελεισιφόρος, in the sense of "harlot," as in Deut 23¹⁷, occurs in P Grenf II. 41⁹ (A.D. 46), where we have reference to a tax on ἑταῖραι, cf. 1²⁶ οἱ ἐτα(ι)ρίσματα μισθ(ο)ύμενοι: see Wilcken *Ostr.* i. p. 219.

τελευτάω

is trans. = "bring to an end" in BGU I. 361^{ii.18} (A.D. 184) τελευτᾶν τ[ὸν] βίον. For the general intrans. meaning "die," which the verb shows from v/B.C. onwards, it is enough to cite from the papyri such passages as P Magd 2⁶

(B.C. 222) ὁ ἀνὴρ μου τετελεύτηκεν, P Fay 29⁹ (notice of death—A.D. 37) ὁ ἀδ[ε]λ[φ]ὸς Πενεούρις . . . τετελεύτηκεν ἐν τῷ Μεσο[ρ]ῆ μην[1] τοῦ πρώτο[υ] (ἔτους) Γαίου Καίσαρος Σεβαστοῦ Γερμανικοῦ, “my brother Peneouris has died in the month Mesore of the first year of Gaius Caesar Augustus Germanicus,” cf. 16 ὅπως ταγήν τού[του] ὄν[ο]μα ἐν τῇ τῶν [τετ]ελευτηκῶτων τάξι κατὰ τὴν ἑ[θ]ῆος, “in order that his name may according to custom be placed in the list of deceased persons,” P Oxy III. 475²⁵ (A.D. 182) ἔπεσεν καὶ ἐτελε[ύ]τησεν, *ib.* VI. 928³ (ii/iii A.D.) Ζωπύρου τελευτήσαντος, “now that Zopyrus is dead,” P Strass I. 73¹³ (iii/A.D.) ὁ μικρὸς Μίμος ἐτελεύτησεν, and from the inserit, *Syll* 895¹ ἐτελεύτησα ἑμβάς (εἰ)ς ἔτη πέντε, and *ib.* 908 (= 505)¹ (c. B.C. 227) τῶν κατὰ τὸν σεισμόν τελευτασάντων. The mummy-ticket *Preisigke* 3931³ (A.D. 123) shows the impf. ἐτελεύτα.

In the *florilegium* PSI II. 120²¹ (iv/A.D. ?) it is suggested that there is no cause to grieve over those who die (τοῖς ἀποθησκα[ο]ῦσιν), unless it be over those who end their lives in a disgraceful manner (ἐπὶ τοῖς αἰσχρῶς τελευτῶσι).

ΤΕΛΕΥΤΉ,

“death”: cf. P Oxy II. 265²² (A.D. 81–95) πρὸς τὸ μετὰ τὴν αὐτῆς τελευτὴν βεβαιῶσθαι, *ib.* I. 76²⁵ (A.D. 179) πρὸς τὸ μετὰ τελευτὴν αὐτοῦ ἀνεύθυνόν με εἶναι, “to free me from responsibility after his death,” and P Cairo Preis 42⁹ (iii/iv A.D.), where a testator makes certain dispositions—μετ’ ἐμῆν τελευτῆν. In P RyI II. 106¹⁸ (A.D. 158) and P Fay 30¹⁷ (A.D. 173) it is certified that notice has been made to the scribes of the metropolis περὶ τελε[υ]τῆς “concerning the death” of Harpocras and Aphrodisius respectively.

For the adj. τελευταῖος, “last,” see P Lond 1912²⁵ (A.D. 41) εἶνα τὸ τελευταῖον εἶπωι, and P Oxy VI. 940² (v/A.D.) ἄχρι τῆς τελευταίας μερίδος, “until the last holding.”

ΤΕΛΕΩ,

(1) “complete,” “accomplish,” “fulfil”: P Oxy VII. 1061¹² (B.C. 22) ἕως μοι τοῦτο τελῶσῃτε, “until you accomplish this for me,” *ib.* 17 ἕως ὅτου τελῶσθ[ε]ι, “until it is accomplished,” P Giss I. 99¹¹ (ii/iii A.D.) θυσ[α]ι τε[λ]οῦνται. The verb = “produce” in *Chrest.* I. 236⁸ (iii/A.D.) τελοῦσαι ἀν[τ]ὰ πυροῦ ἀ]ρτ[άβην] μί[αν].

(2) “pay”: P Petr III. 59(β)³ (census paper—iii/B.C.) ἀφ’ ὧν ἐστὶν τῶν μὴ τελοῦντων ἱερά ἔθνη, “from this are to be subtracted those priestly corporations which are exempt from the tax” (Mahaffy), P Oxy IX. 1210² (i/B.C.—i/A.D.) τελοῦντες λαογραφίαν Ὁξυρυγχ[του] ἀνδ[ρ]ες, “men paying poll-tax in the Oxyrhynchite nome,” P Fay 36¹⁴ (A.D. 111–2) ὑφίσταμαι τελῶσιν φόρον ἀργυρίου δραχμῶν ὀγδοήκοντα, “I undertake to pay as rent eighty drachmae of silver” (Edd.), P Oxy VII. 1037¹³ (A.D. 444) τελῶσ[ω] σοι ὑπὲρ ἐνοικίου, “I will pay you for rent,” *ib.* VIII. 1130²² (A.D. 484) ταῦτα τελῶσ σοι, “I will pay you this sum.” Receipts are often introduced by the phrase τετελεύσται, usually written in an abbreviated manner, e.g. P Grenf II. 50(a)(b)(c) *al.*, mostly belonging to ii/A.D. In BGU VI. 1211² (iii/B.C.) the phrase τοὺς κατὰ τὴν χώραν τελοῦντα[ς] τῶι Διονύσιωι, referring to adherents of the Mysteries, has caused difficulty, but, on the whole, Maysner (*Gr.* ii. p. 82) prefers to take the

verb in the sense of “paying.” See also the very early Christian letter P Amh I. 3(a)^{ii.12} (between A.D. 264 and 282) (= Deissmann *LAE*², p. 207) ἰς τὸ καλῶς ἔχειν τ[ε]λεῖν ἐν ἀνέχομαι, “for the sake of [my own] good feelings I will gladly endure to pay” (Deissmann).

τέλος

(1) “end”: P Eleph I¹² (B.C. 311–0) (= *Selections*, p. 3) ἐγ δίκης κατὰ νόμον τέλος ἐχούσης, “as if a formal decree of the court had been obtained,” P Petr II. 40(a)²³ (iii/B.C.) (= Witkowski², p. 41) ἡ ἐλεφαντηγῶ[ς] (“the elephant-transport”) ἡ ἐν Βερενίκη τέλος ἔχει (= τετελεύσται), P Leid U^{iii.20} (1st half ii/B.C.) (= I. p. 124) τέλος ἔχει πάντα, παρέξ τῆς ἐπιγραφῆς (cf. Lk 22³⁷, *Field Notes*, p. 76).

The various prepositional phrases formed with τέλος may be illustrated by P Petr II. 13(19)⁸ (mid. iii/B.C.) (= Witkowski², p. 19) τὴν πᾶσαν σπουδὴν πόησαι [το]ῦ ἀφῆθῆναι σε διὰ τέλος, P Tebt I. 38¹¹ (B.C. 113) (= *Chrest.* I. p. 363) τῆς ἐγλήμψεως εἰς τέλος καταλελειμμένης, “my enterprise has been made a complete failure” (Edd.) (cf. I Thess 2¹⁶ with Milligan’s note, and Jn 13¹ with the discussion in Abbott *JG*, p. 247 ff.), *OGIS* 90¹² (Rosetta-stone—B.C. 196) τίνας μὲν εἰς τέλος ἀφήκεν, ἄλλας δὲ κεκοῦφικεν, P Tebt I. 14⁸ (B.C. 114), μέχρι δὲ τοῦ τὸ προκειμένου ἐπὶ τέλος ἀχθῆναι, “until the matter was concluded” (Edd.), P Oxy IV. 724⁹ (A.D. 155) ἐπὶ τέλει τοῦ χρόνου, *ib.* VIII. 1128²⁰ (A.D. 173) ἐπὶ τέλει ἑκάστου ἐνιαυτοῦ, “at the end of each year,” *ib.* XIV. 1694²³ (a lease—A.D. 280) ἐπὶ τέλει τοῦ χρόνου παραδῶτω τὴν οἰκίαν καθαρὰν ἀπὸ κοπρίων(—ῶ), P Tebt II. 379¹⁷ (sale of a crop—A.D. 128) πρὸς ἡμᾶς ὄντων τῶν μέχρι τέλος μερισμῶν, “being ourselves responsible throughout for rates upon it” (Edd.), and *ib.* 420¹⁸ (iii/A.D.) ἀπὸ ἀρχῆς μέχρι τέλος (cf. Heb 3⁶ NAC).

For τέλος, as in I Tim 1⁵, cf. Epict. *Gnomol.* 16 (*ed.* Schenkl, p. 466) τέλος δὲ τοῦ μὲν (*sc.* καλῶς ζῆν) ἔπαινος ἀληθῆς, τοῦ δὲ (*sc.* πολυτελῶς ζῆν) ψόγος, and for τὸ τέλος κυρίου, as in Jas 5¹¹, cf. Bischoff in *ZNTW* vii. (1906), p. 274 ff. See also PSI I 17 *verso* II. (iii/A.D. ?)—

οὐ γάρ που τοιοῦτος ἀνήλυθεν εἰς Ἀχέροντα τῶν ὁσίων ἀνδρῶν Ἠλύσιον τὸ τέλος, ἐνθα διατρίβειν ἔλαχεν πάλα ἐκ τινος ἐσθλῆς μοίρης· οὐδὲ θανεῖν τοὺς ἀγαθοὺς λέγεται.

(2) “tax,” “toll”: (a) sing., as in Rom 13⁷, in *UPZi.* 115³ (ii/i(?)B.C.) τέλος οἰκίας καὶ αὐλῆς, “tax for house and court,” Meyer *Ostr.* 31³ (A.D. 32) (= Deissmann *LAE*², p. 111) ἀπέχων (ἰ. ἀπέχω) παρὰ σοῦ τόλες (ἰ. τέλος) ἐπιζέοντο Θῶνθ καὶ Φαῶφι (δραχμᾶς) β, “I have received from you alien tax (for the months) Thoyth and Phaophi 2 drachmae,” P Lond 297⁶⁵ (A.D. 119) (= II. p. 111) τέλος ἐγκύκλιου(—ον), “general tax,” *ib.* 468¹ (ii/A.D.) (= II. p. 81) τέλος καμῆλ(ων), P Oxy IX. 1200⁴⁵ (A.D. 266) τὸ τοῦ τειμήματος τέλος, “the *ad valorem* tax” (Ed.): (b) plur., as in Mt 17²⁵, in P Cairo Zen II. 59240⁷ (B.C. 253) ἵνα μὴ τι κατὰ τὰ τέλη ἐνοχληθῶσιν, with reference to certain mules which were not required to pay toll, and PSI III. 222¹⁰ (iii/A.D.) στ[ι]χεῖν τὰ τεταγμένα τέλη.

For subst. τέλοςμα cf. P Oxy VIII. 1123¹⁵ (A.D. 158–9) περὶ τῶν τῆς αὐτῆς δημοσίας γῆς τελεσμάτ[ων] πάντων, “in regard to all dues upon the said public land,” and P RyI II. 96⁷ (A.D. 117–8) (*sc.* τοσοῦτος).

Boisacq (p. 953) supports the theory that τέλος, "tax," is derived from τλήναι, from Indo-Europ. *tel(ā)—, "bear," "endure": cf. the use of φόρος, "tribute." On the other hand, τέλος, "end," is cognate with πέλω, πέλομαι, from Indo-Europ. *qel— "turn," while a third τέλος, "company," comes from Indo-Europ. *qmeles— "herd," "family." In MGr τέλος, "end," survives: cf. the expression τέλος πάντων, "finally," "lastly."

τελώνης,

"tax-gatherer." P Par 61 (B.C. 156) throws a vivid light on the practices of tax-gatherers, as after special mention of τῶν πρὸς ταῖς τελωνίαις ἐντυχανόντων, instructions are given that no one should be wronged (ἀδικῆται) by τῶν συκοφαντῶν (cf. Lk 19⁸) ἐπιχειρούντων [τελωνῶν]: see Wilcken *Ostr* i. p. 568, where reference is made to Herodas VI. 64 τοὺς γὰρ τελῶνας πᾶσα νῦν θύρη φρίσσει. Cf. also

P Petr III. 32(f)¹⁷ (iii/B.C.) ἐπίσε< . . >ν μοι Αἴθωνα τὸν τελώνην, "to threaten me with Aithon the tax-gatherer," P Grenf II. 34¹ (B.C. 99) a docket to a contract showing that a tax of 10% had been paid δι' Ἀπολλωνίου τελώνου καὶ τῶν μετόχων on the price of a priest's lodging (παστοφόριον), P Oxy IV. 732² (A.D. 150) τελῶνας ὠνῆς προθυμῶν (l. πορθυμῶν) πόλεως, "farmers of the contract for the tax on ferry-boats at the city" (Edd.), and from the ostraca *Ostr* 1031 (A.D. 31) τελώνης ἰκῆς and 1040 (A.D. 58) τελ(ῶναι) γερδ(ιακού).

For the verb τελωνέω, cf. P Tebt I. 5²⁶ (B.C. 118) τι τῶν μὴ τετελωνημένῳ, "something on which duty has not been paid" (Edd.), and *OGIS* 55¹⁷ (B.C. 240): for the subst. τελωνία, cf. P Par 61⁹ (B.C. 156) *ut supra*; and for the adj. τελωνικός, cf. P Rev L^{xvi}.12 (B.C. 258) ὅσα δ' ἐγκλήματα γίνεται ἐκ τῶν νόμων τῶν τελωνικῶν ἔστω καλεῖσθαι . . ., "when disputes arise out of the laws concerning tax-farming, the Crown officials may bring an action . . ." (Ed.).

τελώνιον,

"revenue office," "custom-house" (Mt 9⁹ *al.*): cf. P Par 62^{viii}.3 (c. B.C. 170) (as revised P Rev L p. 181) τὰς ἐκθέσεις ἐν τοῖς τελωνίοις, and *OGIS* 496⁹ (A.D. 138-161) τοῖς ἐπὶ τὸ τελώνιον τῆς ἰχθυϊκῆς πραγματευομένοις. In P Petr II. 11(2)³ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον, ἐπὶ τελώνιον does not refer to a place, but = "for the purpose of taxation." MGr τελωνεῖον.

τέρας.

For τέρας in its NT sense of "wonder," "portent," we may cite Vett. Val. p. 341¹⁴ ἐὰν δὲ πῶς τὸ δωδεκατημόριον εἰς θηριαῶδες ἐκπέση ἢ τὸ τούτῳ διάμετρον ἢ οἱ τούτων κύριοι, τέρας ἢ ἄλογον ζῶον ἀποφαίνεσθαι. For MGr τέρατο, "miracle," see Thumb *Handb.* § 105, n.¹.

Τέρτιος,

"Tertius." The name of Paul's Roman (?) amanuensis, Rom 16²², occurs in an inscr. in the i/A.D. Cemetery of Priscilla, *Dessau* 8002—

ΤΕΡΤΙΑΔΕΛΦΕ
ΕΥΨΥΧΙΟΥΔΙΣ
ΑΘΑΝΑΤΟΣ

(cited by Edmundson *Church in Rome*, p. 22, n.¹).

PART VII.

Τέρτυλλος,

dim. of Τέρτιος. The name occurs in ii/A.D. as the *agnomen* of Pliny's colleague Cornutus; see further Hastings' *DB* iv. p. 719f. For the fem. "Tertulla," see *Dessau* 7998.

τέσσαρες,

"four." On the forms τέσσαρες and τέσσερες see *WII Notes*², p. 157. Moulton (*Proleg.* p. 36) notes that the characteristic Achaian acc. in—es is well established in the vernacular, and that "in the NT τέσσαρες never occurs without some excellent authority for τέσσαρες." He adds to the discussion of τέσσαρες as accusative the reminder that the word "is isolated, as the only early cardinal which ever had a separate acc. form," and cites statistics from the ostraca to show how this indeclinable form predominated in business language before A.D. 200 (*ib.* p. 243f.). The dat. pl. τέτρασι in Ac 11⁵ D is interesting.

τεσσεράκοντα.

The spelling τεσσεράκοντα for τεσσαράκοντα is adopted in all the NT occurrences of the word, but is by no means common in the papyri during i-iii/A.D.: see however P Flor I. 61⁶² (A.D. 85) (= *Chrest.* II. p. 85) διὰ τεσ[σ]εράκοντα ἐτῶν, *ib.* 86⁹ (i/A.D.), P Gen I. 24¹¹ (A.D. 96), P Tebt II. 388¹⁰ (A.D. 98), P Oxy XIV. 1685¹⁵ (A.D. 158), and BGU III. 916⁴ (Vespasian) ὡς ἐτῶν τεσεράκοντα[α].

For the spelling τεσσαράκοντα, which is universal in Ptolemaic times and predominant till the Byzantine age, it is sufficient to note P Lond 262⁸ (A.D. 11) (= II. p. 177) ἐτῶν τεσσαράκοντα τριῶν (but τεσεσερακόστου in l.⁴), and P Fay 122¹⁶ (c. A.D. 100) ὑποδείγματα μεγάλων τεσσαράκοντα, "forty specimens of the large sort."

The two forms τεσσ[σ]εράκοντα and τεσεσεράκοντα are found in the same document P Meyer 617.18 (A.D. 125), evidence, as Deissmann has pointed out (*ad l.* p. 43f.), that in non-literary texts (including the NT) a fixed form of spelling is not always to be looked for. See further Moulton *Gr.* ii. p. 66, and Thackeray *Gr.* i. pp. 62f., 73f.

τεσσαρεσκαδέκατος,

"fourteenth" (Ac 27^{27.33}), is from iii/B.C. onwards the general form, cf. P Eleph 1¹ (B.C. 311) ἔτει τεσσαρεσκαδέκατω, P Tebt I. 106⁴ (B.C. 101), and see *Proleg.* p. 96. The form τεσσαρακαδέκατος is found only in Roman times: see Crönert *Mem. Herc.* p. 200. For τεσσαρεσκαδεκαέτης see P Oxy IX. 1202¹⁹ (A.D. 217).

τεταρταῖος,

"of the fourth day" (Jn 11³⁹): cf. P Tebt II. 275²¹ (a charm—iii/A.D.) ἀπὸ παντὸς ῥίγους . . . τριταίου ἢ τεταρταίου, "from every fever whether it be tertian or quartan" (Edd.), P Oxy VIII. 1151²⁷ (a charm—v/A.D.?) ἀποδιώξον καὶ φυγάδευσον ἀπ' αὐτῆς πάντα πυρετὸν κ(α)λ παντοῖον ῥήγος (l. ῥίγος) ἀφημερινὸν τριτεον τεταρτεον (l. τριταῖον τεταρταῖον) καὶ πᾶν κακόν, "chase from her and put to flight all fevers and every kind of chill, quotidian, tertian, and quartan, and every evil" (Ed.), and *Syll* 890(= ³1239)²⁰ (c. A.D. 100) πυρετῶ καὶ τετα[ρ]ταῖω καὶ ἐλέφα[ν]τι. See also *Field Notes*, p. 96.

τέταρτος,

"fourth" (Mt 14²⁵, *al.*): cf. P Cairo Zen II. 59258⁴ (B.C. 252) τοῦ τετάρτου καὶ τριακοστού ἔτους, P Par 49²¹ (before B.C. 161) (= *UPZ* i. p. 309) σισάμου τέταρτον, P Oxy XIV. 1672¹⁴ (A.D. 37-41) τὰ (sc. οἰνάρια) τῆς [τετάρτης ληνοῦ μόνης, "the wine of the fourth press only" (Edd.), *ib.* X. 1293²⁵ (A.D. 117-38) ὑστερῶ τέταρτα δ[ύ]ο, "I want two quarters (?)" (Edd.), *ib.* VIII. 1102⁹ (c. A.D. 146) τὸ τέταρτον τῆς οὐσίας, and PSI V. 450⁷⁹ (ii/iii A.D.) τέταρτον μέρος] τῆς αὐτῆς [οἰκίας.

The classical τέτρας to denote the 4th day of the month is seen in such passages as P Ryl II. 197⁷ (late ii/A.D.) Ἄθῆραι . . . τετράδι. It is retained in the LXX proper, and is found in the title of the Ps 93 with reference to the fourth day of the week, as in MGr: see Thackeray *Gr.* i. p. 189.

Τετραάρχης,

so read in the critical texts (see *WH Notes*², p. 152, where the form is put down as possibly "Alexandrian"), "a tetrarch" or governor of the fourth part of a district. The title is applied in the NT to Herod Antipas (Mt 14¹, *al.*). For the ordinary spelling see the 2nd declension form τέταρχος Θεσσαλῶν in *Syll*³ 274 II. (B.C. 337), and Φιλίππου τεταρχίας ἔργον in *ib.* 220 (B.C. 346?) (with the editor's note): also *CIG* III. 4033 Τι. Σεουήρον βασιλέων καὶ τεταρχῶν ἀπόγονον.

τετράγωνος,

"with four corners," "square" (Hesych. τετραγώνος τετράγωνος καὶ ἰσχυρός) occurs in Rev 21¹⁶: cf. PSI VI. 677¹¹ (iii/B.C.) στρω[?]μάτιον τετρά[γ]ωνον ᾧ, BGU IV. 1167³² (B.C. 12) ἐν τῇ τετραγῶ(ν) στοῦ, *ib.* I. 162¹² (temple-inventory—ii/iii A.D.) βωμίσκιον ἀργυροῦν μικρὸν [τ]ετράγωνον, P Lond 46⁴⁰¹ (hymn to Hermes—iv/A.D.) (= I. p. 78) στρὸν γυλε καὶ τετραγῶνε λόγων ἀρχήγετα γλώσσης, and from the inscr. *OGIS* 90¹⁵ (Rosetta stone—B.C. 196) ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου. MGr τετράγωνο, "square."

For τετραγωνίας in a personal description = "square-built," "robust," see P Petr III. 12²¹ (a Will—B.C. 234) λευκόχρως τετρα[γ]ωνίας τ[ε]τανός, and for τετραγωνισμός, "a squaring," see P Magd 29⁶ (B.C. 218) αὐτὸς δ[ὲ] ἐν τετραγωνισμῷ τὰ αὐτοῦ ἔχει, with reference to a partition of property.

τετράδιον,

"a group of four," applied to soldiers in Ac 12⁴, has reference to days in the heathen amulet BGU III. 956 (c. iii/A.D.) ἐξορκίζω ὑμᾶς . . . ἀπὸ πα[ν]τός . . . πυρετοῦ . . . ἡμερι<νοῦ> ἢ τετρα[α]δ<ί>ο<ν>, and to sheets of parchment in P Oxy XVII. 2156¹⁰ (iv/v A.D.) τὴν διφθέραν [τ]ῶν μεμβρανῶν ἐν τετραδίοις εἰκ[οσ]ῖ πέντε, "the skin of parchments in twenty-five quaternions" (Ed.).

τετρακισχίλιοι,

"four thousand" (Mt 15³⁸ *al.*): PSI V. 480⁵ (v/vi A.D.) εἰς πλή[ρωσιν] τῶν τετρακισχειλίων ἀρταβῶν τῶν πραθέντων αὐτῶ.

τετρακόσιοι,

"four hundred" (Ac 5³⁶ *al.*): PSI V. 462⁵ (A.D. 314) ἀργυρίου δραχμᾶς δισχιλίας τετρακοσίας.

τετράμηνος,

"of four months" with χρόνος understood, and hence = "four months." Exx. are PSI IV. 408¹⁰ (iii/B.C.) ὀφείλται γὰρ μοι τετραμήνου καὶ τοῦ ὀψωνίου μήρος (l. μέρος) τι, P Cairo Zen II. 59291² (B.C. 251-0) τοῖς ἔργοις προσέχειν τετράμηνον, P Grenf II. 41¹⁶ (A.D. 46) διὰ τετράμηνα, "every four months," P Oxy XII. 1482¹⁵ (ii/A.D.) μετὰ τετράμηνον, "after four months," and from the inscr. *Syll* 210⁴ (= 3410)⁴ (c. B.C. 274) τὴν πρώτην τετράμηνον.

For adj. τετραμήνιος (not in LS⁸) see P Oxy XII. 1418¹⁸ (A.D. 247) ἀν'αδέξομαι τῷ παιδί τετραμήνιον γυμνασιαρχίαν, "I shall undertake for my son the office of gymnasiarch for four months."

τετραπλῶος,

"four-fold" (Lk 19⁸): cf. the form τετραπλάσιος in *OGIS* 665³⁰ (ii/A.D.) τὸ τετραπλάσιον μέρος, and *Syll* 932 (= 3880)³⁰ (A.D. 202) πρὸς δὲ δι[α]λύ[σωσ] αὐτὰ τὰ ἐνπόρια εἰς τὸ [τε]τραπλάσιον τοῦ ἐνδεήσοντος.

τετράπους,

"four-footed" (for form see Thackeray *Gr.* i. p. 88, Moulton *Gr.* iii. § 107). For the neut. plur., as in Ac 10¹², 11⁶, Rom 1²³, cf. P Ilib I. 95⁸ (B.C. 256) τετραπόδων Ὀξυρύγχων πόλεως, "four-footed animals at the city of Oxxyrhynchus," P Strass I. 5¹⁵ (A.D. 262) τὰ θρέμματα καὶ τὰ τετράποδα τὰ ἡμέτερα ἀφῆρασ[α]ν, and P Thead 6¹⁰ (A.D. 322) βοϊκὰ καὶ πάντα τετράποδα. See also from nom. τετράποδος P Oxy III. 646 (A.D. 117-138) δίφρον [τε]τραπόδου, and *ib.* XIV. 1638⁵ (division of an inheritance—A.D. 282) τετραπόδοις καὶ δουλικῶσι σώμασι τέσσαρσι.

τεφρώω.

This rare word = "cover with ashes" or "reduce to ashes" is found in the NT only in 2 Pet 2⁶. Commentators cite Dio Cass. lxxvi. p. 1094 τῶν ἐν μέσῳ κραουμένων ("being parched") καὶ τεφρουμένων ("being overwhelmed with ashes")—a description of an eruption of Vesuvius, and Lycophron *Cass.* 227 τεφρώσας γυῖα Λημναίῳ πυρὶ.

The adj. τεφρός, "ash-coloured," is used of a bird in PSI VI. 569⁶ (B.C. 253-2) ἄλλος (sc. ὄρνις) ἄρσην τεφρὸς ὄξυ[ω]πῆς, cited by Preisigke *Wörterb.* s.v.

τέχνη.

For the meaning "trade," "profession," as in Ac 18³, cf. PSI VII. 854¹² (B.C. 258-7) διδάξει τὴν τέχνην, P Tebt II. 316⁹⁰ (A.D. 99) τ<ε>χνη (l. τέχνη) ἀλιεύς ποτάμι<ο>ς, "a river fisherman by trade," P Oxy X. 1263¹⁴ (A.D. 128-9) χρῆσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχνην, "to practise the trade of a river worker" (Edd.), *ib.* XIV. 1647¹³ (contract of apprenticeship—late ii/A.D.) πρὸς μάθησιν τῆς γερδι[α]κῆς τέχνης, "to learn the trade of weaving," *ib.* I. 40⁵ (ii/iii A.D.) ἰατρός ὑπάρχων τῇ τῆν τέχνην, "being a doctor by profession," and *ib.* 83⁴ (A.D. 327) ὀπωλῶου τὴν τέχνην, "an egg-seller by trade."

In *ib.* VII. 1029²⁶ (A.D. 107) certain hieroglyphic inscribers make a declaration μηδέ ἔχει[ν] μαθητὰς ἢ ἐπιζήνους χρωζόμενους τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν, "that we have no apprentices or strangers carrying on the art down to the present day" (Ed.): cf. Ac 17²⁹.

For the sense of "artifice" cf. P Oxy XII. 1468⁵ (c. A.D. 258) τοῖς κακουργεῖν προχείρους ἔχουσιν τέχνην, "to those who are ready to commit crimes by artifice": cf. *Kaibel* 38² (iv/A.D.) τέχνην, οὐχὶ φύσει.

τεχνίτης,

"craftsman," "designer" (Ac 19²⁴, *al.*), is applied to God first in Alexandrian Judaism (Sap 13¹), and once in the NT Heb 11¹⁰ (see Moffatt *ICC ad l.*). From the papyri we may cite PSI VII. 854¹ (B.C. 258-7) ἀ δὲ οὐκ ἔφασαν δύνασθα[ι] τεχνίταις. *ib.* II. 152⁶ (ii/A.D.) οἱ τεχνεῖται πολλὰ ψευδογραφοῦνται, P Oxy VIII. 1117¹² (c. A.D. 178) τεχνειῶν χρυσοχόων, *ib.* XII. 1413²⁷ (A.D. 270-5) ἄλλα δώδεκα τάλαντα δοθήτω τοῖς τεχνεῖτα[ι]ς, P Gen I. 62⁷ (iv/A.D.) τεχνίτας πρὸς τὴν ἔκκοπὴν τῶν ξύλων, and from the inscr. *Syll* 540 (= 3972¹⁴) (B.C. 175-172) ἐνεργῶν τεχνίταις ἱκανοῖς κατὰ τὴν τέχνην.

The very rare τεχνίτευμα "work of art," "art," is found in *OGIS* 51¹² (ii/B.C.) ἐκτενῶς ἐαυτὸν συνεπιειδοῦς εἰς τὸ συναῦξεσθαι τὸ τεχνίτευμα, cf. Aristeas 78 συνεχῶς ἐφ' ἕκαστον ἐπιβαλλούσης τῆς διανοίας τεχνίτευμα, "as the mind took in one by one each detail of the execution" (Thackeray), with reference to the completion of gold and silver bowls.

τήκω,

"melt," pass. "melt away," as in 2 Pet 3¹² where, according to Hort (*Notes*, p. 103) τήκεται (NABKL) may be a corruption for the rare τήζεται: cf. Hippocrates vi. p. 110, ed. Littre. In *C. and B.* i. p. 150 No. 45 ἐτήκω κολαθέσα ἐπὶ τοῦ θεοῦ, Ramsay notes that "ἐτήκω is probably for τήκομαι . . . 'waste away from fever or other formless disease.'" The comp^d. συντηκέωσαν occurs in P Rev L¹² (B.C. 258) of melting down lard.

τηλαυγῶς,

a NT ἄπ. εἶρ. (Mk 8²³ N^o ABDW: δηλαυγῶς N^oC), "clearly though at a distance," "clearly from afar." The force of the word is well brought out in a magical formula, P Oxy VI. 886 (iii/A.D.), which, after various directions for obtaining an omen, ends ²⁴ χρημαθισθήσῃ (ἢ χρηματισθήσῃ) τηλαυγῶς, "you will obtain an illuminating answer" (Edd.). See also *s.v.* δηλαυγῶς. For adj. τηλαυγής cf. Bacchyl. XVI. 5, also Vett. Val. p. 54⁸ τοῦτον τὸν τόπον οἱ παλαῖοι μυστικῶς καὶ σκοτεινῶς διέγραψαν, ἡμεῖς δὲ τηλαυγέστερον. According to Moulton *Gr.* ii. p. 283 the meaning is "far-shining" or "far-discerned," "according as αὐγή or αὐγάω is to guide our interpretation of the second part."

τηλικοῦτος,

"so large," "so great," is used of a person in the alphabetical nursery rhyme P Tebt II. 278³⁹ (early i/A.D.), where the writer complains that a stranger had stolen his garment—οὐθέν τηλικοῦτω, "it was nothing to one like him" (Edd.).

For the word, as in 2 Cor 1¹⁰ *al.*, cf. P Par 63³⁵ (B.C. 164) (= P Petr III. p. 20) ποσούτω[ν] καὶ τηλικοῦτων διαστολῶν, "so many and so extensive explanations" (Mahafiy), *ib.* 126 ἐκ τηλικάυτης καταφθ(ο)ρά[ς], "from so great a distress," P RyI II. 77²⁰ (A.D. 192) ἀδικοῦμεν εἰς τηλικάυτην ὕβριν, P Oxy VI. 939¹¹ (iv/A.D.) (= *Selections*, p. 129) ἐς τηλικάυτην σε [ἀγωνία]ν ἄκων ἐνέβαλον, "unwittingly I cast you into such distress," and P Grenf II. 82¹³ (c. A.D. 400) φυλάττειν τηλικοῦτη ἀρχοντική ὑπηρεσία, "reserve him for the state gallery" (Edd.).

τηρέω

(1) lit. "watch," "observe": P Tebt II. 278⁴³ (early i/A.D.) τηρεῖ μ[ε] γάρ, "for he watches me (?)" (Edd.). (2) "guard," "protect": PSI III. 168⁹ (B.C. 118) τηροῦντός μου σὺν ἄλλοις ἐπὶ τοῦ ἐμ Πιοχρέμει βασιλικοῦ χώματος, P Oxy VI. 985 (accounts—2nd half i/A.D.) ἐργάτη τηροῦντι τὸν οἶνον . . . (δραχμαὶ) δ. (3) "keep," "preserve": BGU IV. 1141²⁵ (B.C. 13) κάγω τὴν φιλίαν σου θέλων ἀμειπ[ον] ἑματὸν ἐτήρησα (cf. I Thess 5²⁹), P Oxy XIV. 1757²³ (ii/A.D., after Hadrian) κόμισαι παρὰ Θεόνομου μάγισσας ("vessels"?) δύο καὶ τήρησον μὲν αὐτὰ ἕως ἀναβῶ, *ib.* III. 533¹⁸ (ii/iii A.D.) ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν, "that they should keep their pledge," *ib.* VIII. 1160¹⁶ (iii/iv A.D.) τὰ σεσύλληχα δὲ κέρμα(τα) τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Ed.), and *ib.* X. 1298⁷ (iv/A.D.) ἐγὼ μόνος (ἢ μόνον?) πάνυ ἑμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλῆν, "I have been keeping myself quite alone beyond the point of safety" (Edd.).

A good parallel to 2 Tim 4⁷ is afforded by *Brit. Mus. Inscr.* Part III. No. 587 *b.*⁵ (ii/A.D.) ὅτι τὴν πίστιν ἐτήρησα: cf. Deissmann *LAE*², p. 309. See also *JTS* vi. (1905), p. 438, for the suggestion that in Jn 2¹⁰ τηρέω = "maintain," "keep going"—"Thou hast kept going the good wine even until now." (4) "reserve," "set aside": P Tebt II. 302²⁸ (A.D. 71-2) τὴν γῆν τὴν ἀντὶ συ[ν]τάξεως ἡμῶν ἐκ διαδοχῆς γονέων τετηρημένην, "this land which has been reserved to us instead of a subvention by inheritance from our ancestors" (Edd.), P Anh II. 71¹⁴ (A.D. 178-9) ὧν ἡ [κ]αρτεία τοῦ (ἡμίσεος) μέρους τετήρηται τῇ προγεγρ(αμμένη) μου μητρὶ, "the usufruct of the half part of which was reserved to my aforesaid mother" (Edd.), and cf. P Oxy II. 237^{viii.35} (A.D. 186) οἷς ἡ μὲν χρῆσ[ε]ις διὰ δημοσίων τετήρηται χρηματισμῶν, "to whom the usufruct of the property has been guaranteed by public contracts" (Edd.).

τήρησις,

"keeping," "protection": cf. P Tebt I. 27²³ (B.C. 113) τῶν κατ[ὰ] τὴν τήρησιν τῶν καρπῶν κατ[ὰ] τὸν ὑποδεικνύμενον τρόπον οἰκονομηθέντων, "that the protection of the crops be managed in the manner directed" (Edd.), P Oxy VII. 1070⁵¹ (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]ῦ [Ἡρ]αεῖδε τὴν τήρησιν τῆς ὅλης οἰκίας παραδίδου, "do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heras" (Ed.), P Grenf II. 73¹⁴ (late iii/A.D.) (= *Selections*, p. 118) τ[α]ύτην παραδεδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν, "I have handed her over to the good and true men among the grave-diggers themselves that they

may take care of her," and from the inscr. *Syll* 314 (= 3683)⁶⁰ (B.C. 140) πρὸς τὴν τήρησιν τοῦ ὕδατος.

For τήρησις = "custody," "imprisonment," as in Ac 4³, 5¹⁸, cf. BGU II. 388ⁱⁱⁱ. 7 (ii/iii A.D.) ἐκέλευσεν Σμάραγον καὶ Εὐκαίρον εἰς τὴν τήρησιν παραδοθῆναι.

Τιβέριος.

For the transliteration of the vowels, see Blass-Debrunner § 41. 1. P Ryl II. 133 contains a petition addressed ἱερεὶ Τιβερίου Καίσαρος Σεβαστοῦ, the first mention, according to the editors, of a priest of Tiberius in the papyri: see their note *ad l.*

τίθημι,

(1) "place," "set": cf. P Oxy IV. 742⁵ (B.C. 2) ἀπόστειλὸν μοι πόσας δέσμας παρείληφες καὶ θ[ε]ς αὐτὰς εἰς τόπον ἀσφαλῶς, "send me word how many bundles you have received, and put them in a safe place" (Edd.), P Fay 119¹⁷ (c. A.D. 100) τ]ῆν διαγραφὴν τοῦ χόρτου ποῦ τέθικας; "where did you put the notice of payment for the hay?" P Oxy XIV. 1674⁸ (iii/A.D.) θ[ε]ς τὴν ὀπτὴν πλίνθον π[α]ρὰ τὴν πλάτην, "put the baked bricks alongside the wall?" (Edd.).

(2) "put down," "lay down": cf. P Cairo Zen II. 59218³² (B.C. 254) ὑπόμνημα τῶ[ν] ἱερέων τοῦ ἱεροῦ τῶν θέντων τὰ μέρη, "memorandum of the priests of the temple who have paid their portions," and P Fay 109⁵ (early i/A.D.) ἐὰν σε δ<ε>ῆ ἢ τὸ εἰματίον σου θείναι ἐνέχυρον, "even if you have to pawn your cloak" (Edd.). See also Herodas V. 62 ἔθηκας, "you put off" (cf. Headlam's note with its reference to Lk 19²¹).

(3) "make," "appoint": cf. P Oxy IV. 745² (c. A.D. 1) ὑπὲρ ὧν καὶ ἔθου χειρόγραφον [διὰ Ἄρ]τεμάτος, "for which you drew me up a bond through Artemas" (Edd.), *ib.* III. 482²⁹ (A.D. 109) ἀκολουθῶς ἢ περιῶν ἔθετο, "in accordance with the will which he drew up in his lifetime" (Edd.), P Strass I. 4²⁴ (A.D. 550) an attesting signatory—μαρτυρῶ τῇ μισθώσει ἀκούσας παρὰ τοῦ θεμέν(ου). See also P Tebt II. 408⁴ (A.D. 3) ἐπιστάμενος πῶς σε τίθεμαι κέ φιλῶ, "since you know how I esteem and love you" (Edd.).

(4) The word is used in financial transactions with reference to the borrower, e.g. P Grenf II. 31⁸ (B.C. 104) ὁμολογεῖ Χαιρήμων . . . ἀπέχεν παρὰ Πισαύτου τοῦ Ὄρου τὸ ἐπιβάλλον αὐτῷ μέρος δανείου οὐ ἔθετο Πατοῦς Ὄρου, and P Oxy XIV. 1644¹¹ (B.C. 63–62) περὶ οὗ ἔθετο ὁ Μοσχίων τῆν τῶν ὁμολογούντων μητρί, "concerning the money which Moschion borrowed from the mother of the acknowledging parties."

(5) Some grammatical forms may be noted. A form τιθεῶ (τιθῶ) is supposed by the comp¹. ὑποτιθεῖσα in BGU I. 350¹³ (time of Trajan), and for a passive τίθομαι in BGU I. 350¹³ παρακατατίθομαι in *ib.* 326ⁱ. 16 (A.D. 189).

The aor. ἔθηκα is seen in *Δαση* 67² (c. B.C. 200?): for ἔθησα see Radermacher *Gr.* p. 79. According to Meistershan *Gr.* p. 189 τέθηκα is the only perfect found in Attic inscr. from B.C. 400 to B.C. 200; the form τέθεικα first makes its appearance in i/B.C.: but cf. from the papyri *UPZ* i. 62¹ (before B.C. 161 or 160) ἐκτέθεικα. The passive τέθειμαι, whose place is often taken by κείμαι, as in Phil 1¹⁶, may be illustrated from BGU IV. 1208²⁵ (B.C. 27–26) πέπομφά σοι ἦν τέθειται μισθωσιν. See further Mayer

Gr. i. pp. 79, 370, Dieterich *Untersuchungen* p. 216 ff. MGr θέτω (θέχτω, θήκω, τέκνω) with aor. ἔθηκα beside the more common ἔθησα (Thumb *Handb.* pp. 331, 140).

τίκτω.

For the ordinary sense "bear," "give birth to," cf. P Oxy IV. 744⁹ (B.C. 1) (= *Selections*, p. 33) ἐὰν πολλαπολλῶν τέκης . . . "if—good luck to you!—you bear children . . ." BGU I. 261⁵ (ii/iii A.D.) ἐὰν Ἥροισ τέκη εὐχόμεθα εἰλεῖν πρὸς σε, P Oxy VII. 1069²¹ (iii/A.D.) ἐὰν γὰρ τέκη ἢ Ταμοῦν, ἀνάγκασον αὐτὴν τὸ βρέφος φειλοπονήσει (i. φιλοπονήσαι), "if Tamun bear a child, make her be assiduous with it" (Ed.), *ib.* VIII. 1151¹² (Christian amulet—v/A.D.?) ἐξελοῦ τὴν δούλην σου Ἰωαννίαν, ἣν ἔτεκεν Ἀναστασία . . . ἀπὸ παντὸς κακοῦ, "deliver from every evil thy servant Joannia whom Anastasia bare," and similarly³⁰. See also BGU II. 665ⁱⁱ. 14 (i/A.D.) ἵνα ᾧδε καταφθάση τεκεῖν τὸ ἀναικίον καὶ διὰ τὸ σὸν ὄψωνίον.

The present participle ἡ τίκτουσα in Gal 4²⁷ LXX denotes a continuous relationship, practically equivalent to ἡ μήτηρ, see *Proleg.* p. 127; for the future middle τέξομαι in active sense (cf. Mt 1²⁹), see *ib.* p. 155; and for the late 1st aor. pass. ἐτέχθη (for Att. ἐγενόμην) in Mt 2², Lk 2¹¹, see Blass *Gr.* p. 44.

τίλλω

may be freely translated "prepare" in P Petr II. 32 (1)⁹ (= III. 36 (2)⁹) (Ptol.) κώιδι<ι>. . . α τίλλοντες, "preparing" hides by plucking the hairs from them: cf. the late P Oxy XVI. 1846⁴ (vi/vii A.D.) θελήση ἢ σὴ γνησία ἀδελφότης τὸ ἀλειυτικὸν δ λέγει τῷ τετιλλέ(νον) (?) [κ]αθοσιωμέ(νωσ)? παρασκευάσαι φιλοκαληθῆναι; "will your true brotherliness kindly have the damaged fishing-vessel which you speak of repaired?" (Edd.).

For the ordinary meaning "pluck," "pull," as in Mt 12⁴ *al.*, see P Flor III. 321¹⁷ (iii/A.D.) τίλλαντες χόρτον τοῖς κτήσι (i. κτήνεσι), and *ib.* 322²⁰ (A.D. 258?) τίλλοντες χόρτον (ἀρούρας) ἔ, and³⁶ δεσμεύοντες χόρτον τὰς τελλείσας (ἀρούρας) ἔ. Τίλλῳ is found after a lacuna in P Fay 131¹⁸ (iii/iv A.D.). See also Menander Ἐπιτρέπ. 271 τίλλουσ' ἐαυτῆς τὰς τρίχας, and Herodas II. 70 (with A. E. Housman's note in *CR* xxxvi. (1922), p. 109 f.).

For the uncommon subst. τίλλσις, "a plucking out," see P Lond 113. 3⁷ (vi/A.D.) σπερμάτων καὶ κοπῆς ἢ καὶ τίλλσις; for τίλλμός in the same sense see P Oxy XIV. 1631⁹ (A.D. 280) τ]ίλλμός καλάμου, and *ib.* 1692¹⁰ (A.D. 188); and for τίλλμα see Herodas II. 69.

Τιμαῖος.

This Aramaic proper name is fully discussed by Swete *ad Mk* 10¹⁶; see also Zorell *Lex. s.v.* The Greek name Τιμαῖος; (note accent) is common; see P Hib I. 111²⁹ (c. B.C. 250) τὰ πρὸς Τιμαῖον (δραχμαί) κ, "the case against Timaeus, 20 drachmae," and the other ref. in Preisigke *Namenbuch* s.v.

τιμάω.

For τιμάω = "honour," as generally in the NT, cf. the decree in honour of a gymnasiarch P Oxy III. 473⁷ (A.D. 138–160) τιμησαι αὐτόν, *Christ.* I. 41ⁱⁱⁱ. 14 (A.D. 232)

τιμηθέντων τῶν Κ[ρατίστων Μαξιμίου καὶ νίοῦ Μαξιμίου, and the inscr. *saep.* Τιμητός occurs in P Petr I. 24 (3)² (Ptol.).

The meaning "set a value upon," "price," as in Mt 27⁹ LXX, is seen in such passages as P Cairo Zen II. 59269⁴⁵ (an account—B.C. 234) ἐ[ὰν δ]ὲ πλείονος ἢ ἐλάσσονος τ[ιμ]ῆται, αὐτῶι ὑπάρξει, "if the price be reckoned at more or less, it will be imputed to him accordingly," PSI IV. 382¹⁵ (B.C. 248–7) τιμῶσι δὲ αὐτὴν (*sc.* τὴν ἀκάνθη) (δραχμῶν) κῆ, P Par 58³ (B.C. 153–152) (= *UPZ* i. p. 325) τετίμηκα(ς) τὴν βοῦν ταλάντων τρία ἡμυσσ, and P Flor II. 266⁶ (iii/A.D.) ἀπαντα τίμησ[ο]ν.

τιμῆ

(1) "honour," as in Jn 4¹¹: P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) preparations for the visit of a Roman senator, who is described as ἐν μύζοι ἀξιώματι κα[ὶ] τιμῆ κείμενος, "occupying a position of highest rank and honour," and P Oxy I. 41¹⁷ (iii/iv A.D.) account of a popular demonstration in honour of the prytanis, who replies τὴν μὲν παρ' ὑμῶν τιμὴν ἀσπάζομαι καὶ γε ἐπὶ τούτῳ σφόδρα χαίρω, "I acknowledge with great pleasure the honour which you do me" (Edd.). Hence the phrase εἰς τὴν τιμὴν, "out of regard for," in such passages as BGU III. 844¹⁹ (A.D. 83) (= Olsson *Papyrusbriefe*, p. 140) καλῶς δὲ ποιήσεις παρασχῶν Διοσκόρω χάνας ἰ εἰς ἐμὴν τιμὴν, and P Giss I. 66¹¹ (early ii/A.D.) ἐρωτῶ [σ]τε εἰς τὴν τῶν θεῶν εὐσέβειαν καὶ εἰς ἡμετέραν τιμὴν ἀπολύσαι αὐτόν. With I Cor 12²³ we may compare BGU IV. 1141¹⁹ (B.C. 14) εἰ σὺ μὲν μοι καὶ τιμὴν περιτιθεῖς.

In further reference to τιμῆ = "honour," "esteem," we may cite from the inscr. *Priene* 105¹⁶ (c. B.C. 9) (= *OGIS* 458), where things are said to have been so arranged according to the divine will, ἵνα ἀφορμὴ γένοιτο τῆς εἰς τὸν Σεβαστὸν τιμῆς, "that there may be an opportunity of paying honour to the Emperor (Augustus)": cf. I Tim 1¹⁷, Rev 4⁹, *al.*, and see Rouffiac *Recherches*, p. 11. In *C. and B.* i. p. 101 Ramsay notes that in Phrygia the erection of a gravestone is regarded as "a distinction and prerogative (τιμῆ) of the dead man and living god."

(2) "price," as in Mt 27⁶: P Petr II. 38 (b)² (iii/B.C.) προσπέτωκέ μοι . . . τὸ ἔλαιον π[ωλ]εῖσθαι πλείονος τιμῆς τῆς ἐν τῷ προστάγμα[τι] διασεσαφημένης, "it has transpired to me that oil is sold at a higher price than that fixed in the Royal decree" (Edd.), P Lond 42¹⁷ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10) εἰς πάν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," P Fay 11³⁰ (c. B.C. 115) πραχθῆνα (μοι αὐτὸν τ[ὴ]ν ὠρισμέν[η]ν τιμὴν τῆς ἀρ[τάβης]), "that he shall be made to pay me the price fixed for each artaba" (Edd.), BGU IV. 1205¹⁸ (B.C. 28) πέπομφά σοι τιμὴν τοῦ ἐνοικμητρῶν (δραχμάς) ρκ, *ib.* 1206¹⁴ (B.C. 28) διανδραγα[θ]εῖτε ἐν τῆι εἰσαγῆι τῆς τιμῆς [τ]οῦ φακοῦ καὶ ὀλώρας, P Ry I. 229¹³ (A.D. 38) τοῦ λοιπ[οῦ] τῆς τιμῆς) τοῦ χόρτου πρόχρησον ἕως οὐ παραγένωμαι, "as to the rest of the price for the hay make provision until I come" (Edd.), P Fay 122¹⁰ (c. A.D. 100) ἕως ἀπολαβῶν τὸ λοιπὸν τῆς τιμῆς πάλιν σοι γράψω, "until I get the remainder of the price and write to you again" (Edd.), *ib.* 90¹⁸ (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ

ἔσο(μένην) πλ[ι]στην τει(μὴν), "the highest current price at the time being" (Edd.), P Grenf II. 67¹⁸ (A.D. 237) (= *Selections*, p. 109) ἀραβῶνος [τῆ] τ[ιμ]ῆ ἄλλογαυμέν[ο]ν σ[ο]ι "earnest money to be reckoned by you in the price," *ib.* 77¹⁷, 18 (iii/iv A.D.) (= *Selections*, p. 121) τιμὴ ἢ φαρμάκου . . . τιμ(ῆ) οἴνου, "the price of medicine . . . the price of wine," in a note of funeral expenses.

Weste suggests that there may be a play on the double sense of τιμῆ in Ev. Petr. 3 where the multitude are described as scourging Jesus and saying Ταύτη τῆ τιμῆ τιμησόμεν τὸν υἱὸν τοῦ θεοῦ, "with this honour let us honour," or "at this price let us appraise, the Son of God."

For τίμημα see P Grenf II. 67¹² (hire of dancing girls—A.D. 237) (= *Selections*, p. 108) ὑπὲρ τιμήμα[τος] πασῶν τῶν ἡμερῶν [πυρο]ῦ ἀρτάβας γ, "by way of payment for the whole period three artabae of wheat," PSI IV. 313⁵ (iii/iv A.D.) τὸ συνφωνηθὲν τίμημα με[τ]αξὺ μαρτύρων, and for τίμησις see *ib.* 327¹⁰ (B.C. 259–8) τίμησις ἦν ἐλάβομεν παρὰ Βουβάλου. Note also the adj. πρόστειμος (not in LS⁸) in P Ry I. 244¹⁴ (iii/A.D.) πάντα γὰρ πρόστειμα γέγονεν, "for everything has risen in price" (Edd.).

τίμιος,

(1) "precious," "costly," of money value (Rev 17⁴, *al.*). Cf. P Cairo Zen II. 59160¹⁰ (B.C. 255) a request to send some corn that the writer may not have to buy at a high price, ὅπως μὴ τίμιον ἀγοράζωμεν, and P Lond 77²¹ (Will—end of vi/A.D.) (= *Christ.* II. p. 371) ἀπὸ τιμίου εἶδους ἕως ἐλαχίστου. The neut. is used as a subst. in P Oxy VII. 1025²⁰ (late iii/A.D.) τὰ τείμια, "the presents"; (2) "held in honour," "esteemed" (Ac 5³⁴, Heb 13¹): cf. P Tebt II. 294²⁰ (A.D. 146) ἐπὶ τοῖς αὐ[τοῖς] τιμίοις καὶ δικαίοις πάσει, "with all the same privileges and rights" (Edd.), P Lond 1178²³ (A.D. 194) (= III. p. 216) ἀνδράσι τεμίοις μο[ν] καὶ φίλοις, and from the inscr. *Syll* 930 (= 3705)¹⁸ (B.C. 112–1) συντηρήσαι τὰ ἐκ παλαιῶν χρόνων δεδομένα τέμια καὶ φιλιάνθρωπα.

The word is common in addresses, e.g. P Oxy II. 292¹ (c. A.D. 25) Θέων Τυράννωι τῶι τιμιωτάτωι πλείστα χαίρειν, *ib.* 299¹ (late i/A.D.) Ὀρος Ἀπίωνι τῷ τιμιωτάτωι χαίρειν. Cf. also PSI VII. 300³ (vi/A.D.) αἰτῶ τὰ τέμια ἕχνη τῶν ποδῶν τῆς ὑμετέρας ἐνδόξου φιλιανθρωπίας, and the MGr usage of τίμιος = "honest," "honourable."

τιμότης,

"preciousness," "worth" (Rev 18¹⁹), is common as a title: cf. P Amh II. 145⁸ (iv/v A.D.) βούλομαι . . . μὴ φορτικὸς . . . ὅμως γ[ενέ]σθαι τῆ σῆ τιμότητι περὶ οἰουδήποτε [πρά]γματος. "I desire nevertheless not to weary your honour on any subject" (Edd.).

Τιμόθεος.

This common proper name is found also under the forms Τιμόθειος, Τιμόθεος: see the refl. in Preisigke *Namenbuch*.

Τίμων,

one of the seven original "deacons," Ac 6⁵. Preisigke *Namenbuch* *sc.* quotes only two exx. from our sources—P Petr III. 90(a)²⁶ (Ptol.) Ἀλέξανδρος Τίμωνος, and the wall-scratching Preisigke 1465 Ἀσπίδας Ἡρακλήου | τὸν κύριον Τίμων.

τιμωρέω.

For the usage of this verb "avenge oneself on," "punish," as in Ac 22⁵, 26¹¹, cf. P Oxy I. 34^{iii.14} (A.D. 127) τοὺς παραβάντας καὶ τοῖ[s] διὰ ἀπειθίαν κ[αὶ] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τιμωρήσομαι, "any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment" (Edd.), and *Syll* 326 (= 3709)¹² (c. B.C. 107) τοὺς δὲ αἰτίους τῆς ἐπαναστάσε[σ] τιμωρησάμενος.

In P Ryl II. 62¹⁰ (iii/A.D.), a translation from an unknown Latin author, we have—ἀγρυπνεῖται καὶ κολάζεται [καὶ τιμωρεῖται καὶ παρηγορεῖται.

The adj. from which the verb is derived may be quoted from *Syll* StO (= 1176)⁷ εἰ δὲ τι ἐκὼν ἐξα[μαρτήσῃ], οὐκ ἐμὸν ἐπαρά[σασθαι], δίκη δὲ ἐπικρέματα[ί σοι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ω]s, "the inexorable avenging justice of Nemesis."

τιμωρία,

found in the NT only in Heb 10²⁹, conveys like the verb the idea of giving an offender his deserts, without the thought of *discipline* which normally attaches to κόλασις. So in P Lond 1171 verso (c)¹² (A.D. 42) (= III. p. 107) κατὰ τούτου τῆ ἀνωτάτω χρήσομαι τιμωρία, a prefect threatens those who employ unauthorized violence and forced labour or extortion towards the natives, P Leid W^{vii.28} (ii/iii A.D.) (= II. p. 105) ὁ κτίσας τὴν ἀναγκή(ν), καὶ τιμωρίαν, καὶ τὴν βάσανον, and BGU IV. 1024^{iv.17} (iv/v A.D.) ἐκδέξο[το] τῆ[ν] ἕως κεφ[αλῆ]s τ[ι]μωρίαν—a sentence of "capital punishment."

τίνω.

In its only appearance in the NT, 2 Thess 1⁹, τίνω is used as in classical writers (e.g. Soph. *Electra* 298) with δίκην = "pay the penalty." For a similar phrase see P Fay 21^{24f}. (A.D. 134) τὴν προσήκουσαν δίκην[ν] ὑπόσχωσι, "may pay the fitting penalty." The verb occurs in BGU I. 242⁸ (time of Commodus) π[λ]ηγαῖς πλίστασι με [ἐ]τίεσατο, and in the Christian P Hamb I. 22⁹ (iv/A.D.) τίσον ἀπάντη . . . ἐχθροῦς ἡμετέρους, where the editor compares LXX Prov 20^{20/22}). The proper name Τεισάμενος occurs in P Petr III. 112 (f)²⁰ (iii/B.C.). The subst. ἐκτίσις, as in P Tebt II. 384¹² (A.D. 10), is merely the later spelling of ἐκτεσις, "payment in full," which has ει in all early inscr. and papyri (see LS⁹ s.v.). See also s.v. ἀποτίνω and Mayer *Gr.* i. p. 91.

τίς, τί,

"who?" "what?" (1) Exx. of this common interrog. pron. are—P Petr II. 402²⁴ (iii/B.C.) γράφατέ μοι, τί[s] παρ' ὑμῖν τιμὴ ἐγένετο τοῦ σίτου, P Par 44⁴ (B.C. 153) τί κελεύει[ς] ὑπὲρ τούτων; BGU IV. 1078⁷ (A.D. 39) ὄψομαι, τί με δεῖ ποιεῖν, P Grenf I. 53³⁸ (iv/A.D.) τίνος εὐγενό(=)εστέρὸς ἐστί; and P Oxy I. 120² (iv/A.D.) λοιπὸν τί σοὶ γράφω οὐκ οἶδα.

(2) The use of τίς for ὄς, ὄστις, as in Mk 14³⁶, Lk 17⁴, 1 Tim 1⁷, and in LXX Gen 38²⁵, Lev 21¹⁷, is fairly common in the papyri, e.g. BGU II. 665^{iii.13} (i/A.D.) οὐκ ἔχομεν διὰ τίνος (ἰ. τίνος) πέμψωμεν, P Oxy VIII. 1155¹³ (A.D. 104) αὐτὸ τὸ πρόγραμ<μ>α τοῦ ἡγμόνος ἔπενψά σοι ἵνα

ἐπίγοις πρὸς τί σοί 'στι, "I send you the actual proclamation of the praefect in order that you may hasten to do what concerns you" (Ed.), *ib.* 1119²² (A.D. 254) τίνα μοι ἐπίστειλαν, BGU III. 822⁵ (iii/A.D.) (cited s.v. ἐλκύω), and P Lond 239¹⁰ (c. A.D. 346) (= II. p. 297) τίνος ἐάν χρίαν ἔχης. See also Mayer *Gr.* II. i. p. 80.

(3) Occasionally τίς is used in the NT = πότερος, of two only (e.g. Mt 21³¹, 27¹⁷, Lk 22²⁷). In the LXX it has completely displaced πότερος which, it may be noted, hardly occurs at all in the papyri (see *Proleg.* p. 77 n.1). In MGr τίς, τίνος, τίνα are rare: in their place the invariable τί is used (Thumb *Handb.* § 152).

ΤΙΣ

(indef. pron.), "someone," "something": P Vat A¹⁷ (B.C. 168) (= *UPZi.* p. 303) πᾶς τις πειράται . . . , P Lond 42¹⁶ (B.C. 168) (= *Selections*, p. 10) εἰς πᾶν τὴ ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," P Oxy IV. 742¹⁰ (B.C. 2) ἐάν τι δύνη . . . ὀδὸς ἐργασίαν, "if you can, give your attention to it" (Edd.), *ib.* I. 120⁴ (iv/A.D.) τίνα ὀρώντα αἰαυτὸν (ἰ. εαυτὸν) ἐν δυστυχίᾳ, "a man finding himself in adversity," 12² ἀποστῖλόν μοί τινα ἢ Γουῦθον ἢ Ἀμμωνίον, "send someone to me, either Gunthus or Ammonius" (Edd.). P Oxy VI. 937²² (iii/A.D.) γράψον ἐκεῖ τὸ κατ' εἶδος ὅτι τι καὶ τι εὐληφας is translated by the editors "write the list there, that you have received so and so." They remark that it is simpler to take τι καὶ τι as analogous to τὸ καὶ τό than "to take τί καὶ τί as an indirect interrogative, ὅτι being redundant."

For τις used to denote an unspecified name, cf. P Oxy VII. 1034¹⁶ (ii/A.D.) κληρονόμος καταλείπω τὴν θυγατέρε[α] μου τινὰ καὶ τὸν {τον} σύντροφον αὐτῆς τινὰ καὶ τίνα, τὸν μὲν τίνα ἦς προὔπηλλαξα . . . οἰκίας καὶ αὐλῆς. "I leave as my heirs my daughter x and her foster-brother y and z, of the house and court which I previously mortgaged" (Ed.), and *ib.* III. 509¹ (late ii/A.D.) τίς τινι χαίρει[ν], "A to B, greeting" (Edd.). A good parallel to Ac 5³⁶ is afforded by P Leid W^{vii.25} (ii/iii A.D.) (= II. p. 103) διαπεράσεις τὸ πέρα, ὅτι ἐγὼ ἱμί (ἰ. εἰμί) τις: cf. also Herodas VI. 54 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε, "he once cut a figure, only now he has grown old" (see Headam's note).

For τίς ποτε see P Oxy IV. 745⁷ (c. A.D. 1) μοι ἐχρήσατο . . . οὐχ ὡς λύσα(ν)τι ἀλλ' ὡς τινὲ ποτε ἀποστρηγῆ μὴ ἀποδεδωκότι, "he treated me not like a man who had paid but like a defrauder and a debtor" (Edd.), and *ib.* XIV. 1680¹³ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ. [εἰ] τί ποτε αὐτῷ χρεωστῆς . . . , "I suspect that he must have some further claim against you. If you owe him anything . . ." MGr has retained τίποτε (in a variety of forms, Thumb *Handb.* p. 358), while discarding most forms of τις (*ib.* p. 95 f.).

With μήτιγε βιωτικά, "not to speak of mere affairs of daily life," in 1 Cor 6⁹ cf. P Lond 42²³ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10) μὴ ὅτι γε τοσοῦτου χρόνου ἐπιγεγονότος, "not to speak of so much time having gone by": see *Proleg.* p. 240.

J. P. Moulton (*Proleg.* p. 59) thinks that the very difficult εἰ τις σπλάγχνα καὶ οἰκτιρμοί of Phil 2¹, involving as it does both number and gender, may be illustrated from

P Par 15¹⁵ (B.C. 120) ἐπί τι μίαν τῶν . . . οἰκῶν, and BGU I. 326^{ii.9} (A.D. 194) εἰ δέ τι πε[ρ]ισσά γράμματα . . . [κατα]λπω. He prefers, however, the suggestion of Blass, and independently of Kennedy (*EGT ad l.*), to read εἰ τι throughout in the sense of *si quid valet*: see also *Proleg.* p. 244 for Rouse's reference for indeclinable τι to MGr κάτω, as κάτω ἡσυχία, "a little rest."

τίτλος

(Lat. *titulus*), "inscription" (Jn 19^{19 f.}). Hatch in *JBL* xxvii. (1908), p. 143 f. has collected several instances of this word = "epitaph" (as in *Juv. Sat.* vi. 230) from Christian inser. from Iconium, dating probably from the Imperial period, e.g. *PAS* ii. 193 ἀνεστήσαμεν ζῶντες ἑαυτοῖς τὸν τίτλον, *ib.* 200 τίτλον ἐ(ν)ποιεῖ, and *ib.* 215 ἀνεστήσαμεν τὸν τίτλον τούτου. Hatch adds a ref. to the neut. form τὸ τίτλον in *CIG* IV. 8621¹⁰ (Taurian Chersonese). MGr retains τίτλος, "title."

Τίτος.

For this proper name, see the invitation to dinner εἰς τὰ Τίτου τοῦ (ἐκατοντάρχου) [ἀπὸ ὥρας] θ', "at the house of Titus the centurion at 9 o'clock" (P Fay 132¹—iii/A.D.). Numerous other refl. are given by Preisigke *Namenbuch* s.v. On the probability that Titus, Paul's companion, was the brother of Luke, see Souter *Exh. T* xviii. pp. 285, 335 f.

τοιγαροῦν,

"accordingly," "wherefore" (1 Thess 4⁸, Heb 12¹): P Tebt II. 315¹⁴ (ii/A.D.) τοιγαροῦν [μη]δὲν παραχ[θ]ῆς, ἐγὼ γάρ [σ]ε [ἀ]παλλάξω, "do not be disturbed on this account, as I will get you off" (Edd.), P Giss I. 3⁷ (A.D. 117) (= *Chrest.* I. p. 571) χαίροντες τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν, and P Oxy I. 124⁷ (a schoolboy's exercise—iii/A.D.) πέμψας τοιγαροῦν ὁ Ἄδραστος εἰς [Δε]λφούς ἐπισυνθέντο τὴν αἰτίαν, "Adrastus therefore sent to Delphi and inquired the cause" (Edd.).

τοῖνον,

"therefore." For τοῖνον after the first word of the sentence as in 1 Cor 9²⁶ (and in classical usage), cf. P Oxy III. 471¹⁴ (speech of an advocate—ii/A.D.) συνφέ[ρει το]ῖνον τοῦλαπτοῖν μόνον ὁμολογεῖν, "it is best therefore to acknowledge only the lesser fault," *ib.* X. 1252 verso¹⁸ (A.D. 288–95) αὐτὸς τοῖνον ἐγώ, ἡγ[ε]μῶν κύριε, ὑπογνώ[ς] χειροτονη[θείς], "I myself therefore, my lord praefect, having been recently appointed" (Edd.), and *ib.* VI. 902¹⁰ (c. A.D. 465) ἐπὶ τοῖνον οἱ ἔκδικοι ἐπενοήθησαν ἐν ταῖς πόλεσιν, "therefore, since advocates have been devised in the cities" (Edd.). The word comes first, as in Lk 20²⁵, Heb 13¹³, in *ib.* 940³ (v/A.D.) τοῖνον, ὡς ἀνωτέρω εἴρηται, καταξίωσον ἐπέχειν τοῦ λογισμοῦ, "therefore, as stated above, please to delay the account-taking" (Edd.): see also the mime *ib.* III. 413²²⁵ (ii/A.D.) τοῖνον τὰ σεαυτῆς ἄρον.

τοιόσδε,

"of such a character," is found in Biblical Greek only in 2 Pet 1⁷. For the weaker τοῖος we may cite P Oxy VI. 903¹⁴ (iv/A.D.) διὰ τὸν τρόφμόν σου ἦλθας ἢ διὰ τὴν

τοῖαν ἦλθας λαλῆσαι ἐπάνω αὐτῆς; "have you come on account of your foster-son or of such a woman, to talk about her?"

τοιούτος,

"of such a kind," "such"; cf. P Vat A¹³ (B.C. 168) (= *UPZ* i. p. 303) τοιούτους καιροῦς ἀνηντληκῶν, P Lond 42¹⁴ (B.C. 168) (= I. p. 30) ἐκ τοῦ το[ιού]του καιροῦ (cf. L²⁴¹, *ib.* 897¹¹ (A.D. 84) (= III. p. 207) εἶνα μὴ πάλιν ἀναπλεύσωι τὸν τοιούτον πόρον, P Fay 92¹³ (A.D. 126) ὄνον θήλιαν πρωτοβόλον μν[έ]χρονον τα]ύτην τοιαύτην ἀναπόριφο[ν], "a female mouse-coloured donkey, shedding its first teeth, just as it is, free from blemish," P Oxy II. 237^{viii.12} (A.D. 186) παραγγέλλω τῆς τοιαύτης πανουργίας ἀπέ[σ]χεσθαι, "I proclaim that such persons shall abstain from this form of knavery" (Edd.), P Flor II. 170⁵ (A.D. 255) ἴγα [μ]ὴ ὡς τοιούτῳ σοι χρησώμε[θα], "in order that we may not have to treat him as such," i.e. as negligent, and P Oxy XII. 1592³ (iii/iv A.D.) ἡγαλλείσα ὅτι τοιούτος μὸν π[α]τήρ τὴν μνήμην ποιεῖται.

For the neut. with the art. used as a substantive, cf. P Ry I. 129¹⁵ (A.D. 30) τοὺς τὸ τοιοῦτο διαπράξαντας, "those who have acted in this way," *ib.* 139¹⁵ (A.D. 34) ἵππονωὶ ὄν τὸ τοιοῦτω (i. τοιοῦτο) γεγονέναι ὑπὸ τῶν καταγινόμενων ἐν τῇ Δηνώϊ λεγομένη, "I suspect that this has been done by the inhabitants of the so-called Winepress" (Edd.).

τοιῶχος,

"a wall," is used figuratively in Ae 23³, its only occurrence in the NT (cf. *τείχος*). For its ordinary meaning, cf. P Magd 2 recto^{3 ff.} (B.C. 221) (= *Chrest.* I. p. 134) ὑπάρχοντος δὲ τοῖχου τινὸς ἡμιτελέστου . . . ἐμοῦ δὲ βουλομένης ἐπισυντελεσαι τὸν τοῖχον, ἵνα μὴ ὑπερβατὸν ἦι εἰς τὰ ἡμέτερα, *ib.* 29³ (B.C. 218) ἐπιβὰς ὁ Θεοδοσίος ὠικοδόμησεν ἑαυτῷ τοίχους οἰκησεως, P Amh II. 54³ (B.C. 112) οἶκος καθειρημένος ἦς οἱ τῦχος περιεῖσιν, "a dismantled house, of which the walls are standing" (Edd.). P Oxy III. 505³ (ii/A.D.) οἱ λοιποὶ τῆς αὐτῆς αὐλῆς τοῖχοι, P Lond 467² (magic—iv/A.D.) (= I. p. 67) of writing εἰς τοῖχο(ν), Inser. Délos 365–53 (iii/B.C.) ἐργολαβήσαντι ἀνοικοδομήσαι πτώμ[α] τοῦ τοίχου, and Herodas VI. S οὐ φέρονσιν οἱ τοῖχοι.

The word is used of the "side" of a ship in P Hib I. 38⁸ (B.C. 252–1) συνέβη κλείναι τὸν δεξιὸν τοῖχον τοῦ πλοίου, "it came about that the right side of the ship listed" (Edd.): cf. P Flor I. 69^{21, 25} (iii/A.D.).

τόκος,

"a bringing forth," and hence "offspring," and metaph. "interest," "usury," because it multiplies or "breeds" money (the lexicons compare Shakespeare's *Merch. of Venice* I. 3 "breed of barren metal"). This metaph. usage occurs in the NT in Mt 25²⁷, Lk 19²³, and can be readily illustrated from the *Κοινή*, e.g. P Eleph 27a²⁴ (iii/B.C.) τετάγμεθα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τὴν βασιλικὴν τράπεζαν, P Grenf II. 18¹⁷ (B.C. 127) τόκους διδράχμους τῆς μνάς τὸν μῆνα ἕκαστον, i.e. interest at 2% a month (cf. s.v. δίδραχμον), BGU IV. 1171²¹ (i/B.C.) τοὺς ὀφειλομένους τόκους, P Tebt II. 384¹⁸ (A.D.

10) ἀπὸ τῶν τούτων τόκων, "in return for the (remission of) interest upon this sum" (Edd.), P Bilabel 35⁵ (A.D. 87) με κ[υρία]ν εἶναι δραχμῶν κ̅ καὶ τὸν τόκον (cf.¹⁰), and P Oxy I. 114³ (ii/iii A.D.) πεπλήρωκα τὸν τόκον μέχρι τοῦ "Ἐπειφ πρὸς στατήρα τῆς μνάς, "I have paid the interest up to Epeiph, at the rate of a stater per mina" (Edd.). In the LXX τόκος renders תּוֹק, "oppression," by transliteration, as in Ps 71¹⁴.

τολμάω,

"have courage," "am bold": P Par 22¹⁶ (B.C. 165) (= UTP i. p. 193) μέχρι τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἡ Νέφορις θάψαι, BGU IV. 1209¹⁶ (n.c. 23) ἵνα πρὸς μὲν κατάλλησιν τῶν τολμησάντων ἔχωμεν α[ὐτο]ῦς ἐτοιμούς πρὸς ἐντυχίαν, P RyI II. 144²⁰ (A.D. 38) ἐτόλμησεν πθόνους (l. φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.), P Oxy VIII. 1120²⁵ (early iii/A.D.) εἰσεπήδησεν εἰς τὴν οἰκίαν μου καὶ ἐτόλμησεν ἀποσπάσαι δούλην μου, "rushed into my house and dared to carry off my slave" (Ed.), *ib.* IX. 1204²⁰ (A.D. 299) τις Ὁξυρυγγεῖτης . . . ὀρμώμενος τετόλμηκεν αὐτὸν ὀνομάζειν εἰς δεκαπρωτεῖαν, "an Oxyrhynchite made a design upon him and ventured to nominate him for the decemprimate" (Ed.), and BGU III. 909¹⁸ (A.D. 359) ἐπὶ τοίνυν οὐχ ὀλίγ[α] ἐστὶν τὰ τολμηθέντα ὑπ' αὐτῶν κατ' ἐμοῦ.

On τολμάω in the sense of "take courage," as in Mk 15¹³, see the exx. in Field *Notes*, p. 155, and for the meaning "submit to," as in Rom 5⁷, see *ib.* p. 44. For the form τορμάω cf. BGU III. 948⁷ (iv/v A.D.) οὐκ ἐτόρμηκας ἐμὸν γράψην (= εἰν), also 9.¹¹ (see Maysen *Gr.* i, p. 188).

For the subst. τόλμη see P Oxy VIII. 1119⁸ (A.D. 254) ὑψηγησάμενοι τὴν τόλμαν καὶ τὴν παρανομίαν, "recounting the audacity and the illegality" of a certain official, and for τόλμημα see *ib.* 1106⁷ (vi/A.D.) ἀποσχέσθαι τοῦ τοιούτου τολμήματος, "to abstain from any such outrage" (Ed.).

τολμηρῶς,

"boldly" (comp^{re} Rom 15¹⁵): cf. *Chrest.* I. 461²⁵ (beg. iii/A.D.) τολμηρῶς ἐνεχθεῖς . . .

τολμητής.

By τολμητής in 2 Pet 2¹⁰ Mayor *ad l.* understands "a shameless and headstrong man." For a somewhat weaker sense cf. Jos. *B./f.* III. 475 (x. 2), ed. Niese Ἰουδαῖοι μὲν, εἰ καὶ σφόδρα τολμηταὶ καὶ θανάτου καταφρονοῦντες, ἀλλὰ πολέμων ἀπειροί.

τομῶς,

"sharp": the adj. is found in the NT only in Heb 4¹² (in the comp^{re}), cf. the fragmentary PSI VI. 624¹ (iii/B.C.) τομώτερον, with reference to the culture of vines. Preisigke *H. österr. b.* cites a form τομῶσις from P Frankf 57.¹⁷ (B.C. 242-1) ὕς τοκάς μία, ταύτης δ[έ]λφακες πέντε, τόμοι δύο ("two geldings"), and PSI VI. 553² (a list of foods—B.C. 260-59) τομίας ā.

τόξον,

"a bow." For this NT ἀπ. εἶρ. (Rev 6²), cf. P Eleph 5⁸ (B.C. 284-3) τόξον ā φαρέτρα ā, PSI IV. 340¹² (B.C. 257-6) λοιπὸν τὸ τόξον ἐπ' ἐμὲ τείνεται τῶι ἐν τῇ οἰκίᾳ σκηνοῦντι.

τοπάζιον,

"a topaz" (Rev 21²⁰), a highly prized green stone: cf. P's 1181²⁷ ἡγάπησα τὰς ἐντολάς σου ὑπὲρ τὸ χρυσοῖον καὶ τοπάζιον, and see Pliny *H.V.* xxxvii. 32 "egregia etiamnum sua topazo gloria est, virenti genere."

τόπος,

(1) "a place": P Cairo Zen II. 59193³ (B.C. 225) ἰππῶνα ("stable") οὐκ ἔχει ὁ τόπος, P Oxy IV. 742⁵ (B.C. 2) θ[έ]ς αὐτὰς εἰς τόπον ἀσφαλῶς, and BGU II. 595⁵ (c. A.D. 70-80) εἶνα φιλιάνθρωπον ("reward") εἰς δύο τόπους μὴ χορηγῆθ[η] Θέωφ. With τόπος as a "sitting-place" in Lk 14¹⁰, Deissmann (*BS*, p. 267) compares *Perz* 618, where τόπος means "seat in a theatre" (for further exx. see the editor's note). See also *Μαζν.* 237 where between the pillars of the temple of Artemis there have been scratched on the marble floor the words—ὁ τόπος τρικλείνου ἱερῶν αὐλητρίδων καὶ ἀκροβατῶν (cited by Thieme p. 32, comparing I Cor 14¹⁶). Τόπος is also frequent in Christian (and pagan) sepulchral inscr. as in *C. and B.* ii. p. 554, No. 426 Τόπος Φιλοθέ[ου], where Ramsay compares the corresponding use of the Lat. *locus*, or *loculus*. With Jn 11¹⁸ cf. MGr use of τόπος = "country," "nation."

(2) "a district": P Hib I. 66² (B.C. 228) ἐν τοῖς κατὰ σέ τόποις, "in your district," P Tebt II. 281¹² (B.C. 125) παρὰ τῶν κτωμένων οἰκίας ἢ τόπους, "from acquirers of houses or spaces," P Oxy VIII. 1154⁹ (late i/A.D.) αὐτόπτης γὰρ εἰμὶ τῶν τόπων καὶ οὐκ εἰμὶ ξέν[ος] τῶν ἐνθάδε, "for I am personally acquainted with these places and am not a stranger here" (Ed.), *ib.* II. 243¹⁸ (A.D. 79) ψιλῶν τόπων, "open plots of land," P Fay 100¹⁰ (A.D. 99) οἰκίας καὶ αὐλή[ς] καὶ τόπων ("grounds"), *ib.* 30⁷ (notice of death—A.D. 173) ἀναγρ[αφ]ομένου ἐπ' ἀμφόδου Λυσανίου Τόπων "registered in the quarter of Lysanias' District" (Edd.) P Oxy VIII. 1111^{ii. 6} (A.D. 203) ἡ[μισυ] μέρος] τόπ[ου] περιτεχισμ[ένου], "the half share of a walled space" (Ed.), and P Lond 954¹⁰ (A.D. 260) (= III. p. 153) ψιλὸν τόπον, "a vacant space."

See also such prepositional phrases as BGU IV. 1141⁹ (B.C. 13) εἰς ἐνφα[ν]ιστοῦ τόπον με ἔχειν, which is practically = εἰς ἐνφαντιστήν: similarly in Mt 21¹⁶ εἰς προφήτην may be written εἰς προφήτου τόπον.

P Par 47¹⁶ (c. B.C. 153) (as read UTP i. p. 332) γίνωσκε ὅτι πιράσεται ὁ δραπέ[δ]ης μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵναι ("an Ort und Stelle zu sein," Wilcken), P Tebt II. 289⁶ (A.D. 23) πότερον ἐπὶ τόπων σε εἰσὼς πράττοντά τι, "whether I shall leave you in employment where you are" (Edd.), P Grenf II. 561⁷ (A.D. 162-3) money paid ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζ[αν], "to the local public bank," and so P Tebt II. 294¹⁶ (A.D. 146), P Oxy VIII. 1120² (early iii/A.D.) περὶ ἧς (sc. ὕβρεως) πέπονθεν ἐπὶ τόπων, "concerning the outrage suffered at his abode" (Ed.), *ib.* XIV. 1630⁵ (A.D. 222 (?)) ἐπικουρήσας τοῖς κατὰ τόπον γεωργοῖς τὰ τε σπέρματα [καὶ τὰς δαπάνας?], "providing the local cultivators with both seed and expenses" (Edd.), *ib.* VII. 1068¹¹ (iii/A.D.) ἐφ' ᾧ μηδὲς ἐνοχλήσῃ αὐτῶ (l. αὐτοῖς?) κατὰ τόπον, "to the intent that no one in the neighbourhood should trouble them (?)" (Ed.), and *ib.* VIII. 1162² (iv/A.D.) τοῖς κατὰ τόπον συλλιτουργοῖ[s] πρεσβυτ[έ]ροις, "to the pres-

byters who share the local service" (Ed.). For 1 Cor 14¹⁶ see G. H. Whitaker, *JTS* xxii. (1921), p. 268.

(3) metaph. "condition," as in Heb 12¹⁷: P Michigan Inv. No. 4528¹⁰ (c. A.D. 200) ἐγὼ γὰρ εἰς καλὸν τόπον ἦλθον, a soldier to his mother. We may also note BGU I. 27¹¹ (ii/A.D.) (*Selections*, p. 101) where a ship-master writing from Rome to his brother says, παρεδέξατο ἡμᾶς ὁ τόπος ὡς ὁ θεὸς ἤθελεν. Ghedini (*Lettere*, p. 51) commenting on the passage suggests that the letter may be Christian, and τόπος a term borrowed from pagan usage, denoting "la *schola collegi*, il centro delle riunioni dei Christiani." See further *ib.* p. 127 f., *Aegyptus* ii. (1921), p. 337 f., *ib.* viii. (1927), p. 175 (with reference to P Oxy XII. 1492¹¹ (iii/iv A.D.)), and for a different view Wilcken *Archiv* i. p. 436, iv. p. 208 f., where τόπος is interpreted as *collegium nauticulariorum* at Rome, and ὁ θεός as the god of the seamen's guild. According to Philo *de Somn.* i. 63 (ed. Wendland)—ὁ θεὸς καλεῖται τόπος τῷ περιέχειν μὲν τὰ ὅλα.

ΤΟΣΟΥΤΟΣ

(1) of size, quantity, "so great," "so large": P Hib I. 51⁶ (B.C. 245) τοσοῦτο γὰρ ἔκκειται ἐγ βασιλικῷ, "for that is the rate published by the government" (Edd.), P Kyl II. 96⁷ (A.D. 117-8) τοσοῦτο τέλοςμα οὐ βαστάζει, "it (*sc.* crown-land) does not bear so great a charge" (Edd.), and in a more general sense P Amh II. 141¹⁷ (A.D. 350) ἐπίδιδωμι . . . τάδε τὰ βιβλία [μο]ν τοσοῦτο μαρτυραμένη, "I present this my petition bearing witness to the facts" (Edd.).

(2) of time, "so long": P Lond 42²³ (B.C. 168) (= I. p. 30, *Selections* p. 10) τοσοῦτου χρόνου ἐπιγεγονότος, "so long a time having elapsed," P Tebt II. 302¹⁸ (A.D. 71-2) τ]οσοῦτων ἐτῶν, "for so many years," P Oxy III. 530⁹ (ii/A.D.) ἐπὶ μάτ[η]ν δὲ τῶι τοῦ Πανσιρίωνος τοσοῦτον χρόνον προσκαρτερῶ, "and that I have so long been engaged with Pausirion's business to no purpose" (Edd.).

(3) The following prepositional phrases may be cited—P Oxy XII. 1481² (early ii/A.D.) γενιώσκειν σ[ε] θέλω ὅτι διὰ τοσοῦτου χρόνου οὐκ ἀπέσταλκά σοι ἐπιστόλιον διότι . . ., "I would have you know that the reason why I have been such a long time without sending you a letter is that . . .": P Petr II. 11(2)⁴ (mid. iii/B.C.) (= Witkowski², p. 6) ἵνα ἐκ τοσοῦτου φέρωμεν τὴν εἰκοστὴν: BGU IV. 1095¹³ (A.D. 57) πῖθωμαί γὰρ ὅτι ἐν τωσοῦτῳ με[τέ]πεμψαί (= ψ) ὁ Πτολεμαῖος, P Oxy VI. 940⁵ (v/A.D.) ἐν τοσοῦτῳ γράφεις μοι, "meanwhile write to me": BGU II. 665⁶ (i/A.D.) (see *Berichtigungen*, p. 59) ἐπὶ τοσοῦτον (for ἐν τοσοῦτῳ) ἐμε[λ]λε [π]έμπειν Εὐπλου, "meanwhile he will send Eurplous," P Tebt II. 304⁹ (A.D. 167-8) ἀητ[= δ]ίαν συν<v>ῆσαν ἐπὶ τοσοῦτον ὥστε μετὰ ξύλων ἐσπηδήσαι, "they picked a quarrel, going so far as to rush in with staves" (Edd.), and the late P Lond 1075¹⁸ (vii/A.D.) (= III. p. 282) πεπληροφόρημαι (cf. Rom 4²¹, *al.*) γὰρ σαφῶς ὅτι οὐ θέλετε αὐτὸν εἶναι ἐπὶ τοσοῦτον ἀνεγκέφαλον, "for I am fully persuaded that you do not wish him to be so brainless."

τότε,

"then," "at that time": cf. P Par 47¹³ (B.C. 152-1) (= *CPZ* i. p. 332) κα[ἰ] [ια] ἴδης ὅτι μέλλομεν σωθῆναι, τότε βαπτίζομεθα, "if you have seen (in a dream) that we are

about to be saved, (just) then we are immersed in trouble," and P Oxy VI. 939²² (iv/A.D.) εἰ μὴ ἐπινόςως ἰσχήκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σέ, "if my son Athanasius had not then been ailing, I should have sent him to you" (Edd.).

With 2 Pet 3⁶ ὁ τότε κόσμος (*Vg ille tunc mundus*), cf. P Oxy X. 1273³⁰ (A.D. 260) τῆς τότε ἐσομένης αὐτῶν συντελήσεως, "at the valuation that will then be made of them," and P Hamb I. 21⁹ (A.D. 315) ἐπὶ τοῦ τότε καιροῦ. For τότε little more than a connecting particle, cf. P Lond 897¹⁴ (A.D. 84) (= III. p. 206) λαογραφίας τότε γὰρ ἑλασσωθῆς ὑπὸ τοῦ πρόοντος κομωγραματέως ἐκ[ε]ίνους μὲν [τ]ότε ἐψεύσατο, and P Oxy XVII. 2110²¹ (A.D. 270).

The compd. ζκτοτε occurs in PSI I. 104¹⁶ (ii/A.D.) ἔκτοτε ζκτοτε ἄχρι τοῦ τ (έτους) ἐπισχῆθη: cf. the use of ἀπὸ τότε in Mt 4¹⁷ *al.*, and in MGr ("since then").

ΤΟΥΤΕΟΤΙ

= τοῦτ' ἔστι: P Flor II. 157⁴ (iii/A.D.) εἰς τ[ὸ] ἔργον ἐκείνο τὸ τῆς Θεω[ξ]ενίδος, τουτέστιν τὸ τῆς ἄμου ἀνελεῖν, P Oxy XII. 1424⁶ (c. A.D. 318) εἰς λειτουργίαν τῆς κώμης Δωσιθέ[ο]ν, τουτέστιν εἰς ἀπαίτησιν στιχαρίων καὶ παλλίων, "to a public office at the village of Dositheou, namely the collectorship of tunics and cloaks" (Edd.), *ib.* 1593¹⁶ (iv/A.D.) ἀσπάζομαι τὸν πατέρα ἡμῶν, τουτέστιν σόν, ἀδελφε, and from the inscr. *Syll* 932 (= 3 S80)¹⁰ (A.D. 202).

τράγος,

"a goat" (Heb 9¹² *al.*): P Hib I. 120³ (B.C. 250-49) τῶν ὑπαρχουσῶν αἰγῶν καὶ τράγων, and P Frankf 5 *recto*: 14 (B.C. 242-1) ἐρίφους δύο, τράγον ἕνα. Add *Preisigke* 285³ (Ptol.) ἦκω καὶ οἱ ὑπογεγραμμένοι κυνηγοὶ ἐπὶ τὴν θήραν τῶν τράγων, and *ib.* 287³ (Ptol.).

τράπεζα,

(1) "a table," lit. "four-footed (table)": P Eleph 5¹² (B.C. 284-3) τράπεζα ἄ, PSI IV. 391⁴⁰ (B.C. 242-1) τράπεζαν πυξίνην, "a table made of box-wood," *Chrest.* I. 11A^{III}. 58 (B.C. 123) καὶ τούτων . . . συγκωθωνισθέντων καὶ ἀλὸς [ἐ]πὶ τραπέζης μεταξὺ ὄντων (*l.* ὄντος), and P Lond 462⁰⁵ (iv/A.D.) (= I. p. 71) ἐπὶ παπυρίνης τραπέζης.

(2) From the "table" at which the money-changers sat, τράπεζα came to mean "a bank," as in Mt 21¹², Lk 19²³ *al.*; P Eleph 27²³ (iii/B.C.) τετάμηθα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τὴν βασιλικὴν τράπεζαν, P Tebt II. 280² (B.C. 126) πέ(πτωκεν) ἐπὶ τὴν ἐν Κρο(κοδειλων) πό(λει) τρά(πεζαν) Ἡρακλείδει τρα(πέζι)τη ὥστε βασιλεῖ παρὰ Σοκονάπιος . . . τέ(λος) τόπου ψιλ(οῦ) τοῦ ὄντος ἐν Τεβτύ(νει), "Sokonopis has paid into the bank at Crocodilopolis to Heraclides the banker for the King the tax upon a vacant space situated at Tebtunis" (Edd.), *ib.* 483 (A.D. 94) acknowledgment of a loan paid διὰ τῆς Ἀφροδισίου τραπέζης Φανη[σ]ου, and P Tebt II. 294¹² (A.D. 146) ἄς (δραχμάς) κ[α] [α] διαγράψω κυρωθῆς ἐπὶ τὴν ἐπὶ τόπων δημοσίων τράπεζαν τοῖς συνήθεσι προθεσμίαις, "which (drachmae) I will, as soon as my appointment is ratified, pay into the local public bank at the accustomed dates" (Edd.). In P Fay 96⁴ (A.D. 122) a receipt is issued διὰ τῆς Σαραπίωνος τραπέζης stating that a certain payment had been made. As the payment was not in money but in kind ("oil"), this

has led to the conjecture by Preisigke (*Girowesen*, p. 222) that the **τράπεζα** may not have been an ordinary bank but a revenue-office (see Wilcken's note *ad l. Chrest. I. p. 372*).

(3) For **τράπεζα** = "nether-stone" of a mill, see P Kyl II. 167¹² (A.D. 39) **μυλαῖον ἐνεργὸν ἐν ᾧ μύλοι Θηβαῖοι τρεῖς σὺν κώπαις καὶ τραπέξαις**, "a mill in full working order, containing 3 Theban mill-stones, with handles and nether-stones," and the other exx. collected by the editors *ad l.* In the Christian P Gienf II. 111¹⁰ (v/vi A.D.) (= *Chrest. I. p. 16r*) **τράπεζ(α) μαρμαρ(ᾶ) ᾧ**, **τράπεζα** refers to "the slab of the altar which was supported by the **τρίπους** (line 11)": see the editors' note. MGr **τραπέξ**, "table"; **τράπεζα**, "altar-table": see Thumb *Handb.* p. 358f.

τραπεξ(ε)ίτης,

"money-changer," "banker" (Mt 25²⁷): P Eleph 10² (B.C. 223-2) **ἐπιλαβὼν παρὰ τῶν τραπεζιτῶν τῶν ἐν τοῖς ἱεροῖς τ[ὰ] πεπτωκ[ό]τα εἰς τὸ ἐν Ἀπόλλω[ος] πόλει τῆ[ι] μ[ε]γάλῃ ἱερῶν**, where, however, Wilcken thinks the reference is to treasury officials rather than bankers (see *Chrest. I. p. 215*), P Oxy I. 50¹ (a receipt—A.D. 100) **Θέων καὶ οἱ μέ[τοχοι] τρα[πέξ]ιται** **τῷ ἀγο[ρα]νόμῳ χαίρειν. τέτακ[τα] . . .**, *ib.* X. 1284⁶ (A.D. 250) **δημ[ο]σίων τραπ[εζ]ιτῶν**, "public bankers," and *ib.* 1253¹⁰ (iv/A.D.) certain sums **δοθέντα αὐτοῖς διὰ Σαραπίωνος Εὐδαίμονος γενομένου τραπέξ[ι]του**, "paid through Sarapion son of Eudaemon, formerly banker."

τραῦμα,

"a wound": Ostr 1150⁵ (B.C. 134) **τὸ τραῦμα δ' ἔχεις οὐ πεποικαμέν[ον] (l. πεποικήκαμέν) σοι**, PSI V. 455¹³ (A.D. 178) **ἔχοντα ἐπὶ τῆς κεφαλῆς τραύματα τρία**, P Oxy I. 52¹⁷ (A.D. 325) **τ[ο]ῦ δεξιοῦ γονατίου τραύματος**, and from the inscr. *Syll*³ 528¹⁰ (B.C. 221-19) **πλείους ἐκ τ[ῶν] τραυμάτων ἄρρωστ[α]ῖς . . . π[ε]ριπεσέν[αι]**. In the NT the word is found only in Lk 10³⁴ (elsewhere **πληγή** is employed): see Hobart, p. 28.

τραυματίζω,

"I wound" (Lk 20¹², Ac 19¹⁶): P Petr III. 28 (e)⁷ (B.C. 260) **Παγχοῆν ἐτραυματίσ[αν]**, P Tebt I. 39³¹ (B.C. 114) **ἐτραυματίσαν τὴν γυναῖκά μου εἰς τὴν δεξιὰν χεῖρα**, and P Par 681⁹ (Rom.) **τοὺς ἀρπασθέν[τας] ἐτραυματίσαν**.

An adj. **τραυματιαῖος**, not in LS⁸, is found in P Fay 108¹⁴ (c. A.D. 171) **τραυματιαῖον ἐποίησαν τὸν [Πασώ]να**, and PSI IV. 313¹² (iii/iv A.D.) **τραυματιῶν μαι κατέστησεν**. For **ἄτρωτος**, "inviolate," see P Lond 77⁵⁶ (end vi/A.D.) (= I. p. 324, *Chrest. II. p. 372*) **εἴθ' οὕτως ἐπάναγκες ἔμμεναι πᾶσι τοῖς ἐγγεγραμμένοις ταύτῃ τῇ ἀτρώτῃ διαθήκη**.

τραχηλίζω

occurs in P Petr II. 15 (1) (a)² (B.C. 241-239) (= III. 45 (3)²) **εἰ δὲ μή, πάλι τραχηλιούσι ἐν τ[ῶ]ν β[ε] . . .** **ναύτας, πρότερον δὲ ἕκαστος τῶν λαῶν . . .**, if we may separate Mahaffy's strange compound **παλιτραχηλιούσι**. The passage is peculiarly tantalizing from the gaps which prevent our getting the meaning of the verb, clearly used in a tropical sense.

In its only occurrence in the NT (Heb 4¹³) **τραχηλισμένα** can only mean "laid open," "exposed," "open" (Vg *aperta*; Hesych. **πεφανερωμένα**), but the origin of the metaphor is very doubtful. Moffatt (*ICC Heb ad l.*) suggests "the practice of exposing an offender's face by pushing his head back," Souter (*Lex. s.v.*), with greater probability, prefers "the bending back of the head in sacrifice so as to expose the neck," like the Homeric **αἰερώω** (*Il. i. 459*).

The verb is found in Teles (ed. Hense) pp. 10⁹, 50⁹: see also Philo *de Cherub.* 78 (ed. Cohn) **πᾶσι τοῖς ἐπιτρέχουσι καὶ τραχηλίζουσι δεινοῖς ὑποβεβλημένοις**, and the compd. **ἐτραχηλίζω** in *ib. Leg. Alleg.* iii. 109, *Quod det. p. 19*.

τράχηλος,

"neck": cf. P Hal I. 11¹¹ (B.C. 238) **οὐλή τ[ρα]χῆλοι κάτω** (for form see Maysen *Gr. i. p. 136*), P Tebt II. 385⁵ (A.D. 117) **οὐλή τραχῆλοι ἐξ ἀριστ[τ]ε[ρῶν]**, and P Par 18 *bis*⁸ (Rom.) **dispatch of a corpse ἔχων (l. ἔχον) τάβλαν κατὰ τοῦ τραχήλου**.

For Rom 16⁴ **οἴτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν**, Deissmann (*LAE*, p. 117 f.) finds an interesting parallel in a Herculaneum papyrus written after B.C. 150 (see *Berl. Sitzungsberichte*, 1900, p. 951), where it is said of the Epicurean Philonides—**ὑπὲρ ?] τοῦ μάλιστα ἀγαπωμένου τῶν ἀναγκαίων ἢ τῶν φίλων παραβάλοι ἀνέτοιμως τὸν τράχηλον**, "for ?] the most beloved of his relatives or friends he would readily stake his neck" (for the thought cf. also Rom 5⁷).

τραχύς,

"rough." For this adj., confined in the NT to Lk 3⁵ I.XX. Ac 27²⁹, cf. the medical prescription, P Tebt II. 273 (ii/iii A.D.), which is headed—**πρὸς τὰ τρ[α]χῆα βλεφα[ρ]α** (see the introd.). Other exx. are PSI V. 535²⁰ (iii/B.C.) **σπόγγοι τραχεῖς**, P Cairo Zen I. 59083³ (B.C. 257) **χῆμαι λεῖα καὶ τραχεῖαι**, "smooth and rough cockles," and *Syll*³ 540 (= 972)⁷ (B.C. 175-172) **ξοῖδος . . . τραχειάς**. The adj. is applied to a person in Vett. Val. p. 104¹¹, **τραχεία μήτηρ**.

τρεῖς.

The phraseology of such passages as Mk 6⁷ (**δύο δύο**),³⁹ (**συμπόσια συμπόσια**) and ⁴⁰ (**πρασιαὶ πρασιαὶ**) has hitherto been generally put down to Hebraistic influence. But apart from the fact that the idiom is found in classical Greek (Soph. *Fragm.* 201 **μίαν μίαν**, Aesch. *Persae* 980 **μυρία μυρία**), and the LXX (Gen 7¹⁵ **δύο δύο, al.**), and survives in MGr (cf. Thumb *Hellen.* p. 128, *Handb.* § 132), it can now be paralleled from the papyri. A good ex. is P Oxy I. 121¹⁹ (iii/A.D.) **τοὺς κλάδους ἔνικον (l. ἐνεγκον) εἰς τὴν ὁδὸν πάντα (l. πάντας) εἶνα δῆση τρία τρία κέ (l. καὶ) ἔλκυσθῃ**, "carry all the branches into the road and have them tied together by threes and dragged along" (Edd.): cf. *ib.* VI. 886¹⁹ (iii/A.D.) **ἔρε (l. αἶρε) κατὰ δύο δύο**, "lift up (the leaves) two by two" (the editors compare Lk 10¹), and *ib.* 940⁶ (v/A.D.) **ἔχε ἐγγύς σοῦ μίαν μίαν**, "keep him at hand together with you" (*una*: see the editors' note). But while this is true, the independence of Hebrew must not be carried too far. According to Robertson *Gr.* p. 284, "it is a

vernacular idiom which was given fresh impetus from the Hebrew idiom." See the useful summary in Meecham *Letters*, p. 85, and cf. Headlam's note to Herodas IV. 61 θερμά θερμά πηδεύσαι.

In P Cairo Zen II. 59236³ (B.C. 254 or 253) a petitioner complains that, in fixing his vineyard assessment, the officials had taken as a basis the average yield ἐκ τριῶν ἐτών, and not ἐκ δύο ἐτών as in his father's time. For the parenthetic nom. ἡμέραι τρεῖς in Mk S², cf. P Oxy XIV. 1764⁴ (iii/A.D.) ἐπεὶ πολ[λ]αὶ ἡμέραι προσκαρτεροῦμεν Φιλῆα: see also *s.v.* ἡμέρα and Meisterhans *Gr.* p. 203.

τρέμω,

"tremble" (Mk 5³³, *al.*): P Fay 124²⁷ (ii/A.D.) μὴ γὰρ ὑπολάβῃς τ[ῆ]ν μητέρα σου περὶ τούτων [τ]ρέμειν, "do not suppose that your mother has any alarm about this course" (Edd.): cf. Wünsch *AF* p. 19⁴⁴ (iii/A.D.) εἴπω σοι καὶ τὸ ἀλιθινὸν ὄνομα ὃ τρέμει Τάρταρα.

τρέφω,

"nourish," "feed." In P Eleph 2¹¹ (B.C. 285-4) provision is made for the maintenance of parents by their sons—τρεφέτωσαν αὐτοὺς οἱ υἱεῖς πάντες κοινή. Cf. PSI VI. 596⁴ (iii/B.C.) ἀφ' οὗ τε γεγόναμεν ἐν Φιλαδελφείᾳ σὺ ἡμᾶς τέτρεφας, *ib.* 604¹² (iii/B.C.) τέ[?]τροφα τοὺς ἵππους, P Oxy II. 275¹⁴ (contract of apprenticeship—A.D. 66) τοῦ παιδὸς τρεφομένου καὶ ἱματι[σ]ομένου ἐπὶ τὸν ὅλον χρόνον, "the boy is to be fed and clothed during the whole period," *ib.* VI. 908²⁴ (A.D. 199) τρεφόντων ὑμῶν τὰ [κ]τήνη χόρτω τε καὶ κριθῆ, and P Lips I. 28¹⁸ (deed of adoption—A.D. 381) ὄνπερ θρέψω καὶ ἱματίζω (*i.* ἱματίσω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον καὶ φυσικὸν ὡς ἐξ ἐ[μ]οῦ γενόμενον. For the meaning "give suck," as in Lk 23²⁸, see P RyI II. 178⁵ (agreement with a nurse—early i/A.D.) τοῦτο θρέψει ἐπὶ τὸν ἐνλείψοντα χρόνον, "she shall nurse it for the rest of the time." In P Oxy XII. 1415²³ (late iii/A.D.) μέτριός εἰμι, παρὰ πατρὶ τρέφομαι, the editors render, "I am a man of moderate means, I live in my father's house."

τρέχω

in the lit. sense "run" occurs in a criminal process of an Alexandrian gymnasiarch before the Emperor Commodus, P Oxy I. 33 *verso* iii. 12 (= *Chrest.* I. p. 35) ὁ ἡβδό[κατο]ς εὐθύς δραμῶν παρέθετο [τῷ] κυρῷ λέγων, "κύριε, κάθη, Ῥωμαῖοι γογγύζουσ[ι], "the veteran forthwith ran and told his lord, saying, 'Lord, while you are sitting in judgment, the Romans are murmuring.'" The same document shows τρέχω in its derived sense "strive"—¹¹ τρέχε, τέκνον, τελέυτα. κλέος σοί ἐστιν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσαι, "onward, my son, to death, it is a glory for you to die for your beloved country" (Edd.). See also P Lond 130²⁷ (horoscope—i/ii A.D.) (= I. p. 135) μοίρας ἔτρεχε δεκατρεῖς, and *Melanandra* p. 73¹⁶⁷ ἴν' ἀναπηδήσας τρέχη, "that he might jump up and come at a run." We may add a wooden tablet, apparently for school use, published in *Mél. Nicole* p. 181 (= *Kaibel Praef.* p. xxiii. 1117(b)) in which the lines occur (with added accents)—

ῶ μὴ δέδωκεν ἡ τύχη κοιμωμένω.
μάτην δραμεῖται, κὰν ὑπὲρ Λάδαν δράμη.

τρήμα,

"opening," "hole," hence "eye" of a needle in Mt 19²⁴ (*v.l.* τρηπήματος), Lk 18²⁵. To the exx. of the word in medical writers given by Hobart p. 60, we may add the physiological fragment P RyI I. 21 fragm. 3 ⁵ (i/B.C.) διὰ τῶν τρημάτων τῶν ἐν τῷ ἱερῷ ὄστωι, and the parallel cited by Hunt P Berl A. iv. 1-2 διὰ τε τῶν ἐν τῷ ἱερῷ ὄστωι τρημάτων καὶ διὰ τῶν κοίλων τῶν ἐν τῷ ὄσφύι. The word also occurs in Aristeas 61 πάντες δ' ἦσαν διὰ τρημάτων κατελιημμένοι χρυσαῖς περόναις πρὸς τὴν ἀσφάλειαν, "and they (*sc.* precious stones) were all perforated and securely fastened to golden pins" (Thackeray). For the verb τετραῖν cf. *Syll* 540(=3972)⁷¹ (B.C. 175-172) τρήσας βαθύτερα καθαροῦσαι. In Herodas III. 33 τετρημένη is used metaph. of slowness, "dribbles out": see Headlam's note.

τριάκοντα,

"thirty": P Fay 116⁴ (A.D. 104) εὐ ὀν] πυήσας σκέψη φάρο[υ]ς] τριάκοντα, "please look out thirty fish(?)." A neo-Greek form τριάντα occurs in P Oxy XVI. 1874⁷ (vi/A.D.) τὰ τριάντα πέντε φορτία, "the thirty-five burdens" (see the editors' note). For τριακάς see P Oxy XVII. 2109⁴² (A.D. 261) ἀποδώσω τὸ ἐνοίκιον κατὰ μῆνα τριακάδι ἀνυπερθέτως, "I will pay the rent on the 30th of each month without delay."

τρίβολος,

"thistle," Mt 7¹⁶, Heb 6⁸. In his comment on the latter passage (*ICC ad l.*) Moffatt recalls Philo *Leg. Allegor.* 250 (ed. Cohn), where with reference to Gen 3¹⁸ Philo plays with the derivation of the word (like "trefoil")—ἐκαστον δὲ τῶν παθῶν τριβόλια εἶρηκεν, ἐπειδὴ τριττὰ ἐστίν, αὐτὸ τε καὶ τὸ ποιητικὸν καὶ τὸ ἐκ τούτων ἀποτελέσμα.

τρίβος,

"a beaten track," "a path" (Mt 3³ *al.*, cf. Sir 2²) occurs in CPR I. 42¹⁴ (ἀρούρας) δ' ἐκ λιβδὸς τρίβου, "4 arourae to the west of the path." See also the metrical inscr. of B.C. 145-116, *Archiv* i. p. 221^{21f.}—

καὶ σοὶ δ' εὐδοκίης τρίβον ὄλβιον εὐχομαι εἶναι,
πρὸς γ' ἔτι καὶ τέκνοισι σοῖσι φιλοφροσύνους.

For the verb τρίβω, see P Par 49²² (before B.C. 161) (= *UPZ* i. p. 309) ὅπως λαβὼν παρ' ἐμοῦ ἐν Μέμφει σησάμου τέταρτον τρίβη μοι ἐν Μέμφει τρίμμα, P Oxy II. 234 ii. 16 (medical prescription—ii/iii A.D.) ῥῶν κυνίνους μεμυκώτας τρίβας, "pound some closed calices of pomegranates" (Edd.), *ib.* IX. 1222² (iv/A.D.) δὸς τῷ ἀδελφῷ . . . τὸ ἄλας τὸ ἀμ<μ>ωνιακὸν τὸ τετρίμ<μ>έρον καὶ τὸ ἄτριπτον, "give your brother the salt of ammonia, both the pounded and the unpounded" (Ed.), and P Flor III. 378¹⁹ (v/A.D.?) τὰ ἱμάτια μοι ἐτρίβη. See also Herodas V. 62 τοῖς σφυραῖσι τρίβοντα. "burnishing with your ancles" certain Achaean wares (a euphemism for "fettlers": *sc.* πέντας).

τριετία,

"a period of three years" (Ac 20³¹): P Giss I. 58^{ii. 17} (A.D. 116) πληροῦντες τ[ῶ]ν τριετίας [χρόνον], P Tebt II.

488 (account of a trial—A.D. 121–2) ἡ]ξίον πρὸ πόσου χρόνον οἰκοδομησάι; 'Ιέραξ: πρὸ τριετίας, *ib.* 342²¹ (late ii/A.D.) ἐπὶ τὴν λοιπ(ήν) (τριετιαν), “for the remaining period of three years,” and P Amh II. 100⁷ (A.D. 198–211) τῆς ὄλης τριετίας. The adj. τριετής occurs in *ib.* 68⁴¹ (late i/A.D.) τὰι μὲν τῆς ἀτελείας τριετεί χρόνῳ, and the verb τριετίω *ter* in Gen 15⁹. See also P Oxy XVII. 2105³ (A.D. 147–8) τριετηρικ[ς] ἀγῶν, “a triennial contest.”

τρίζω.

In its only occurrence in the NT, Mk 9¹⁸, τρίζω is used transitively, τοὺς ὀδόντας τρίζευ. “to gnash or grind the teeth”: see Blass-Debrunner § 148. 1.

τρίμηνος,

“lasting three months” (Heb 11²³): cf. P Cairo Zen II. 59155⁶ (B.C. 256) κατὰσπειρε τὸν τρίμηνον πυρρόν, “sow the three-month wheat.” For τρίμηνος used as a subst. see P Lond 18¹⁰ (B.C. 161) (= I. p. 23) ἀπὸ Φαμενώθ ἄ ἕως Παχῶν ἅ γίνονται τῆς τριμήνου ὀλυρῶν κῶδ (ἄρταβαί): the editor compares Herod. ii. 124. Similar exx. are BGU VII. 1717⁵ (ii/iii A.D.) and PSI VI. 689^{5, 50} (v/A.D. ?).

τρίς,

“thrice.” With Ac 10¹⁶, 11¹⁰, cf. P Osl I. 127³ (iv/A.D.) ἐπὶ τρίς ἀναποδίζω, “thrice stepping backwards.”

τρίστεγος,

“of three stories” (Ac 20⁹). To the i/A.D. warrant for this word in P Oxy I. 99³ (A.D. 55) μέρος ἡμισυ τῆς ὑπαρχούσης αὐτῷ μητρικῆς οἰκίας[ς] τριστέγου, “one half of a three-storeyed house inherited from his mother” (cf. 1⁶), and *ib.* VIII. 1105⁹ (A.D. 81–96) μερῶν τριῶν ἀπὸ μερῶν πέντε οἰκίας τριστέκου (ἴ. τριστέγου), “three-fifths of a three-storeyed house” (Ed.): add *ib.* I. 75²⁸ (A.D. 129) and from A.D. 212, P Lond 1164(ε)⁷ (= III. p. 160) οἰκίας τριστέγου. This last papyrus shows us the corresponding forms δίστεγος and μονόστεγος.

τρίτον.

See *s.v.* τρίτος.

τρίτος,

“the third”: P Petr III. 28 *verso* (b)⁷ (iii/B.C.) ἔδραγματοκλέπτε τρίτος ὦν, “with two others, he stole sheaves in gleaning” (Edd.): cf *UPZ* i. 13²¹ and 77^{ii, 25} (B.C. 161) with Wilcken’s notes.

Other exx. of the adj. are P Cairo Zen II. 59236³ (B.C. 254 or 253) ἐκ τριῶν ἐτῶν τὰ γενήματα λαμβάνοντες, τὸ τρίτον μέρος ἐπέγραφον, meaning “they took the average yield of the last three years as an assessment for future taxation” (see note), BGU IV. 1078¹¹ (A.D. 39) γεινώσκει δὲ ἡγεμόνα εἰσεληλυθότα τῇ τρίτῃ [καὶ] εἰκάδι, *ib.* II. 596¹⁶ (A.D. 84) ἔτους τρίτου, and P Oxy VIII. 1114²⁴ (A.D. 237) περὶ ὥραν τρίτην.

For τρίτον = “thirdly” (as in I Cor 12²⁸), see BGU II. 423¹⁵ (ii/A.D.) (= *Selections*, p. 91) πρῶτον . . . δεύτερον . . . τρίτον, and for τὸ τρίτον, “for the third time,” as in Mk 14⁴¹, cf. P Lips I. 33^{i, 15} (A.D. 368). Prepositional phrases are P Oxy XIV. 1640⁷ (A.D. 252) ἐκτέισω σοι τοῦ

ὑπερπεσόντος χρόνου διάφορον ἐκ τρίτου, “I will forfeit to you for the overtime an extra payment at the rate of one third” (Edd.), and P Lips I. 9³ (A.D. 233) κοινῶς ἐξ ἴσου κατὰ τὸ τ[ρ]ίτον.

τρίχινος.

For σάκκος τρίχινος, “sackcloth of hair,” as in Rev 6¹², see *s.v.* σάκκος, and add PSI V. 533⁷ (iii/B.C.) λόφους τριχίνους, and P Goodsp Cairo 30^{xxxix, 15} (accounts—A.D. 191–92) σάκκου τριχ[ίν]ου. See also *Pelagia-Legend* p. 4²⁵ τὸ στήθος αὐτοῦ τύπτων ὄλον τὸ τρίχινον αὐτοῦ ἐπλήρωσεν τῶν δακρύων.

τρόμος,

“trembling” (Mk 16⁸ *al.*) occurs in the mythological fragment PSI II. 135¹⁰ (ii/iii A.D.) ὑπὸ τρόμου.

τροπή,

“change.” The plur. τροπᾶς is found apparently with reference to the “turnings” of water-wheels for irrigation purposes in P Flor II. 167¹⁷ (iii/A.D.): cf. *ib.* 214¹² (A.D. 255) μίαν τροπήν. For the common meaning “solstice,” θειρινή and χειμερινή, see P Hib I. 27¹²⁰ (calendar—B.C. 301–240) ἡλίου τροπαί εἰς θέρος, cf. 2¹⁰, P Ryl I. 27⁵⁷ *al.* (astronomical treatise—iii/A.D.), *Syll* 870 (= 1264)¹ (iv/B.C.) τροπα[ί] χειμερινά, and *Preisigke* 358^{ff.} (sun-dial—iii/B.C.) ἀπὸ χειμερινῶν δὲ τροπῶν [ἐ]πὶ θειρινᾶς τροπᾶς μεριστά-μενο[ν τ]ὸ ἄκρον τῆς σκιάς.

The verb τρέπω does not occur in the NT, but we may compare P Oxy VI. 935⁵ (iii/A.D.) θεῶν συνλαμβανόντων ἢ ἀδελφῆ ἐπὶ τ[δ] κομψότερον ἐτράπη, “with the assistance of heaven our sister has taken a turn for the better” (Edd.) with Jn 4⁵²: see also the Christian letter *ib.* 939¹⁷ (iv/A.D.) (= *Selections*, p. 129), where a dependent informs his master regarding his mistress—ἐπὶ τ[δ] ῥᾶον ἔδοξεν τετράφθαι, “she seemed to have taken a turn for the better.”

τρόπος,

“manner,” “way.” With the adverbial phrase καθ’ ὃν τρόπον in Ac 15¹¹, 27², cf. the letter of the prodigal son BGU III. 846¹² (ii/A.D.) (= *LAE*², p. 187, *Selections*, p. 94) πεπαιδευμαι καθ’ ὃν διε τρόπον, where, if δι = δη, the meaning would be “punished I have been in any case.” Wilcken, however, followed by Deissmann, suggests δι = δεῖ, “punished I have been as I ought”: cf. P Oxy II. 237^{viii, 29} (A.D. 186) καθ’ ὃν ἔδει τρόπον. Similar phrases are P Frank I⁸¹ (B.C. 214–213) κ[αθ’] ὄντ[ιν]οῦν τρόπον, P Grenf II. 31¹⁶ (B.C. 104) μὴ ἐπικαλεῖν περὶ τοῦ μέρους δανείου τρόπῳ μηδενί, P Ryl II. 229⁹ (A.D. 38) ἐκ παντὸς τρόπου, P Oxy II. 263¹³ (A.D. 77) κατὰ μηδένα τρόπον, *ib.* 286¹¹ (A.D. 82) κατὰ πάντα τρόπον (cf. Rom 3²), P Fay 21¹² (A.D. 134) ἄλλω ὁπωδήτινι τρόπῳ, “any other way whatsoever” (Edd.), and P Oxy XVII. 2133¹⁶ (late iii/A.D.) καθ’ ὀνδήποτ’ οὔν τρόπον.

Michel 545⁷ (ii/B.C.) gives a good ex. of τρόπος = “manner of life,” as in Heb 13⁵, if we can trust the supplement, ζηλωτῆς δὲ γινόμενος τῶν ἀρίστων συνφέκει τὸν μὲν [τρό]πον ἀρετῆ καὶ σωφροσύνης, τὸ τε ἦθος κο[σ]μιοτήτι καὶ εὐσε[χ]η[μ]οσύνη: cf. also *JG* XII. 7 408⁸ ἦθος κοσμοτήτι καὶ τρόπων ἐπεικέα.

τροποφορέω.

For this verb which is read in Ac 13¹⁸ from LXX Deut 1³¹ B* = "bear another's manner," cf. Cic. *ad Att.* xiii. 29. 2 τὸν τύφον μου, πρὸς θεῶν, τροποφόρησον. See *s.v.* τροποφορέω.

τροφί,

"nourishment," "food" (Mt 3⁴ *et saepe*): cf. P Petr III. 46 (4)³ (Ptol.) τῆς εἰς τὴν τροφήν τῶν μόσχων ὀλύρας, "rye for the food of calves," P Tebt I. 56⁸ (c. B.C. 130-121) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for our cattle" (Edd.), P Ryl II. 229¹² (A.D. 38) περὶ τῆς τροφῆς τῶν χοιριδίων, cf. 23, P Fay 115⁵ (A.D. 101) ἀγόρασον ἡμῖν δύο συνγενῆ χυρῖδια εἰς τροφήν εἰς ὕ(=οἶ)κον, "buy us two pigs of a litter to keep at the house" (Edd.), P Oxy IV. 705²⁸ (A.D. 210-20) εἰς συνωνῆν χ[όρτ]ου ἡ πρόσσδος κατατεθήσεται εἰς τροφᾶς καὶ δ[ε] ἀπ[ά]-νας . . . , "for the purchase of hay, the revenue of which shall be devoted to the maintenance and support . . ." (Edd.), P Tebt II. 600¹ (iii/A.D.) ἀφ' ὧν ἀναλίσκομεν εἰς τροφᾶς καὶ θυσίας, P Oxy VI. 938² (iii/iv A.D.) cited *s.v.* ἐνεδρεῦναι, and BGU IV. 1024^{vii.16} (iv/v A.D.) τῆς θυγατρὸς μου [τ]ελευτησάσης, ἀπεστερήθην τῶν τροφῶν, "when my daughter died, I was deprived of my means of support."

Ἡ τροφεία (not in LS⁸) in the same sense occurs frequently in the nursing-contracts BGU IV. 1058, 1106 *al.* (B.C. 13), and for τὰ τροφεία in a similar connexion see *ib.* I. 297¹² (A.D. 50) where a nurse acknowledges that she has received τὰ τροφεία καὶ τὰ ἔλαια καὶ τὸν ἱματισμὸν καὶ τὰλλα ὅσα καθήκει δίδοσθαι τροφῶ.

Τρόφιμος,

"Trophimus" (Ac 20³ *al.*), as a proper name, occurs in P Oxy VIII. 1160² (late iii/iv A.D.) κυρίῳ μου πατρὶ Ὀριγένῃς Τρόφιμος πολλὰ χαίρειν, and in the inscr. *Magn* 122 (b)⁵ (not later than iv/A.D.), *PAS* ii. 38⁶⁹, *al.*

The word in its sense of "foster-child" may be illustrated from P Oxy X. 1284¹² (A.D. 250) ἀπὸ τῆς ἑαυτοῦ τροφίμου(ς) μη(τρός), "from his foster-child's mother," *ib.* VI. 903³ (iv/A.D.) ἅμα τῶν τροφίμων μου, "along with my foster-daughters." For ὁ τρόφιμος (as frequently in comedy), "the young heir," see Menander Ἐπιτρέπ. 160: cf. *Fragm.* 531¹ where there is a *v.l.* Τρόφιμε.

τροφός.

For ἡ τροφός, which Paul uses with such effect in 1 Thess 2⁷ (cf. LXX Gen 35⁸, *al.*), note P Lond 951 *verso*³ (late iii/A.D.) (= III. p. 213) where, with reference to a newly arrived infant the father-in-law or mother-in-law decrees—τὸ βρέφος ἐχέτω τροφόν· ἐγὼ γὰρ οὐκ ἐπιτ[ρέ]πω τῇ θυγατρὶ μου θηλάζειν. Cf. P Flor II. 179² (A.D. 263) Ἡραῖδι γενομένη τροφῶ ἀπόλυσον οἴνου δίχωρα δύο, and from the inscr. *BCH* xviii. (1894), p. 145 (B.C. 240).

In *Kaibel* 247⁷ (i/ii A.D.) τροφός = μήτηρ, but in *Pelagia-Legenden* p. 23¹⁸ ἡ δὲ Πελαγία κάτω κύψασα ἐχωρίσθη τῆς ἑαυτοῦ τροφοῦ, the meaning must be simply "nurse" from the contrasted μήτηρ in the next line.

For a good ex. of a συγγραφὴ τροφίτις or a contract entered into with the nurse (cf. *Archiv* i. p. 123) to supply her with the necessary τροφεία, see BGU IV. 1106 and the

documents which follow: also P Oxy I. 37¹⁻¹⁰ (A.D. 49) (= *Selections*, p. 49) ἐγένετο ἐνθαδὲ ἡ τροφείτις εἰς υἱὸν (cf. Ac 7²¹, Heb 1⁵) τοῦ Πισοῦριος. τοῦ πρώτου ἐνιαυτοῦ ἀπέλαβεν τὰ τροφεία.

The Hellenistic τροφέω, which Phrynichus (ed. Lobeck, p. 589) views with such suspicion, is found in BGU III. 859⁴ (ii/A.D.) ἐ]τρόφησεν καὶ ἐτιθήγησεν ἡ τοῦ Ἀμμωνίου δούλη Δημητροῦς, and 22 (cf. *Radermacher Gr.* p. 84 f.).

τροποφορέω,

"bear like a nurse," takes the place of τροποφορέω (*g.v.*) in Ac 13¹⁸, following LXX Deut 1³¹ B*: but cf. *Blass ad Ac* I. c.—"non video quomodo formari potuerit τροφοφ."

τροχός,

"a wheel" (Jas 3⁶: see Hort *Comm. ad L.*, *Field Notes*, p. 237): cf. P Oxy X. 1292¹³ (c. A.D. 30) τὸν τροχὸν τῆς μηχανῆς, "the wheel of the machine," P Ryl II. 228¹¹ (i/A.D.) ὄργανο(ν) τροχ(οῦ) τὸ εἰς κόπτειν, "machinery of the wheel for cutting" (Edd.), P Flor II. 218¹⁰ (A.D. 257) εἰς κατασκευὴν τροχῶ ἐνὸς τοῦ . . . κάρου, "for the construction of one wheel of the car," P Oxy XII. 1475¹⁶ (A.D. 267) ὁ τροχὸς ὁμοίως συνενεγκὼς ἐκ μέρου(ς)ς, "the water-wheel likewise partly in disrepair" (Edd.), and P Lond 121⁶⁷ (a spell—iii/A.D.) (= I. p. 112) λαβῶν πηλὸν ἀπὸ τροχοῦ [κε]ραμικοῦ μίξον . . .

For the verb τροχάζω, which is condemned by the Atticists (Lob. *Phryn.* p. 582 f.), cf. Preisigke 5748⁶ (Christian) ἔσχον . . . παρὰ σοῦ . . . τὰς ἀνόννας, ἅς τροχάζω ὑπὲρ τοῦ σοῦ μέρους, and for τροχίσκος *ib.* 5307⁴ (Byz.). Τροχιλλέα or τροχελλέα, the "reel" of a mill occurs in BGU IV. 1116²⁴ (B.C. 13) μύλωνι τε καὶ τροχιλλέα, and P Oxy III. 502³⁵ (A.D. 164) τοῦ προκειμένου φρέατος τροχελλείαν σὺν σχοινίῳ καινῶ, "the reel of the aforesaid well provided with a new rope" (Edd.).

τρίβλιον,

"bowl" rather than "dish" (AV, RV), Mt 26²³, Mk 14²⁰, and LXX Numb 7¹³ *al.* The word is found in Aristoph., e.g. *Ach.* 278 εἰρήνης ῥοφήσει τρίβλιον, and Alexis fr. 142²⁻⁴ (in a medical prescription).

τρυγῶ,

"gather in" the crop (Lk 6¹³, Rev 14¹⁸ f.): cf. P Petr II. 40 (b)³ (iii/B.C.) γίνωσκέ με τρυγήσοντα τῇ θ τοῦ Παῦνι, "take notice that I shall have my vintage on the 9th of Payni" (Edd.), PSI IV. 345² (B.C. 256-5) τρυγᾶν μέλλουσιν τῆς κῆς, P Ryl II. 130¹⁰ (A.D. 31) ἐτρύγησαν ἐκ τῶν καρπῶν οὐκ ὀλίγην ἔλαι, "they gathered of the fruits a quantity of olives" (Edd.), P Flor II. 236⁹ (A.D. 267) ἐπιμελῶς οὖν τρυγάτε, and P Oxy VI. 940³ (v/A.D.) ἵνα μὴ δόξωμεν διώκειν τοὺς ἄλλους τοὺς μήπω τρυγήσαντας, "that we may not seem to press hardly upon the others who have not yet gathered the grapes" (Edd.).

For τρυγέω, see the late P Oxy XVI. 1859¹ (vi/vii A.D.) ἤρξαντο τρυγεῖν τὴν ἀμπελον αὐτῶν: for τρύγη, see P Ryl II. 157¹⁸ (A.D. 135) πρ[ὸ]ς μόνας τὰς ἡμέ[ε]ρας τῆς τρύγης, "for the days of the vintage only," P Fay 133⁴ (iv/A.D.) ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "that he may

make arrangements about the vintage": for **τρυγία**, "new, raw wine," see BGU II. 417⁹ (ii/iii A.D.) **τρυγία χρωμαί**: for **τρύγησις**, see PSI IV. 434 *verso* (B.C. 261-0), *ib.* VII. 807³⁷ (A.D. 280); and for **τρυγητικός**, see P Strass I. 40⁴⁹ (A.D. 569) **εορτικά καὶ τρυγητικά**. In MGr **τρυγητής**, "reaper," is popularly used for the month of September (Thumb *Handb.* p. 359).

τρυγών,

"turtle-dove" (Lk 2³⁴). In Aristeas 145 mention is made of **περιστερὰ τρυγόνες** as winged creatures which may be eaten.

τρυμαλιά,

a LXX word denoting a "hole" or "perforation" in a rock (e.g. Judg 6²), is employed by Mk in the proverbial saying, 10²⁵: Mt (19²⁴) and Lk (18²⁵) substitute **τρήμα** with **τρύπημα** as a *v.l.* in Mt (DLW).

Τρύφαινα.

It is worth noting that this proper name, which is of interest in the early history of the Christian Church (Rom 16¹², *Acts of Paul and Thecla*; cf. Lightfoot *Philippians*, p. 173 f.) is found in a i/A.D. list of names belonging apparently to Crocodilopolis, P Lond 604B²³⁷ (c. A.D. 47) (= III. p. 84): it also occurs of three different persons in the Alexandrian papyri from the age of Augustus (BGU IV. 1105^{2,5}, 1119⁷, 1162¹⁶): see further P Oxy II. 320 (A.D. 59), P Fay 49⁴ (A.D. 138), P Ryl II. 111⁵ (A.D. 161), and *ib.* 222⁵ (ii/A.D.).

The corresponding masculine name **Τρύφων** is also very common: e.g. P Oxy VIII. 1132⁴ (c. A.D. 162); it is interesting to observe that in BGU IV. 1098⁷ and 1140² (Augustus) it is the name of a Jew, as in Justin's Dialogue.

τρυφάω,

"live a luxurious life," occurs in the NT only in Jas 5⁸. The word appears on the left-hand margin of P Lond 973b (iii/A.D.) (= III. p. 213) — **ην και τρυφάν.** Cf. the sepulchral epitaph *Kaibel* 362⁴. (ii/iii A.D.)—

**ταῦτα τοῖς φίλοις λέγω·
παῖσον, τρύφησον, ζῆσον· ἀποθανεῖν σε δεῖ.**

See also *s.v.* **ἐντρυφάω.**

τρυφή,

"luxury" (Lk 7²⁵, 2 Pet 2¹³): *Syll* 418 (=³ 888)¹²⁴ (A.D. 238) **θερμῶν ὑδάτων λουτρὰ οὐ μόνον πρὸς τρυφήν ἀλλὰ καὶ ὑγίαν καὶ θεραπείαν σωμάτων ἐπιτηδεύματα.** For adj. **τρυφερός**, see BGU IV. 1080¹⁹ (iii/A.D.) **σιππίου τρυφεροῦ.**

Τρυφῶσα.

Like **Τρύφαινα** (*q.v.*), **Τρυφῶσα** is by no means confined to Rome (Rom 16¹²), see e.g. *Magn* 160⁵, 303¹, 304² (cited by Thieme, p. 41).

τρώγω,

orig. of animals, "munch," "crunch," "eat audibly," then of men, "eat vegetables, fruit, etc.," as in Herod. ii. 37, and then "eat" generally. The word, outside the Fourth Gospel (6⁵⁴ *al.*), is found in the NT only in Mt 24³⁸

(the Lukan parallel 17²⁷ here substitutes **ἐσθίω**): cf. *Syll* 805 (=³ 1171)¹⁰ **ἔδωκεν εὖξωμαν νήστη τρώγειν.** Other exx. are P Lond 121⁷⁷ (iii/A.D.) (= I. p. 89) **ψυχρὰ τρώγοντα κατακαίεσθαι**, and *Preisigke* 5730⁵ (= P Bouriant 1¹⁶⁰) a school-exercise of iv/v A.D. containing a saying of Diogenes who, when he saw a certain man eating (**ἔσθοντα**), remarked — **ἡ νῦξ τὴν ἡμέραν τρώγει.** There seems no good reason for assuming the survival of any difference in meaning between the two verbs that supplied a present stem for **φαγεῖν**: but see Haussleiter in *Archiv für lat. Lexicographie* ix. (1896), p. 300ff. In MGr **τρώ(γ)ω** is the usual word for "eat."

In one of the Klepht ballads edited by Abbott *Songs* p. 22, the verb is used to denote security. The famous Andritsos, besieged in the great Monastery,¹¹ **ἔτρωγε κ' ἔπινε**, while his enemies stormed at the gate. For the comp^l, **ἐπιτρώγω** cf. P Oxy IX. 1185¹¹ (c. A.D. 200) **παῖδα τὸν μεικρὸν δεῖ ἄρτον ἐσθίειν, ἀλας ἐπιτρώγειν, ὄψαριον μὴ θινγάειν**, "a little boy must eat bread, nibble besides some salt, and not touch the sauce" (Ed.). For **τραγήματα** = "the dessert" or **δευτέρα τράπεζα** (*secunda mensa, bellaria*), see Cagnat IV. 1000⁶ (ii/B.C.).

τυγχάνω.

(1) **Τυγχάνω**, properly "hit" as of hitting a mark, comes to be used in the sense "hit upon," "light upon," and thence "obtain" c. gen. rei, as in Ac 26²², 27³ *al.*: cf. P Petr II. 13 (19)⁶ (mid. iii/B.C.) **τυχεῖν σε πάντων τῶν καλῶν**, P Lond 42¹⁹ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300) **σοῦ παραγενομένου τεύξεσθαι τινος ἀναψυχῆς**, P Ryl II. 65¹² (B.C. 67?) **τυχεῖν δ' αὐτοῦς ὧν προσήκει**, "that they should receive also the proper penalty" (Edd.), *ib.* 129¹⁸ (A.D. 30) **τοὺς τὸ τοιοῦτο διαπράξαντας τυχεῖν ὧν προσήκον ἐστίν**, "that the authors of the crime receive due punishment" (Edd.), and P Giss I. 4¹⁵ (A.D. 118) (= *Chrest.* I. p. 44) **μόλ[ις] τυχόντες ταύτης τῆς εὐεργεσίας.**

(2) The verb equivalent to little more than **εἰμί**, cf. P Oxy VII. 1070¹⁸ (iii/A.D.) **σὺ αὐτὴ μήτη[ρ] τυγχάνουσα τοῦ τέκνου ἡμῶν**, "you yourself as the mother of our child" (Ed.), and *ib.* X. 1265²⁰ (A.D. 336) **κ[ἀ]κείν[ο]ν τυγχά-(γ)οντος ἱερέως τῶν αὐτῶν ἱερέων**, "who was himself one of the said priests" (Edd.).

(3) The verb is common in the papyri c. partic., though such a phrase as "I happen to be" is avoided by NT writers (see *Proleg.* p. 228): PSI V. 502¹⁵ (B.C. 257-6) **Ζωῖλος μὲν οὖν ἐτύχχανεν συμπεριοδεῖον Τελέστη**, P Lond 42²⁸ (B.C. 168) (= I. p. 31, *UPZ* i. p. 300) **ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα**, and P Strass I. 5¹⁰ (A.D. 262) **ἐκ παλαιῦ χρόνου τὴν γεωργίαν ἐνπιστευθεὶς ἐτύχχανεν.**

(4) For **τυγχάνω** c. inf. cf. P Petr III. 53(n)⁸ (iii/B.C.) **ἀ[λ]λ' οὐ τυχῶν ἐπιδείξειν, [πρὸς βίαν] ἔχεται**, "but since he did not succeed in clearing himself, he is forcibly detained," PSI I. 30⁴ (A.D. 148) **τυγχάνω ἠγορακέναι ἔτ[ε]ρον θήλειαν παρὰ Διοσκόρου**, P Grenf II. 57⁸ (A.D. 168) **τυγχάνεις ἔχειν ἐν μισθῶσι τὴν ἐπικειμέν]ην σποράν**, and P Fay 136¹⁰ (Christian—iv/A.D.) **ἀμνον ἡμᾶς ἐν τοῖς ἰδίῳ οἷς ἐὰν τύχοι εἶναι ἢ ἐπὶ ζήτησις**, "it is better for you to be in your homes whatever they may be, than abroad" (Edd.).

(5) The part. **τυχῶν** = "common," "ordinary," as in Ac 19¹¹, 28², 3 Macc 3⁷, may be illustrated by P Ilib I. 44⁷

(B.C. 253) οὐ γὰρ ὡς ἔτυχεν περὶ τούτων τὴν σπουδὴν ποιέται ὁ διοικητής. "for the diocetes is showing no ordinary anxiety with regard to this" (Edd.), P Tebt II. 283¹³ (B.C. 93 or 60) πλῆγας πλῆους εἰς τὸ (ξε)τυχόν μέρος τοῦ σώματος, "numerous blows upon various parts of the body" (Edd.), P Ryl II. 136¹² (A.D. 34) ὕβριν μοι συνεστησάτω (= ἦσατο) οὐ τὴν τυχοῦσαν, "he subjected me to no common outrage" (Edd.), BGU I. 369 (ii/iii A.D.) ὕβριν οὐ τὴν τυχοῦσαν συνετέλεσαντο, P Oxy VI. 899¹⁴ (A.D. 200) εἰς ἐνδειά[γ] με οὐ τὴν τυχοῦσαν περιστήναι, "I am hence reduced to extreme poverty" (Edd.), and *ib.* VIII. 1121⁵ (A.D. 295) οὐκ ὀλίγος κίνδυνος οὐδὲ ἡ τυχοῦσα ἐπιστρέφεια, "no small danger and no ordinary severity" (Ed.). Cf. τυχόντως in P Fay 12¹⁴ (c. B.C. 103) ο[ὐ] τυχόντως πλείστα κακολογηθείς, "being abused in the most unmeasured terms."

(6) The impersonal acc. abs. τυχόν (cf. 1 Cor 10⁶) occurs in the iv/B.C. letter, written on a leaden tablet, which Deissmann (*LAE*², p. 151) reproduces, where, in asking for certain articles of clothing, the writer adds—τυχόν ἀποδώσω, "upon occasion I will return them." For the pleonastic τυχόν ἴσως see Menander Ἐπιτρέπ. 287. MGr retains this use in τυχόν(ε), "perhaps."

(7) For the strong perf. τέτ(ε)υχα Heb S⁶ N² BD⁶E, cf. PSI VII. 816¹⁰ (ii/B.C.) ἔσομαι τετευχῶς τῆς παρ' ὑμῶν ἀντιλήψεως?, similarly P Tebt II. 283²¹ (B.C. 93 or 60), and from the inscr. Priene 119⁹ τέτευχεν (i/B.C.) and 108²⁸⁷ τετευχέναι (B.C. 129) (cited by Roufiac *Recherches* p. 27). See also Deissmann *BS* p. 190, and *Proleg.* pp. 56, 154.

(8) It is significant that the word τύχη is not found in the NT. For the goddess Τύχη, as characteristic of the Hellenistic Age, see Rohde *Graec. Roman.*, p. 276 ff., and for τύχη, "the good which a man obtains by the favour of the gods," see BGU IV. 1141¹⁰ (B.C. 13) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύ[χη]ν σε ἐξορκίζω, and similarly P Fay 24⁸ (A.D. 158).

τυμπανίζω.

The perfective of this expressive word (Heb 11³⁵) occurs in P Par II verso⁵ (B.C. 157) μὴ ἀποτυπανισθῶσιν, "lest they should be tortured by beating": cf. Joseph. *c. Apion.* i. 148 ἀπετυμπανίσθη.

For the subst. τύπανον, which in the LXX renders τῆ (cf. Thackeray *Gr.* i. p. 38), see P Hib I. 54¹² (c. B.C. 245) ἀπόστειλον δὲ ἡ[μ]ῖν καὶ Ζηρόβιον τὸν μαλακὸν (cf. 1 Cor 6⁹) ἔχοντα τύπανον καὶ κύμβαλα καὶ κρόταλα, "send me also Zenobius the effeminate with a drum and cymbals and castanets" (Edd.). In the fragmentary P Lond 968 (iii/A.D.) (= III. p. xlix) there is an entry ὑπὲρ συμφωνίας τυμπάνων. Τυμπανιστής occurs in the late P Bilabel 95¹²⁵ (vii/A.D.). In MGr τούπανο is a "tambal."

• ΤΥΠΙΚΩΣ,

"by way of example" (1 Cor 10¹¹). Preisigke *Wörterb.* cites the corresponding adj. from P Masp II. 67154 verso²⁰ (vi/A.D.) καὶ τὸν ὄρκον καὶ τὰ τυπικά, "ici le serment et les sceaux" (Ed.).

τύπος,

from meaning originally the "mark" of a blow (cf. Jn 20²⁵), came to denote the "stamp" or the "figure" which a stamp bears, and hence "pattern," "model," and finally "type" in the Biblical sense of a person or event prefiguring someone or something in the future (cf. *Exb* V. vi. p. 377 ff.). The word has equally varied meanings in the papyri. The following may serve as illustrations—

(1) "pattern": P Tebt II. 342²⁵ (late ii/A.D.) κοῦφα ἀρεστά τύψ τῷ προκ(ειμένῳ), "pots in good order of the aforesaid pattern," and P Lond 1122⁶³ (c. A.D. 254-268) (= III. p. 211, P Flor II. 187⁷) τὸν τύπον τὸν τοῦ ἐλαιουργοῦ π[α]ράδος, if the word is read correctly (see the editor's note).

See also P Lond 1917⁶ (c. A.D. 330-340) ὅπως ἐφάρησ τὰς χιράς σου πρὸς τὸν δεσ[π]ότην θαιὸν ὡς τοίπως (l. τύπος σταυροῦ, "that you may lift up your hands to our Master God, in the semblance of a cross" (Ed.: see his note).

(2) "plan": P Oxy XII. 1460¹² (A.D. 219-20) δὲ κα[τα]χωρισθῆναι τύψ τῷδε, "to be registered on the following plan," and P Flor III. 279¹⁶ (lease of land—A.D. 514) κατὰ τὸν αὐτὸν τύπον.

(3) "form," "manner of writing": P Flor I. 278^{ii. 20} (iii/A.D.) τῷ αὐτῷ τύψ καὶ χρόνῳ, "of the same contents and date," with reference to a letter (cf. Ac 23²⁵).

(4) "decree," "rescript": P Ryl II. 75⁸ (judicial proceedings—late ii/A.D.) ζητηθήσεται ὁ πόρος αὐτοῦ, ἥδη μέντοι τύπος ἐστίν καθ' ὃν ἐκρεια πολλάκις, "let an inquiry be made into his means; only there is a principle according to which I have often judged" (Edd., who point out that τύπος may equally well be taken = "pattern"), and the vi/vii A.D. P Lond 77⁴⁷ (= I. p. 234) μηδὲ αἰτῆσαι θεῖον καὶ πραγματικὸν τύπον πρὸς τήνδε τὴν διαθήκην.

(5) "sentence," "decision": P Oxy VI. 893¹ (= *Chrest.* II. p. 122) τῷ τύψ τῶν ἀξί[ω].πιστῶν ἀνδρῶν, "by the sentence of the honourable men," and *ib.* XVI. 1911¹⁴⁵ δοῦναι τύπον εἰς τὴν συγχώρησιν, "give a decision." See also the difficult *ib.* 1829² (c. A.D. 577-9?) with the editors' note.

(6) From the inscr. we may cite *OGIS* 383²¹² (mid. i/B.C.) τύπον δὲ ἐσεβείας . . . παισὶν ἐκγόνοις τε ἐμοῖς . . . ἐκτέθεικα, cf. I Tim 4¹², and the use of the word to denote the "models" in silver of different parts of the body presented as votive-offerings to the healing god: see Roberts-Gardner p. 161 with reference to *CIA* II. 403¹⁸ (iii/B.C.).

(7) For the verb τυπῶ cf. P Oxy I. 67¹² (A.D. 338) φρόντισον τὰς κατὰ νόμους αὐτοῦ παραγγελίας ὑποδεξασθαι ποιῆσαι ἔν[ο]μόν τε τυπωθῆν[αι] τὴν [το]ῦ δικαστηρίου προκάταρξιν(=ιν), "take care to enforce the precepts of the law, and to have the preliminary proceedings of the court conducted under legal forms" (Edd.), also the magical P Lond 121⁵⁶² (iii/A.D.) (= I. p. 102) ἵνα τυπώσῃται τὴν ἀθάνατον μορφήν, and P Giss I. 54¹⁴ (iv/v A.D.) (= *Chrest.* I. p. 498). In MGr τύπος is "type," "form of language," while τυπῶν = "I print" (*Thumb Handb.* p. 359).

τύπτω,

"strike," is not so common as we might have expected, but see P Lond 44²² (B.C. 161) (=I. p. 34, *UPZ* i. p. 140) ἀνώσαι τε καὶ οὐ μετρίως σκυλαὶ ὑβρίζοντας καὶ τύπτοντας, P Ryl II. 77³⁹ (A.D. 192) πάσης τῆς ἐγεστώσης ἐτυψέ με ὁ Ἀχιλλεύς, *ib.*⁴⁰ οὔτε ἔτυψα αὐτὸν οὔτε ἕβρισα, and P Grenf II. 78¹⁹ (A.D. 307) ἐπι[τυχόντ]ος τοῦ βοηθοῦ αὐτοῦ ἐμ[ὸλ ὑ]π' αὐτῶν αἰκίζο[μένω] καὶ τυπτομένω. For the vulgar form τυπτέω, see Radermacher *Gr.* p. 84.

Τύραννος,

"Tyrannus" (Ac 19⁹), as a proper name is common, e.g. P Oxy II. 292¹ (c. A.D. 25) (= *Selections*, p. 37), P Lond 919⁶² (A.D. 175) (III. p. 29), and BGU IV. 1015¹ (A.D. 222-3). The name is borne by a freedman of the Emperor Claudius, a physician, in *Magn* 113: see also *ib.* 122 e^{10, 11}. On its application to the Phrygian deity Mén, cf. Cumont *Relig. Orient.* p. 75 (Engl. tr. p. 61). For Τυραννίς, as the name of a woman, see P Strass I. 73⁹ (iii/A.D.) with the editor's note.

τυφλός,

"blind" (1) literally: P Cornell 22⁷³ (census roll—early i/A.D.) Σωβθίτης τυφλός, P Oxy XII. 1446⁷ (A.D. 161-210) Ὀρου τυφλοῦ, P Hamb I. 22¹ (Christian gravestone inscr.—iv/A.D.) Υἱὲ θεοῦ μεγάλιο . . . ὅς τυφλοῖσιν ἔδωκες ἰδεῖν φάος ἡελίου, and from the inscr. *Syll* 802 (=³ I 168)³⁶ (c. B.C. 320) χωλοὺς καὶ τυφλοὺς ἡγιεῖς γίνεσθαι ἐνίπνιον ἰδόν[τας μό]νον. (2) metaphorically: P Oxy I. 99⁹ (A.D. 55)

τυφλῆς ῥυμῆς, "a blind alley," and similarly *ib.* X. 1276⁸ (A.D. 249).

τυφλόω,

"make blind." For a literal ex. of this verb, which in the NT is used only metaphorically (Jn 12⁴⁰ *al.*), see P Lond V. 1708⁸⁴ (A.D. 567?) ἐτυφλώθη δὲ ὁ αὐτὸς ἦτοι τῆς ὀράσεως ὑστερηθεὶς, and *C. and B.* ii. p. 386 No. 232¹⁵ (time of Caracalla or Alexander Severus) μηδεὶς δ' οὐκ πλούτῳ τυφλωθεὶς [κοῦ]φα φρονεῖτω. The subst. τύφλωσις occurs in Diog. Oenoand. p. 63⁹.

τυφόω,

metaphorically "am puffed up," "am haughty," is confined in the NT to the Pastoral Epp. (1 Tim 3⁶, *al.*). For the subst. τύφος="conceit," "vanity," cf. Cic. *ad Att.* xiii. 29. 2 (cited *s.v.* τροποφορέω), Vett. Val. p. 150² ἵνα μὴ δόξω διὰ τύφον ταῦτα ποιεῖν, and for the adj. τυφώδης, see *ib.* pp. 2³, 12¹, and cf. Durham *Menander*, p. 97.

τυφωγικός,

"tempestuous" (Ac 27¹⁴). For Τυφῶν, "the malignant demon *par excellence* of magic," see P Osl I. 1¹⁻⁴ (iv/A.D.) ἐλθέ, Τυφῶν, ὁ ἐπὶ τὴν ὑπτίαν πύλην καθήμενος, with the editor's note p. 33 ff.

Τύχικος,

or Τυχικός, "Tychicus," a Christian "of Asia" (Ac 20⁴), and companion of Paul (Eph 6²¹, Col 4⁷). No ex. of the name is cited by Preisigke in his *Namenbuch*.

Υ

υακίνθινος—ύγιαίνω

υακίνθινος.

In its only occurrence in the NT, Rev 9¹⁷, υακίνθινος appears to denote a dusky blue colour as of sulphurous smoke (cf. πύρινος and θειώδης in the context). The adj. is found in PSI III. 183⁵ (A.D. 484) διάλιθον διαφόρων υακ[ινθίων]ων καὶ πιναρίων.

ύάκινθος,

used of a precious stone in Rev 21²⁰, perhaps the "sapphire" (RV *margin*). The word occurs as a proper name in P Giss I. 101⁵ (iii/A.D.), PSI III. 194⁴ (A.D. 566?).

ύάλινος,

"glassy" (Rev 4⁶, 15²): cf. the fragmentary P Petr III. 42 H (7)³ (iii/B.C.)]υαλίνην γενέσθαι καὶ ῥυτόν, a gift from Philonides to the King, and *Syl*³ 1106¹³³ (c. B.C. 300) ἀνέθηκα δὲ καὶ υάλινα[ς φιά]λας τέσσαρας.

ύαλος, ἦ,

"glass." This Attic form is retained in the NT (Rev 21^{18, 21}, cf. Job 28¹⁷). For the adj. cf. P Oxy X. 1294⁶ (ii/iii A.D.) υάλαι λάγνοι δ ὑγειαί, "4 glass flasks in sound condition." In P Fay 134⁴ (early iv/A.D.) the word is used of "some hard transparent stone" (Edd.). Note the irregular termination υαλας in P Lond 402 *verso*¹³ (B.C. 152 or 141) (= II. p. 11), and the adj. υελοῦς in P Fay 104^{1f}. (late iii/A.D.) λαγύνων υελῶν μεικ[ρῶν] πλευρῶν υελῶν δ. See also Moulton *Gr.* ii. p. 67.

ύβρίζω.

The sense of wanton insult or contumely underlying this verb (cf. I Thess 2² with Milligan's note) is well brought out by P Tebt I. 16⁷ (B.C. 114) ὡς ἦν ύβρισμένος οὐ μετ[ρίως] ὑπὸ Ἀπολλοδώρου, "how he was grossly insulted by Apollodorus" (Edd.), P Oxy II. 281¹⁷ (A.D. 20-50) οὐ διέλειπεν κακουχῶν με καὶ ύβρί[ζ]ων καὶ τὰς χεῖρας ἐπιφέρων, "continually ill-treated and insulted me, using violence towards me" (Edd.)—a wife's complaint against her husband, P Oxy VIII. 1120⁶ (early iii/A.D.) a petition by a "feeble widow woman" (γυνή χήρα καὶ ἀσθενής) against a man who had committed an outrage on her son-in-law—κατὰ τοῦ ύβρίσαντος αὐτὸν Εὐδαίμονος, *ib.* XII. 1405¹² (iii/A.D.) a receipt of Severus guaranteeing the recipient against both loss of status and corporal punishment—ἡ δὲ ἐπιτειμία σου ἐκ τούτου οὐδὲν βλαβήσεται, οὐδὲ εἰς τὸ σῶμα ύβρεισθήσει, "your citizenship, however, will in no way be injured thereby, nor will you be subjected to corporal punishment" (Edd.), Preisigke 4317²⁵ (c. A.D. 200) γεγύμνωμαι καὶ

ύβρισμαί . . παρὰ πάντων τῶν συνοπολιτῶν, P Lond 1914¹ (A.D. 335?) τὸν μονάριν Ἡρακλίδην δύ[σα]ντες (I. δήσαντες) καὶ ύβρίσαντες, "Heraclides the keeper of the hostel they bound and maltreated" (Bell), P Oxy XVII. 2154²⁵ (iv/A.D.) ἔνα . . μὴ ύβρισθῶ παρὰ τοὺς πάντας, "that I may not be insulted before them all," and *OGIS* 315^{17f}. (B.C. 164-3) ἡ θεὸς ἐπιστραφεῖσα τῶν ἐαυτῆς ἱερέων ύβρισμένων καὶ ύβριζομένων.

A milder sense is found in BGU IV. 1141¹⁴ (B.C. 14) ύβρίσαι με πρὸς γέλωτά μοι τοῦτο ἔγραψας. MGr βρίζω, as well as ύβρίζω, "I scold."

ύβρις.

For this strong word (see *s.v.* ύβρίζω), cf. the marriage contract P Eleph 1⁸ (B.C. 311-10) (= *Selections*, p. 3) where it is provided that the husband shall not bring in another woman ἐφ' ύβρει of his wife. See also P Fay 12¹⁷ (c. B.C. 103) ἦγαγον μεθ' ύβρεως καὶ πληγῶν, "they dragged me away with insults and blows," P Ry¹ II. 136¹¹ (A.D. 34) ύβριν μοι συνεστησάτωι οὐ τὴν τυχοῦσαν, "he subjected me to no common outrage" (Edd.)—complaint of an assault, *ib.* 145⁸ (A.D. 38) πλείστας ύβρι[ς] τοῖς παρ' ἐμοῦ συντελῶν, "heaping insults on my dependants" (Edd.), P Oxy II. 237^{vi, 15} (A.D. 186) οἰόμενος ἐκ <τού>του παύσασθαι αὐτὴν τῶν εἰς ἐμὲ ύβρων, "expecting that this would induce her to stop her insults" (Edd.).

For ύβρις as nearly always "a sin of the strong and proud," see Murray *Greek Epic* p. 264 ff.: cf. Headlam *Herodas*, p. 86.

ύβριστής

"emphasizes the element of outrageous disregard of other men's rights" (Parry *ad* I Tim 1¹³): cf. Rom 1³⁰ and a valuable note by Hort *Jas.* p. 95). The adj. ύβριστικός occurs in Vett. Val. p. 17²⁸ in conjunction with ἀναίδης.

ύγιαίνω,

"am in good health," is very common in private letters, e.g. (a) at the opening—BGU II. 423³ (ii/A.D.) (= *Selections*, p. 90) πρὸ μὲν πάντων εὐχομαί σε ύγιαίνειν, or (b) at the close—P Oxy IV. 745¹⁰ (c. A.D. 1) ἀ[σ]πάζου πάντας τοὺς σοὺς καὶ σεαυτοῦ ἐπιμέλου ἵν' ύγιαίνης: cf. Herodas VI. 97 ύγιαίνε, "good-bye" or "good-night," with Headlam's note.

For a metaph. usage, as in the Pastorals (I Tim 1¹⁰ *al.*), cf. P Oxy II. 291⁹ (A.D. 25-26) προέγραψ[ά σοι] ἀνδραγαθ[ί]ν καὶ ἀπαιτεῖν μ[έ]χρι ύγιαίνων παρ[α]γένωμαι, "I have already written to you to be firm and demand payment

until I come in peace" (Edd.), and *Menandrea* p. 77²²⁰ οὐχ ὑγιαίνεις, "you are not in your senses." MGr γυαίνω, "I heal, cure."

ὑγιής.

For ὑγιής, "sound," "whole," applied to material objects, cf. P Petr III. 46(1)¹⁶ (iii/B.C.) ὅση ἂν ἦι ὑγιής, "all the sound ones"—of bricks, P Oxy II. 278¹⁸ (hire of a mill—A.D. 17) τὸν μύλον ὑγιή και ἄσυνῆι, "the mill safe, and uninjured," *ib.* I. 113¹¹ (ii/A.D.) ἐκομισάμην πάντ' ὅσα . . . ὑγιή, "I received everything safely," *Syll* 40 (= 3 98)⁷ (B.C. 415-13) πῶθ'οι . . . ὑγιές "whole wine-jars," and *ib.* 804 (= 3 1170)²⁶ (ii/A.D.?) ἐπέφλευσε τὴν χεῖρα . . . μετ' ὀλίγον δὲ ὑγιής ἡ χεῖρ ἐγένετο (cf. Mt 12¹³).

With the metaph. usage in Tit 2⁸ cf. P Tebt I. 27⁶⁰ (B.C. 113) (= *Chrest.* I. p. 389) φροντίζειν, ὅπως και τὰλ[λα γέ]νηται κατὰ θερείαν ἐξ ὑγιούς, "take care that all else is rightly done in the summer" (Edd.), P Amh II. 65³³ (late i/A.D.) ὁμνύομεν . . . εἰ μὴν ἐξ ὑγιούς και ἐπ' ἀληθείας ἐπίδεδωκ[έ]ναι τὴν παράδειξιν, and similarly P Oxy II. 255¹⁶ (A.D. 48), *ib.* VIII. 1110²¹ (A.D. 188). The corr. use of the adv. is frequent, e.g. *ib.* VII. 1024³³ (A.D. 129) where with reference to a grant of seed-corn to a cultivator it is provided ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούντων τῶν εἰσθότων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), *ib.* 1031¹⁸ (a similar document—A.D. 228) ὑγιῶς και πιστῶς, *ib.* I. 84⁴ (mid. iii/A.D.), where a strategus on entering office undertakes to distribute the public λειτουργία ὑγιῶς και πιστῶς, "honestly and faithfully," and *ib.* IX. 1187¹⁸ (A.D. 254). MGr γερός (from ὑγιηρός), "sound," "strong."

ὑγρός.

With the use of the adj. = "sappy," "green," in Lk 23³¹, cf. its application to "raw" pitch in BGU II. 544²⁰ (time of Antoninus) πίσσης ὑγρᾶς, and P Oxy XIV. 1753³ (A.D. 390). For the more general meaning "wet," "moist," cf. P Fay 331 (A.D. 125-6) ὑγροῦ λίτρον, "a litre of water," and the account of a cure at the temple of Asclepius in Epidaurus, *Syll* 804 (= 3 1170)²² (ii/A.D.) χρεῖμενος μὲν τοῖς ἀλσι και τῷ νάπν[υ] ὑγρῷ ἤληγσα. See also PSI IV. 442⁵ (iii/B.C.) with reference to an ἀμφίταπος or Egyptian rug (cf. Prov 7¹⁶) fraudulently damped to make it heavier—ὁ δὲ σταθεῖς ("weighed") ἐχθὲς ἐτι ὑγρὸς ἦν, and Gnomon 232 (c. A.D. 150) (= BGU V. p. 37) ἐπὶ ὑγροῖς ("Flüssigkeiten") οὐκ ἐξὸν δανίζε[σ]θαι.

ὑδρία,

"a water-pot" (Jn 2⁶ *al.*): P Oxy III. 502³⁷ (A.D. 164) ὑδρίων και ὄλων, "the water-pitchers and trough" (Edd.). The word is frequently extended to denote a "jar" or "pot" of any kind, even one for holding money: cf. PSI IV. 428⁸⁹ (iii/B.C.) ῥοῶν ("pomegranates") ὑδρία ἄ, P Oxy I. 155⁴ (vi/A.D.) ὑδρίας ἄρτων πέντε, "five pans of bread," *Michel* 833¹⁰⁰ (B.C. 279) χαλκοῦ ἐπισήμου παντοδαποῦ ἐν ὑδρία, and *Syll* 300 (= 3 616)⁵⁰ (B.C. 170) ὑδρίας σὺν ἀργυρίω[ι]: see Rutherford *NP*, p. 23. The dim. ὑδρείον occurs in BGU I. 117⁵ (A.D. 189) ὑπάρχει μοι . . . ὑδρείον.

ὑδροποτέω,

"drink water." For this NT ἄπ. εἰρ. (1 Tim 5²³), cf. Epict. iii. 13. 21 ἀσπίτησον, ὑδροπότησον. On the more correct form ὑδροπατέω, see Lob. *Phryn.* p. 456, Moeris p. 380.

ὑδρωπικός,

"afflicted with dropsy" (Lk 14²), one of the terms to which Hobart (p. 24) appeals in support of the "medical" vocabulary of Luke, but it should be noted that, in addition to the passages cited in LS⁸, the adj. occurs in Polyb. xiii. 2. 6: cf. *JBL* xlv. p. 205. For the subst. ὑδρωπία, not in LS⁸, see Vett. Val. p. 105²⁷.

ὔδωρ.

A few miscellaneous exx. should serve to illustrate this common word—P Cairo Zen III. 59467¹⁰ (iii/B.C.) τὸ ὔδωρ ἀφίομεν, "we release the water," PSI IV. 406³⁹ (iii/B.C.) χαλκία δύο ὔδατος, *ib.* 429³⁷ (iii/B.C.) τὸ ὔδωρ ἐκ τῆς διώρυγος, P Bilabel 49² (beg. ii/B.C.) ὠλκασσον ("draw") δὲ τὴν τρι[ο]φήν ἐκ τοῦ ὔδατος, P Fay 110¹⁶ (A.D. 94) το[ῦ]ς ἐ[λ]λαι[ω]νας τὸ δεύτερον [ὑ]δω[ρ] λο[υ]σ[σ]άτωσαν, "have the olive-yards washed over a second time" (Edd.), BGU I. 246⁹ (ii/iii A.D.) ἀλεῖ (l. ἄλι) και ἄρτω και ὔδατι, P Oxy II. 234¹⁷ (medical prescription—ii/iii A.D.) κρόκον ὔδωρ ἐπιστάξας, "drop on saffron water" (Edd.), and P Amh II. 143¹⁷ (iv/A.D.) διὰ τὴν ἀφορμὴν τοῦ ὔδατος, "because of the flow of water."

ὑετός,

"rain." With Heb 6⁷ cf. the use of the corresponding verb in the prayer of the Athenians cited in M. Anton. v. 7 ὕσον, ὑσον, ὦ φίλε Ζεῦ, κατὰ τῆς ἀρούρας τῆς Ἀθηναίων και τῶν πεδίων, "Rain, rain, O dear Zeus, upon the corn-land of the Athenians and their meads" (Haines).

ὑιοθεσία,

"adoption." Deissmann (*BS* p. 239) has drawn attention to the frequency of the phrase καθ' ὑιοθεσίαν in the inscr., which "lets us understand that Paul [Rom 8¹⁵, Gal 4⁵ *al.*] was availing himself of a generally intelligible figure when he utilised the term ὑιοθεσία in the language of religion." Exx. are *Priene* 37² (ii/B.C.) Εὐφάνισκος Καλλιξείνου, καθ' ὑιοθεσίαν δὲ Νικασιδάμου, *Syll* 269 (= 3 586)² (B.C. 196) Νικαγόρας Παμφ[ιλ]ια, καθ' ὑιοθεσίαν δὲ [Νικαγόρας, *ib.* 555 (= 3 977)⁷ (end ii/B.C.) Τιμ[ό]θεος Σωσικλεῦς, κατὰ δὲ ὑιοθεσίαν Ἰσοπόλιος. See also Hicks *CA* i. p. 45 f., iii. p. 333, and for a literary ex. Diog. Laert. iv. 9. 53 νεανίσκων τινῶν ὑιοθεσίας ποιέσθαι.

From the papyri we may cite P Oxy IX. 1206⁸ (A.D. 335) ὁμολογοῦμεν ἡμῖς [μὲν δὲ] Ἡρακλῆς και ἡ γ[υ]νὴ Εἰσάριον ἐκδεδωκέναι σοι τῷ Ὠρίωνι τὸν ἐξ [ἡ]μῶν υἱὸν Πατερ[μ]οῦθ[υ]ν ὅς ἐτῶν δύο εἰς ὑιοθεσίαν, ἐμὲ δὲ τὸν [ἄ]δρι[ω]ν[ος] ἔχειν [τροῦ]τ[ον] γνήσιον υἱὸν πρὸς τὸ μένειν αὐτῷ τὰ ἀπ[ὸ] τῆς διαδοχῆς τῆς κληρονομίας μου δίκαια, "we agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption our son Paternmouths, aged about two years, and I Horion on the other part, that I have him as my own son so that the

rights proceeding from succession to my inheritance shall be maintained for him" (Ed.): cf. 14, 16, 20, and the editor's introduction. We may further cite P Lips I. 28¹² (A.D. 381) (= *Archiv* iii. p. 173 ff.) ὡσ]: ἐμὲ τὸν [ἀ]δελ[φ]ὸν αὐτοῦ Σιλβανόν . . . ἐχειν [πρὸς?] υἱοθεσίαν: cf. 14, 17, 22, 24, 27. This last papyrus shows also the verb υἱοθετέω,²² τῶν ἐμῶν πραγμάτων κληρονόμου υἱοθετηθέντα μοι. For υἱοποιεῖσθαι see Gnomon 41 (c. A.D. 150) (= BGU V. p. 21).

υἱός.

The literal sense of this word, "male issue," is too common to require illustration, but for a wider usage (as in the case of πατήρ, μήτηρ, τέκνον) we may cite such passages as P Giss I. 68¹ (time of Trajan/Hadrian) Ἄρσις Ἀπολλωνίῳ τῷ υἱῷ χαίρειν, and P Strass I. 2¹ (A.D. 217) διὰ τοῦ υἱ[οῦ] μου Ἀύρηλίου, where the context makes it clear that it is not a son "after the flesh" who is intended, and similarly P Oxy IX. 1219² (iii/A.D.) with the editor's introduction.

Υἱός with the gen. in such expressions as υἱός τῆς βασιλείας, υἱός τοῦ φωτός, may be illustrated from the inscr., e.g. P^{AS} ii. 2 (reign of Nero) υἱός πόλεως, *Magu* 167⁵ (time of Vespasian) υἱός τῆς πατρίδος, *ib.* 156¹² (iv/A.D.) υἱός τῆς πόλεως. The usage is naturally regarded as Hebraistic, but, as the above exx. prove, is not un-Greek, and may be explained on what Deissmann (*BS* p. 161 ff.) calls "the theory of analogical formations."

For a definitely spiritual sense of the word, cf. P Lond V. 1658¹ ff. (iv/A.D.) τῷ ἀιμνήτῳ υἱῷ Ἄμ[μ]ωνι Ἀντώνιος ἐν κυρίῳ χαίρειν . . . ἀγαπητὴ υἱέ, P Giss I. 103² (iv/A.D.) Ἀπ[ό]λλων[ι]ς Στεφάνῳ δι[α]κόνῳ ἀγαπητῷ υἱῷ [ἐν κυρίῳ] χαίρειν, and P Grenf II. 93¹ (vi/vii A.D.) ὁ μεγαλοπρεπέστατος ὡμῶν υἱός ὁ κόμης ἐγραψέν μοι. It is startling to find the title ὁ υἱός τοῦ θεοῦ, round which so many sacred associations have gathered, applied to the Roman Emperors, as in the following refrr. to Augustus—BGU II. 543³ (B.C. 27) ὁ μνημι Καίσαρα Αὐτοκράτορα θεοῦ υἱόν, P Tebt II. 382²¹ (B.C. 30—A.D. 1), P Grenf II. 40⁴ (A.D. 9) ἔτους ἐνάτου καὶ τριακοστοῦ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ, "the thirty-ninth year of the dominion of Caesar son of god," and *IMae* iii. 174 (A.D. 5) Καίσαρ θεοῦ υἱός Σεβαστός, interesting as coming from the Emperor himself.

On the significance of the title as referred to Christ, see Deissmann *BS*, p. 166 f.

ὔλη.

Port's contention (*ad Jas* 3⁵, cf. p. 104 ff.) that ὔλη, when applied to living wood, "is either woodland as opposed to mountains and cultivated plains, specially the rough bushy skirts of the hills, or brushwood" may be supported by PSI VI. 577⁸ (B.C. 248-7) τὴν τε γῆν ἐξικαθάρῃ ὑπάρχουσαν? ὔλης μεστήν.

The word is used in the account of a purchase of wood P Cairo Zen I. 59112⁴ (B.C. 257) ξύλων ὧν ἠγόρακεν ἐκ τῆς ὔλης: cf. also P Lond 166 b.⁴ (A.D. 186) (= II. p. 106) ἐφ' ὔλ(ης) καινῆς, wood for the sluice-gates of an embankment, and P Oxy XIV. 1674⁴ (iii/A.D.) ποιήσον τὴν ἄκανθαν καταβληθῆναι καὶ τὴν ὔλην αὐτῆς βάλε εἰς τὸν τρυσινον, "have the acacia tree cut down and throw the wood into the . . ." (Edd.). For the meaning "furniture," see

P Oxy XVI. 1901³⁰ (a Will—vi/A.D.) τὴν ἐν τῷ οἴκῳ μου πᾶσαν ὔλην ἀπὸ κεφαλαίου μέχρι ἐλαχίστου τινός, "all the furniture in my house from the chief pieces down to the smallest item" (Edd.).

It may be noted that in P Par 47⁹ (B.C. 152-1) (= *Selections*, p. 22) ἐνβέβληκαν ὑμᾶς εἰς ὔλην μεγάλην, Wilcken (*UPZ* i. p. 334) understands ὔλη as = "mud," "slime": cf. ὑλίζω, "I filter, strain," in P Lond 467¹ (iv/A.D.) (= I. p. 67).

Ὑμέναιος,

"Hymenaeus," a back-sliding Christian (1 Tim 1²⁰, 2 Tim 2¹⁷). For the adj. ὑμέναιος (from Ὑμήν, "the god of marriage") cf. the sepulchral inscr. *Preisigke* 6706⁴—

οὐδ' ἐτέλεσσα
νυμφιδίων θαλάμων εἰς ὑμέναια λέχη.

ὑμέτερος.

On the comparative rarity of the emphatic ὑμέτερος in the NT, cf. Blass *Gr.* p. 168: in Paul in particular it is largely ousted by ὑμῶν (in the position of the attribute). From the papyri it is sufficient to cite P Cairo Zen II. 59240⁸ (B.C. 253) φροντίσας ὅπως ἀσφαλῶς μετὰ τῶν ὑμετέρων (sc. ἡμιόνων, "mules") ἀποσταλώσιν ὡς ὄντες Ἀπολλωνίου.

ὑμνέω.

For the trans. use of this verb "sing to the praise of," as in Ac 16²⁵, cf. *OGIS* 560⁶ (B.C. 238) ὑμνεῖσθαι δ' αὐτὴν (sc. τὴν θεάν), and *Syll* 721 (= 3 662)¹² (c. B.C. 165-4) τοὺς τε θεοὺς . . . καὶ τὸν δῆμον τὸν Ἀθηναίων ὑμνησε. For a curious ex. of a vi/A.D. Byzantine hymn, see P Lond 1029 (= III. p. 284): the verb ὑμνολογέω is found in line 2.

ὕμνος,

"a hymn": *OGIS* 560⁹ (B.C. 238) οὗς ἂν ὕμνος οἱ ἱερογραμματεῖς γράψαντες δώσιν τῷ ὠδοδιδασκάλῳ, P Giss I. 99⁸ (ii/iii A.D.) ὕμνοι μὲν ἀιδονται γλώττῃ ξενικῇ, and P Oxy I. 130²¹ (vi/A.D.) ὕμνος ἀθανάτου ἀναπέμψω τῷ δεσπότη Χριστῷ.

For the compound ὑμνωδός, "singer of hymns," cf. *Perg* 523¹⁰ ὑμνωδοῦ θεοῦ Αἰγούστου, and *ib.* 374¹ ὑμνωδοὶ θεοῦ Σεβαστοῦ καὶ θεᾶς Ῥώμης with Fränkel's commentary *ad l.* on the functions of the ὑμνωδός. See also Deissmann *LAE*², p. 349.

ὑπάγω.

In its Johannine occurrences ὑπάγω is almost always = "go away," as distinguished from πορεύομαι "go on a journey": see Abbott *Joh. Voc.* p. 142 ff., where it is pointed out that before the Last Discourses our Lord never uses πορεύομαι of Himself, except in Jn 11¹¹, where the reference is primarily to a literal journey into Judaea. For ὑπάγω, "go away," "go back," in the vernacular we may cite P Oxy X. 1291¹¹ (A.D. 30) Ἀπολλῶς Θέωνος ὑπάγει αὔριον, BGU II. 450⁴ (ii/iii A.D.) ὑπάγει ὄπου [ἐστὶ] Θᾶν, ἵνα πέμψῃς [αὐτὸν] πρὸς ἐμέ, P Tebt II. 417⁴ (illiterate—iii/A.D.) ἤδη εἰ[ρη]χέ σοι ὁ {α} πα[τ]ήρ σου [σ]ου ἐξερχομένου ὅτι ὑπάγει πρὸς τὸν Μῶρον καὶ εἶδε τί λέγει περὶ τῆς Ἀντινοῦ, "your father already told you, when you were

leaving, to go to Morus and see what he says about Antinoe" (Edd.), and *ib.* 422⁹ (iii/A.D.) ἐρίς Ταωσάτι ὑπάγε [[π]] μετὰ Μέλανος πρὸς Νεμεσάν, "tell Taosas to go with Melas to Nemesas," and P Oxy XII. 1477² (question to an oracle—iii/iv A.D.) εἰ μένω ὅπου ὑπάγω; "shall I remain where I am going?"

The word is avoided by Luke, perhaps, as Abbott (*ut s.*) suggests, because of its variety of usage in the vernacular, meaning "go on" or "come on," as well as "go back": see e.g. P RyI II. 236⁷ (A.D. 256) ἄλλην μίαν τετραοῦνιαν ἀπόστειλον εἰς τὴν πόλιν ἀντὶ τοῦ Ἄκη εἰς ὑπηρεσίαν τῶν ὑπαγόντων βαδιστῶν καὶ ἴππων, "send another team of four donkeys to the city in place of Akes to carry fodder for the riding donkeys and horses coming up" (Edd.).

In P Par 6²² (B.C. 129), if the restoration is correct, the verb is used of "raising" or "bringing up" a legal action—ἐπεὶ οὖν ὑπ[άγω] (?) κατὰ Ποήριος, "puisque j'intente action contre Poüris" (Ed.), and in P Michigan 338¹³ (iii/A.D.) it refers to the conduct of business—καλῶς γὰρ ὑπάγι(=ει), "for he is doing well." The same letter gives us another ex. of the sense "go away" (*ut supra*), ⁸ οὐ ἐπεψα[ς] αὐτὸν ἐν πλ[ο]ῖφ ὑπάγουτι εἰς Ταπόσιριν, "where you sent him in a boat making for Taposiris" (Ed.).

For the trans. use, which does not occur in the NT, cf. the Klepht Ballad (Abbott *Songs*, p. 188)—

χίλιοι τὸν ἴπηναιον ἔμπροσθὰ καὶ πεντακόσιοι ἴπισω,
"a thousand men led him in front and five hundred followed behind."

Besides πηγαίνω, παγαίνω, MGr has the forms πάγω, πάω, πάνω, "I go": see Thumb *Handbook*, p. 349.

ὕπακοή.

According to Grimm-Thayer this subst. = "obedience" (Rom 6¹⁶, *al.*) "is not found in prof. auth.," but we may cite, though it is late, P Strass I. 40⁴¹ (A.D. 569) μεθ' ὑπ[ερ]πάτης ἀρετῆς καὶ ὑπακοῆς ἐν πᾶσι τ[ο]ῖ[s] ὀφελίμοις ἔργοις τε καὶ λόγοις. The word is found in Ev. Petr. 9 καὶ ὑπακοῆ ἡκούετο ἀπὸ σταυροῦ [δ]τι Ναῖ, where Swete understands it as "response" or "refrain," in accordance with a common use of the verb in early Christian literature.

ὕπακούω.

(1) "listen," "attend": P Hib I. 78⁵ (B.C. 244-3) οὐδέποτε ὑ[πα]κῆκος ἡμῶν, "you have never listened to me" (Edd.) (cf. Ac 12¹³); cf. P Cairo Zen III. 59367¹⁵ (B.C. 240) εἰ μὲν οὖν διελεξάι τῶι Κράτωνι καὶ ὑπακῆκος, "if therefore you have spoken to Kraton and he has given his assent." (2) "answer": P Petr III. 44(4)⁷ (iii/B.C.) Εὐρώται ἔγραψα, οὐθὲν [δὲ] ὑπακούσαντος ἡναγκάσθη [τὴν] θύραν κλείσαι, P Oxy I. 87¹⁹ (A.D. 342) ὁμνῶ . . . ὑπακούοντα ἐν πᾶσι τοῖς πρὸς με ζητούμενοις περὶ τοῦ ναυκληρίου, "I swear that I will answer all inquiries made to me concerning the vessel" (Edd.), (3) "submit," "obey": P Tebt I. 24²⁶ (B.C. 117) οὐδ' οὕτως ὑπήκουσαν, "still they did not obey" (Edd.), P Hamb I. 29⁵ (A.D. 94) κληθέντων τινῶν . . . καὶ μὴ ὑπακούσαντων, and similarly *l. 7*, P Flor I. 62⁴ (A.D. 210) ἐὰν οὖν . . . κληθεῖς μὴ ὑπακούσης ἔσται τὰ ἀκόλουθα . . ., "if, when you are called, you do not obey, the consequences will be . . .", P Oxy VI. 900⁹ (A.D. 322) ὑπακούειν καὶ ἡμεῖν τοῖς ἐνχρισθεῖσι πλίστα

δημόσια ἐπιτάγματα, "to render obedience to me who have been entrusted with so many public burdens" (Edd.), and P Lond V. 1711³³ (A.D. 566-573), where a husband describes his wife as ὑπακουούσης μοι καὶ φυλαττούσης μοι πᾶσαν εὐνοίαν, cf. *ib.* 1727¹² (A.D. 583-584).

ὑπανδρός,

"under the authority of a husband" (Rom 7²), is found in the LXX (Sir 9⁹), Polybius (x. 26. 3), and other late writers. Cf. MGr παντρεύω, "I marry."

ὑπαντάω,

"meet," c. dat. pers. (cf. *Proleg.* p. 64), as in Mt 8²⁸ *al.*: cf. P Lond 32⁴ (beg. viii/A.D.?) (= I. p. 230, *Chrest.* I. p. 40) ὅστις οὖν ὑπαν[τ]ήσῃ αὐτοῖς ἐκ τῶν ὑπουργῶν. Other exx. of the verb are P Oxy IX. 1196¹⁶ (A.D. 211-12) ὑπαντῶν τοῖς γεινομένοις μηνιαίοις, "presenting myself at the regular monthly statements" (Ed.), and BGU I. 321²⁰ (A.D. 216) τῇ δὲ ἀποδοσεῖ μέχρι νῦν οὐχ ὑπήντησαν. Cf. also ὑπαπαντάω in P Strass II. 101⁴ (i/B.C.) καλῶς ποιήσεις ὑπαπαντήσας ἡμῖν τῇ ζ̄.

ὑπάντησις,

"a going to meet." For the verbal phrase construed c. dat., as in Jn 12¹³, cf. P Giss I. 74⁶ (ii/A.D.) Χαίρημονα ἐξεληλυθ[έναι] εἰς ὑπάντησιν Οὐλπανῶνι (according to the amended reading in Preisigke's *Wörterb. s.v.* ὑπάντησις). The word seems to be synonymous with ἀπάντησις (*q.v.*: cf. *Proleg.* p. 14, n.⁴), though, according to Lightfoot (*Notes* p. 69) ἀπάντησις is simply "meeting," while ὑπάντησις involves the notion of "looking out for." Ὑπάντησις occurs *bis* in *Syll* 365 (= ³79S)¹⁶ προσέταξε τοῖς ἀρχουσι ψήφισμα ὑπαντήσεως εἰσηγήσασθαι, ²³ ἀγαγεῖν δὲ ἐπὶ τὴν ὑπάντησιν καὶ τὸν ἐφήβαρχον τοὺς ἐφήβους.

ὑπαρξίς.

For the late use of ὑπαρξίς to denote "substance," "property," as in Heb 10³⁴, cf. P Oxy X. 1274¹⁴ (iii/A.D.) τὴν ὑπαρξιν αὐτοῦ πᾶσαν οὖσαν τιμήματος δουκηνάριος, "all his property valued at two hundred thousand sesterces" (Edd.). Cf. Teles p. 43⁹ ἡ ποία χρημάτων ὑπαρξίς <τῶν> τοιούτων ἐπιθυμιῶν ἀπολύει: In MGr ὑπαρξί means "existence."

ὑπάρχω.

The idea of falling back upon a "basis," and hence of continuity with a previous state, which originally belonged to this verb (cf. Hort *ad Jas* 2¹⁵), seems gradually to have faded in later Greek, as the following exx. show—P Petr III. 64(*b.*)¹² (iii/B.C.) τοῦτο (*sc.* τὸ ὄψανιον) ὑπάρει ἡ τιμὴ τῶν εὑρεθ[έντων] παρὰ Τασύθει, "this will be made up by the price of the articles discovered in the possession of Tasuthis" (Edd.), P Hib I. 72¹⁸ (B.C. 241) τῆμ μὲν σφραγίδα ὠμολόγουν ὑπάρχειν ἐν τῷ ἀδύτῳ, "confessed that the seal was in the sanctuary" (Edd.), P Oxy IX. 1189¹⁰ (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαίους ὑπαρξάντων, "about a list of property which belonged to the Jews" (Ed.), *ib.* VI. 933¹⁷ (late ii/A.D.) πάντα αὐτῇ ὑπήρκαται, "everything was provided for her" (Edd.), *ib.* 905¹⁸ (A.D.

170) (= *Selections*, p. 87) a marriage contract, where the giver of the bride has the right of execution upon the husband and upon all his property—ἐκ τῶν ὑπαρχ[ό]ντων αὐτῷ πάντων (cf. Mt 19²¹, *al.*), P Tebt II. 418⁷ (iii/A.D.) εὐχόμενος σοι τὰ ἐν βίῳ κάλλιστα ὑπαρθήσεσθαι, “praying that you may have life’s greatest blessings” (Edd.), and the mantic P Ryl I. 28⁴⁵ (iii/iv A.D.) ἐν δανίοις δὲ ὑπάρχων ἀποδώσει (cf. Lk 7²⁵). It may be added that the new recension of Tobit 2 in P Oxy VIII. 1076 inserts in ver. 8 καὶ ἀπάλεσεν πάντα τὰ ὑπάρχο[ν]τα αὐτοῦ, which is reproduced in the Old Latin version with *et perdidit substantiam suam*.

In view of the above, the meaning “being originally” (RV marg.) cannot be pressed for ὑπάρχων in Phil 2⁶, though the thought is probably present. As showing how naturally it might arise, we may cite the letter of Claudius to the Alexandrines, P Lond 1912²³ (A.D. 41) φύσει μὲν εἰσεβείς περὶ τοὺς Σεβαστοὺς ὑπάρχοντες, “you are by disposition loyal to the Augusti” (Ed.), and *ib.* 10¹. In MGR ὑπάρχω = “am present,” “exist.”

ὑπέκω,

“submit,” is found in the NT only in Heb 13¹⁷. Moffatt (*ICC ad I.*) cites by way of illustration of the context, though the word itself is not found, Epict. *Fragm.* 27 τὸν προσομλοῦντα . . . διασκοποῦ . . . εἰ μὲν ἀμείνονα, ἀκούειν χρῆ καὶ πείθεσθαι.

ὑπεναντίος.

The strong sense which Lightfoot gives to this word in Col 2¹⁴ ἐξαλείψας τὸ καθ’ ἡμῶν χειρόγραφον τοῖς δόγμασιν, δὴν ὑπεναντίον ἡμῖν, “which was directly opposed to us,” may be illustrated from an early second century Will, P Oxy III. 493¹⁰, where it is enacted that no one shall be permitted to set aside any of the provisions, or do anything opposed to them—τ[ὴ] ὑπεναντίως π[ρο]ιείν. Cf. also P Flor I. 1⁹ (A.D. 153) μηδ’ ἄλλο τι περὶ αὐτῆς κακοτεχνεῖν ὑπεναντίον τοῦτοισ τρώφω μηδενί, and an inscr. in *C. and B.* ii. p. 717, No. 651 (mid. iii/A.D.) εἰ δὲ τις ὑπεναντίον ποιή[σει] . . . A Christian amulet, P Oxy VIII. 1151⁵⁵ (v/A.D.?) designed to ward off fever and other ills, ends with the words—δτι τὸ δνομά σου, κ(ύρι)ε ὁ θε(ός), ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις, “upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes” (Ed.) (cf. Heb 10²⁷).

ὑπέρ.

From its original locative meaning “over” (as in P Par 1¹⁴⁵ (B.C. 117) τὰ μὲν ὑπέρ [γῆς], ταῦθ’ ὑπὸ γῆς), ὑπέρ came to be applied in a variety of ways.

1. c. gen. (a) = “for,” “on behalf of,” “in the place of”; P Tebt I. 6¹⁹ (B.C. 140–139) ἐπιτ[ε]λεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπέρ ἡμῶν καὶ τῶν τέκνων, “to pay the customary offerings to the gods on behalf of us and our children” (Edd.), P Oxy IV. 743³⁵ (B.C. 2) συνπροσγενέσθαι αὐτῷ ὡς ἀνομολογη(σομένῳ) ὑπέρ σου οὕτως ὡς ὑπ(έρ) μου, “stand by him, as he will agree in everything for you just as for me” (Edd.), and BGU I. 246¹³ (ii/iii A.D.) νυκτὸς καὶ ἡμέρας ἐντυχάνω τῷ θεῷ ὑπέρ ἡμῶν. Cf. also

with Mk 9⁴⁰ the Christian P Iand I. 16⁸ (v/vi A.D.) τὸ νόμιμον ὑπέρ ἡμῶν ἐστίν, and with 1 Cor 15²⁹ Michel 1001¹⁰ (will of Epicteta—c. B.C. 200) τοῦ καὶ κατασκευαζομένου τὸ μουσεῖον ὑπέρ τοῦ μεταλλαχότος ἀμῶν υἱοῦ Κρατησιλόχου.

From this it is an easy transition to ὑπέρ in a substitutionary sense, as when one man writes a letter for another, seeing that he is unable to write it for himself, e.g. P Tebt I. 104³⁹ (B.C. 92) ἔγραψεν ὑπέρ αὐτοῦ Διονύσιος Ἐρμαίσκου ὁ προγεγραμμένος διὰ τ[ὸ] αὐτὸν μὴ ἐπίστασθαι γράμματα, *ib.* II. 373²³ (A.D. 110–1) γέ]γραφα ὑπέρ αὐτοῦ φάσ[κοντος μὴ εἰδῆναι γράμματα. Other exx. will be found *s.v.* ἀγράμματος, and see A. T. Robertson in *Expt* VIII. xviii. p. 321 ff., where the bearing of this use of ὑπέρ upon certain theological statements in the NT is discussed. Note also P Oxy IV. 722²⁸ (A.D. 91 or 107) οὐκ ἐξόντος τῷ Ἀχ[ιλλε] οὐδ’ ἄλλω ὑπέρ αὐτοῦ ἀπαίτησιν ποι[ε]ῖσθαι . . . τῶν προκει[μ]ένων λύτρων, where ὑπέρ αὐτοῦ seems to imply acting in his name or on his behalf (cf. Wenger *Stellvertretung*, p. 12), and BGU I. 361^{ii.17} (A.D. 184) Φιλώτας ῥήτωρ ὑπέρ Κασίου εἶπεν . . . cf. Jn 11⁵⁰, Gal 3¹³, Philem¹³.

(b) = “concerning,” “about,” “as to,” a somewhat colourless use of ὑπέρ, by which it is equivalent to little more than περὶ, for which it is often a *v.l.* in MSS. of the NT (see *s.v.* περὶ): P Par 45² (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπέρ σου χρίσμα τῶν σῶν πραγμάτων, P Tebt I. 6⁴¹ (B.C. 140–139) καθάπερ οὖν καὶ προδ[ε]τερο[ν] προστετάχαμεν ὑπέρ τῶν ἀνηκόντων τοῖς ἱεροῖς κομ[μ]εσθαι, “in accordance therefore with our previous ordinance concerning the dues which belong to the temples” (Edd.), *ib.* I. 19⁴ (B.C. 114) ὑπέρ ὧν ἐσήμεναι πέμψαι γεωργῶν ἀπροσδέητοί ἐσμεν, “as for the cultivators whom you said you were sending, I do not require them” (Edd.), similarly⁹ P Goodsp Cairo 4⁶ (ii/B.C.) (= *Selections*, p. 24) ὑπέρ ὧν ἠβουλόμεθα, ἀεσπτάλακαμεν πρὸς σέ Γλαυκίαν, “as regards those things we wished, we have sent to you Glaukias,” and *OGIS* 5⁶⁹ (B.C. 311) ὑπέρ δὴ τοῦτον καὶ γράψαι μοι ἔδοκει, 90³¹ (Rosetta-stone—B.C. 196) φροντίζω ὑπέρ τῶν ἀνηκόν[των εἰς] αὐτὰ διὰ παντός.

The preposition is common also in connexion with payments, e.g. P Eleph 5 *recto*¹⁹ (B.C. 284–3) ἐλογισάμην πρὸς Ἐρμαγόραν ὑπέρ τοῦ οἴνου, P Oxy IV. 745² (c. A.D. 1) ὑπέρ ὧν καὶ ἔθου χειρόγραφον, “for which (a purchase of wine) you drew me a bond,” *ib.* II. 278¹⁰ (hire of a mill—A.D. 17) ὑπ[ε]ρ[τῆ] τοῦ ση[μ]αινομένου μύλου ἐκάστου μ[ην]ὸς ἀργ[υ]ρίου δραχμάς δύο τριώβολ(ον), *ib.* III. 522⁷ (ii/A.D.) ὑπ(έρ)μισθ(οῦ) ἐργ(ατῶν) (δραχμαὶ) τᾶ, *ib.* 514³ (A.D. 190–1) ἔσχον παρ’ ἡμῶν ὑπέρ ὀψωνίου ἀργυ(ρίου) (δραχμάς) ὕ, “I have received from you as my salary 400 drachmae” (Edd.), and P Iand 37⁷ (v/vi A.D.) ὑπέρ συνθηθείας τοῦ ῥιπαρ(λου) with the editor’s note. For the stronger ἀντί in connexion with the metaphor of purchase, cf. Mk 10⁴⁵ (= Mt 20²⁸) λύτρων ἀντί πολλῶν with 1 Tim 2⁶ ἀντιλυτρων ὑπέρ πάντων: see *Proleg.* p. 105.

2. c. acc. = “over,” “above,” “beyond,” lit. and metaph.: P Hib I. 38⁷ (B.C. 252–1) τῶν συρῶν ὑπέρ τὴν σκηνή[ν] οὐσῶν, “the Syrian cloths being above the cabin” (Edd.), P Petr III. 6(a)⁴¹ (B.C. 236) ὑπέρ ὀφρῶν δεξιῶν, P Tor II. 87⁰ (B.C. 119) ὑπέρ ἐαυτὸν φρονῶν, P Flor I. 86¹

(i/A.D.) ἀπὸ Ἑρμοῦ πρὸς [ε]ως τῆς ὑπὲρ Μέμφιν, P Ryl II. 74³ (A.D. 133-5) εἰς τοὺς ὑπὲρ Κόπτον ἀνε(λ)θείν, "to visit the regions beyond Coptos," P Flor I. 57⁶² (A.D. 223-5) ὑπὲρ τὸν ἀριθμ[ὸν] [τ]ῶν ἑβδομήκοντα ἐτῶν ἐγεγόμεν, and P Oxy X. 1298⁷ (iv/A.D.) ἐγὼ μόνος πᾶν ἑμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλῆν, "I have been keeping myself quite alone beyond the point of safety" (Edd.). Cf. also *ib.* XVI. 1849¹ (vi/vii A.D.) μίαν ὑπὲρ μίαν (sc. ἡμέραν), "day by day."

The gradual weakening of the construction of ὑπὲρ c. acc. in late Greek is seen in the fact that in the NT this construction occurs only 19 times, as compared with 126 occurrences of ὑπὲρ c. gen.: cf. *Proleg.* p. 105. For the use of διὰ (with gen. and with acc.) for ὑπὲρ in late Greek, see Bell's note *ad* P Lond 1917⁷, where reference is also made to Jannaris *Gr.* §§ 1521, 1534(c).

See as usual the monographs on the prepositions by Kuhring, Rossberg, and Regard, as described in Abbreviations I. General.

ὑπεραίρω,

lit. "raise over." In BGU IV. 1085² (ii/A.D.), an advocate's plea, the plaintiff "does not press his claim beyond the two talents"—οὐκ ὑπεραίρει τῆ[ν] συντείμησιν τῶν δύο ταλάντων. The gen. here answers to ἐπί c. acc. in 2 Thess 2³, a stronger opposition. See also BGU I. 116² (ii/iii A.D.) (= *Chrest.* I. p. 122) ὑπὲρ ἐπικεφαλίσ[ου] τῶν ὑπεραιρόντων ἱερέων, with reference to the poll-tax levied on the priests who "exceeded the number of the priests": cf. Wilcken *Ostr.* i. p. 241 f.

The verb is construed c. acc. in *Syll*⁷ 877A⁵ (c. A.D. 200) τὸν ὑπεράραντα [πάντας τοὺς] πρὸ ἑαυτοῦ ἠγε[μονεύσαν]τας, and similarly in Aristeas 16, 290.

ὑπέρακμος,

"past the bloom of youth," "of full age": 1 Cor 7³⁶. Cf. the use of ὑπερετής (not in LS⁸) in P Ryl II. 105¹¹ (A.D. 136) Ταρμούθιος ὑπερετής, "Tarmouthis aged over 60" (Edd.), P Oxy VII. 1030⁸ (A.D. 212) Ἰστορήτος ὑπερετής ἄτεχ(νος), "Historetus, who was past age, having no handicraft," and similarly *ib.* IX. 1198⁹ (A.D. 150). For ὑπεργήρωσ, "exceedingly old," see P Giss I. 59^v.¹⁴ (A.D. 119-120).

ὑπεράνω,

"above": cf. the iii/A.D. Hadrumetum literary memorial, discussed by Deissmann *BS* p. 273 ff., where we find ὀρκίζω σε τὸν ὑπεράνω τῶν ὑπεράνω θεῶν: cf. LXX Ezek 10¹⁸. See also PSI II. 151⁴ (iii/A.D.) ἡ δὲ βασιλεῖς ἡ τοῦ[του] γυνὴ ὑπεράνω αὐτοῦ ἀνέκει[το], and cf. Teles p. 44¹ εἰ δὲ πάντων τις τῶν τοιοῦτων ὑπεράνω γένοιτο ἐν πολλῇ ἀν εἴη ἀδεία. On ὑπεράνω for ὑπὲρ in LXX Greek see Thackeray *Gr.* i. p. 25.

ὑπεραυξάνω.

Compounds of ὑπὲρ are a marked feature of the Pauline vocabulary, especially in the second chronological group of the Epp.: see Ellicott *ad* Eph 3²⁰, and Lightfoot *Notes*, pp. 46 f., 294. The present verb is found intransitively in 2 Thess 1³ (Vg *superescit*, Beza *vehementer augetur*, Wycl.

ouer wexith): the lexicons cite Callisthenes *ap.* Stobaeus *Flor.* 100, 14.

ὑπερβαίνω

is found in the NT only in 1 Thess 4⁶, where it is best taken absolutely = "transgress." For the literal use cf. BGU III. 1007¹⁰ (iii/B.C.) πάντ[ες] ὑπερέβησαν εἰς τὴν αὐλήν μου, and for the trans. sense cf. PSI VI. 685⁶ (iv/A.D.) ὑπερβάς τὰ ἐξή[κοντα] ἔτη, P Lond 113. 1²³ (vi/A.D.) (= I. p. 201) ἔννομον ὑπερβάς ἡλικίαν κατὰ τὸν αὐτ[οῦ] λόγον, and *ib.* V. 1711⁷⁶ (A.D. 566-573) εἰ ὑπερβήσωμαι ταῦτα τὰ ἐγγεγραμμένα. Also Aristeas 122 νομίζειν ὑπερφρονεῖν ἐτέρους ὑπερβεβηκότες, "the assuming of an air of superiority over others" (Thackeray). In one of the interesting letters belonging to the Gemellus correspondence, P Fay 110⁹ (A.D. 94), Gemellus gives instructions that a deep trench be dug round the oil-press, ἵνα μὴ εὖ ὑπερβατὸν ἦι τὸ ἐλαιουργίον, "so that it may not be easy to walk into the oil-press" (Edd.): cf. P Ryl II. 138¹⁶ (A.D. 34) of a robber springing into a homestead ἐξ ὑπερβατῶν, "at a point where ingress was possible" (Edd.).

ὑπερβαλλόντως.

For this NT ἄπ. εἶρ. (2 Cor 11²³) = "above measure," cf. *Syll* 929 (= 3 685)³⁶ (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοῦ τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι.

ὑπερβάλλω.

The meaning "exceed," "surpass," as in 2 Cor 3¹⁰, *al.*, is seen in Aristeas 84 χρηργία κατὰ πάντα ὑπερβαλλούση, "with a prodigality beyond all precedent" (Thackeray), and the address P Lond 1925¹ (mid. iv/A.D.) τῷ ποθινο[ῦ] ἀτῷ ἐπιστήμης ὑπερβάλλοντι ἅπα Παπνο[υ]τίῳ, "to the most desired, excellent in knowledge Apa Parnutius" (Bell).

In P Petr III. 30⁵ (iii/B.C.) ὑπερεβάλετο, said of a defendant in a case, is rendered by the editors "she applied for a postponement." For the meaning "outbid" at an auction, cf. P Hal I. 14³ (iii/B.C.) ὑπερβεβλή[σθη] μὲ ὑπὸ Πτενύριος, P Oxy III. 513²⁵ (A.D. 184) ἐνεκα τοῦ ὑπερβεβλήσθαι τὴν προκειμένην οἰκίαν ὑπὸ σοῦ, and *ib.* XIV. 1633³ (A.D. 275) βού[λομαι] ὑπερβαλεῖν Αὐρήλιον Σερήνον, "I wish to outbid Aurelius Serenus" (Edd.).

From the inscr. we may cite *Syll* 684 (= 3 1071) Βύβων πῆτερι χειρὶ ὑπερκεφαλὰ μ' ὑπερεβάλετο ὁ Φόρυ[ος] ("Bybon, son of Phorys, threw me with one hand away over his head")—the words being cut in very ancient characters on a block of sandstone found in Olympia.

ὑπερβολή.

For the phrase καθ' ὑπερβολήν, "beyond measure," "exceedingly," as in Rom 7¹³, *al.*, cf. P Teht I. 23⁴ (B.C. 119 or 114) καθ' ὑπερβολήν βεβαρυμμένοι, "I am excessively vexed" (Edd.), *ib.* 42⁵ (c. B.C. 114) ἡδικημένος καθ' ὑπερβολήν ὑπ[ὸ] Ἀρμύσιος, "I have been excessively unfairly treated by Harmisius" (Edd.).

Other exx. of the word are P Amh II. 36¹³ (c. B.C. 135) λέϊπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), P Lond 1916¹⁵ (c. A.D. 330-340) τῆς [ὑ]περβολῆς ἡμῶν, "your superfluity" (Bell), and, with reference to extension

of time, "delay," P Petr II. 13 (18b)¹¹ (B.C. 258-253) οὐ[κέ?]τε ὑστερον ὑπερβολὴν δεξομένων, apparently of contractors' receiving no further extension of time, and *ib.* 37 1b *recto*¹⁷ (iii/B.C.) ὁ γὰρ καιρὸς οὐδέμιας ὑπερβολῆς προσδείται.

If we can trust the restoration, a striking ex. of ὑπερβολή occurs in the famous calendar inscr. *Priene* 105^{20L} (c. B.C. 9), where the birthday of the Emperor Augustus is referred to in the terms—

οὐδ' ἐν τοῖς ἐσομένοις ἐλπιδ[α λιπὼν ὑπερβολῆς], ἦρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ῶν ἢ γενέθλιος] τοῦ θεοῦ,

"he has not left for those who will come after him any hope of surpassing him, but the birthday of the god was for the world the beginning of good tidings on his account."

ὑπερεῖδων,

"overlook," "look past" (Ac 17³⁰, cf. LXX Ps 26⁹, *al.*). The verb has the force of "look on with unconcern" in the following ex.—P Lond 24²⁴ (B.C. 163) (= I, p. 32, *UPZ* i. p. 117) ἀξίῳ οὖν σε μὴ ὑπεριδεῖν με περισπώμενον, *UPZ* i. 15³³ (B.C. 156) διὸ ἀξίῳ, "Ἦλιε βασιλεῦ, μὴ [ὑπερ]ιδεῖν με ἐν κατοχῇ [δόντα, and P Meyer 1²⁵ (B.C. 144) δεόμεθα ὑμῶν] τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζώντας κ]αὶ τοῖς ἰδίῳ[ι]ς ἐξησθενηκότας.

ὑπερέκεινα.

This compd. adv. (cf. ἐπέκεινα), "beyond yonder," is found only in 2 Cor 10¹⁶ and eccles. writers. For the form see Blass-Debrunner § 116. 3.

ὑπερεκπερισσοῦ,

"most exceedingly" (1 Thess 3¹⁰, 5¹³ (z.l.—ῶς), Eph 3²⁰): for the form see Blass-Debrunner § 12. 3.

ὑπερεκχύννω,

"pour out to overflowing," pass. "overflow," "run over," occurs in Lk 6³⁸, and as a z.l. in Joel 2²⁴. According to Grimm-Thayer the word is "not found elsewhere."

ὑπερεντυγχάνω,

"supplicate on behalf of" (Rom 8²⁶), does not seem to occur outside early Christian literature: cf. Clem. Alex. *Faed.* I. vi. 47, 4 (ed. Stählin). To the citations of ἐντυγχάνω (s.v.) we may add PSI IV. 340⁵, 347⁶, 353⁴ (all iii/B.C.), and P Hamb I. 27²⁰ (B.C. 250) ἐπορεύθην πρὸς τὸν Φίλωνα εἰς τὴν Κοίτην καὶ ἐνέτυχον αὐτῷ περὶ τούτων, as illustrating further the wide reference of the verb in late Greek.

ὑπερευχαριστέω,

not a NT word, but found in Barnabas and Eusebius, now appears in P Tebt I. 12²⁴ (B.C. 118) ὑπερευχαριστῶ, "I am overjoyed" (Edd.).

ὑπερέχω.

For the metaph. usage "surpass," "excel," c. gen., as in Phil 2³, cf. P Cairo Zen I. 59060⁶ (B.C. 257), where it is said of a boy being trained for the games—σφόδρα ὀλίγου χρόνου πολὺ ὑπερέξει αὐτῶν, "in an exceedingly short time

he will far excel them (sc. the other competitors)." Cf. Preisigke 4638¹⁸ (B.C. 181-145) ὑπὲρ ὧν πλειονάκι ἐντετευχιῶν ὑπερέχων ἡμᾶς ἀπράκτους καθίστησι. In P Leid W^{vii}. 19 (ii/iii A.D.) (= II. p. 107) ὁ Αἰὼν Αἰῶνος is described as ὁ μόνος καὶ ὑπερέχων. From the inscr. we may cite *Syll* 540 (= 3972)²¹ (B.C. 175-172) ἐξελεῖ δὲ καὶ τὰ δέματα τὰ ὑπάρχοντα ἐν ταῖς στήλαις ὅσα ἂν ὑπερέχη. Reference may also be made to the realistic description of Christ's Exaltation in *Permas Sim.* ix. 6—ἀνήρ τις ὑψηλὸς τῷ μεγέθει, ὥστε τὸν πύργον ὑπερέχειν.

ὑπερηφάνια.

For the sense "haughtiness," "arrogance," as in Mk 7²², cf. *Aristeas* 262 πῶς ἂν μὴ τραπήη τις εἰς ὑπερηφάνιαν; "how should one keep oneself from pride?"; and *ib.* 269. The verb is similarly used in P Flor III. 367¹² (iii/A.D.) πλοῦτῳ γανρωθὲς [καὶ] πολλῇ χρημάτων περιουσίᾳ ὑπ[ερ]ηφάνεις τοῖς φίλοις, but has a weakened sense in P Oxy XIV. 1676¹⁶ (iii/A.D.) ἀλλὰ πάντως κρείττονα εἶχες διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.). See also the intrans. use of the verb in BGU I. 48¹⁹ (iii/A.D.) ἐὰν ἀναβῆς τῆ ἑορτῇ, ἵνα ὁμόσε γενώμεθα, καὶ μὴ ὑπερηφάνησῃς.

ὑπερήφανος

is always used in a bad sense in Biblical Greek, "haughty," "arrogant": cf. the adj. as a personal epithet in P Oxy III. 530²⁸ (ii/A.D.) ἀσπάξου . . . Λεοντᾶν τὸν ὑπερήφανον, "salute Leontas the proud," and the adv. in P Cairo Zen I. 59080⁴ (B.C. 257) μαστιγῶν ἐμὲ ὑπερηφάνως.

Commenting on Jas 4⁶, Hort has shown how readily the thought of personal arrogance passes into "insolence" or "scorn," the adj. thus standing midway between ἀλάζων and ὑβριστής (cf. Rom 1³⁰). See further Trench *Syn.* § 29.

ὑπερλίαν.

This rare compound, best written as one word (Blass *Gr.* p. 13f.), is probably to be understood ironically in 2 Cor 11⁵, 12¹¹ τῶν ὑπερλίαν ἀποστόλων, "the super-apostles" (cf. Lietzmann *HZN.T*² *ad ll.*).

ὑπερνικάω,

"am more than conqueror." With this NT ἄπ. εἰρ. in Rom 8²⁷, cf. the Christian epitaph *Kaibel* 1062, which begins—

δόξης] ὀρθοτό[ν]ου ταμίης καὶ ὑπέραρχος ἐσθλός.

ὑπέρογκος,

lit. "of excessive size," and thence extended to speech "big," "arrogant," in 2 Pet 2¹⁸, Jude¹⁶, the only occurrences in the NT: cf. *Assumption of Moses* vii. 9 *os eorum loquetur ingentia*, on which the passage in Jude depends.

ὑπεροχή.

For the metaph. use of this word "excellence," "pre-eminence," in 1 Tim 2² (cf. 2 Macc 3¹¹), Deissmann (*BS* p. 255) cites *Perg* 252²⁰ (after B.C. 133) τῶν ἐν ὑπεροχῇ ὄντων, with reference to persons of consequence. Add P

Michigan Inv. No. 191¹¹ (early ii/A.D.) (= *Classical Philology* xxii. (1927), p. 245), where a father flatters his son on his superiority over his brothers—οἶδας ὅτι πάν ῥά[διο]ν εἰς τοὺς ἀδελφούς σου διαφορὰν ἔχεις καὶ ὑπεροχὴν, “you know that in everything you easily differ from and hold pre-eminence over your brothers” (Ed.), and Aristaeus 175 πόλεων ἐν ὑπεροχαῖς, “eminent cities.”

The word readily comes to be used as a title of honour, e.g. P Oxy I. 130²⁰ (vi/A.D.) οὐκ ἔχω γὰρ ἄλλην καταφυγὴν εἰ μὴ τὴν τοῦ δεσπότου Χριστοῦ καὶ τῆς ὑμετέρας ὑπεροχῆς, “for I have no other refuge than in the Lord Christ and your eminence” (Edd.), a petitioner addressing the *dux* of the Thebaid, and *ib.* XVI. 1829¹⁴ (c. A.D. 577-9 (?)).

ὑπερπλεονάζω,

“abound exceedingly.” For this NT ἄπ. εἰρ. (1 Tim 1¹⁴) we may cite Pss Sol 5¹⁹ ἐὰν ὑπερπλεονάσῃ ὁ ἄνθρωπος, ἔξαμαρτάνει: cf. Vett. Val. p. 85¹⁷. The corr. adj. occurs in BGU II. 412²⁰ (iv/A.D.) μόνον τὸ γενόμενον κεφάλαιον αὐτῶν ἀπαίτησον καὶ μηδὲν λάβῃς παρ’ αὐτῶν ὑπερπλεον.

ὑπερφρονέω,

“am high-minded” (Rom 12³), may be illustrated from Aristaeus 122, where the LXX translators are praised as “cultivating the due mean” (τὸ μέσον ἐξηλωκότες κατάστημα), and being above conceit and the assuming of an air of superiority over others—ἀποθεμιμένοι . . . τὸ κατοιέσθαι καὶ νομίζειν ὑπερφρονεῖν ἑτέρους ὑπερβεβηκότες.

ὑπερῶϊον,

(τό, neut. of ὑπερῶπος), “upper-chamber,” “roof-chamber,” Ac 1¹³ *al.*: cf. BGU III. 999¹⁻⁶ (B.C. 99) τὸ ἐν τῷ ἀπὸ λιβὸς μέρει ὑπερῶν (*l.* ὑπερῶν) ᾧ, and for a corr. use of the *iem.* P Flor III. 285¹² (A.D. 552) ἀνδρεῶνα . . . ἐν τῇ δευτέρᾳ στέγῃ σὺν [ὑπερῶ]φ.

Other exx. of the adj. are P Oxy I. 76¹⁹ (A.D. 179), a woman declares that her father had certain rooms in a house belonging to her, including ὑπερῶπος δύο, “two upper-chambers,” *ib.* VIII. 1127⁵ (A.D. 183) τὸν ὑπερῶνον τόπον τῆς ὑπαρχούσης αὐτῷ . . . οἰκίας, Preisigke 6¹³ (A.D. 216) ἡ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερῶ[σ]υ δντος ἐκ τοῦ ποδώματος διατρ[ηθῆ]ντος τὴν κακουργίαν γερονέαι, P Lond V. 1874¹² (A.D. 605 or 613) ἀπὸ θ[ε]μελίων μέχρι τῶν ὑπερῶνων, and *Syll* 804 (= 31170)¹¹ (ii/A.D.) περιπάτω χρῆσθαι ὑπερῶ. See also Luckhard, *Privathaus*, p. 72 f.

ὑπέχω.

The metaph. usage “undergo,” “suffer,” of this verb in Jude⁷, its only NT occurrence, can be readily illustrated from the common phrase τὸ δίκαιον ὑπέχειν, e.g. P Hal I. 1¹⁶³ (mid. iii/B.C.) λα[μβ]αν[έ]τ[ω]σαν τὸ δ[έ]κ[α]ικον [κα]ὶ ὑπεχέτ[ω]σαν, P Petr II. 12 (3)¹⁶ (B.C. 241) ἐπαναγκάσαι αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχεῖν, “to force him to do us justice,” and P Tebt I. 5²¹³ (B.C. 118) ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, “to give and receive satisfaction before the chrematistae”: cf. P Fay 21²⁵ (A.D. 134) ὅπως τῆς ἀποθίας ἐκίνοι τὴν προσήκουσαν δίκην ὑπόσχωσι, “so that the creditors may pay the fitting penalty for their disobedience” (Edd.). See also BGU IV.

1022²⁴ (A.D. 196) λόγον αὐτὸν ὑποσχεῖν τῶν τετολημένων, and P Oxy VIII. 1119²¹ (A.D. 254) εἶνα . . . λόγον ὑπόσχη τῆς τε τῶν θεῶν νόμων καὶ τῶν ἡγεμο[ν]ικῶν κρίσεων [ἔ]βρωσ, “that he may render an account for his outrage upon the Imperial laws and the judgements of praefects” (Ed.).

According to Mayser *Gr.* II. i. p. 98 ὑπέχομαι is first found with the meaning “offer,” “make a tender,” in Roman times, e.g. P Giss I. 6¹⁻⁸ (A.D. 117) ἐπέε οὖν τοσοῦτο τέλεσμ[α] οὐ β[α]σι[τ]ρίζουσι . . . [ὑ]πέχομαι κατὰ τὴν ἐργεσίαι τοῦ κυ[ρ]ίου Ἀδριανοῦ Καίσαρος γεωργήσει τὰς προκιμένας (ἀρούρας), cf. *ib.* II. iii. 9.

ὑπήκοος,

“obedient,” “subject.” In a panegyrical inscr. found on a marble throne at Adule on the Red Sea, Ptolemy III. is described as τοὺς μονάρχους τοὺς ἐν τοῖς τόποις πάντας ὑπήκοος καταστήσας (*OGIS* 54^{17-c.} B.C. 247). Cf. CP Herm I. 52¹⁻¹⁸ (iii/A.D.) κατὰ τὴν ἔμφυτον αὐτοῦ πρὸς τοῖς ὑπηκόους φιλανθρωπίαν, P Lond 46¹⁶⁵ (iv/A.D.) (= I. p. 70) ὑπόταξον μοι πάντα τὰ δημόνια, ἵνα μοι ἦν ὑπήκοος πᾶς δαίμων οὐράνιος, and *ib.* V. 1678³ (A.D. 566-573) ? δούλ[ω]ν ἡμῶν καὶ ὑπηκόων. For ὑπήκοος c. dat., as in Ac 7³⁹, cf. *Syll* 326 (= 3709)¹³ (c. B.C. 107) σχεδὸν πάντας ὑπακόους συνέβα γεν[έ]σθαι βασιλεῖ Μιθραδάται Εὐπάτορι.

ὑπηρετέω,

“serve,” “minister to”: (a) c. dat. pers.—P Tebt II. 420¹⁹ (iii/A.D.) πάλιν σαι ὑπηρετῶ, “I will serve you again,” P Oxy I. 58²⁴ (A.D. 288) appointment of treasury officials—δηλαδὴ δὲ τοιούτους αἰρεθῆναι ποιήσετε (*l.* ποιήσετε) τοῦτοις φρον[τι]σταῖς ὑπηρετησομένοις οἱ καὶ βασιάνους ὑποκείσονται, “you will of course take care that only such persons are appointed to assist these superintendents as are in a position to stand the test” (Edd.), and the curious magical spell, P Lond 125 *verso*¹⁸ (v/A.D.) (= I. p. 124), for transforming a goddess into an old woman who shall declare—ἐγὼ σοι ὑπηρετήσω.

(b) c. dat. rei—P Ryl II. 153¹¹ (A.D. 138-161) ὑπηρετήσας πράγμασι ἡμῶν καὶ ὠφέλιμος ἡμῖν, “has been of service in our affairs and useful to us,” P Oxy I. 86¹⁴ (A.D. 338) ν[α]υτὴν παρασχέιν . . . ὑπὲρ τοῦ δύνασθαι αἰτῶν [ὑ]πηρετήσασθαι τῇ δημοσίᾳ σιτ[ο]ποιᾶ, “to provide a boatman who shall help in the service of the public corn-supply” (Edd.).

See further P Oxy VI. 929⁵ (ii/iii A.D.) εἰδὼς σου τὸ [σ]πουδιον (*l.* σπουδαῖον) τὸ πρὸς πάντας καὶ νῦν ἐν τοῦτό με ὑπηρετήσεις, “knowing your goodness to all, I ask you now to do me this one service” (Edd.), P Grenf II. 77³⁴ (iii/iv A.D.) (= *Selections*, p. 122) πᾶν οὖν ποιήσετε ὑπηρετήσαι τὸν μέλλοντα ἐνεγκ[εῖ]ν τὸ σῶμα ἐν ψυμίοις, “you will take every care therefore to entertain with delicacies the man who is to convey the body”—with reference to certain funeral arrangements.

For the subst. ὑπηρεσία it must be sufficient to cite the following miscellaneous exx.—P Tebt II. 302³⁰ (A.D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας, “performing the services and ceremonies of the gods,” *ib.* 393¹² (A.D. 150) appointment of Harpalus as guard on the

desert canal—ποιούντα πᾶσαν τὴν ὑπηρεσίαν καὶ [ὑδροφ]υλακίαν, “performing all the duties and watching of the water” (Edd.), P Oxy XVII. 2123⁹ (nomination to office—A.D. 247–8) εἶσο[υ]διδόμεν εἰς ὑπηρεσίαν, “we present for service as assistant” (Ed.), P Ryl II. 238¹² (A.D. 262) δ εἶχαν βουρδωνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον, “I have kept for my own use the mule which they had” (Edd.), P Flor II. 157⁷ (iii/A.D.) arrangements for the supply of bread and τὴν ἄλλην ὑπηρεσίαν for workmen that ὑπηρετούμενοι they may work with alacrity ἔχοντες τὸ ἀμέριμον τῶν τροφῶν, and P Oxy I. 92² (A.D. 335?) παράσχεις εἰς ὑπηρεσίαν τῆς γεουχ(ικῆς) οἰκίας οἴνου νέου κεράμια δέκα, “provide for the service of the landowner’s house ten jars of new wine.”

ὑπηρετής.

The variety of uses of ὑπηρετής connected with the general idea of “service” may again be illustrated from the papyri—P Hal I. 1⁴⁷ (mid. iii/B.C.) ἐνγύσι μὲν παρ’ αὐτοῦ λαμβανέτω ὁ πράκτωρ ἢ ὁ ὑπηρετής παραμονῆς, P Tebt I. 45⁵ (B.C. 113) ὑπηρετοῦ γεωργῶν τῶν ἐκ τῆς αὐτῆς (Κερκεοσίρης), “assistant of the cultivators of the said (Kerkeosiris),” P Oxy II. 259¹³ (A.D. 23) διὰ Βίλλου διοικητικ[οῦ] ὑπηρετ[οῦ], “through Billus, assistant to the dioecetes,” P Fay 26²⁰ (A.D. 150) Σαραπίων ὑπηρετής (“clerk”) μεταδέδωκα Φαμ(ενῶθ) βί, P Oxy VI. 899⁵⁰ (A.D. 200) ὑπηρετής ἐπή[ν]εγκα, “I, assistant, have brought the petition,” P Oxy I. 65^{2ff.} (iii/A.D.) παράδοτε τῷ ἀποσταλέντῳ ὑπηρετ[ῆ] Παχοῦμιν . . . ὅρα μὴ κατάσχητε τὸν ὑπηρετ[ῆ]ν, “deliver up to my officer whom I have sent Pachoumis. See that you do not detain the officer” (Edd.), and inscribed on a pillar in the market-place of Magnesia the words τόπος ὑπηρετῶν οἰκοδόμων ἐπὶ Πωλλῶνος κτλ. (*Magn* 239—time of Hadrian?): see Thieme, p. 33, where the common use of ὑπηρετής as a cult-title along with διάκονος and μάγειρος is noted in illustration of Lk 4²⁰. In the same connexion Plummer (*ICC ad l.*) cites from Schürer *Geschichte* ii. p. 441, n. 42 (= *HJP* II. ii. p. 66 f.) a Roman epitaph to a Jew who held a similar office—

Φλαβιος Ιουλιανος υπηρετης
Φλαβια Ιουλιανη θυγατηρ πατρι
Εν ειρηνη η κοιμησις σου.

ὑπνος.

For the significance of visions granted in sleep (cf. Gen 28^{10ff.}, 1 Kingd 3^{5ff.}), we may note the important P^SI IV. 435⁵ (B.C. 258–7) (= Deissmann *LAE*², p. 153), where a certain Zoilus writes to his friend and patron Apollonius—ἐμοὶ συμβέβηκεν θεραπεύοντι τὸν θεὸν Σάραπιν περὶ τῆς σῆς ὑγείας . . . τὸν Σάραπι μὲν χρηματίζεῖν πλεον[ά]-κι[ς] ἐν τοῖς ὑπνοῖς, ὅπως ἂν διαπλεύσω πρὸς σέ καὶ ἐμ[φ]ανίσω σοι τοῦτ[οῦ] τῶ[ν] χρηματισμόν, “it happened to me, while serving the god Sarapis for thy health . . . , that Sarapis warned me many a time in sleep that I should sail over to thee and signify to thee this answer”: cf. P Par 45⁶ (B.C. 153) (= Witkowski², p. 85, *UPZ* i. p. 329) ὄρω [[τον]] ἐν τῷ ὑπνῳ τὸν δραπέτην Μενέδημον ἀντικείμενον ἡμῖν, P Lond 121¹⁰ (iii/A.D.) (= I. p. 97) εἶδέτω μοι . . . ἐν τοῖς ὑπνοῖς, a spell for making a person talk in his sleep. From the inscr. we may cite *OGIS* 610⁷ (vi/A.D.) from

above the door of a church dedicated to S. George in Syria Γεωργίου . . . τοῦ φανέντος αὐτῷ Ἰωάννη οὐ καθ’ ὑπνον, ἀλλὰ φανερώς.

In the private letter Preisigke 4317³ (c. A.D. 200) the writer complains to his correspondent—ὑπνος οὐ[κ] ἔρχεται μοι διὰ νυκτὸς χάριν τῆς σῆς <<σ>>ἀπροαιρέσει (i. ἀπροαιρέσεως, “inconsiderateness”). For the metaph. use applied to death see the sepulchral inscr. *Kaibel* 433 (ii/A.D.) beginning—ὑπνος ἔχει σε, μάκαρ. The verb is seen in such passages as BGU IV. 1141⁸⁵ (B.C. 14) μὴ τις ἔξω ὑπνωκε, and P Meyer 19⁴ (ii/A.D.) (as read by Wilcken, *Archiv* vi. p. 407) ὑπνωσα εἰς Χῦσιν (= ἐν Χύσει, name of a village).

ὑπό.

i. c. gen. = “by” (a) of person or thing after passive verbs: P Hib I. 34¹ (B.C. 243–2) Ἀντίγονος ἀδικούμαι ὑπὸ Πάτρωνος, “I, Antigonos, am unjustly treated by Patron,” P Giss I. 41¹¹ (beginning of Hadrian’s reign) (= *Christ.* I. p. 30) οὐ γὰρ μόνον ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ν]τ[ῶ]ν ἀμεληθέντα τυγχ[άνει], and P Grenf II. 73¹⁰ (late iii/A.D.) (= *Selections*, p. 118) τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας, “Politike who was sent into the Oasis by the government.”

(b) after neuter verbs or active verbs which carry a passive meaning: P Oxy II. 239⁹ (A.D. 66) ὀμνῶ . . . μηδεμίαν λογεῖαν γεγονέαι ὑπ’ ἐμοῦ ἐν τῇ αὐτῇ κώμῃ, “I swear that I have levied no contributions for any purpose whatever in the said village” (Edd.), P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκίσεως, “I am constantly suffering violence from Hekesis” (Edd.) (cf. Mt 17¹²), and *Preisigke* 1209 Ἀπολλώνιος . . . ἐτελεύτησεν ὑπὸ σκορπίου.

For further exx. of ὑπό denoting cause, cf. P Tebt I. 44²¹ (B.C. 114) ὑπὸ τῶν πληγῶν κινδυν[εύω]ι τῷ ζῆν, “in consequence of the blows my life is in danger” (Edd.), P Par 26⁹ (B.C. 162) (= *UPZ* i. p. 247) ὑπὸ τῆς λιμοῦ διαλυόμεναι, and *ib.* 47²⁵ (c. B.C. 152–1) (= *UPZ* i. p. 332, *Selections* p. 23) οὐκ ἔστι ἀνακύψαι με πόποτε ἐν τῇ Τρικομῆι ὑπὸ τῆς αἰσχύνης, “it is not possible ever to look up again in Tricomia for very shame.”

2. c. acc. in the sense of “under,” “subject to”: P Hib I. 44² (B.C. 253) περὶ τῶν μαχίμων τῶν ὄντων ἐν τοῖς ὑπὸ σέ τόποις, “concerning the native soldiers in the districts under you” (Edd.), P^SI IV. 384² (B.C. 248–7) τῶν ὑπὸ σέ τὴν ἑκτὴν πραγματευομένων (= ἐνῶν), P Petr II. 46^(b) (B.C. 200) οὐπω ὑπὸ ἱππάρχην, “not yet under a cavalry colonel,” P Tebt I. 5² (B.C. 118) τοὺς ὑπὸ τῆ[ν] βασιλῆαν πάντας, P Oxy I. 60⁸ (A.D. 323) τοῖς ὑπὸ Οὐαλεριανὸν πραιπόσιτον νυνὶ ἐκίσε διατριβουσι, P Amh II. 139³ (A.D. 350) τοῦ ὑπὸ σέ πάγου, “the pagus under your jurisdiction,” and P Grenf II. 97³ (vi/A.D.) τοῦ ὑπὸ σέ κτήματος.

Note also the construction, said to be of Egyptian origin (Thumb *Hellen.* p. 124), by which ὑπό is used of the “lading” of an animal, e.g. Fay *Ostr* 14² (A.D. I) ὑπ(ὸ) κριθῆν) ὄνον ἕνα, “one ass laden with barley,” Meyer *Ostr* 81² (A.D. 23) ὑπ(ὸ) λαχανό(σπερμον) ὄνον ζῆνα, “one ass laden with vegetable seed,” BGU I. 248²⁶ (A.D. 70–80) ὄναριον ὑπὸ τρίχωρον) οἴνου, “an ass laden with three chores of wine,” and P Tebt II. 423¹⁷ (early iii/A.D.) κτήνη ὑπὸ χότρον, “the animals laden with hay.”

3. Ὑπό is used of time = "about," only in Ac 5²¹ in NT, cf. P Tebt I. 50¹⁸ (B.C. 112) ὑπὲρ ὧν ὑπὸ τὸν καιρὸν παραλαβὼν σέ τε καὶ Ὀρον, "I therefore at the time took you and Horus" (Edd.), and PSI II. 156⁷ (iv/A.D.?) ὑπὸ δὲ τῆν ὥρα[ν].

4. For the construction with the acc. cf. also such miscellaneous exx. as P Oxy I. 94¹² (A.D. 83), price received for slaves ἦτοι ὑφ' ἐν ἢ καθ' ἕνα, "for one or both of them," *ib.* III. 494⁶ (A.D. 156) a Will in which an owner sets free certain slaves ὑπὸ Δία Γῆν Ἥλιον, "under sanction of Zeus, Earth and Sun" (Edd.), similarly *ib.* I. 48⁶ (A.D. 86) and 49⁸ (A.D. 100), both as amended, P Giss I. 47²⁴ (time of Hadrian) (= *Chrest.* I. p. 383) τῆς πεμφθείσης σοι ὑπὸ τὰ ζῦδια ξυλλίνης θήκης, where the editor understands the reference to be to a wooden box set off with figures of small beasts, P Oxy I. 76¹⁴ (A.D. 179) ἔχων ὑφ' ἑαυτὸν πρὸς οἰκισιν, "owning as a place of residence," and P Ryl II. 238¹⁰ (A.D. 262) κτηνῦδριον δὲ αὐτοῖς ἐν γοργὸν τῶν ὑπὸ σέ παράσχες, "give them one spirited donkey from those in your charge" (Edd.).

5. c. dat. This construction, though common in the classical historians, is unknown to the NT, but may be illustrated from our sources, e.g. *OGIS* 54²⁰ (c. B.C. 247) τῆν λοιπὴν (γῆν) πάσαν ἕως Βακτριανῆς ὑφ' ἑαυτῶι ποιησάμενος, P Petr III. 7²⁴ (B.C. 238-237) ὑπὸ γενεῶι, P Giss I. 11⁵ (A.D. 118) (= *Chrest.* I. p. 523) ἐπεστάλην εἰς τὸν ὑπὸ σοι νομὸν μόνος, P Oxy IV. 708³ (A.D. 188) τοῦ καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοι νομοῦ, "the cargo dispatched from the nome under you" (Edd.), and P Ryl II. 87² (early iii/A.D.) αἰουρα covered ὑπ' ἄμμω.

The monographs by Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

ὑποβάλλω

in the rare sense of "suborn" is found in the NT only in Ac 6¹¹, where Field (*Notes*, p. 113) cites from Stephanus Arrian *B.C.* i. 74 ἐπὶ δὲ τούτοις, εἰς ὑπόκρισιν ἀρχῆς ἐνόμου, μετὰ τοσοῦδε φόνους ἀκρίτους ὑπεβλήθησαν κατηγοροὶ τῷ ἱερεὶ τοῦ Διὸς Μερόλα. For a somewhat similar use of ὑπόβλητος, cf. P Oxy II. 257¹² (A.D. 94-5) ὄμν[ύω] . . . εἶνα[ι ἐκ τῆς] Ἰσιδώρας τὸν Θεογένην. [.] καὶ μὴ θέσει μ[ηδ]ὲ ὑπόβλητο[ν], "I swear that Theogenes is the son of Isidora, and neither adopted nor supposititious" (Edd.), similarly *ib.* X. 1266³⁴ (A.D. 98), and *ib.* XIV. 1630⁹ (A.D. 222?) Ἰσιδώρου ὑποβλήτω χρησαμένω (= -ἴου) ὀνόματι?, "Isidorus using a false name." In *Gnomon* 70 (= BGU V. p. 28) ὑπόβλητοι refers to "dummy" persons.

Ὑποβάλλω in the more literal sense of "subject," "submit," occurs in P Oxy XII. 1468⁷ (c. A.D. 258) τοῖς κακουργεῖν προχείρωσ ἐχουσιν τέχνη . . . τοῖς ἐκ τῶν νόμων ὠρισμένοις ἐπιτειμίοις ὑποβάλλει ἢ σὴ εὔτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια, "the wicked designs of those who are ready to commit crimes by artifice are subjected to the decreed penalties of the laws by your active and in all cases unresting vigilance" (Edd.), *ib.* VIII. 1101²⁵ (A.D. 367-70) ἔαν δὲ ἠ] βουλευτῆς, δημεύσει ὑποβάλλω, "and if he is a senator, I subject him to confiscation of property" (Ed.).

For the meaning "suggest," "prompt," cf. *ib.* XVI. 1837⁸ (early vi/A.D.) ὑποβάλλει τῷ μεγαλοπρε(πεστώτῳ), "he is suggesting to his magnificence" (Edd.). From this it is an easy transition to "nominate," as in *ib.* VI. 900⁶ (A.D. 332) ὑποβληθέντος ξτι εἰς κονδοκτοριαν, "being nominated besides as contractor," and ⁸ ὑπὲρ τῶν ἐνιαυσίως εἰς τοῦτο ἱπ[ο]βαλλομένων, "on behalf of the annual nominees to this office."

ὑπογραμμός,

"writing-copy," and hence "example" in 1 Pet 2²¹, its only NT occurrence. We can cite no ex. of the word from our sources, but ὑπογραφή, and ὑπογράφω are very common, e.g. P Hib I. 51¹ (B.C. 245) ὑπογέγρα[πτα] τῆς . . . ἐπιστολῆς . . . τάντίγραφο[ν], followed by a copy of the letter, and P Goodsp Cairo 3⁸ (iii/B.C.) (= Witkowski *Ép.* p. 47) Αἴγυπτιστὶ δὲ ὑπέγραψα, ὅπως ἀκριβῶς εἰδήης, with Witkowski's note, and the note by Wilcken in *Archiv* iii. p. 113f. See also Deissmann *BS* p. 250. The formation in-μός is discussed s.v. ἀρπαγμός.

ὑπόδειγμα.

For ὑπόδειγμα, "example," as in Jas 5¹⁰, cf. BGU III. 747^{10, 13} (A.D. 139) ὑπόδειγμα ἀπειθείας, *Prine* 117⁵⁷ (i/B.C.) πολί]του καλὸν ὑπόδειγμα [παραστήσας, *OGIS* 383²¹⁸ (mid. i/B.C.) νομίζω τε αὐτοὺς καλὸν ὑπόδειγμα μιμήσασθαι, *Kaibel* 435² καλῶν ὑπόδειγμα φιλάνδρων, and Aristeas 143 χάριν δὲ ὑποδείγματα, "for the sake of illustration."

The word is used of a "specimen" in BGU IV. 1141⁴⁸ (B.C. 14) πρὸς ὃ εἰδεξέ σοι ὑπόδειγμα, and P Fay 122¹⁶ (c. A.D. 100) ἔπεμψά σοι ὑποδείγματα μεγάλων τεσσαράκοντα, "I sent you forty specimens of the large sort" (Edd.); cf. Olsson, p. 180). On the use in common Greek of ὑπόδειγμα for παράδειγμα, see Rutherford *NP* p. 62.

ὑποδείκνυμι,

(1) "point out," "show": P Tebt I. 28¹⁵ (c. B.C. 114) ἀξιοῦμεν ἐμβλέψαντα εἰς τὰ ὑποδειγμένα, "we beg you to look into the matters indicated" (Edd.), BGU IV. 1138⁵ (B.C. 18) ἐκ τῶν ὑποδειχθέντων σοί.

(2) "inform," "warn" (Mt 3⁷, Lk 3⁷): P Goodsp Cairo 4¹² (ii/B.C.) (= *Selections*, p. 25) χαριεὶ οὖν ἀκούσας αὐτοῦ καὶ περὶ ὧν παραγέγονεν ὑποδείξας, "please therefore give him a hearing, and inform him regarding those things he has come about," P Oxy IV. 743³⁸ (B.C. 2) ἵνα αὐτῶ αὐτὰ ταῦτα ὑποδείξω, "in order to inform him of this," BGU II. 417¹³ (ii/iii A.D.) ὑποδείξας αὐτῶ π[ε]ρὶ ἐνοικίου κοφίνων, and Aristeas 112 διὰ τὸ καλῶς ἴμιν τὸν Ἐλεάζαρον ὑποδειχένας τὰ προεξημένα, "because Eleazar has given us an admirable exposition of the principles just mentioned" (cf. 2 Chron 15^{3A}).

ὑποδέχομαι.

Hort's translation of ὑποδεξαμένη, "hospitably entertained," in Jas 2²⁵ is supported by the use of the verb in *Michel* 159⁶ (B.C. 127-126), where a gymnasiarch is praised because ὑπεδέξατο τοὺς ἀλειφομένους πάντας, "he entertained all who were in training"; cf. *ib.* 1010^{6, 58} (leg. i/B.C.) ὑπεδέξατο τὴν σύνοδον ἐκ τῶν ἰδίων. For exx. from the papyri see P Bilabel 48² (B.C. 126) εὐχομαι δὲ τοῖς θεοῖς,

ἴν ὑγαίνοντά σε ὑποδέωμαι κατὰ πολλοὺς τρόπους, P Oxy XIV. 1643¹² (A.D. 29S) to bring a charge πρὸς τοὺς ὑποδέξα- [μένους αὐτόν] καὶ αἰτεῖσθαι ἐκδικεῖαν, “against those who harboured him (sc. a fugitive slave), and demand satisfaction,” and *ib.* XII. 140S²³ (c. A.D. 210–14) τὸ? τοὺς ληστὰς καθαιρ[ε]ῖν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι πᾶσι φανερόν, “that it is impossible to exterminate robbers apart from those who shelter them is evident to all” (Edd.), cf.^{25, 26}.

For the more general sense “receive,” cf. *ib.* 1412¹⁰ (c. A.D. 284) τῶν πλοίων ἤδη τῶν ὑπ[ο]δεχομένων τὰ εἶδη ἐφορμούντων, “the boats to receive the supplies are already at anchor” (Edd.), and for the subst. ὑποδοχή, “amount received” in connexion with taxes, see P Lond V. 1667³ (early vi/A.D.) with the editor’s note, and for ὑποδοχεῖον, “a receptacle,” see P Petr II. 20r⁴ (B.C. 252) λέμβου . . . ἐν τῷ βα(σιλικῷ) ὑποδοχίῳ, “boat in the Royal dock,” BGU I. 301¹¹ (A.D. 151) ἀρούρας . . . ἐν αἷς οἰκσπέδα καὶ ὑποδοχῆ (ἢ ὑποδοχεῖα), and the numerous exx. cited *ad* P Hamb I. 67. Ὑποδέκτης, “steward,” is seen in P Oxy I. 136¹⁵ (A.D. 5S3): cf. *Archiv* ii. p. 260f. For the meaning “collector of taxes” in late Greek, cf. P Grenf II. 94⁵ (vi/vii A.D.) ὑποδέκτη Ἐρμουπόλεως.

ὑποδέω,

“hind under”: mid. “put on,” especially of foot-gear, as in P Lond 121⁷²⁹ (iii/A.D.) (= I. p. 107) ὑποδησάμενος Δύκια ὑποδήματα: cf. Eph 6¹⁵.

ὑπόδημα,

“shoe,” “sandal”: P Goodsp Cairo 30^{xxxi.14} (A.D. 191–2) ὑπέρ) τιμ(ῆς) ὑποδημάτων, P Oxy VI. 936²⁵ (iii/A.D.) ἐνε(χ)κόν μοι . . . ὑπόδημα, “send me some(?) shoes” (Edd.), PSI I. 50⁶ (iv/v A.D.) παρασχέιν τῷ ταυρελάτῃ τὸ δέρμα καὶ τὸ ὑπόδημα, and from the inscr. *Syll* 560 (=³ 33S)²⁵ (iv/iii B.C.) μηδὲ ὑποδήματα ἐσφερέτω, “let him not take shoes” into the sacred enclosure, and similarly *ib.* 653 (=³ 736)²², where in the regulations regarding the Andanian mysteries it is enacted that in the processions the sacred women are not to wear ὑποδήματα εἰ μὴ πῖλινα (“made of felt”) ἢ δερμάτινα ἱερόβυτα.

ὑπόδικος.

For the forensic ὑπόδικος = “answerable to,” “bring under the cognizance of,” rather than “guilty before,” as in Rom 3¹⁹, cf. *Michel* 1009⁸⁶ (c. B.C. 275) ἐὰν δέ τις παρὰ ταῦτα ποιῆ, ὑπόδικος ἔστω ἐν Ἀμφικ[τί]οσιν, and *ib.* 1357²⁹ (B.C. 300–299) ὑπόδικος ἔστω Διόδωρος ἐάν τι [προσ]οφείλει τῆς μισθώσεως. See also P Hal I. 1¹⁰¹ (mid. iii/B.C.) ὁ δὲ μ[ὴ] ποῶν κατὰ τὰ γεγραμμένα ὑπόδικος ἔστω τοῦ βλάβους (τῷ ἀδικουμένῳ), and P Fay 22⁹ (i/A.D.) where, amongst other Ptolemaic marriage enactments, certain officials are held answerable—ο[ἱ]πόδικοι (ἢ ὑπόδικοι) ἔσ[τωσαν]—apparently for the dowry.

ὑποζύγιον,

“a beast of burden,” confined in the LXX and NT (Mt 21⁵ LXX, 2 Pet 2¹⁶) to a he-ass, cf. P Cairo Zen I. 59075⁴ (B.C. 257) (= Deissmann *LAE*², p. 162) ἀπέσταλκα . . . τὸν παρ’ ἡμών . . . [ἀγοντα τὸν δείνα] ὑππους δύο . . . ὑποζύγια

[Ἀ]ραβικά λευκά δύο . . . , “I have sent N.N., one of our men, bringing two horses, two white Arabian asses . . .” (Deissmann), and P Hib I. 34^{3,6} (B.C. 243–2), and 73⁹ (same date), where ὑποζύγιον and ὄνος are interchanged. See also P Petr III. 26⁵ (iii/B.C.) βοῦς ἢ ὑποζύγιον ἢ πρόβατον, and other exx. in Mayer *Gr.* II. i. p. 31.

The reference may be more general in such passages as PSI IV. 359⁶ (B.C. 252–1) ὑποζύγια καὶ σάκκους, P Lille I. 13² (B.C. 244–3) ὑποζυγίων πενήκοντα ἐφεστηκότων, and P Tebt II. 92¹³ (late ii/B.C.) ἐντ[εῦθ]εν κατάγεται δι’ ὑποζυγιών, “(the corn) is thence transported by beasts of burden” (Edd.).

ὑποζώννυμι,

“undergird,” “strap” a ship (Ac 27¹⁷): see Hastings *DB* v. p. 367. For the subst. ὑποζώνη, “a girdle,” cf. BGU III. 717¹⁰ (A.D. 149) (see *Berichtigungen*, p. 4) ὑποζώνην ὄναγρ(ν)ήν) μίαν, *ib.* S16²⁴ (iii/A.D.) ζεύγος ὑποζωνών, and for the form ὑπόζωνον, not in LS⁸, P Hamb I. 10²⁵ (ii/A.D.) ζυμάραδιον ὑπόζωνον καὶ πάλλιον. Ὑπόζωμα is found in *Syll* 537 (=³ 969)⁷⁴ (B.C. 347–6) μεσόμνας (“shafts”), ἐφ’ ὧν κείσεται τὰ ὑπόζωματα καὶ τὰλλα σκεύη: see Dittenberger’s note.

ὑποκάτω,

“below,” “under,” “underneath,” as prep. c. gen., P Petr III. 37/b^{ii.2} (iii/B.C.) ὑποκάτω τοῦ παλαιοῦ χώμ[α]τος, P Lond 46³¹⁸ (iv/A.D.) (= I. p. 76) ὑποκάτω τοῦ κρῖκου, and P Oxy VI. 922²¹ (vi/vii A.D.) τὸ φορᾶδιν τὸ ἀποθανῶν ὑποκάτω Μηνᾶ μειζότε(ρ)ου, “the mare which died belonged to Menas the official” (Edd.). See also PSI V. 48S¹⁰ (B.C. 25S–7) τὰ ἐπάνω τ[ῆς?] Ἡφαίστου κρηπίδος καὶ τὰ ὑποκάτω, P Tebt I. 106¹⁹ (B.C. 101) ἢ ἐπάνω ἢ ἢ ὑποκάτω γῆ, and P Lond 46²³⁰ (iv/A.D.) (= I. p. 72) τὸ ὑποκάτω.

ὑποκρίνομαι.

With this verb = “feign,” “pretend,” in I k 20²⁰, cf. Pss. Sol. iv. 22 ἐκκόψειαν κόρακες ὀφθαλμούς ἀνθρώπων ὑποκρινόμενων, “let ravens peck out the eyes of the men that work hypocrisy” (Ryle and James).

ὑπόκρισις.

For the literal meaning “play-acting” cf. M. Anton. xi. 1 where ὑποκρίσεως is placed between ὀρχήσεως and τῶν τοιούτων. The word is found in the LXX (2 Macc 6²⁵) and the NT only in its metaph. sense: cf. Pss. Sol. iv. 7 ἐξάροι ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὁσίων, “let God destroy them that live in hypocrisy in the company of the saints” (Ryle and James).

ὑποκριτής,

again only metaph. in LXX (Job 34³⁰, 36¹³) and NT. For the lit. meaning “play-actor” we may cite from the inscr. *Syll* 709 (=³ 1089)⁵ (B.C. 307–6) ὑποκριτῆς τραγωδοῖς ἐνίκα, and from the papyri P Cairo Zen I. 59004⁴⁴ (a flour account—B.C. 259?) Κλέωνι ὑποκριτῆι ἀλεύρων ἀρ(τάβη) ἄ. See also Aristeas 219.

ὑπολαμβάνω.

The derived meaning "take up in the mind," "assume," "suppose," which this verb has in Lk 7⁴³, Ac 2¹⁵, may be illustrated from such passages as P Cairo Zen II. 5925¹³ (B.C. 252) ὑπελαμβάνομεν ταχέως παρέσασθαι πρὸς ὑμᾶς, P Tebt I. 15¹⁶ (B.C. 114) καλῶς ἔχειν ὑπελάβομεν διασαφῆσαι ἔν' εἰςδῆς, "therefore I thought it well to report the matter for your information" (Edd.), P Grenf II. 36¹⁰ (B.C. 95) ὑπελαμβάνοσαν φονευθῆσεσθαι, "they expected to be killed," and P Fay 124²⁵ (ii/A.D.) μὴ γὰρ ὑπολάβῃς τ[ῆ]ν μητέρα σου περὶ τούτων [τ]ρέμειν, "do not suppose that your mother has any alarm about this course" (Edd.).

For the more literal "take up and carry away" (cf. Ac 1⁹), see CPR I. 1²¹ (A.D. 83-4) ὅτι δ' ἂν τούτων παραβῆ ή Πτολεμ[α]ίς ἀποτίσ[ε]ται τῷ Μάρωνι παρ]αχρήμα δ ὑπέληφεν . . . κεφαλαίον μετ' ἡμιολίας, and BGU III. 709¹⁸ (time of Anton. Pius) ἀποτίσάτω ἄς ὑπέιληφεν δραχμάς.

ὑπολαμπάς.

In Ac 20⁸ D substitutes for λαμπάδες the exceedingly rare word ὑπολαμπάδες, on which see a note by H. Smith in *Ev^g T* xvi. p. 47S. The story of Phylarchus (iii/B.C.—*ap.* Athenaeus 536 E) of a gouty King who κατείδε διά τινων ὑπολαμπάδων τοὺς Αἰγυπτίους παρὰ τὸν πόταμον ἀριστοποιουμένους, "saw through certain windows Egyptians picnicing by the river," and wished that he were one of them, is the only authority in LS⁸ for the word, but we can add an inscr. from Delos *Syll* 558²¹⁹ (c. B.C. 180) where money is paid ἐπισκευάσαντι τὸ κλειθρον τῆς ὑπολαμπάδος Εὐ[κ]ράτει, the translation "window" being again consistent with the context. On the whole, however, there seems no sufficient reason for setting aside the ordinary reading λαμπάδες in Ac 1. c.: "many lamps" may readily exercise a soporific tendency.

ὑπόλειμμα,

(or ὑπόλιμμα, WI), "remnant." This NT ἀπ. εἶρ. (Rom 9²⁷) occurs in a broken context in a wine account, PSI VII. 860⁸ (iii/B.C.).

ὑπολείπω,

"leave behind," "leave remaining": P Petr II. 11(1)⁸ (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἥμισυ εἰς τὰ δέοντα ὑπελιπόμην, "half of this I have kept by me for necessities," P Hib I. 45¹⁶ (B.C. 257) ὅπως μὴθὲν ὑπολείψετε ἐν αὐτῷ, "in order that you shall not have anything owing from him," *ib.* 50⁴ (c. B.C. 257) σὺ [ο]ὖν ὑπολιπόμενος σαυτῷ ταύτην τὴν ὄλυραν, "do you therefore leave this olyra for yourself" (Edd.), P Cairo Zen III. 5932⁶³ (B.C. 249) ὑπολιποῦ τόπον, "leave a space," P Tebt II. 283¹⁴ (A.D. 226) μηδεμίαν προφάσεως ὑμείν ὑπολειπομένης, "no pretext being left to you," P Oxy VI. 886²⁰ (iii/A.D.) (= *Selections*, p. 112) τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνωτι, "read that which is left at the last," and PSI I. 76⁶ (A.D. 574-8) ἡ ὑπολειφθεῖσά μοι ἀκίνητος οὐσία.

For the adj. ὑπόλοιπος, see P Oxy VI. 902⁸ (c. A.D. 465) τὸ ὑπόλοιπον τῶν ἐμῶν ἰῶν, "the remainder of my kine," Preisigke 529S³ (Byz.) τὸ ὑπόλοιπον τῶν χωρίων αὐτῆς.

ὑπολήγιον,

denoting the "lower trough" or "pit" into which the juice ran from the ληνός (cf. Mk 12¹) occurs in a iv/A.D. account, P Oxy XIV. 1735⁴ ὑπολήγια δι(πλο)κ(έραμον) ἄ.

ὑπολιμπάνω,

"leave behind." For this Ionic form of ὑπολείπω in 1 Pet 2²¹ cf. P Hib I. 45¹³ (B.C. 257) τὰ λοιπὰ πειράσθε συνάγειν καὶ μὴ ὑπολιμπάνεσθε, "try to levy the rest and do not leave any arrears," and PSI IV. 392⁴ (B.C. 242-1) δ ὑπελιμπανόμεθα [κερ]μάτιον.

ὑπομένω.

For the trans. use of this verb "bear up," "endure," cf. PSI IV. 435¹¹ (B.C. 258-7) (= Deissmann *LAE*², p. 153) προσευξάμενος δι[ε] αὐ[τῶ]ν, ἐλά[μ] με ὑγίαση, διότι ὑπομενῶ τὴν ληιτο[υρ]γίαν, "but having prayed to him, if he would heal me, I said that I would endure my ministry," P Oxy II. 237^{viii. 88} (A.D. 186) δίκην ὑπομενοῦσι τὴν προσήκουσαν, "will suffer the due penalty of their disobedience" (Edd.), P Hamb I. 22² (Christian—iv/A.D.) ὅς κακὰ πῶλλ' ὑπέμεινε μῆς ἐπίηρα θυγάτρος, "who suffered many ills for the sake of his only daughter," P Oxy IX. 1186⁴ (iv/A.D.) τὸ τὴν διὰ τῶν ἱμάτων . . . αἰκείαν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλικῆν τύχην εἰληχτόταν ἀναρόν, "subjection to the punishment of scourging is even for those of servile estate lamentable" (Edd.), cf. ² τοιαύτην ὕβρειν ὑπομένειν, and *ib.* VI. 904⁵ (v/A.D.) αὐτὸν τὸ ἀξήμιον πληροῖν τοί[σ] τὴν βλάβην ὑπομένουσιν, "that he would himself make up the loss to those who suffered injury" (Edd.).

The intrans. meaning "stay behind" (as in Lk 2⁴³, Ac 17¹⁴) is seen in P Petr III. 43(3)¹⁴ (iii/B.C.) διὰ τὸ Θεόδωρον ἀξιώσαί με ὑπομείναι [ἔως Π]αυνί τ, "because Theodorus directed me to remain till the 10th of Pauni" (Edd.), and PSI IV. 322⁴ (B.C. 266-5) ὑπόμεινον οὖν ἐφ[ε] ἂν παραγένηται (*sc.* τὸ πλοῖον).

Further exx. of the verb are—P Fay 11²¹ (c. B.C. 115) οἶχ ὑπομένει ἐκουσίως ἀποδιδόναι, "he persistently refuses to pay voluntarily" (Edd.), P Amh II. 139²⁰ (A.D. 350) ἡμεῖς αὐτοὶ τὸν ὑπὲρ αὐτοῦ λόγον ὑπομενοῦμεν. "we ourselves will be answerable for him" (Edd.), a similar formula in P Lond 974¹⁰ (A.D. 305-306) (= III. p. 116), and from the inscr. *OGIS* 484³⁸ (ii/A.D.) ὥστε μὴ τὴν τοῦ ὀμνύαι ἀνάγκην ὑπομένειν.

ὑπομνήσκω,

"remind": cf. P Hib I. 49¹¹ (c. B.C. 257) παρὰ Φίλωνος τοῦ Λυσανίου ὑπόμνησον ὅπως ἂν λάβῃ τὰς ἐλαίας τὰς καλὰς, "remind him that he is to receive from Philon son of Lysanias the fine olives" (Edd.), P Cairo Zen I. 5913²³ (B.C. 256) νῦν δὲ καλῶς ἔχ[ειν] ὑπέλαβον ὑπομνήσαι σε, P Lond 33²³ (B.C. 161) (= I. p. 20, *UPZ* i. p. 239) ὑπομνήσαντά σε εὐκαίρως, P Tebt II. 423² (early iii/A.D.) ἄλλοτὲ σοι ἔγραφα ὑπομνήσκων περὶ τῶν ἔργων, "I have written to you on other occasions to remind you about the work," P Oxy XVII. 2152⁴ (iii/A.D.) καλῶς ποιήσεις ὑπομνήσας αὐτὸν ἐν τάχει μοι ἀντιγράψαι, "you will do well to remind him to reply to me quickly," and *ib.* I. 125¹⁷ (A.D. 560) συγχωρήσω αὐτὴν ὑπομνησθῆναι παρ'

οιουδήποτε προσώπου ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

ὑπόμνησις,

"remembrance," especially as prompted from without (see Ellicott *ad* 2 Tim 1⁵): cf. P Oxy XII. 1593⁶ (iv/A.D.) περὶ οὐδὲ οἶδες οὐδεμίαν ὑπόμνησίν μοι ἐδηλώσας, "you have not put me in remembrance of what you know": cf. 2 Pet 1¹³, 3¹.

For ὑπόμνημα, not in the NT, we may cite P Lille 8¹ (iii/B.C.) where the word is used of a "reminder" addressed to a strategus with reference to an ἔντευξις already presented to him, P Petr III. 51³ (iii/A.D.) τὰ ἴδια ὑπομνήματα, "his private memoranda," and P Oxy I. 68⁵ (A.D. 131) ἀντίγραφον οὐ οὐ [δεδόν]τως ἐτελείωσεν τῷ καταλογεῖω ὑπο[μνή]ματος, "a copy of a memorandum which he has wrongfully executed in the record office" (Edd.), and similarly³¹. In P Fay 28¹² (A.D. 150-1) (= *Selections*, p. 82) the word refers to the official "intimation" of a birth—τὸ τῆς ἐπιγενήσεως ὑπόμνημα, and in P Tebt II. 300 *verso* (A.D. 151) of a death—ὑπόμ(νημα) τελευτ(ῆς) Ψύφισ Πάωπις. For ὑπομνηματισμός, the official "minute" of court proceedings, cf. P Oxy I. 37¹⁻¹ (A.D. 49) (= *Selections*, p. 48). See further Laqueur *Quaestiones*, p. 8 ff.

ὑπομονή,

"steadfast endurance," denoting "an inward feeling, as well as outward conduct, but directed only towards aggression" (Hort *ad* Rev 2²: cf. also Lightfoot *Notes*, p. 11, and Ropes *ICC ad* Jas 1³). Hence in late Jewish literature the word is frequently applied to the virtue shewn by martyrs, e.g. 4 Macc 1¹¹ θαυμασθέντες . . . ἐπὶ τῇ ἀνδρίᾳ καὶ τῇ ὑπομονῇ: cf. Pss. Sol. ii. 40 διτι χρηστός ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. In *Test. xii. patr.* Jos. x. 1 ὁράτε . . . πόσα κατεργάζεται ἡ ὑπομονή, the reference is to resistance to the wiles of the Egyptian woman.

ὑπονοέω.

For this verb, which is found *ter* in Acts (13²⁵, 25¹⁸, 27²⁷) = "suppose," cf. P RyI II. 139¹⁴ (A.D. 34) ὑπονοῶ οὖν τὸ τοιοῦτα (ἢ τοιοῦτο) γεγονέναι ὑπὸ τῶν καταγινόμενων ἐν τῇι Δηνῶι λεγομένη, "I suspect that this has been done by the inhabitants of the so-called Winepress" (Edd.), P Oxy I. 69⁶ (A.D. 190) an account of the theft of 10 artabae of barley, ἃς καὶ ὑπονεονηκῆναι καθείσθαι κατὰ μέρος, "which we guessed had been removed piecemeal," and *ib.* XIV. 1680¹⁴ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τίποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.). A double comp^d καθυπονοέω is seen in P Oxy XII. 1465⁷ (i/B.C.) καθυπονοῶν οὖν εἰς Σαραπίωνα, "I have suspicions against Sarapion," and P RyI II. 146¹⁸ (A.D. 39) καθυπονοῶ δὲ τοὺς ἐν τῷ ἐποικίῳ καταγινόμενους, "and I suspect the residents in the farmstead."

ὑπόνοια.

This subst., which is found in the NT only in 1 Tim 6⁴ (cf. Sir 3²⁴) = "suspicion," may be illustrated from P Lond 1912²⁷ (Claudius to the Alexandrines—A.D. 41) ἐξ οὗ

μείζονας ὑπονοίας ἀναγκασθήσομε (ἢ ἀναγκασθήσομαι) λαμβάνειν, "thus compelling me to receive the greater suspicion" (Ed.), Chrest. I. 238⁸ (c. A.D. 117) τὴν ὑπόνοιαν ταύτην χωρεῖτε, P Oxy III. 472³ (c. A.D. 130) οὐδ' ἄλλως ὑπόνοιαν οὐδεμίαν ἔσχεν, "nor had the least suspicion," *ib.* X. 1272¹³ (A.D. 144) ὑπόνοιαν οὖν ἔχουσα κατὰ [τ]ῶν γειτόνων μου, "having the same suspicion against my neighbours," and BGU III. 984²⁷ (iv/A.D.) (as read *Archiv* ii. p. 387) ἐρρωμένον σε [ὁ θεὸς κ]αθ' ὑπόνοια <v> διαφυλάξει (ἢ διαφυλάξει) ἐν ἀφο[v] . . .

ὑποπλέω.

For this word "sail under the lee of" (Ac 27^{4,7}), Herwerden *Lex. s.v.* cites Philostr. *Im.* p. 365¹ (ed. Kayser) τὸ μὲν ὑποπλεῖται τοῦ ξεύγματος.

ὑποπόδιον,

"footstool," is first found in the LXX (Ps 98⁵, *al.*), and is sometimes claimed as a Jewish formation (cf. Wiener-Schmiedel *Gr.* p. 23), but, as showing that the word may already have been current in the popular tongue, Deissmann (*BS*, p. 223) cites two *exx.* from ii/A.D. marriage-contracts, CPR I. 22⁸ (reign of Antoninus Pius) καθέδραν σὺν ὑποποδίῳ, and similarly *ib.* 27¹¹ (A.D. 190). To these we may add from an earlier date P Tebt I. 45³⁸ (B.C. 113) ὑποπόδιον in a list of stolen articles, and the ostrakon *Preisigke* 429²³ (Rom.: cf. *Archiv* iv. p. 248) ὑποπόδια δύο.

ὑπόστασις.

For this important word we may begin by citing a few *exx.* of the common meaning "substance," "property," "effects": P Oxy III. 488¹⁷ (ii/iii A.D.) πλέον τῆς ὑποστάσεως μου ἐν ὄλῃ ἀρούρη μῆ, "more land than I actually possess by one whole aroura" (Edd.), *ib.* X. 1274¹⁵ (iii/A.D.) ἀπὸ δὲ ταύτης τῆ[ς] ὑποστάσεως δηλῶ ὀφείλειν τὸν ἄνδρα μου ἐμοὶ . . ., "and out of this estate I declare that my husband owes me . . .," (Edd.), P Flor I. 50⁹ (A.D. 268) τέ[ταρτον] μέρος ὑποστάσεως, P Oxy I. 138²⁶ (A.D. 610-611) κινδύνῳ ἐμῷ καὶ τῆς ἐμῆς ὑποστάσεως, "at the risk of myself and my property," similarly³¹, and *ib.* 139²⁸ (A.D. 612), and P Lond IV. 1343³ (A.D. 709) σὺν ταῖς φημηλίαις καὶ ὑποστ[άσεσιν], "with their families and effects." Note also P Petr III. 69 (*a*), p. 195. The document unfortunately is much mutilated, but it has been taken as meaning that "the owner of certain doves had underestimated their value in his ὑπόστασις, and that the officials were directed to sell his property and pay the difference to the treasury." In P Tebt I. 61 (*b*)¹⁹⁴ (B.C. 118) τῆς ἐν τῷ κγ (ἔτει) ἀπὸ τῶν ἀπολειπου[σῶν] παρὰ τὰς ὑποστάσεις τοῦ ιβ (ἔτους), the editors translate, "concerning the land which was returned in the 23rd year as part of that which failed to come up to the expectations formed in the 12th": the same phrase occurs in *ib.* 72¹¹¹ (B.C. 114-3).

On P Eleph 15³ (B.C. 223) οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν ὑπόστασιν, Rubensohn remarks that ὑπόστασις is the substantive of ὑφίστασθαι in a corresponding sense: it seems to mean a written *undertaking*. Cf. also P Cornell 50⁶ (i/A.D.) κἂν μὲν ὑπόστασιν λάβης, δῆλωσόν μοι, where, as the editors point out, the context requires "agreement of sale," rather than "declaration of pro-

erty." For the latter meaning we may cite P Tebt II. 336⁷ (c. A.D. 190) ἔστιν ὑποστάσεως τῆς κώ[μης] . . . "the amount standing in the name of the village . . ." (Edd.), and the fragmentary P Fay 343 (ii/A.D.), a list of villages with amounts in kind under the heading ὑπόστασις. Still one other passage may be noted, P Oxy II. 237^{viii.26} (A.D. 186) ταῖς τῶν ἀνδρῶν ὑποστάσεις, where, according to GH (p. 176), ὑπόστασις stands for "the whole body of documents bearing on the ownership of a person's property, deposited in the archives, and forming the evidence of ownership."

These varied uses are at first sight somewhat perplexing, but in all cases there is the same central idea of something that *underlies* visible conditions and guarantees a future possession. And as this is the essential meaning in Heb 11¹, we venture to suggest the translation "Faith is the *title-deed* of things hoped for." In Heb 1³, on the other hand, the notion of *underlying* is applied in a different way. The history of the theological term "substance" is discussed by T. B. Strong in *JTS* ii. (1901), p. 224 ff, and iii. (1902), p. 22 ff.

For an ex. of the adj. cf. the Andania mysteries-inscr. *Syll* 653 (= 3736)⁶⁰ (B.C. 92) καὶ ἀπὸ τῶν πρωτομυστῶν τὸ ὑποστατικόν, where Dittenberger notes: "Ab υποστήναι, 'subire, in se suscipere.' Pecunia est quam πρωτομύσται dare debent cum haec dignitas in eos confertur"—a fee on *undertaking* office.

ὑποστέλλω.

In his farewell address to the elders of the Church in Ephesus, Paul lays stress on the fact that he had "kept back" nothing of the whole counsel of God, using this verb (οὐδὲν ὑποστειλάμην, Ac 20²⁰: cf. *Field Notes*, p. 132): cf. P Oxy II. 246²⁶ (A.D. 66), where a sender of a property-return swears by the Emperor Nero μὴ ὑποστᾶ[λθαι], "not to have prevaricated" or "kept back anything." See also P Cairo Zen III. 59412²⁴ (iii/B.C.) οὐ ἔνεκεν ὑποσταλμένοι εἰσίν, where the meaning may be "have been concealed" or "withdrawn" (see the editor's note), P Tebt I. 24²¹ (B.C. 117) συνιστοροῦντες τὰ πλήθη τῶν ὑποστελλομένων, "reckoning up together the amounts of what had been concealed" (Edd.), and P Oxy III. 486²² (A.D. 131) περὶ ὑπα[ρχό]ντων τινῶν ἐλογοποιήσατο ὡς ὑποστελλόντων αὐτῷ, "invented a claim with regard to certain property of which he said he was defrauded" (Edd.). Add from the inscr. *Syll* 246 (= 3547)²⁰ (B.C. 211–210) οὐτε κακοπά[θι]αν οὐδεμίαν οὔτε κ[ι]ν[υ]δνον ὑποστελλόμενος.

For the intrans. usage = "come under," "belong to," cf. P Oxy VIII. 1102¹⁴ (c. A.D. 146) ἀρουραί . . . δοκοῦσιν τῇ συναγροδιαθήκῃ μὴ ὑποστέλλειν, "arourae appear not to come under the testamentary covenant" (Ed.), *ib.* XVII. 2131¹³ (A.D. 207) μηδ' ὅλως ὑποστέλλων τῷ [ν]νὶ ἀμφοδογραμματοῖ, "am not at all subject to the present district-scribe" (Ed.), P Gen I. 16¹⁶ (A.D. 207) (= *Chrest.* I. p. 417) πάντα τὰ ὑποστέλλοντα τῇ κώμῃ, and PSI III. 187⁷ (iv/A.D.) ἀπὸ τ[ῶν] ὑποστέλλόντων τῇ δεκαπρωτείᾳ.

ὑποστολή

is found in the NT only in Heb 10³⁹, where it derives the meaning "drawing back" from the preceding ὑποστείληται.

In Jos. *Antt.* XVI. 112 (= iv. 3) δὲ ἄς οὐδεμίαν ὑποστολήν ποιοῦνται κακοθησίας, Whiston renders "as makes them leave no sort of mischief untried."

ὑποστρέφω,

"turn back," "return." For this verb, which is a favourite with Lk, cf. P Giss I. 40^{ii.8} (A.D. 215) ὑποστρεφέτωσαν πάντες εἰς τὰς πατρίδας τὰς ἰδίας, P Flor II. 247¹⁰ (A.D. 256) δύναται ξανάτης ὑποστρέψαι, P Oxy I. 122⁸ (iii/iv A.D.) Ἐπ[. . .]ς ὑπέστρεφεν, "E. went back," and P Masp I. 67004⁹ (Byz.). See also Vett. Val. p. 288³² αὐτὸς δὲ τῆς ἐλπίδος σφαλῆς ὑπέστρεψεν ὀλίγα ὠφέληθῆς.

ὑποστρωγνύω,

"spread underneath" c. acc. rei, as in Lk 19³⁶: P Lond 46²⁰⁷ (iv/A.D.) (= I. p. 71) σινδόνα καθαρὰν καὶ ἐλάϊνα ὑποστρώσας, and the magic P Osl I. 1¹⁵¹ (iv/A.D.) ὑποστρώσατε αὐτῇ στοιβας ἀκαθλίνας. For the pass. see P Leid W^{xvi.7} (ii/iii A.D.) (= II. p. 137) κίμενος ἐπὶ ψέθρω (l. ψιάθω) θρυνίη, ὑπεστρωμένη σοι χαμαί.

ὑποταγή,

"subjection" (2 Cor 9¹³): BGU I. 96⁷ (2nd half iii/A.D.) where a certain Noumenius is described—ὡς ἐν ὑποταγῇ [τ]νυχάνοντα. For ὑποταγή = *servitus*, see Vett. Val. p. 106⁸, *al.*

ὑποτάσσω.

With Jas 4⁷ ὑποτάγητε οὖν τῷ θεῷ, "submit yourselves therefore to God," Hort (*Comm. ad L.*) compares, in addition to various passages from the LXX, the use of the verb in Epict. iii. 24. 65 ὡς τοῦ Διὸς διάκονον ἔδει, ἅμα μὲν κηδόμενος, ἅμα δ' ὡς τῷ θεῷ ὑποταγόμενος, and iv. 12 11 ἐγὼ δ' ἔχω τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πειθεσθαι, τῷ θεῷ καὶ τοῖς μετ' ἐκείνων. He further notes that "human submission to God" is spoken of only here and Heb 12⁹ in the NT. Note also such passages as P Leid W^{xiii.34} (ii/iii A.D.) (= II. p. 127) πάντα ὑποτέτακτα σου (l. σοι), and from the inscr. *OGIS* 654⁷ (i/B.C.) σύμψασαν τῇ[ν] Θηβαίδα μὴ ὑποταγείσαν τοῖς βασιλεῦσιν, ὑποτάξας.

The verb is very common in the papyri in the sense of "append" to a document, e.g. P Oxy I. 34 225^{iv.7} (A.D. 127) αὐτὸ τὸ πρόγραμμα ἐκγραψάμενος ὑπέταξα τῇ [ἐ]πιστολῇ, "I have copied out the proclamation and append it to this letter," P Ryl II. 104⁷ (A.D. 167) ὑπέταξα τὰ ἀμφοτέρων ἡμῶν δίκαια, "I append the claims of both of us," and P Oxy I. 67⁹ (A.D. 338) ὡς γε τὰ ὑποτεταγμένα διαβεβούται, "as at least the appended document testifies." See also Laqueur *Quaestiones*, pp. 7, 24 f.

For the "ingressive" fut. ὑποταγήσεται in 1 Cor 15²⁸, see *Proleg.* p. 149, and for the "reflexive" ὑποτάσσεσθε in Col 3¹⁸, see *ib.* p. 163.

ὑποτίθημι.

We are primarily concerned with this verb only in so far as we can throw light upon its usage in the NT. In this connexion it is interesting to notice that Field's statement (*Notes*, p. 208 f.) that in 1 Tim 4⁶ ὑποτίθεσθαι "does not appear to contain the idea of *reminding* a person of something that he knew before, but simply of *suggesting* or *ad-*

vising” may be supported by a private letter of i/ii A.D., BGU VI. 1301¹⁵ γνώσκων ὅτι εἰς πᾶν σοι συνκ[ατα]βήσομαι ἂν υποτιθέ[να] βρύλην ἐκόντι ὡς ἄλλως . . .

The difficult phrase in Rom 16⁴ τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, “laid down their own necks” in the sense of “risked their own lives” is confirmed by Deissmann (*LAE*², p. 117 f.) from a Herculaneum papyrus (after B.C. 150), where, however, παραβάλλω takes the place of ὑποτίθημι—ὑπὲρ ?] τοῦ μάλιστα ἀγαπωμένου τῶν ἀναγκαίων ἢ τῶν φίλων παραβάλοι ἂν ἐτοιμῶς τὸν τράχηλον, “for (?) the most beloved of his relatives or friends he would readily stake his neck.”

For the legal usage “mortgage” it is sufficient to cite P Petr II. 46(b)⁵ (B.C. 200) ὑποτίθημι τὴν ὑπάρχουσάν μοι οἰκίαν, P Oxy III. 494¹⁹ (a Will—A.D. 156) γυναίκι . . . ἐξέστω δι’ αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἢ ἂν αἰρήται, “my wife shall have the right to sell and mortgage on her own authority anything she chooses” (Edd.), and P Ryl II. 162²⁸ (A.D. 159) πωλοῦσα καὶ ὑποτιθροῦσα (for form cf. Deissmann *BS*, p. 193) καὶ μεταῖδιδοῦσα, “having the power of sale, mortgage, gift.” In P Oxy X. 1269³⁰ (list of property—early ii/A.D.) we hear of κίτωνα ὑποτειθειμένον Τνεφεροσίτι πρὸς δραχμὰς ὀκτώ, “a tunic pledged to Τνεφροσίτι for eight drachmas” (Edd.). See also P Cairo Zen III. 5936¹⁹ (B.C. 242) τὸν δὲ (χιλιάρουρον) ὑποτιθέμεθα ἐπὶ τὸ ἔλαττον (δραχμὰς) Ἄ, “we assess at the reduced sum of 1000 drachmae” (Ed.).

ὑποτρέχω,

“run in under,” hence of navigators “run under the lee of” (Ac 27¹⁶). For a metaph. usage see P Tebt I. 24⁶⁷ (B.C. 117) τὰς ὑποδεδραμημέ[να] ἐπι[σ]ταταίαις (ἴ. ὑποδεδραμημένας ἐπισταταίας) κατακεχωρηκῶτων, “have handed over the posts of epistatae into which they have crept” (Edd.), and cf. P Giss I. 79¹¹ (c. A.D. 117) σε ὑποδραμ[ε]ν καὶ παραγρά[φ]ειν αὐτούς, “dass du heimlich entwichen bist und sie prellst.”

ὑποτύποις

is found in the NT only in 1 Tim 1¹⁶, 2 Tim 1¹³, where it denotes not “pattern,” but “sketch in outline,” “the outline without the substance,” “summary account”: cf. Galen 19, 11 ὑποτυπώσεσ[ι] τε καὶ ὑπογραφαῖς (cf. 1 Pet 2²¹) χρώνται· καλοῦσι δὲ οὕτως αὐτοὶ τοὺς λόγους ὅσοι διὰ βραχέων ἑρμηνεύουσι τὴν ἔνοιαν τοῦ πράγματος (cited by Parry *ad* 2 Tim *l.c.*). For the verb see PSI IV. 429¹⁰ (iii/B.C.) τὴν πρὸς Ἀπολλόδωρον συγγραφὴν ὑποτυπώσασθαι καὶ γράψαι.

ὑποφέρω.

In its NT occurrences (1 Cor 10¹³, 2 Tim 3¹¹, 1 Pet 2¹⁹) the word is used metaphorically = “endure”: cf. Preisigke 523S²² (A.D. 12) οὐ δυνάμε[νος] ὑποφέ[ρ]ειν τὰς [αἰ]κ[ε]ίας ἀδικίας, and for the wider sense “bear” the use of the adj. ὑπόφορος with reference to corn-bearing land in *ib.* 5659⁹ (A.D. 201). Other exx. of the verb are P Oxy III. 488¹⁹ (ii/iii A.D.) ἐκ τούτου οὐκ ὀλίγην βλάβην ὑποφέρει, “in consequence he inflicts much loss upon me” (Edd.), and P Flor III. 362¹⁰ (iv/A.D.) οὐ γὰρ αὐτὸς ὑποφέρω κίνησιν, “for I do not set myself in motion.”

ὑποχωρέω,

“withdraw” (Lk 5¹⁶, 9¹⁰): cf. P Oxy I. 67¹⁹ (A.D. 338) εἰ τὴν δεσποτίαν αὐτοῖς ἐγγράφως ὑπεχώρησεν, “whether she made any written cession of them to these men” (Edd.)—a dispute regarding property. For the subst. ὑποχώρησις, see *ib.*²⁰. The verb is found, unfortunately before a lacuna, in *Syll* 603 (= 3 1017)¹⁶ (iii/B.C.).

ὑπωπιάζω.

The subst. ὑπόπιον, from which this verb is derived, denotes primarily “the part of the face under the eyes,” and hence “a blow in the face,” or “a bruise” generally: cf. P Lips I. 39¹³ (A.D. 390) (= *Chrest.* II. p. 141), where a complaint is lodged of an attack—ὡς καὶ τὰ ὑπόπια ἔχω ἄφ’ ὄλων τῶν ὠ[φ]. . . [καὶ] τῶν προσ[φ]. . . . The verb is to be understood = “treat severely” in 1 Cor 9²⁷ (cf. Field *Notes*, p. 174), but passes into the meaning of “weary” in Lk 18⁵ (cf. *ib.* p. 71). See also Lob. *Phryn.* p. 461.

ὑς,

“a sow” (2 Pet 2²²): P Cairo Zen II. 5915²⁷ (B.C. 256) οὐ[θ]ῆν γὰρ κακὸν ἐχέ[ι] ἢ ὑς, and P Ryl II. 134¹³ (A.D. 34) ὑς τοκάς ἐπίτοκος, “a brood sow about to litter” (Edd.). In *Archiv* v. p. 384, No. 76¹⁰ (i/B.C.) ἂν εὔρης οἶν ἔως μ. (sc. δραχμῶν) ἀγοράσῃ μοι κάλλα, οἶν is probably = ἔν. See also Rademacher *Gr.*² p. 59, and Hatzidakis *Gr.* p. 176.

For the adj. ὑκόος, cf. PSI IV. 431⁴ (iii/B.C.) ἱερεῖα ὑκά ᾗ—for sacrifice, and BGU III. 757¹⁰ (A.D. 12) ἂ βόσκουσι ὑκά κτήνη. Add P Ryl II. 193⁴ (A.D. 132–5) ὑκ(ῆς) μίαν (τετρώβολον), “for pig-tax one drachma four obols,” and the editors’ note for the varying sums paid under this tax.

ὑσός.

See *s.v.* ὑσσωπος.

ὑσσωπος,

ὄ and ἦ (cf. Thackeray *Gr.* i. p. 146). In P Cairo Goodsp 30^{xlii.8} (A.D. 191–2) ἰσώπου (ἴ. ὑσώπου) (τετρώβολον) the editor translates “caper plant”: cf. Heb 9¹⁹. In Jn 19²⁹ ὑσώψω is probably a graphic error for ὑσώψ, “a pike,” “a javelin”: see Field *Notes*, p. 106 ff.

ὑστερέω,

(1) “come late,” “am late” (11eb 4¹), cf. P Oxy I. 118 verso³⁰ (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χρειδῶν τῇ παρουσίᾳ αὐτοῦ, “it is no use if a person comes too late for what required his presence” (Edd.); (2) “come short,” (a) c. acc.: P Hib I. 43⁷ (B.C. 261) ἵνα οὐν μηθὲν ὑστερή; τὰ ἐ[λ]αιουργία φρόντισον, “take care then that the oil-presses do not fall short” (Edd.), *ib.* 65²⁹ (c. B.C. 265) ἵνα μη[θ]ῆν [εἰς] ἐμὲ ὑστερήσῃ, “in order that there may be no arrears against me” (Edd.), P Oxy X. 1293²⁴ (A.D. 117–35) ἐπειδὴ ὑστερῶ τέταρτα δ[ύ]ο, “since I want two quarters (?),” and BGU IV. 1074⁷ (A.D. 275) ὡς μήτε ὑστερεῖν τι ἡμῖν τῶν ἰπαρχόντων δικαίων: (ὁ) c. gen.:

P Cairo Zen II. 59270⁵ (B.C. 251) ξύλων ἀκαθίνων οὐχ ὑστεροῦσα, *ib.* III. 59311⁵ (B.C. 250) ἐπιμελέ[ς] ποιησάμενος ἵνα μὴ ὑστερήσῃ τοῦ Ἑρακλειδώρου τὸ μέλ[ι, P Oxy XIV. 1678⁵ (illiterate—iii/A.D.) ἡ [ὑστ]ερείσι (/. εἰ ὑστερήσει) τῆς πρωτοκερέας, μετὰ {υ} ταῦτα εἶδη ἄλλην ἐλπίδαν οὐκ ἔχομεν, “if it misses the early season we have no other hope after this produce” (Edd.). See also PSI IV. 432⁵ (iii/B.C.) ἵνα μὴ ὑστερῶμεν τοῖς καιροῖς, “that we may not miss the season,” with reference to certain seed-sowing operations, and P Cairo Zen III. 59307²³ (B.C. 250) ὅπως ὁ κλήρος ποτίζεται καὶ μὴ ὑστερῶμεν. MGr ὑστερῶ, “I deprive.”

ὑστερον,

adv. (instead of ὑστέρως), “later,” “afterwards”: P Cairo Zen III. 59494¹² (iii/B.C.) ὑστερον οὖν ἐλθὼν ἡμᾶς ἐκάλε, PSI IV. 435¹⁴ (B.C. 258–7) ὑστερον δὲ ἀπέπεν αὐτῶι ὁ θεὸς μὴ οἰκοδομῆιν, P Oxy VII. 1062⁸ (ii/A.D.) ὑστερον δέ μοι [ἐγρ]α[ψ]ας, *ib.* IV. 718¹¹ (A.D. 180–192) χρόνῳ δὲ παμπόλλῳ ὕστερον, “a very long while afterwards,” and P Ry I. 237⁵ (mid, iii/A.D.) ὑστερον ὁ στρατηγὸς ἐπέ[μ]οι· διάγραψον τοῦτο καὶ αὐτῷ συνφέρει. For ὑστερον = “lastly,” see Blass-Debrunner *Gr.* § 62.

ὑστερος.

For the prepositional phrase εἰς ὑστερον cf. P Lond 908³³ (A.D. 139) (= III. p. 133) ὅσα ἐὰν εἰς ὑστερον μεταδῶ, P Oxy II. 237^{viii.40} (A.D. 186) εἴ τις γένοιτο ζήτησις εἰς ὑστερον, “if any inquiry be made hereafter,” and for εἰς ὑστερον cf. P Hib I. 521⁰ (c. B.C. 245) ὅπως μὴθὲν δι[ἀ]πτωμα ἐξ ὑστερόν γίνη[ται], “in order that there may be no subsequent loss” (Edd.), P Oxy VIII. 1118¹² (i/ii A.D.) ἐξ ὑστερόν, “for the future.”

For a form ὑστέρω for ὑστέρως see Radermacher *Gr.*², p. 64. The superl. ὕστατον (cf. 3 Macc 5¹⁹) occurs in P Iand 27⁸ (A.D. 100–101).

ὑφαίνω,

“weave,” confined in the NT to Lk 12²⁷: cf. P Cairo Zen III. 59423⁹ (iii/B.C.) δν ἐξ ἀρχῆς ἀναλύσαντες ὑφάναμεν, of an old carpet unloosed and partly rewoven, P Oxy I. 113⁹ (ii/A.D.) ἐπέε ὁ κιτῶν ὑφανθῆναι μέλλει, “for the tunic is to be woven immediately,” and *ib.* XII. 1414¹¹ (A.D. 270–5) οἱ λινόφθοι οἱ μέλλοντες ὑφαίνειν τὴν ὀθόνην τοῦ ἱεροῦ, “the cloth-weavers who are to weave the linen of the temple.”

ὑφαντός,

“woven” (Jn 19²³): cf. P Amh II. 133¹⁵ (early ii/A.D.) πρὶν δὲ ὑφαντῶν, “as for the woven stuffs.” Related words are ὑφασμα, “woven material,” as in P Oxy XII. 1428¹⁰ (iv/A.D.) τὴν ἐσθῆτα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, “to manufacture the clothing in irreproachable (?) materials” (Edd.); and ὑφάντης, “weaver,” as in P Hib I. 67⁵ (B.C. 228) τοῖς ἐν Ἀγκυρῶν πόλει [ὑ]πογεγραμμένοις ὑφάνταις.

The compd. ἐξυφαίνω, “finish weaving,” is seen in P Cairo Zen II. 59263³ (B.C. 251) ἐγραψέν μοι Μαϊανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφᾶναι.

ὑψηλός,

“high”: BGU IV. 1185²¹ (B.C. 94–93?) γεωμετρίαν δὺσβροχον δεῖτὰ τὸ λείαν ὑψηλὴν εἶναι, of height above the water level, P Thead 16⁶ (after A.D. 307) ἐν ὑψηλοῖς τόποις. The reference is to bodily height in P Flor II. 142⁵ (A.D. 264) ὄνους δύο θηλείας ὑψηλάς, “two tall female asses.” MGr ψηλός, “high.”

ὑψιστος.

For this distinctively Jewish title of the “most high” God, we may cite from the inserr. *OGIS* 96⁷ (iii/ii B.C.) οἱ ἐν Ἀθρῶβει Ἰουδαῖοι τὴν προσευχὴν θεῷ Ὑψίστῳ, *Archiv* v. p. 163, No. 10² (B.C. 29) Θεῷ μεγάλω<ι> <ε> μεγάλω<ι> ὑψίστω<ι>, where Rubensohn thinks that the reference is again to Jehovah, *JHS* xxii. (1902), p. 124, No. 58³ ἦεν ἐν ἀνθρώποις ἱερεὺς θεοῦ ὑψίστου, and *C. and B.* ii. p. 652, No. 563 ἐὰν δέ τις ἕτερον σῶμα εἰσενέγκῃ ἔσ[τ]αι αὐτῷ πρὸς τὸν θεὸν τὸν ὑψίστον (see the editor’s note). Other references will be found in Herwerden *Lex. s.v.*

The Christian use of the word appears in the following exx. selected from Ghedini’s *Lettere Christiane*—P Lips I. 111³ (iv/A.D.) πρὸ μὲν [πά]ντων εὐχομαι τῷ ὑψίστῳ θεῷ περὶ τῆς σῆς ὑγίας, P Lond 1244³ (iv/A.D.) (= III. p. 244) π[ρ]οσαγορεύω νυκτὸς [κ]αὶ ἡμέρας τῷ ὑψίστῳ θεῷ, and P Iand I. 14³ (iv/A.D.) πρὸ μ[ἐν] πάντων [εὐ]χομαι τῷ ἐν ὑψίσ[τ]ῳ θεῷ (cf. Lk 2¹⁴).

See also the magical P Lond 46¹⁶ (iv/A.D.) (= I. p. 66) διατήρησόν με καὶ τὸν παῖδα τοῦτον ἀπημάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ, the Pagan prayer for vengeance in *Preisigke* 1323 (ii/A.D.) Θεῷ ὑψίστῳ καὶ πάντων ἐπόπτη καὶ Ἥλιῳ καὶ Νεμέσει αἰρεῖ Ἀρσεινὴ ἄωρος τὰς χεῖρας, and *OGIS* 755, 756, two stones from a sanctuary at Miletus τοῦ ἁγιωτάτου Θεοῦ Ὑψίστου, which were afterwards built into a Christian church in the beginning of the Byzantine age.

ὑψος,

“height”: P Tebt I. 515³ (B.C. 118) τὰ ἱερά ἀνοικοδομῆν ἔως ὑψους πηχῶν) ἰ, “rebuild the temples to the height of 10 cubits,” CPR I. 88⁹ (iii/A.D.) ἀπὸ ἐ[δ]άφους μέχ[ρ]ο παντὸς ὑψους, P Oxy XII. 1409¹⁶ (A.D. 278) ὥστε ἐπιενεχθῆναι εἰς τὸ τεταγμένον ὑψος τε καὶ πλάτος τὰ χῶματα, “so that the dykes are raised to the ordained height and breadth” (Edd.), and *Syll* 537 (= 969)⁴⁸ (B.C. 347–6) ὑψος ἐννέα παλαστῶν ἐκ τοῦ ὑψηλοτέρου.

ὑψόω,

“lift,” “raise up”: P Leid Wx¹⁰ (ii/iii A.D.) (= II. p. 115) κατὰ πρόσθεσιν τῶν φωτῶν ὑψωθέντων, *ib.* xii. 43 (= p. 123) τοῦ δὲ φανέντος ἐκύρτανε ἡ γῆ καὶ ὑψῶθη πολλοὶ (/. πολλοῦ), “hoc autem (dracone) apparente curvavit se terra et elevata est multum” (Ed.).

ὑψωμα,

“height,” “exaltation” (Rom 8³⁹): P Lond 110¹⁴ (horoscope—A.D. 138) (= I. p. 131) ὑψώματι Ἥλ[ου] ταπινώματι Κρόνου, P Leid Wix⁴⁶ (ii/iii A.D.) (= II. p. 113) τῷ ἰδίῳ ὑψώματι, and *Preisigke* 5114⁸ (A.D. 613–40) ἐν τῷ ὑψώματι τῆς π[ό]λεως. For ὑψωμα = ὑψωσις see Vett. Val. p. 92²⁹, and for the force of the metaphor in 2 Cor 10⁵, see Lightfoot *Revision*³, p. 159.



φάγος—Φανουήλ

φάγος,

"a glutton," is joined with οἰνοπότης in Mt 11¹⁹, Lk 7³⁴. A new verb φαγονέω, "am fat, sluggish," occurs in P Lond IV. 1380⁹ (A.D. 711) οὐκ ἀπεστείλαμέν σε σχολάσαι εἰς τὸ φαγονῖν, μᾶλλον δε . . . φοβίσθαι τὸν Θεόν.

φαιλόνης.

See s.v. φελόνης.

φαίνω

is used in the sense of δοκεῖ (videtur), as in Mk 14⁶⁴, Lk 24¹¹, in P Par 62²³ (before B.C. 161) (= *UPZ* i. p. 309) ὁ δὲ φαίνεται τὴν ἡμέραν ἐκείνην ἀσχοληθεῖς, "but he seems to have been engaged on that day," BGU IV. 1141¹⁶ (B.C. 13) ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ, οὐδὲ τοῖς σοῖς φίλοις φανή(σεται) ὑβρίζεσθαι με, P Oxy IV. 811 (c. A.D. 1) εἴ σοι φα[ν]εται γράφω αὐτῷ, *ib.* 740⁸ (A.D. 16) τοῦτο οὖν ἐάν σοι φα[ν]ηται σπουδάσεις κατὰ τὸ δίκαιον, "if it seems good to you, further him in this matter, as is just," P Ryl II. 125²⁹ (A.D. 28-29) διὸ ἀξίω, ἐάν φαίνηται, ἀχθῆναι τὸν ἐγκαλούμενον ἐπὶ σέ, "wherefore I ask, if it seems good to you, that the accused be brought before you" (Edd.), and P Oxy I. 37^{ii.7} (report of a lawsuit—A.D. 49) φαίνεται μοι κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, "I give judgment in accordance with the decision of our lord the praefect" (Edd.). For a wider usage, see *ib.* XIV. 1626⁴ (A.D. 325) εἰς ἔκτισιν τῶν φανη[σο]μένων μισθῶν, "to pay in full the sums found to have accrued", cf. *L.*¹⁶ τὰ δὲ φανησόμενα ἄχρι συνπληρώσεως τῆς ἐπιμελείας, "the sums found to have accrued up to the termination of his duties as superintendent" (Edd.).

For the pass. "appear," "am manifest," cf. the restoration in *Priene* 105³⁶ (c. B.C. 9) φανεῖς δὲ ὁ Καῖσαρ τὰς ἐλπίδας τῶν προλαβόντων . . ., "César, par son apparition, (a réalisé) les espérances des ancêtres" (Rouffiac).

φανερός,

"clear," "manifest," is often found with γίνεσθαι, as in BGU IV. 1141⁴¹ (B.C. 14) φανερόν μοι ἐγενήθη, or with ποιέω, as in P Oxy VI. 928⁷ (ii/iii A.D.) φανερόν σοι ποιῶ, "I inform you," P Tebt II. 333¹² (A.D. 216) ἐπιδίδωμι αὐτὸ τοῦτο φανερόν σοι ποιούσα, "I present this statement, making this matter known to you" (Edd.).

The adj. is variously applied to a number of objects such as ἀργύριον (PSI II. 220⁵, iii/A.D.), χρῆος (*Chrest.* II. 71³, A.D. 462, where see the editor's note), πρᾶγμα (P Oxy VI. 902³, c. A.D. 465), κεφάλαιον (P Lond 992¹¹, A.D. 507

(= III. p. 253)), ἀνῶνα (BGU III. 836³, vi/A.D.), and κεράτιον (P Iand 20⁸, vi/vii A.D.).

For the comp^{ve}, see P Fay 20⁵ (Imperial edict—iii/iv A.D.) πολὺ ἂν φανερωτέραν τὴν ἑαυτοῦ μεγαλοψυχίαν ἐπίδεικ[ν]ύμενος, "I should have made a much more conspicuous display of my magnanimity" (Edd.); and for the superl^{ve}, P Oxy VIII. 1100³ (A.D. 206) ἐν τοῖς τῶν νομῶν φανερωτάτοις τόποις.

φανερῶς,

"make clear," "make known": P Goodsp Cairo 15¹⁹ (A.D. 362) ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθῷ [τοῦ] πραιποσίτου, "I have made known both to the establishment of the *praepositus* and to his assistant" (Ed.). See also the Christian prayer P Oxy VI. 925⁴ (v/vi A.D.) (= *Selections*, p. 131) ὁ θεὸς . . . φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν εἰ βούλη με ἀπελθεῖν εἰς Χιούτ, "O God, reveal to me thy truth, whether it be thy will that I go to Chiot" (Edd.).

φανερῶς,

"openly": P Leid B^{i.4} (B.C. 164) (= *UPZ* i. p. 199) ὥστ' ἂν φανερώς λέγειν τοὺς πλείστους τῶν ἀγνοούντων, BGU II. 401¹⁵ (A.D. 618) μήτε κ[ρ]υπτῶς μήτε φανερώς.

φανέρωσις,

"manifestation" (1 Cor 12⁷, 2 Cor 4²), is found along with εἰδησις in P Lond IV. 1350¹³ (A.D. 710), similarly 1339¹⁷, 1343⁶.

φανός,

"a link or torch consisting of strips of resinous wood tied together," but in late Greek also used for a "lantern" (Kutherford *MP* p. 131 f.); see Jn 18³ where it is joined with λαμπάς, as in P Lond 1159⁵⁹ (A.D. 145-147) (= III. p. 113, *Chrest.* I. p. 493) ἐπὶ ξύλων καὶ ἀνθράκων καὶ φανῶν καὶ λαμπάδων οἱ προόντες, account of the preparations for an official visit of the praefect. See also P Par 35¹⁵ (B.C. 163) (= *UPZ* i. p. 130) ὀψὲ τῆς ὥρας καὶ ἐχόντων φα[νόν], and similarly *ib.* 37¹⁸.

Φανουήλ,

indecl., "Phanuel" (Lk 2³⁶). Deissmann (*BS* p. 77, n.³) has pointed out that Philo *De confusione ling.* 129 (ed. Wendland) ἔστι δὲ ὡς μὲν Ἑβραῖοι λέγουσι Φανουήλ, ὡς δὲ ἡμεῖς ἀποστροφὴ θεοῦ, "is of great interest in regard to Philo's opinion as to his own language: he felt himself to be a Greek."

φαντάζω.

In its only occurrence in the NT (1 Heb 12²¹) the pass. participle of this verb is used, as in classical Greek, = "appearing": cf. the magic P Lond 121⁸⁸⁸ (iii/A.D.) (= I. p. 112) φανταζομένη ἀγρυνπούσα, in an address to the moon-goddess. For the sense "make visible," see P Oxy XVI. 1873² (late v/A.D.), a letter in highflown language describing a riot at Lycopolis—ἔτι τὴν Λυκοπολιτῶν στάσιν καὶ μ[ε]λάνιαν φ[αντά]ζομαι, "I still see in imagination the riots and madness at Lycopolis" (Edd.). Cf. also M. Anton. x. 28 φαντάζω πάντα τὸν ἐφ' ὧτινιόν λυπούμενον, "picture to thyself every one that is grieved at any occurrence whatever" (Haines).

φαντασία.

For the meaning "pomp," "dignity," as in Ac 25²³, cf. Vett. Val. p. 38²⁶ εὐπόρους δὲ καὶ πλουσίους καὶ μετὰ πλείστων φαντασίας διεξάγοντας, *et saepe*. The word is used of idols in *ib.* p. 67⁶ ὑπὸ δαιμονίων καὶ φαντασίας εἰδῶλων χρηματισθήσονται. For its philosophic use see Epict. i. 1. 15 δῆλον ὅτι ἡ χρηστικὴ δύναμις ταῖς φαντασίαις, "clearly it (*sc.* reason) is the faculty which can deal with our impressions" (Matheson), and for its use by medical writers to denote the "appearance" or "manifestation" of disease, see Hobart, p. 265.

φάντασμα,

"appearance," "apparition" (Mt 14²⁶, Mk 6⁴⁹): cf. the charm P Lond 121⁵⁷⁹ (iii/A.D.) (= I. p. 102) φυλακτῆριον σωματοφύλαξ πρὸς δαίμονας πρὸς φαντάσματα πρὸς πᾶσαν νόσον κτλ., and the corresponding use of φαντασμός in *ib.* 124²⁵ (iv/v A.D.) (= I. p. 122) θυμοκάτοχον . . . πρὸς ἐχθρούς . . . καὶ φόβους καὶ φαντασμούς ὀνείρων, a spell for defeating the malice of enemies.

φάραγξ,

"ravine" (Lk 3⁵ LXX). Preisigke (*Wört. s.v.*) identifies this word with the φάλαγξ of BGU I. 282¹⁸ (after A.D. 175) according to the better reading φάλαγξ for Φάλαγξ (see *ib.* p. 358): cf. *l.* 27. The verb φαραγγῶω is found in P Tebt I. 151 (a survey-list—late ii/B.C.) with reference to land ploughed up in furrows—ἀρούρης πεφαραγγωμένης.

Φαραώ.

"Pharaoh." For the form Φαραώθης, as in Josephus, see Deissmann *BS* p. 327.

φαρμακ(ε)ία

in its general sense "practice of drugging," may be illustrated from P Cairo Zen I. 59018⁵ (B.C. 258) (= Preisigke 6710⁵), where a man states that having taken a dose of medicine he is unable to leave the house—ἀρρωστῆος ἐτύχχανον ἐκ φαρμακείας ὦν. In P Oxy III. 486²¹ (A.D. 131) it has the sinister sense of "poisoning"—τῇ μητρί μου Ἐρμιόνη φαρμακείας ἐγκαλῶν, "charging my mother Hermione with poisoning": cf. Vett. Val. p. 11¹, *et saepe*. From this it is an easy transition to "sorcery," "witchcraft," as in Gal 5²⁰; see Lightfoot's note *ad l.*, also Burton *ICC Gal.* p. 306.

φάρμακον

in its only NT occurrence (Rev 9²¹) has the evil meaning "drug," "enchantment," "sorcery": cf. P Tebt I. 43¹⁹ (B.C. 118) ἐπανήρηται αὐτὸν (*l.* ἐπανήρηται αὐτὸς) φαρμάκω, "he has been poisoned," and PSI I. 64²⁰ (i/B.C.?), where a wife solemnly promises that she will not mix noxious drugs with her husband's drink or food—μηδὲ ποι[ή]σειν εἰς σε φάρμακα φίλτρα μηδὲ κακοποιὰ μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς, with which may be compared *Syll* 815 (= ³1180) cited *s.v.* θανάσιμος, the sepulchral *Laibel* 595³ where a physician is praised as πολλοὺς τε σώσας φαρμάκοις ἀνωδύνοις, and the magic P Lond 122³³ (iv/A.D.) (= I. p. 117) διασώσόν μου πάνδοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων. See also the prayer for vengeance Preisigke 1323 (ii/A.D.), and compare Musonius p. 124⁴ φαρμάκοις γὰρ οὐκ ἔοικεν, ἀλλὰ σιτίοις ὑγιεινοῖς ἡ δύναμις αὐτοῦ. A dim. φαρμάκιον is found in P Petr III. 42 H (8)²⁶ (mid. iii/B.C.) (= Witkowski², p. 16).

For φάρμακον in a healing sense, "physic," "medicine" we may cite P Lond 356⁶ (i/A.D.) (= II. p. 252, *Selections* p. 59) καλῶς ποιήσεις ἰδίω κινδύνῳ τὸ καλὸν πωλήσας ἐξ ὧν ἐάν σοι εἴπη φαρμάκων ἔξην χρεῖαν Σώτας ὁ φίλος μου, "be so good as to sell at your own risk good quality of whatever drugs my friend Sotas says that he has need," P Flor II. 222¹¹ (A.D. 256) τὸ φάρμακον . . . εἰς τὸν παρ' ἐμοὶ ταῦρον, "medicine for my bull," P Grenf II. 77¹⁷ (funeral expenses—iii/iv A.D.) (= *Selections*, p. 121) ἔστι δὲ τὰ ἀναλώματα τιμ(ῆ) φαρμάκων παλ(αίαι) (δραχμαί) ξ κτλ., "the expenses are—the price of medicine 60 old drachmae," etc. See also Sir 6¹⁸, *Test. xii. patr.* Jos. ii. 7 μέγα φάρμακον ἔστιν ἡ μακροθυμία, and Ign, *Eph.* xx. φάρμακον ἀθακασίας, of the Eucharist.

φαρμακός,

"a sorcerer" (Rev 21⁸). For the corr. verb φαρμακεύω, cf. P Oxy III. 472¹ (c. A.D. 130) καὶ γὰρ ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει πεφαρμακεῦσθαι λέ[γω]ν, "for it was from his house that he came out saying that he had been poisoned" (Edd.), and similarly². A striking ex. is also afforded by the Jewish prayers invoking vengeance on the murderers or poisoners of two innocent girls, e.g. *Syll* 816 (= ³1181)⁸ (ii/B.C.—i/B.C.) (= Deissmann *LAE*², p. 414)—

Ἐπικαλοῦμαι καὶ ἀξιώ τὸν θεὸν τὸν ὑψίστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός, ἐπὶ τοὺς δόλωι φονεύσαντας ἢ φαρμακεύσαντας τὴν ταλαίπωρον ἄωρον Ἡράκλειαν ἐγχεάντας αὐτῆς τὸ ἀνάιτον αἶμα ἀδίκως κτλ.

"I call upon and pray the Most High God, the Lord of the spirits and of all flesh, against those who with guile murdered or poisoned the wretched, untimely lost Heraclea, shedding her innocent blood wickedly," etc. (Deissmann).

The verb φαρμακῶω occurs in P Oxy XII. 1477²⁰ (iii/iv A.D.) where a petitioner addresses to an oracle the question—εἰ πεφαρμάκωμαι; "have I been poisoned?"

φάσις,

"information" (Ac 21³¹). The word is common, e.g. P Oxy IV. 805 (B.C. 25) ἐν δὲ τοῖς ἐρχομένοις πλ[ο]ύσιον

καλαί φάσεις ἐλεύσονται παρ' [ἐ]μοῦ, *ib.* II. 294¹⁵ (A.D. 22) ἐγὼ δὲ αὐτὸς οὕτω οὐδὲ ἐνήλεπα ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.). P Ryl II. 231⁸ (A.D. 40) πέμψας μοι φάσιν ἵνα πέμψω ἐπὶ αὐτούς, "send me word in order that I may send for them" (Edd.), similarly Preisigke 725S⁸, and P Oxy X. 1274⁶ (iii/A.D.) ἐπεὶ ἀπευκαίλας μ[ο]ι καταγγελέσις φάσ[ε]ως περὶ τελευτῆς τοῦ μακαρείτου μου ἀνδ[ρ]ός, "in consequence of the lamentable news announced to me concerning the death of my beloved husband" (Edd.).

For the word in a horoscope cf. P Lond 130²¹ (i/ii A.D.) (= I. p. 133) πρὸς τε μοίραν καὶ λεπτόν σχημά τε καὶ φάσιν. In P Tor I. 1^{ix.8} (B.C. 116) (= *Chrest.* II. p. 39) φάσεσι δὲ καὶ λόγῳ προφερομένου εἶναι αὐτοῦ τὴν οἰκίαν, φάσεσι = "verbis tantum."

φάσσω,

"assert," "allege" (Ac 24⁹, 25¹⁹, Rom 1²²): cf. P Par 35⁹ (B.C. 163) (= *UPZ* i. p. 129) τῶν δ' οὖν φασκόντων εἶναι ἐν τῷ[ε] τόπῳ ὄπλα, Meyer *Ostr* 5S⁹ (B.C. 144) διὰ τὸ φάσκειν αὐτὸν μὴ εἶδεναι γράμματα (a common phrase), P Oxy III. 486²⁶ (A.D. 131) φάσσκων κατὰ πίστιν . . . [ε]. ἔγγεγράφαί, "asserting that it had been registered in security," and P Ryl II. 117¹⁹ (A.D. 269) φάσσκων εἶναι αὐτὸν δ[α]νιστήν ἐκεῖνον, "professing that he was a creditor of his" (Edd.) (cf. Rev 2²).

φάτνη.

That the traditional rendering "manger," "feeding-trough," in Lk 2^{7,12,16}, 13¹⁵, is correct may be confirmed by P Lille I. 17¹⁵ (iii/B.C.) (as read in *Berichtigungen*, p. 202) τὸ σ[ε]ιτ[α]ρίον ἐπὶ φάτ[η]νι, and P Oxy XIV. 1734ⁱⁱ (ii/iii A.D.), where mention is made of εἰς φάτνας and χορ[το]θήκης. See, however, Cadbury in *JBL* xlv. (1926), p. 317 ff., who comes to the conclusion that "this much at least is probable, that φάτνη is a place in the open and that the clause which follows emphasizes the absence of shelter."

Thumb (*Hellen.* p. 71) conjectures that the form πάθνη, which survives in MGr, is an Ionism taken over by the Κοινή: see Thackeray *Gr.* i. p. 106, and Herwerden *Lex.* s.v. In P Lips I. 106⁹ (A.D. 98) Πάθνη is apparently a place-name.

φαῦλος.

For the idea of "worthlessness" (rather than "active moral evil") often associated with this word, we may compare its weakened sense in such passages as P Oxy III. 530²² (ii/A.D.) οὐθέν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ι]ν, "for there is nothing the matter with us" (Edd.), *ib.* XIV. 1768⁸ (iii/A.D.) ὅπως εὐθυμήτε ὡς οὐδὲν ἐστίν [φ]αῦλον περὶ ἡμᾶς, P Flor II. 208⁸ (A.D. 256) μὴ τὰ ἐν αὐτῷ (= οἷς) φαῦλα, "not the things of no moment in them (*sc.* baskets)," and *ib.* 247¹² (A.D. 256) ἵνα μὴ χρεῖα γένηται πρὸς σε φαῦλων γραμμάτων, "harsh letters." In P Reinach 54^{11,13} (iii/iv A.D.) the adj. is applied to "bad" wine.

The stronger meaning, as generally in the NT (Jn 3²⁰, *al.*), is seen in P Leid W^{xiv.116} (ii/iii A.D.) (= II. p. 129) ἐὰν εἴπη

τι φαῦλον, λέγει, "si dicat quid mali, dic," and perhaps P Oxy IX. 1220¹¹ (iii/A.D.) οὐδὲν βλέπω φαῦλου παρ' ἐμοί, "I see nothing bad in my behaviour" (Ed.).

The adverb is seen in Menander *Σαμία* 165 ὅτε φαῦλως ἔπραττες, "when you were poor" (Allinson).

φείδομαι,

"spare," c. gen. pers., as in Ac 20²⁸, *al.*: cf. P Par 63¹³³ (B.C. 164) (= P Petr III. p. 31) τῶν ἄλλων ἀδυνατούντων φείσεσθε, "you must spare the others who are incapable" (Mahaffy), and P Oxy VII. 1065^{6f.} (iii/A.D.) ὥσπερ [ο]ἱ θεοὶ οὐκ ἐφίσαντό μ[ο]ν, οὕτως καὶ θεῶ[ν] οὐ φέ[σ]ομαι, "as the gods have not spared me, so will I not spare the gods," an interesting passage as illustrating "the tendency in the popular religion to regard the relationship between gods and men as one of strict reciprocity" (Ed.).

See also P Oxy VII. 1070²⁶ (iii/A.D.) μηδενὸς ὧν ἔχομεν αὐτῶν φειδομένη, "sparing nothing that we have" (Ed.), P Fay 20¹⁹ (iii/iv A.D.) μεθ' ὅσης αὐτοὺς προθυμίας φείδεσθαι, "how much zeal it is their duty to show in exercising thrift" (Edd.), and from the inscr. *Syll* 325 (= 370S)⁸⁰ (before B.C. 100) οὐδενὸς φειδόμενος οὔτε τῶν πρὸς τοὺς θεοὺς οὔτε τῶν πρὸς[ε] τοὺς πολέιτας δικαίων, where Herwerden (*Lex.* s. v.) understands the verb in the sense "rationem habere."

φειδομένως.

This rare adv., which in Biblical Greek is confined to 2 Cor 9⁶ (but see Prov 21¹⁴) occurs in Plut. *Alex.* xxv. νῦν δὲ φειδομένως χρῶ τοῖς παρούσι, "now, however, use sparingly what thou hast."

φελώνης,

"cloak" (*paenula*). The word appears in the above form in 2 Tim 4¹³, its only NT occurrence, cf. P Fay 347 (ii/A.D.), payment for various articles including φελωνίου. The dim. appears in P Gen I. 80¹⁴ (mid. iv/A.D.) φ[ε]λό-νιον ἄ.

Other forms are (1) φαινόλης, as in the private account P Oxy IV. 736⁴ (c. A.D. 1) φαινόλ[ο]ν Κοράξου (δραχμαί) ἷ, and similarly^{10,77}, *ib.* XII. 1583⁶ (ii/A.D.) γενεὴ παρὰ Ἰσίδωρον χάριν τοῦ [φαι]νόλου καὶ τοῦ ἐπικαρσίου ("cross-band"), P Hamb I. 10¹⁹ (ii/A.D.) φαινόλην λευκοσπανὸν τέλειον, and P Oxy XIV. 1737⁹ (ii/iii A.D.) ἴβ φαινόλ(αι) 5. (2) φαινόλιον, as in P Oxy III. 531¹⁴ (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινόλιον, "the white robes which are to be worn with the purple cloaks," *ib.* XII. 1584⁷ (ii/A.D.) περὶ τῶν φαινολίων, *ib.* VI. 936¹⁸ (iii/A.D.) ὁ ἡπητής λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιον (for φαινόλιον) ἄτερ Ἰούστου, "the cobbler says that he will not give up either the money or the cloak without Justus," and *ib.* 19 οὕτω λελύτρωνται τὸ φαινόλιον, "the cloak has not yet been redeemed." (3) φαιλόνιον, as in *ib.* 933³⁰ (late ii/A.D.) εἰ ἠγόρασεν τῷ παιδίῳ σου τὸ φαιλόνιον, "whether he bought the cloak for your child": cf. P Giss I. 12⁴ (ii/A.D.) ἐπεμψάς μοι ὑγιῶς τὸν στήμονα καὶ τὴν κρόκην τῶν φαιλωνίων.

In view of the above usage it does not seem possible to understand the word other than as "cloak" in 2 Tim 4.;

but see E. Maunde Thompson *Greek and Latin Palaeography* (Oxford, 1912), pp. 31 f., 47: cf. also Birt *Das antike Buchwesen*, p. 65. There is an interesting discussion of the word in *Field Notes*, p. 217 f.

φέρω.

(1) "bring," "carry": P Tebt II. 418⁹ (iii/A.D.) καλῶς ποιήσεις, ἀδελφε, [ἐ]ὰν εισέρχη ἐνεγκῶν μετὰ σεαυτοῦ τὴν γυναικὰ μου, "you will do well, brother, to come up and bring my wife with you" (Edd.), *ib.* 421^{6,8} (iii/A.D.) (= *Selections*, p. 106) τὸ κιτῶνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἐνικρον ἔρχ[ό]μενος, τὸ δὲ καλλαίνον μ[ή] ἐνίγκης, "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring," P Grenf II. 73⁸ (late iii/A.D.) (as now read by Deissmann *LAE*² p. 214) οἱ νεκροτάφοι ἐνηνόχασιν (cf. *Proleg.* p. 154) ἐνάδαε εἰς Τοετῶ τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας, "the grave-diggers have brought here to Toëto Politika, who had been sent into the Oasis by the government," P Fay 134³ (early iv/A.D.) φέρων εἰ δόξαν σοι τὴν ὕαλον, "bring, if you please, the crystal" (Edd.), and *ib.* 136⁷ (iv/A.D.) ἀπαντήσατε ἀπ' ἐαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκη, "return from where you are before some one fetches you" (Edd.).

(2) For the derived sense "bring by announcing," "announce," cf. P Oxy VIII. 1148⁹ (i/A.D.) where a question addressed to an oracle ends—τοῦτό μοι σύμφωνον ἔνευκε, "tell me this truly." Hunt *ad l.* cites in further illustration of this meaning P Fay 138³ (i/ii A.D.) ἡ κρείνεται αὐτὸν ἀπελθεῖν ἰς πόλειν; τοῦτο ἐκξένευκον, and BGU I. 229⁴ (ii/iii A.D.) ἡ μὲν σοθήσῃ (i. μὴ σωθήσῃ). . . . τοῦτό[ν] μοι ἐξένικον, where the sense is not "bring this to pass," but "deliver an oracle," "give an answer" (cf. LS⁸ s.v. ἐκφέρω II. 3). The point is not an without interest for Heb 9¹⁸ ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου, where φέρεσθαι may = "to be made publicly known" rather than "be brought" or "be brought in." See the discussion of the whole verse in *Field Notes*, p. 229 f.

(3) "endure": P Grenf I. 42⁵ (ii/B.C.) (= *Chrest.* I. p. 528) κινδύνους [μεγάλους ἐνην]οχότων, and P Tebt II. 314⁴ (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἦνεγκα ἕως τὴν [π]ερι[το]μῆν ἐκπλέξω. "I believe you are aware how much trouble I had in getting the circumcision through": cf. Heb 12²⁰, 13¹³.

(4) For φέρω εἰς, "lead to," as in Ac 12¹⁰, cf. P Oxy I. 69¹ (A.D. 190) (θύραν) φέρουσαν εἰς δημοσίαν ῥύμην, and *ib.* 99^{7,17} (A.D. 55). See also P Tebt I. 54⁸ (B.C. 86) τῆ νυκτὶ τῆ φερούσῃ εἰς τὴν κῆ τοῦ Φαῶφι, "on the night which led to the 25th of Phaophi," the "day" began with sunrise, and similarly P Ryl II. 129⁵ (A.D. 30), BGU II. 589⁸ (ii/A.D.). MGr φέρων, as well as φέρω.

φεύγω,

"flee," "escape": Preisigke 6757¹⁸ (B.C. 249-8) κατελάβομεν δὲ τὸν Ἀτφεῦν πεφευγότα, P Oxy II. 295⁴ (c. A.D. 35) γίνωσκε ὅτι Σέλευκος ἐλθὼν ὧδε πέφευγε, "I must tell you that Seleucus came here and has fled" (Edd.), *ib.* XII. 1415⁸ (late iii/A.D.) ὡ[α] μὴ φεύγουσιν, "lest they run away," to avoid a certain duty laid upon them, P Grenf II.

84⁴ (v/vi A.D.) πατέρα φωνεύσας (i. πατέρα φονεύσας) νόμους φοβηθεὶς ἔφυγεν εἰς ἐρημίαν, "having killed his father, in fear of the laws he fled into the desert," and the Christian amulet P Oxy VIII. 1151¹ (v/A.D.?) φεύγε πρ(εὶ)μα μεμισμένον, Χ(ριστὸ)ς σε διώκει, "fly, hateful spirit! Christ pursues thee" (Edd.).

A somewhat weakened sense is found in P Giss I. 40^{ii,16} (A.D. 215) Αἰ[γ]ύπτι]οι πάντες, οἳ εἰσιν ἐν Ἀλεξανδρείᾳ, καὶ μάλιστα ἀ[γ]ροικοι, οἵτινες πεφεύγασιν ἀλ[λ]οθεν, and *ib.*²³ οἵτινες φεύγουσι τὰς χώρας τὰς ἰδίας.

Φημίξ.

For this common proper name cf. P Oxy IV. 800 (c. A.D. 153), where it is the name of a prefect.

φήμη,

"report," "rumour" (Mt 9²⁸, Lk 4¹⁴): the word is doubtfully restored in BGU IV. 1024^{vii,28} (end iv/A.D.). A late ex. is afforded by P Masp I. 67097 verso D⁸⁹ (Byz.).

φημί.

A few miscellaneous exx. will suffice for this common verb—P Lille I. 5⁷ (B.C. 260-59) εἰς σπέρμα, πρὸς αἷς φη[σι]ν ἔχειν πυρ[οῦ] πῦ, "pour semence, en plus des 83 artabes de blé qu'il dit avoir" (Ed.), P Tebt II. 280ⁱⁱ (B.C. 126) ὧν ἔφη ἡγορα(κέναι) κατὰ συ[γγραφήν], "which (space) he stated he had bought by a contract," P Amh II. 30ⁱⁱ (ii/B.C.) ἔφη ἐκχωρήσει<ν> ἐκ τῆς οἰκίας ἐν ἡ[μ]έραις ἰ, P Flor I. 49⁸ (A.D. 209) Σαραπίωνος, ὡς φη(σιν), [ἀ]πὸ τῆ]ς μητροπόλεως, and *ib.* 127² (A.D. 256) σὺν θεῷ φάναυ προσδόκα ἡμᾶς, "if God pleases, expect us."

For the part. We may cite P Petr III. 30⁶ (iii/B.C.) φάμένη καταστῆσθεσθαι πρὸς [με], "though she said that she would appear against me" (Edd.), and its frequent occurrence in the subscriptions of letters in such phrases as—P Ryl II. 155²³ (A.D. 138-61) ἔγραψα ὑ[πὲρ] αὐτῆς κα[τὰ] τοῦ κυρίου φάμενον μὴ εἰδ[έν]αι γράμ[ματα], and *ib.* 88²⁷ (A.D. 156) ἐγράφη διὰ Ἀμμωνίου νομογράφου καὶ ἔστιν [ὁ] Διωγᾶς φάμενος μὴ εἰδέναι γράμ[ματα], "written by Ammonius, scribe of the nome; Diogas, professing to be illiterate" (Edd.).

φημιζω,

"spread a report," a *v.l.* for διαφημιζω (*q.v.*) in Mt 28¹⁵: cf. P Giss I. 19⁴ (ii/A.D.) μεγάλους ἀγωνιώσα περι σου διὰ τὰ ὄν[τα] τοῦ καιροῦ φημιζόμενα.

Φήστος,

the name of a certain ἑπαρχος εἰλης, in P Lond 904³³ (A.D. 104) (= III. p. 126). The document itself is interesting as a specimen of an official letter copy-book (cf. Deissmann *LAE*² p. 235).

φθάνω.

I. The original meaning "anticipate," "precede," old Engl. "prevent," as in I Thess 4¹⁵ (cf. Sap 4⁷, 6¹³, 16²⁸) may be illustrated from such passages as P Ryl II. 119¹⁶ (A.D. 54-67) ἀπολυθῆναί τε τὸν Μουσαῖον ὧν ἔφη λαβεῖν

ἐκφορίων, "and that Musaeus should receive a discharge from the rents previously obtained" (Edd.), P Oxy II. 237^{vi}.³⁰ (A.D. 186) ὅτι φθάνει τὸ πρᾶγμα ἀκρειβῶς [ἔ]ητασμένον, "the fact that a searching inquiry into the affair had already been held" (Edd.), *ib.*, vii.⁴² εἰ ἔφθακας (cf. 2 Thess 2¹⁶ ἔφθακεν BD* 31) ἀπαξ προῖκα δ[οῦς τ[ῆ] θυγατρὶ σου, ἀποκατάστησον, "if you have already once given a dowry to your daughter, you must restore it," (Edd.), *ib.* XIV. 1666³ (iii/A.D.) φθάνω δὲ ὑμῖν πρότερον γεγραφηκῶς περὶ τοῦ μικροῦ Πausανίου ὡς εἰς λεγιῶνα στρατευσάμενον, "I have previously written to you about the little Pausanias becoming a soldier of a legion" (Edd.), *ib.* VI. 907¹⁴ (a Will—A.D. 276) τῇ Πτολεμαίδι βεβαίω διὰ τούτου μου τοῦ βουλήματος ἣν φθάσας ἐπιδέδωκα αὐτῇ προῖκα, "and I also confirm to Ptolemais by this will the dowry which I previously gave her" (Edd.), *ib.* 935²⁰ (iii/A.D.) ἔφθανε γὰρ προβαστάξας τὰς ἐν ταῖς (ἀρούραις) ?!, "he has already taken away those (sc. bundles) in the 1 [?] arourae" (Edd.), *ib.* VIII. 1103⁵ (A.D. 360) φθάσαντες ἡμῖς ἐπληρώσαμεν αὐτούς, "we had previously paid them" (Ed.), and P Grenf I. 53³² (iv/A.D.) (= *Chrest.* I. p. 158) καὶ ταῦτα πάλιν φθάνομεν ἀποδείξειν.

2. Apart from 1 Thess 4¹⁵, the verb in the NT has lost its sense of priority, and means simply "come," "arrive," as in Mt 12²⁸, 1 Thess 2¹⁶, Rom 9²¹, 2 Cor 10¹⁴ (but see RV marg.), and Tob 5¹⁹ ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, "let not money come (or be added) to money" (see Thackeray *Gr.* i. p. 289): cf. P Amh II. 72⁹ (A.D. 246) ἧς κληρονομ[ο]μ[α]ς φθάσασα διεπεψμάμενη τῷ λαμπροτάτῳ ἡγεμόνι, "of this inheritance I at once announced the succession to his excellency the praefect" (Edd.), P Tebt II. 417¹⁰ (iii/A.D.) πλήν ἀρξόμεθα[α] τοῦ ἔργου, ἐπὶ γὰρ [ἐ]άν φθάσωμεν ἐπιλαβέσθαι τοῦ ἔργου δυνόμεθα αὐτ[ὸ] ἀ[φ]ίνει (ἢ ἀφείναι), "but we will begin the work, for as soon as we make haste to set ourselves to it we can finish it completely (?)" (Edd.), and P Flor I. 9⁹ (A.D. 255) (= p. 28) φθάσαντός μου πρὸς τοῖς νμαιμίοις (ἢ μνημείοις), "when I had arrived at the tombs." Cf. P Lond IV. 1343²⁴ (A.D. 709) φθάσαι τὰ ἔσκατα (ἢ ἔσκατα), "passing their wildest expectations" (Ed.).

For φθάνω εἰς, as in Rom 9²¹, Phil 3¹⁶, cf. BGU II. 522⁶ (ii/A.D.) τῆς εἰς ἄπαντός (= -άς) σου φιλανθρωπία[ς] ἡμέρας φθάνουσης (gen. abs.), P Par 18¹⁴ (ii/A.D.) ἔτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλ[οῦ]σι, and see the rare usage ἔφθασα τὸ Σκέλος, "perveni ad Scelos," in P Iand 21³ (vi/vii A.D.) (with the editor's note).

In Sir 30²⁵ ἐν ἐβλογίᾳ Κυρίου ἔφθασα, καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν, the meaning apparently is "I attained my object," not "I outstripped others" (see Sanday *Inspiration*, p. 261 n¹). Note the colloquial ἔφθασα, "here I am" in MGr, and φτάνω, "arrive," "comprehend."

φθέγγομαι,

"utter" c. acc. as in 2 Pet 2¹⁸: cf. P Leid W^{xix}. 10 (ii/iii A.D.) (= II. p. 147) ἐπικαλοῦμαι σε . . . οὐ τὸ δνομα οὐδὲ θεοὶ δύναται (ἢ δύνανται) φθέγγεσθαι. For the usual use of the verb, as in Ac 4¹⁸, see the epigram PSI I. 17 iv.¹⁴. (iii/A.D. ?)—

Εἰ καὶ τὴν φωνὴν ὁ ἰωγράφος ὦδ' ἐνέθηκεν,
εἶτες ἂν ὡς ἦδη φθέγγεται Ἐνπρέπιος.

The reference is to abusive language in P Lond 983¹³ (iv/A.D.) (= III. p. 229), a petition that a certain woman should be called to account—ὦν καθ' ἡμῶν ἐφθέγγετο, similarly P Flor III. 309¹¹ (iv/A.D.), and from the inscr. *Syll* 809 (= 3 1175)⁶ (iv/iii B.C.) ῥήμα μοχθηρὸν φθέγγεσθαι.

φθείρω.

For the metaph. sense "corrupt," "injure," as in 1 Cor 3¹⁷, *al.*, we may point to the common clause in marriage-contracts forbidding the wife φθεῖρειν τὸν κοινὸν οἶκον (P Tebt I. 104²⁹ (B.C. 92), BGU IV. 1050²² (time of Augustus), P Oxy III. 497¹ (early ii/A.D.), *al.*): cf. 1 Cor 3¹⁷.

A literal sense is seen in certain nursing contracts, where provision is made against the nurse's "spoiling" her milk, e.g. BGU IV. 1058²⁹ (B.C. 13) μὴ φθίρουσαν τὸ γάλα. In P Strass I. 24¹⁵ (A.D. 118) the pass. ἐφθάρη[σ]α(ν) is used of the destruction of cattle. Cf. also P Cairo Zen I. 59037⁷ (B.C. 258-7) where a man is described as ἐν Ἀλεξ-ανδρείᾳ φθειρόμενος, "in Alexandria wasting his time."

φθινοπωρινός,

derived from φθινόπωρον (cf. P Cairo Zen I. 59020¹—B.C. 258), a compound from φθίνουσα ὄπώρα, "the concluding portion of the ὄπώρα," and hence "autumnal": cf. Moulton *Gr.* ii. § 106, p. 279 f. In Jude¹² the epithet is applied to false teachers, δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit" (RV): they were barren at the very time when fruit might be expected (cf. Lk 13^{6 ff.}). See the full discussion of the word with many reff. in Mayor *Ep. of Jude*, p. 55 ff., and add from the papyri the calendar P Hib I. 27¹⁷⁰ (B.C. 301-240) κῆ ἰσημερία φθινοπωρινή. MGr φθινοπωρινός, "autumnal."

φθόγγος,

"utterance," "sound" (1 Cor 14⁷): cf. the magical P Lond 121⁷⁷⁴ (iii/A.D.) (= I. p. 109) φθόγγος ἐναρμόνιος, and ⁷⁷⁷ φθόγγος [ἀ]νεγκαστικός, also P Leid V^{viii}. 6 (iii/iv A.D.) (= II. p. 29) πρὸς ἀρμονίαν τῶν ἐπὶ τὰ φθόγγων ἐχόντων φωνὰς πρὸς τὰς κη φῶτα τῆς (σελήνης).

φθονέω.

For φθονέω, "envy," c. dat. as in Gal 5²⁶, cf. P Flor III. 373⁹ (iii/A.D.) ἐμοὶ ἐφθόνεσεν (ἢ ἐφθόνισεν) ὡς συνειδοῖτι τῷ δούλῳ καὶ τὰ μέρη αὐτοῦ λαμβάνων, and P Masp I. 67121⁹ (Byz.) πονη[ρ]οῦ δ[αί]μων[ος] φθονήσαντος [τῷ] ἡμ[ε]τέρῳ συνεκείῳ (ἢ συνοικείῳ). See also P Grenf I. 53²⁹ (iv/A.D.) (= *Chrest.* I. p. 158) ἐξ ὧν φθονοῦσιν ὅτι σου χάρω (for χάριν) αὐτὰ προστεθείκαμεν, where the editor translates, "they (sc. the daughters) are angry because for your own sake we have told you what has happened."

φθόνος,

"envy": cf. P Ryl II. 144²¹ (A.D. 38) ἔτι δὲ καὶ ἐτόλ-μησεν πθόνους (ἢ φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.), P Oxy II. 237^{vi}. 21 (A.D. 186) ἐπὶ φθόνῳ δὲ μόγγ[ο] [λο]ιδουρούμενος, "but malice was the root of his abuse" (Edd.: but see their note *ad l.*),

ib. III. 533¹⁴ (ii/iii A.D.) Ἔ[ν]α μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνον, "that we may not be caused vexation and annoyance" (Edd.), P Thead 14³⁴ (iv/A.D.) οὐδὲν βεβαστακται· οὔτοι φθόνῳ περὶ κληϊδίου κατα[γορεύουσιν], "nothing has been taken. These accuse us from jealousy." Hort (*Jas.* p. 93 f.) thinks that the difficult πρὸς φθόνον in *Jas* 4⁵ must be understood as = "jealously" or "with jealousy" (cf. the RV marginal renderings): see also the elaborate note in the *Revue Biblique* xii. (1915), p. 35 ff., and for a suggestion to read φόνον for φθόνον, see J. A. Findlay in *Expt T* xxxvii. (1926), p. 381 f. For Phil 1¹⁵ the commentators cite by way of illustration the comic poet Philemon (Meineke iv. p. 55) πολλὰ με διδάσκεις ἀφθόνως διὰ φθόνον.

φθορά.

(1) "loss": P Tebt I. 105³ (B.C. 103) ἀνυ(πόλογον) πά(σης) φθο(ράς), "subject to no deduction for loss," with reference to a lease of land, and P Strass I. 24²⁶ (A.D. 118) (γίγονται) φθοράς ἔ, "total, 5 by death," with reference to the death of cattle. In *Syll* 316 (= 3 684)⁷ (B.C. 139?) the noun is united with ἔμπρησις—λέγω δὲ ὑπὲρ τῆς ἐμπρήσεως καὶ φθοράς τῶν ἀρχ(εῖ)ων καὶ τῶν δημοσίων γραμμάτων.

(2) "corruption," "decay": *Priene* 105² (c. B.C. 9), where it is stated that the world would have suffered speedy φθοράν, had it not been for the birth of Augustus: cf. Rom 8²¹.

The word is used of "abortion" in *Syll* 633 (= 3 1042)⁷ (ii/A.D.); see the editor's note with its references to Ps. Pauli *Apoc.* 60 αἰτὰ εἰσιν αἱ φθειράσαι ἐαντὰς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι, and to ἀπὸ φθορεῖν in *Syll* 567 (= 3 983)¹² (ii/A.D.).

φιάλη,

"bowl." The Attic spelling φιάλη, which the LXX and the NT (Rev 5⁸, *al.*) retain instead of the Hellenistic φιελη, is found also in the Κωνή, e.g. P Cairo Zen I. 59021¹⁶ (B.C. 258) φιάλας τοῦδ' ἔ με οὐκ ἔωντος δέχεσθαι, P Tebt I. 62⁷ (B.C. 140–139) φιάλας καὶ ποτήρια, "bowls and cups." P Oxy III. 521¹⁷ (ii/A.D.) φιάλη χαλκή, P Fay 127⁹ (ii/iii A.D.) ἔπεμψα ὑμῖν ᾗ [ἔ]εύ[γ]η φιαλῶν, "I have sent you three pairs of bowls," and P Oxy VI. 937¹² (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." In PSI IV. 306⁸ (ii/iii A.D.) ἐκάστης φιάλλης (i. φιάλης) the reference is to a "cistern."

φιλάγαθος,

"loving what is good" (Tit 1⁸). In P Oxy I. 33ⁱⁱ. 11 (late ii/A.D.) a certain Appianus taunts an Emperor, perhaps Commodus (see P Oxy II. p. 319), by extolling the superior virtues of his predecessor Marcus Aurelius—ἀκούε, τὸ μὲν πρῶτον ἦ[ν] φιλόσοφος, τὸ δεύτερον ἀφιλάργυρος, τ[ὸ] τρίτον φιλάγαθος, "listen; in the first place he was a lover of wisdom, secondly, he was no lover of gain, thirdly, he was a lover of virtue" (Edd.).

For the corr. subst., which is common in the inserr., cf. *Preisigke* 1106⁶ (Ptol.) οἱ συνπόσιον γεόμενοι φιλαγαθῶς ἔνεκεν τῆς εἰς ἑαυτούς, *ib.* 6117⁴ (B.C. 18) φιλαγαθῶς χάριν, and for the verb cf. P Tebt I. 124¹⁷ (c. B.C. 118) ἦι ἔχομεν ἀπὸ τῆς ἀρχῆς ἐψύρῃαι φιλαγαθῆσαντες.

Φιλαδέλφια,

For this city of the Roman province Asia (Rev 1¹¹, 3⁷), see Ramsay *Letters*, p. 391 ff. A village of the same name is found in the Arsinoite nome, see P Lond 166^δ (A.D. 186) (= II. p. 106), BGU II. 356⁶ (A.D. 213).

φιλαδέλφια.

In profane Greek and the LXX φιλαδέλφια is confined to the love of those who are brothers by common descent, e.g. Luc. *dial. decor.* xxvi. 2, 4 Macc 13^{23, 26}, 14¹, and cf. P Lond V. 1708¹⁰¹ (A.D. 567?) τῇ ἑμῇ φιλαδέλφια, of kindness to sisters; but in the NT the word is used in the definite sense of "love of the brethren," i.e. the Christian brotherhood (Rom 12¹⁰, Heb 13¹, 1 Pet 1²², 2 Pet 1⁷).

φιλᾶδελφος,

"loving one's (Christian) brothers," 1 Pet 3⁸. For a brother loving his actual brother (see *s.v.* φιλαδέλφια), cf. the inscr. on a tomb *Preisigke* 313³ (i/A.D.?) Εἰσίῳν φιλᾶδελφε χρηστὲ χαίρε, and similarly *ib.* 6234² (B.C. 33), *al.*

φιλᾶνδρος.

is common in epitaphs of a wife "loving her husband" (Tit 2⁴): cf. *Perg* 604 (about the time of Hadrian) cited by Deissmann *LAE*², p. 314—

Ἰούλιος Βάσσος
Ἰοτακίλια Πώλλη
τῇ γλυκυτάτῃ
[γ]υναικί, φιλᾶνδρ[ω]
καὶ φιλοτέκνω
συνβιωσάση
ἀμέμπτως
ἔτη λ.

"Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband, and loving her children, she lived with him unblamably 30 years." Cf. *Preisigke* 330 Δ[ιονυσά]ριον παν[ἀ]ρετὴ φιλᾶνδρὲ φιλότ[ε]κνε εὐψ[ύ]χει, and the citation from *BCH* xxii. *s.v.* φιλόσοφος: the corr. subst. occurs in *Preisigke* 5037 Εὐψύχη Ταήσι μητρώον μόνον ἑκτανύσασα σωφροσύνη καὶ φιλανδρία.

φιλανθρωπία.

This common word occurs only *bis* in the NT (Ac 28², Tit 3⁴), and is best understood in the sense of "kindness," "humanity," rather than "philanthropy" or "the love of mankind" in general (cf. Field *Notes*, p. 147 f.).

For the phrase τυγχάνω φιλανθρωπίας (cf. Ac 28², Esther 8¹³, 2 Macc 6²²) we may cite P Petr III. 29 (e)¹³ (iii/B.C.) ἵνα τύχῃ τῆ[ς] παρ[έ] σου φιλαν[θρωπ]ίας, "in order that I may meet with consideration at your hands" (Edd.), P Magd 28¹² (B.C. 217) τούτου γὰρ γενομένου, ἐπὶ σὲ καταφυγῶν, βασιλεῦ . . . ἐγὼ τε ἔσομαι τῆς παρὰ σοῦ φιλανθρωπίας τετευχῶς, and similarly P Leid G²¹ (B.C. 181–145) (= I. p. 43), P Tebt I. 30²⁰ (B.C. 115).

Other exx. of the subst. are—P Michigan Inv. No. 2798³ (time of Hadrian) (= *Class. Phil.* xxii. p. 248) χάριν σοι ἔχω τῇ φιλαν[θρωπ]ία περὶ τοῦ ἐλαίου, "I thank you for your kindness about the olive-oil" (Ed.), P Ryl II. 296

(ii/A.D.) τῇ σῇ φιλανθρωπείᾳ, as a title of address to a high official, P Fay 20¹⁶ (Imperial edict—iii/iv A.D.) φιλανθρωπία τε καὶ εὐεργεσίαις συναύξειν ταύτην τὴν ἀρχήν, “by liberality and the conferring of benefits to increase the welfare of this kingdom” (Edd.), and *OGIS* 139²¹ (B.C. 145–116), where the priests of Philae commemorate certain relief granted them by Ptolemy Euergetes II, by erecting a pillar—ἐν ἧ ἀναγράφομεν τὴν γενοῦσαν ἡμῖν ὑφ’ ὑμῶν περὶ τούτων φιλανθρωπίας: cf. Aristeas 265 where ἀνθρωπία and ἀγάπησις are said to be the most necessary possessions for a king, and see further Wendland *ZNTW* v. (1904), p. 345 n².

The adj. (in Greek Bible only Sap 1⁶) is similarly used of the virtues of rulers in such inscr. as *Magn* 18¹⁷ (letter of Antiochus III—B.C. 205) ἔχοντες οὐκ ἐξ ἀρχῆς π[ερὶ] τοῦ δήμου τὴν φιλανθρωποτάτην διάλ[η]ψιν διὰ τὴν εὐνοίαν, *ib.* 201² τ[ὴν] θεϊότατον καὶ μέ[γ]ιστον καὶ φιλανθρωπότατον βασιλεία, with reference to the Emperor Julian. Cf. from the papyri P Oxy IV. 705⁶⁹ (A.D. 200–2) ὁ φιλανθρωπότατοι Αὐτοκράτορες, with reference to Septimius Severus and Caracalla, and in the same document the words of the petitioner who states that he has before him⁷⁵ καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίμου, “a both humane and useful object,” and the Christian prayer *ib.* VI. 925² (v/vi A.D.) (= *Selections*, p. 131), which begins—Ὁ θε(ὸς) ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλάνθρωπος καὶ δημιουργός.

For φιλάνθρωπα = “ordinances of special favour,” as in 2 Macc 4²¹, cf. P Meyer 1²⁴ (B.C. 144) μένειν [δὲ] κύρια τὰ φιλάνθρωπα, with the editor’s note, and see also P Ryl II. 155⁷ (A.D. 138–161), again with the editor’s note. In BGU II. 595⁷ (A.D. 70–80) εἶνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγῆι, the word is apparently = “a *douceur*,” “that he did not need to give a *douceur* on two occasions.”

We may add one or two exx. of the verb φιλανθρωπέω: P Tebt I. 31²¹ (B.C. 112) ἴν’ ὦ πεφιλανθρωπημένος, “that I may obtain redress,” in connexion with a change of ownership, similarly *ib.* II. 397²⁷ (A.D. 198), P Oxy III. 532²⁰ (ii/A.D.) βουλόμενόν σε φιλανθρωπέω[[ση]]σαι (i. φιλανθρωπήσαι), “wishing to welcome you,” and *OGIS* 90¹² (Rosetta stone—B.C. 196) ταῖς τε ἑαυτοῦ δυνάμεσιν πεφιλανθρωπήκε πάσαις, where φιλανθρωπέω is used intransitively = φιλάνθρωπον εἶναι, as the editor notes.

As against Hobart’s claim (p. 296 f.) that φιλανθρωπία (Ac 28²) and φιλανθρώπως (Ac 27³) were part of Luke’s “medical” vocabulary, Cadbury (*JBL* xlv. (1926) p. 201 f.) has pointed out that the words occur over 40 times in Dittenberger’s *Syll*¹³ Index s.vv. φιλανθρωπία, -ος.

φιλανθρώπως.

For the somewhat weakened sense of “kindly” in Ac 27³, cf. *OGIS* 51⁸ (B.C. 239) τοῖς τε τεχνίταις φιλανθρώπως ἅπαντα (“throughout”) χρῆται, *Priene* 47⁴ (B.C. 200) ἐν τε τοῖς ἄλλοις φι(λ)ανθρώπως χρώμενος διατελεῖ, and *Preisigke* 6185¹⁰ (iii/A.D.) εὐμεν[ῶ]ς καὶ φιλαν[θρώπως].

φιλαργυρία.

To the numerous illustrations of 1 Tim 6¹⁰ given by the commentators may be added (as by Lock) *Test. xii. patr.*

Jud. xix. 1 ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὀδηγεῖ. For the corr. verb see *Syll* 278 (= 3593)¹² (B.C. 196–4) ὅτι τελέως ἐν οὐβελ φιλαργυρήσ[α] βεβουλήμεθα.

φιλάργυρος,

“loving money” (Lk 16¹⁴, 2 Tim 3²), is found in an imperfect context in P Petr III. 53 (j) (iii/B.C.). The word appears as a proper name in P Oxy XIV. 1678¹² (iii/A.D.).

φιλαυτος,

“loving self,” occurs in Bibl. Greek only in 2 Tim 3²: cf. Philo *Leg. Allegr.* i. 49 (ed. Cohn) φιλαυτος δὲ καὶ ἀθεος ὁ νοῦς οἰόμενος ἴσος εἶναι θεῷ. For the corr. subst. see P Par 26^{1.10} (B.C. 163) (= *UPZ* i. p. 247, *Selections*, p. 14) δι’ ὀλῶν (i. ὀλῶνων) τὴν τῶν ἀδικούντων ἡμᾶς φιλαυτίαν ἐχθεῖναι. For φιλαυτος and φιλαυτία, Waddell (*Selections*, p. 178) refers to Plato *Laws* 731 D and the discussion in Aristot. *Eth. N.* ix. 8.

φιλέω,

“love”: P Tebt II. 408⁵ (A.D. 3) ἐπιστάμενος πῶς σε τίθεμαι κὲ φιλῶ, “since you know how I esteem and love you” (Edd.), BGU II. 531^{ii.19} (A.D. 70–80) α[ι]σθηόμενος πῶς με φιλεῖς, P Tebt II. 294²⁴ (A.D. 146) ἵνα καὶ αἱ ὀφ[ι]λ[ο]ύσαι ἱερούργιαι τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται, “in order that the due services of the gods who love you may be performed” (Edd.), P Oxy III. 528⁶ (ii/A.D.) τὸ προσκύνημά σου πῶθ (i. ποῶ) παρὰ τῇ σε φιλοῦση Θεῷρι, “I perform the act of veneration on your behalf to Phoeris who loves you” (Edd.). We may add the iii/A.D. love-spell *Preisigke* 4947¹ⁿ. ὀρκίζω σε, νεκυδαίμων, . . . διακονήσόν μοι εἰς Ἄπλωνοῦν, ἣν ἔτεκεν Ἄρσινσή . . . ἵνα με φιλή καὶ ὁ ἄν’ αὐτὴν αἰτῶ, ἐπήκοός μοι ᾗ (<<v>>).

The verb is followed by an inf., as in Mt 6⁵, in P Giss I. 84¹³ (ii/A.D. *ad init.*) φιλοῦσι νῦν οὕτοι τὴν ἀλήθ[ε]ριαν εἰπεῖν, *Chrest.* II. vi. 14 (ii/A.D.) τοῦτο δὲ ἐπὶ πολλῶν φιλεῖν γενέσθαι.

With the closing greeting ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει in Tit 3¹⁵ cf. P Fay 119²⁶ (c. A.D. 100) ἀσπάξου Ἐπαγαθὸν καὶ τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθειαν, and BGU III. 814³⁹ (iii/A.D.) ἀσπάξομαι καὶ τοῖς φιλοῦν-το(= α)ς ἡμᾶς πάντες.

It is possible, however, that, following Wilcken’s suggestion (*Archiv* vi. p. 379), we should in both these passages read ὑμᾶς for ἡμᾶς in keeping with the form the greeting takes elsewhere, as P Fay 118²⁶ (A.D. 110) ἀσπάξου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν, PSI I. 94¹¹ (ii/A.D.) ἄσπασαι Τερέν καὶ τοὺς φιλοῦντάς σε πάντας, and P Giss I. 12⁸ (ii/A.D.) ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας. In any case Wilcken (*l.c.*: cf. Ziemann *Epist.* p. 329 f.) regards this use of ὑμᾶς [σε] φιλοῦντας for ἡμᾶς φιλοῦντας, which we might have expected, as one of the finer touches of these ancient letters, even if it had become largely stereotyped and formal. He knows no instance of its use earlier than about A.D. 100.

If φιλέω and ἀγαπάω (*q.v.*) are to be distinguished in the NT, the former is probably the love of friendship, the latter reverential love: but there appears to be a growing tendency

to regard the two verbs as synonymous, even in Jn 21¹⁶: cf. *ib.* 13²³ with 20², and see *ib.* 11^{3, 5, 36}.

The meaning "kiss," which φιλέω has in Mk 14⁴⁴ *al.*, is seen in PSI I. 26¹³ (act of martyrs—v/A.D.) ἐκράτησ[εν αὐτοῦ τὴν] χεῖρα καὶ ἐφίλησεν.

For an exhaustive discussion on "The Terminology of Love in the New Testament," see B. B. Warfield in *The Princeton Theological Review* xvi. (1918), pp. 1 ff., 153 ff.

φιλήδονος,

"loving pleasure." An interesting parallel to 2 Tim 3⁴, the only place in the NT where this word is found, is afforded by Philo *de Agric.* 88 (ed. Wendland) φιλήδονον καὶ φιλοπαθῆ μάλλον ἢ φιλάρετον καὶ φιλόθεον ἀνά κράτος ἐργάσθαι (cited by Wetstein). See also Vett. Val. pp. 7¹² συντηρητικοί, φιλήδονοι, φιλόμουσοι, 9³, 40⁵.

φίλημα,

"a kiss." For the φίλημα ἅγιον (Rom 16¹⁶, *al.*), see Lightfoot *Notes* p. 90 f. and Milligan *Thess.* p. So.

Φιλήμων.

For the connexion of this name (Philem¹) with Phrygia it is enough to refer to the legend of Philemon and Baucis: see Lightfoot *Colossians*², p. 304. For other exx. of the name cf. P Hib I. 70 (a)⁸ (B.C. 229–8), P Oxy I. 43 verso^{v. 5} (A.D. 295), and from the inscr. *Magn* 117⁸, where it is the title of the ἄππας of Dionysus, and *Perg* 341⁴ Φιλήμων Ἄνθου σκουτλάριος (both cited by Thieme, p. 41).

Φίλητος.

For this proper name (2 Tim 2¹⁷) cf. the property return P Oxy I. 72¹⁷ (A.D. 90) διὰ Τιβερίου Ἰουλίου Φιλήτου.

φιλία,

"friendship" is found in the NT only in Jas 4⁴, but occurs several times in Prov and the Apocrypha. The word is opposed to ἔχθρα in P Hib I. 170² (B.C. 247) φρόντισον . . . ἵνα μὴ ἀντὶ φιλίας ἔχθραν [ποῶ]μεθα. Other exx. are PSI IV. 415⁵ (iii/B.C.) ὁ κομίζων σοι τὴν ἐπιστο[ο]λὴν ἐστὶν ἡμῖν ἐν φιλία, P Grenf I. 1⁴ (Alexandrian erotic fragment—ii/B.C.) ὁ τὴν φιλίαν ἐκτικῶς ἔλαβέ με ἔρως, "love the stablisher of friendship overcame me" (Ed.). P Tebt I. 59⁸ (B.C. 99) ὑποδεικνυ(όντ)ων ἦν ἔχετε πρὸς ἡμᾶς ἀνωθεν πατρικὴν φιλίαν, "intimating to me the hereditary friendship which you have for me of old" (Edd.), BGU IV. 1141²⁵ (B.C. 14) κἀγὼ τὴν φιλίαν σου θέλων ἀμμεπτ[ον] ἔματόν ἐτήρησα, P Lond 897⁹ (A.D. 84) (= III. p. 207) εἶνα μὴ τὴν πρὸς σε φιλίαν καταλείψωι, P Tebt II. 616 (ii/A.D.) ἐνεργίας καὶ σπουδῆς καὶ φιλείας, P Oxy IV. 705³³ (A.D. 200–2) ἡ πρὸς Ῥωμαίους ἐψ[ου]ιά τε καὶ πίστις καὶ φιλία ἦν ἐνεδείξαντο, and P Fay 135¹⁰ (iv/A.D.) ἐπισπουδάσον πληρώσαι ἵνα ἡ φιλία διαμῖνη μετ' ἀλλήλων, "make haste to pay, in order that we may remain on good terms with each other" (Edd.).

Φιλία is used as a title in such passages as PSI I. 97¹ (vi/A.D.) ἡ ὑμ[ε]τέρη λαμπρὰ καὶ ἀδελφικὴ φιλία, *ib.* 98³

(vi/A.D.) ἡ πανάρετός σου φιλία, and P Amh II. 154^{1, 6} (vi/vii A.D.). We may note also the adv. φιλικῶς in a closing greeting in the letter Preisigke 6782¹⁵ (B.C. 259) ποιήσομεν γὰρ φιλικῶ[s]. Ἐρρ[ω]σο.

Φίλιππος.

This Latin form (*Philippensis*) for the pure Greek Φιλιππεύς (cf. *Syll*³ 267A³—after B.C. 347–6, with note) or Φιλιππηνός, is found in the title of the Ep. to the Philippians, and again in ch. 4¹⁵. W. M. Ramsay (*JTS* i. (1900), p. 116) draws attention to this as "one of the little noticed indications of Paul's preference for technical Latin forms to indicate Roman administrative ideas."

Φίλιπποι.

For Philippi, a Roman colony, and consequently "a miniature likeness of the great Roman people," see Lightfoot *Philippians*², p. 49 f., and for the description of it as πρώτης τῆς μερίδος Μακεδονίας πόλις in Ac 16¹², see *s.v.* μέρος.

Φίλιππος.

For this common name see P Hib I. 62¹ (B.C. 245) Φίλιππος Πτολεμαίω χαίρειν, and the other citations in Preisigke's *Namenbuch*. In *C. and B.* ii. p. 552 W. M. Ramsay cites an inscr. Εὐγένιος ὁ ἐλάχιστος ἀρχιδιάκ(ονος) κέ ἐφεστ(ως) τοῦ ἀγίου κέ ἐνδόξου ἀποστόλου κέ θεολόγου Φίλιππου, as affording "a clear proof that a church (doubtless the church) of Hierapolis was dedicated to St. Philip." The inscr. further shows that "the local tradition was attached to Philip the Apostle."

φιλόθεος,

"loving God." For this NT ἄπ. εἰρ., 2 Tim 3⁴, see the citation from Philo *de Agric.* *s.v.* φιλήδονος. Cf. Vett. Val. p. 17⁹, *al.*

Φιλόλογος,

a Roman Christian (Rom 16¹⁵). The name is common as a slave name, see SH *ad Rom l.c.*: cf. Lightfoot *Philippians*², p. 175. In P Lond 256 *recto* (a)¹⁶ (A.D. 15) (= II. p. 99, *Chrest.* I. p. 522) it is the name of a consignee of corn from the interior of Egypt to the coast.

An interesting ex. of the verb occurs in P Oxy III. 531¹¹ (ii/A.D.), where a father writes to his son—τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν, "give your undivided attention to your books, devoting yourself to learning" (Edd.). See also *Syll* 804 (= 3 1170)²⁸ συνέβη οὖν φιλολογῆσαντί μοι συμπληρωθῆναι.

φιλον(ε)ικία.

For Lk 22²⁴, the only occurrence of this word in the NT, Field (*Notes*, p. 75 f.) prefers the rendering "emulation" to "strife" (AV) or "contention" (RV), and this may be supported by the late P Oxy XVI. 1860⁷ (vi/vii A.D.) εἰ θε[λ]ει ἡ ἀγαθὴ ἡμῶν (ἰ. ὑμῶν) φ[ι]λ[ο]ν[ε]ικ[ι]α γνωρίσαι αὐτὴν τὸ περὶ τῆς [ἀ]ληθείας, "if your good ambition desires to ascertain for yourself the truth" (Edd.).

The thought of "dispute" is uppermost in such passages from the papyri as P Lond 992¹¹ (A.D. 507) (= III. p. 253)

πρὸ δίκης καὶ φιλονικίας ἔδοξεν ἡμῖν κτλ., an agreement to submit certain matters at dispute to arbitration, P Oxy I. 157¹ (vi/A.D.) ἐπιδὲ φιλονικία γέγονεν μεταξύ Παπνουθίου τοῦ μονάζοντος καὶ τοῦ γραμματεὺς (= -τέως)—with reference to a dispute between a monk and a scribe, and from the inscr. as *Syll* 929 (= 3 685)⁸⁶ (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοὺς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι. This last ex. shows the correct spelling of the word φιλονικία, derived from φίλος and νίκη, "victory," see Blass *Gr.* p. 8; cf. also *Magn* 105⁸ (B.C. 138). For the verb φιλονικέω cf. a fragment of Demosth. *de Pace* preserved in PSI II. 129¹⁴ (iv/A.D.).

φιλοξενία,

"love of strangers," "hospitality" (Rom 12¹³, Heb 13²): cf. the curious P Lond 1917⁴ (c. A.D. 330–340) where the writer addresses his correspondent—ταῦτα τὰ γ[ρά]μματα ἢ μὴν ἔγραψα ἐν τῷ χαρτῷ τούτῳ ἕν' ἀγὰ ἀνάγκοις μαὶτὰ χαρᾶς . . . καὶ [[π]] μαὶτὰ φιλοξε[[ν]]νίας μακροθυμίας πεπληρωμαίνῃ (i. πεπληρωμένος) πνεύμ[α]τος ἁγίου, "this our letter I wrote on this papyrus that you might read it with joy, and with entertainment of long-suffering filled with the Holy Ghost" (Bell), and similarly *L*¹⁴. We may also cite the inscr. on a statue to the rhetorician Herodes Atticus, *Syll*³ 859*A* (c. A.D. 150) ἡ πόλις ἡ Δελφῶν φίλλας καὶ [φίλο]ξενίας ἔνεκα.

φιλόξενος.

With this adj. in 1 Tim 3² Dibelius (*HZNT ad l.*) compares *Hermas Sim.* ix. 27. 2 ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους ἑαυτῶν πάντοτε ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ ἄτερ ὑποκρισεως.

φιλοπρωτεύω,

"I love the chief place," "I desire to be first" (3 Jn⁹). The instance of this verb cited by Deissmann (*BS* p. 178) from Blass *Gr* p. 68 is now stated to be erroneous (*LAE*², p. 76, n.¹), but we can give one or two exx. of the corresponding φιλοπρονέω, "I love labour," "I am industrious"—P Oxy VII. 1069²⁰ (iii/A.D.) τὴν πεδείσκην μου δὲ πρὸ λόγον ἀνάγκασον φιλοπρονείετε (i. φιλοπρονείσθαι), and ²³, *ib.* X. 1296⁷ (a son to his father—iii/A.D.) φιλοπρονόμην καὶ ἀναψύχομεν, καλῶς ἡμέ[ε]ν ἔστει, "I am industrious and take relaxation: all will be well with me" (Edd.), and P Lond 130⁶ (i/ii A.D.) (= I. p. 133), where a master of astrology, writing to his pupil, recalls that the ancient Egyptians laboriously devoted themselves to the art—γ[ν]ησιῶς τε περ[ὶ] τὰ οὐράνια φιλοπρονήσαντες.

φίλος,

"a friend": Preisigke 6817⁴ (letter of commendation—B.C. 255) πυνθανόμενος δὲ σε εἶναι ἐπιε[κ]κῆ ἡξίωσάν τινές με τῶν φίλων γράψαι [σο]ῖ, P Vat A²⁰ (B.C. 168) (= Witkowski², p. 66) ἀσπάξασθαι τὴν γυναῖκα καὶ τὰ παιδιά καὶ τοὺς φίλους, BGU IV. 1209⁶ (B.C. 23) ἡμῶν δὲ φίλου γενομένου Πετεχῶντος, "our late friend Petechon," P Oxy IV. 742^{7a} (B.C. 2) παράδος δέ τινα τῶν φίλων ἀριθμῶ αὐτὰς (sc. δέσμας) ἵνα πάλιν φ[ί]λος ἡμῖν παραδοῖ ἀσφ[α]λῶς, "deliver a few of them (sc. bundles of reeds) to

one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1672¹⁷ (A.D. 37–41) Μουνάτιος δὲ ὁ φίλος συντυχῶν ἔλεγεν συμ[πε]φωνηκέναι τοῖς ἐκ τῆς κώ[μ]ης αὐτοῦ μετὰ χάριτος, "our friend Munatius said that he had agreed with the people of his village thankfully" (Edd.), P Tebt II. 314⁹ (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "but by means of the good offices of our friends we achieved it" (Edd.), *ib.* 419 *verso* (iii/A.D.) Ὀριγένει παρὰ Σωτηρήχου φίλου, and P Fay 131¹⁴ (iii/iv A.D.) τὸ Δεκάσιου τοῦ φίλου λάχανον πάντως πότισον, "by all means water the vegetables of our friend Decasius" (Edd.).

For a legal proceeding carried through παρόντων φίλων δύο, see P Meyer 63² (A.D. 125) with the editor's note: for the designation οἱ πρῶτοι φίλοι, see *ib.* 11² (B.C. 144) Ἀπολλοδώρῳ τῶν ἄ φίλων καὶ ἐπιστάται καὶ γραμματεῖ, similarly¹⁷, P Tebt I. 30¹⁵ (B.C. 115), *Preisigke* 6665^{2,4} (B.C. 255–4?), and *OGIS* 99⁸ (ii/B.C. *ad init.*) τὸν Πτολεμαίου τῶν πρῶτων φίλων καὶ ἀρχικνήγγου υἱόν with the editor's note: and for the title φίλος τοῦ Καίσαρος, as in Jn 19¹², see *CIG* II. 3499⁵, 3500⁴.

Φίλατος, which does not occur in the NT, is very common in epistolary addresses, e.g. P Tebt II. 408² (A.D. 3) Ἰππόλιτος Ἀκουσιλάῳ τῷ φ[ί]λτῳ πλείστα χαλεῖν. So stereotyped has the formula become that it is used even in letters of reproof, such as P Flor II. 226 (iii/A.D.), where the writer, addressing himself to his "dearest" Hieroninus, goes on to accuse him of unsocial behaviour—οὐ σήμερον οὖν οἶδα σ[οῦ] ἀπάνθρωπον, ἀλλὰ αἰεὶ οἶδα.

φιλοσοφία

occurs in the NT only in Col 2⁸, where it is not "philosophy" in general that is condemned, but the particular system (note the art.), associated as it was with κενὴ ἀπάτη: see Hort *Judaistic Christianity*, p. 119. For the word in its direct application to mode of life, cf. Musonius p. 10⁷ ἐπιστήμη δὲ περὶ βίον οὐχ ἕτερα τις ἢ φιλοσοφία ἐστὶ.

φιλόσοφος.

For this word in the wide sense of "a lover of wisdom," cf. P Oxy I. 33^{11,10} cited *s.v.* φιλάγαθος, and the inscr. *BCH* xxii. (1898), p. 496, in which a woman is described as ἡ φίλανδρος καὶ σ[ώ]φρων ἢ φιλόσοφος ζήσασα κοσμῶς, "loving her husband and sober-minded, a lover of wisdom, she lived modestly."

The more technical sense may be illustrated by P Ryl II. 143³ (A.D. 38) Διδύμῳ . . . τῶν ἐν τῷ Μουσειῳ σειτουμένων φιλοσόφων ἀτελῶν στρατηγῶν, "to Didymus . . . one of the philosophers maintained in the Museum immune from charges, strategus," and by the inscr. *OGIS* 714⁶ with the editor's note. See also the private letter P Hamb I. 37^{2a} (ii/A.D.) in which the writer addresses his friend—ἀναγκαῖον γάρ ἐστι νημισκεσθαι (i. μιμησκεσθαι) . . . τοῦ ἥθους σου τοῦ ἀληθινοῦ <<σ>> φιλοσόφου. Σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγενῆσαι . . . καὶ ἡμῆς ὑπὸ σοῦ βέλτιον παιδευόμεθα ἢ ὑπὸ συμπτάντων τῶν φιλοσόφων.

φιλόστοργος,

"loving warmly" (Rom 12¹⁰): cf. Vett. Val. p. 76²² τοὺς μὲν γὰρ εὐνοστέρους καὶ φιλοστοργότερους θανάτῳ χωρῖ-

ζουσι. The subst. φιλοστοργία is common in Wills, where bequests are made κατὰ φιλοστοργίαν, see e.g. P Oxy III. 490⁴ (A.D. 124), 492⁶ (A.D. 130). Other exx. of the subst. are P Tebt II. 408⁷ (A.D. 3) τῆι φιλοστοργίᾳ τῶν περὶ Σωτήριον, "out of their regard for Soterichus and his people" (Edd.), P Oxy III. 495¹² (A.D. 181-9) μητρικῆ φιλοστοργίᾳ, P Flor III. 338¹¹ (iii/A.D.) καὶ νῦν τάχα ἢ σὴ σπουδῆ καὶ φιλοστοργείᾳ κατανεκίησιν τὴν ἐμὴν . . ἀκαιρείαν, and *Chrest.* II. 361¹⁶ (A.D. 360) ἐνεδειξάν μοι εὐνοίαν καὶ φιλοστοργείαν.

For the adverb cf. *OGIS* 257⁴ (B.C. 109) σοῦ ἐμνημονεύειν [φιλοστ]όργως, and Preisigke 5294⁹ (A.D. 235) εἰ[ύ]νοίας καὶ φιλοστοργί[ω]ς. A good ex. of the verb occurs in *Syll*³ 1267²³ (ii/iii A.D.) (= Deissmann *LAE*², p. 140) ἐγὼ ὑπὸ τέκνων γονεῖς φιλοστοργεῖσθαι ἐνομοθέησα—an Isis inscr. from Ios.

φιλότεκνος,

"loving one's children" (Tit 2⁴), is common in memorial inscr., e.g. *Perg* 604 cited *s.v.* φίλανδρος, *Archiv* v. p. 167—

Δράκων Ἀπίωνος χρηστὲ φιλό-
τεκνε φιλόπιλε ὡς ἐτῶν πεντ[ή]-
κοντα[]

and *Preisigke* 330⁴ Δ[ιονυσά]ριον παν[ά]ρετε φίλανδρε φιλό-
τ[ε]κνε, εὐψ[ύ]χε, and *ib.* 350² Σάμβυ φιλ[ό]τεκνε χρηστ[έ] χαῖρε.

φιλοτιμέομαι

is found in the NT in Rom 15²⁰, 2 Cor 5⁹, 1 Thess 4¹¹, and in all three passages seems to have lost its original idea of emulating ("am ambitious"), and to mean little more than "am zealous," "strive eagerly," in accordance with its usage in late Greek: cf. P Petr III. 42 H.(S) f³ (iii/B.C.) ἐφιλοτιμώ με παραγενέσθαι πρὸς σὲ καὶ ἦλθον, PSI IV. 375⁴ (B.C. 250-49) ὄν τρόπον ἐφιλοτιμήθης περὶ ἡμῶν, P Cairo Zen III. 59305⁴ (B.C. 250), and P Tebt II. 410¹⁰ (i/A.D.) μν[ή]σθητι ᾧ[s] ἐν τῷ Τρ[υ]στόμφ με ἐφιλοτ[υ]μοῦ σὺν ἔμοι μέναι, "remember how zealous you were at Tristomos to remain with me" (Edd.).

The verb is also common in honorary decrees, where its general meaning is "act with public spirit," e.g. *CIA* II. 444^{23ff.} (ii/B.C.) ὅπως οὖν καὶ ἡ βουλή καὶ ὁ δῆμος μνημονεύοντες φαίνονται τῶν εἰς αὐτοὺς φιλοτιμουμένων, *OGIS* 117⁸ (ii/B.C.) ὁ δῆμος ὁ Ἀθηναίων εὐχάριστος ὢν διατελεῖ τοῖς εἰς αὐτὸν φιλοτιμουμένοις, and *ib.* 118¹⁰ (ii/B.C.), 233¹⁵ (iii/B.C.). See further Hicks *CR* i. p. 46, *Field Notes* p. 165, and *Lightfoot Notes* p. 60f.

For the subst. φιλοτιμία cf. P Par 63⁶⁸ (B.C. 164) (= P Petr III. p. 24) μήτε φιλοτιμίας μήτε πλεονεξίας γενηθείσης, "no undue [official] competition or grasping being permitted" (Mahaffy), P Oxy VIII. 1153¹⁶ (i/A.D.) ἀ ἐξωρήσατό σοι Πανσανίας ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρτισμένα, "which (*sc.* wrist-bands) your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.), and *ib.* XVI. 1913¹⁴ (c. A.D. 555?) λόγ[ω] φιλοτιμ[ί]ας, "by way of largesse" (Edd.).

For the adj. φιλότιμος cf. P Petr I. 29¹² (iii/B.C.), where

the writer says that he had borrowed from Dynis 4 artabae of wheat, which he had offered and "was pressing" (φιλοτιμοῦ ὄντος) to lend, P Giss I. 3¹³ (A.D. 117) (= *Chrest.* I. p. 571) φιλότιμόν τε τὸ πρὸς [ἡμᾶς, P Ryl II. 77³⁴ (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα, "imitate your father the lover of office, the brave old man" (Edd.), and for the comp^{re}. PSI IV. 392¹³ (B.C. 242-1) εὐχαριστήσεις δέ μοι φιλοτιμότερον γράψας ἐνταῦθα οἷς ἂν ὑπολαμβάνησι ἐπιτήθεον εἶναι, P Tebt I. 23¹⁰ (c. B.C. 119 or 114) διὸ καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεῖς ἵνα τὰ πρὸς αὐτὸν [. . . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and for the adv. φιλοτιμῶς, PSI IV. 412¹⁰ (iii/B.C.) ἐτελεῖται οὖν φιλοτιμῶς, *ib.* VI. 568⁶ (B.C. 253-2) ποιήσομεν γὰρ φιλοτιμῶς, and P Cairo Zen III. 59401³ (iii/B.C.).

φιλοφρόνως,

"kindly," "with friendliness" (Ac 28⁷): cf. P Grenf I. 30⁵ (B.C. 103) ἐντετάμβε[α] ἀσπάσσεσθαι ὑμᾶς παρ' ἡμῶν φιλοφρόνως, BGU III. 1009³ (ii/B.C.), and from the inscr. *Magn* 103⁵⁰ (2nd half ii/B.C.).

For the subst. cf. BGU I. 248² (A.D. 70-80) τῆς εἰς με φιλοφροσύνης, *ib.* 249¹⁹ (ii/A.D.), and *ib.* II. 531⁶ (ii/A.D.).

φιμώ,

after appearing in Aristoph. (*Vub.* 592), does not appear again until the LXX and NT, perhaps because it was regarded as a non-literary or even slang word. It is found in the sense of "muzzle" in a quotation from the LXX in 1 Cor 9⁹, 1 Tim 5¹⁸, and metaphorically = "put to silence" in Mt 22³⁴ *al.* (cf. Lucian *De Mort. Per.* 15).

According to Rohde *Psyche* II. p. 424 (Engl. Tr. p. 604) φιμῶν and φιμωτικόν are used in rude Egypto-Syrian Greek as equivalent to καταδεῖν, κατάδεσμος in denoting the *binding* of a person by means of a spell, so as to make him powerless to harm. Exx. of this magical usage are—P Lond 121⁹⁰⁷ (iii/A.D.) (= I. p. 114) δεῦρό μοι . . . καὶ φῖμωσον, ὑπόταξον. καταδούλωσον τὸν δεῖνα, an appeal to a god, *ib.*³⁹⁶ φιμωτικὸν καὶ ὑποτακτικὸν γενναῖον καὶ κάτοχος, *ib.* 123⁴ (iv/v A.D.) (= I. p. 120) καθυπόταξον φῖμωσον καταδούλωσον πᾶν γένος ἀνθρώπων, and P Osl I. 1¹⁶⁴ (iv/A.D.) φῖμώσεται τὰ στόματα τὰ κατ' ἐμοῦ. These instances, as Eitrem has pointed out, make "an effective background" for the usage in Mk 1²⁵, 4³⁸.

The subst. φῖμωσις occurs in Vett. Val. p. 257¹³ πρὶν φθάσαι τὴν φῖμωσιν, apparently with reference to the silence of death.

Φλέγων,

"Phlegon," the name of a Roman Christian, Rom 16¹⁴. According to Lietzmann (*HZNt ad l.*) this name, which is given to a dog in Xenophon (*Cyneg.* 7, 5), came later to be applied to slaves, see *CLL* II. 2017.

φλογίζω,

"set on fire" (Jas 3⁶). We have no ex. of φλογίζω from our sources, but for φλέγω see the magic tablet PSI I. 28¹² (iii/iv A.D.?) διὰ τούτου τοῦ ναικουδαίμονος φλέξον τὴν καρδίαν, and ¹⁵.

φλόξ,

"a flame" (Lk 16²⁴, *al.*): P Leid W^{vii.37} (ii/iii A.D.) (= II. p. 105) ἀποσκεδασθήτω μου πάσα φηλόξ (*l. φλόξ*), P Lond 122⁷⁵ (hymn to the Sun—iv/A.D.) (= I. p. 118) ἤλιε χρυσόκομα διέπων φλογὸς ἀκάματον φῶς, and from the inscr. *Preisigke* 5620 (amulet) φῶς πῦρ φλόξ, and *Syll* 504 (= ³ 1170)²⁴ (ii/A.D.) φλόξ ἀναδραμούσα ἐπέφλευσε τὴν χεῖρα. For a form φλώξ see P Osl I. 1³⁵⁶ (iv/A.D.) ὡς φλώξ καομένη, with the editor's note.

φλυαρέω

c. acc. = "prate against" in 3 Jn¹⁰. For the more general meaning "talk nonsense," cf. P Cairo Zen III. 59300⁷ (B.C. 250) δικαίως οὖν Ἀπολλωνίδει φλυαρεῖν ἐπέρχεται, *ib.*⁹ οὐκ ἂν νῦν διὰ κενῆς ἐφλυάρει, and the Christian P Heid 6¹² (iv/A.D.) (= *Selections*, p. 126) ἵνα οὖν μὴ πολλὰ γράφω καὶ φλυαρήσω (*l. φλυαρήσω*), "that I may not by much writing prove myself an idle babbler."

φοβέομαι

(act. obsolete): (1) "fear," "dread," (a) absol., P Lips I. 40^{ii.22} (iv/v A.D.) κάγω αὐτὸς φοβοῦμαι, ἐπειδὴ ἀπάν ἐστιν ὁ ἐταῖρός μου, *OGIS* 669⁵⁹ (i/A.D.) ὅσοι μὲν γὰρ ἐφοβήθησαν ἀκούσαντες περὶ . . . ; (b) c. acc., P Oxy II. 237^{viii.11} (A.D. 186) φοβηθέντας τὸν κίνδυνον, "through fear of the danger" (Edd.), P Flor III. 332¹² (ii/A.D.) οὐῖτε προσεκίνησα θεοῦ φοβουμένη σου τὸ μετέωρον, P Grenf II. 84³ (v/vi A.D.) τοὺς νόμους φοβηθεὶς ἐφυγεν εἰς ἐρημίαν (said of a patricide); (c) c. μή and conj., P Magd 9³ (iii/B.C.) φοβουμένη μὴ συμπίεση (of a sanctuary in a dangerous state), BGU IV. 1097¹ (time of Claudius or Nero) (= Olsson, p. 113) φοβοῦμαι γὰρ μὴ σχάσῃ. νε[γ]-αυσίακε [γ]άρ, "for I am afraid that he will give up, for he has become sick," P Tebt II. 318¹⁸ (A.D. 166) φο[βου]μένη δι[ε] μὴ λάθω [κατὰ] τὸ εἰς με δίκαι[ον] οἰκονομεῖ[σ]ας, "as I am afraid that my right of procedure may escape notice" (Edd.), *ib.* 335⁸ (mid. iii/A.D.) φοβούμενος μὴ ἄρα εὐρεθείη ἐν αὐτοῖς ἐπιληψί[ς], "from fear that they might disclose a claim by seizure" (Edd.). In Gal 4¹¹ φοβοῦμαι ὑμᾶς μὴ πῶς εἰκὴ κεκοπίακα, "I am afraid about you: perhaps I have toiled in vain," we have an ex. of μὴ used in cautious assertions: see *Proleg.* pp. 192 f., 248. (d) On the translation-Hebraism φοβοῦμαι ἀπό, as in Mt 10²⁸ (= Lk 12⁴), see *Proleg.* pp. 102, 104, and Thackeray *Gr.* i. p. 46 f.

(2) "reverence," P Tebt I. 59¹⁰ (B.C. 99) (= Witkowski², p. 113) an official writes to the priests of Tebtunis assuring them of his good will διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβεσθαι τὸ ἱερόν, "because of old I revere and worship the temple."

In illustration of the φοβούμενος τὸν θεόν of Ac 10², *al.*, Deissmann (*LAE*², p. 451) cites the inscr. from the theatre of Miletus—

Τόπος Εἰουδῶν τῶν καὶ Θεοσεβίων.

"Place of the Jews, who also are called God-fearing."

φοβερός,

"fearful" (Heb 10²⁷, *al.*): BGU II. 428⁸ (ii/A.D.) φοβερός ἐγένετο before a lacuna, P Leid W^{xii.9} (ii/iii A.D.) (= II. p. 121) ἐκλήθη δὲ ὀνόματι ἁγίου ἀναγραμματιζόμενον (= ἐνῶ) φωβερῶ καὶ φρεικτῶ (*l. φοβερῶ καὶ φρικτῶ*), and

the magic PSI I. 28²¹ (iii/iv A.D.?). The Christian amulet P Oxy VIII. 1151⁵⁵ (v/A.D.?) closes with the words ὅτι τὸ ὄνομα σου κ(ύρι)ε ὁ θε(ός), ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Edd.): cf. Ps 110 (111)⁹, *al.*

φόβηθρον,

"that which causes terror," is so read by WH, following BD, in its only occurrence in the NT, Luke 21¹¹: see Blass-Debrunner *Gr.* § 35. 3. The word is cited by Hobart (p. 161) from Hippocrates *Morb. Sacr.* 303, as denoting "fearful objects that present themselves to the imagination of the sick."

φόβος,

"fear": *OGIS* 339¹⁷ (c. B.C. 120) διὰ τε τὸν ἀπὸ τῶν γειτνιώντων Θραικῶν φόβον, P Fay 21²¹ (A.D. 134) τῷ τοῦ προστίμου φόβῳ, "by the fear of incurring penalties," P Oxy XIV. 1668¹⁰ (iii/A.D.) ὁ ἡγεμῶν ἀμνηστίαν ἐπεμψεν ἐνθάδε, καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνεῖ, "the praefect has sent an amnesty here, and there is no longer any fear at all" (Edd.), and BGU II. 547¹ (Byz.) μέγας φόβος ἐπίκειται ἡμῖν. For the plur. as in 2 Cor 7³, see *Syll* 168 (= ³ 326)²¹ (B.C. 307–6) καὶ φόβων κ[αὶ] κινδύνων μεγάλων τοῖς] "Ἕλληνας περιστάντων.

The reverential fear towards God, which appears in such a passage as Ac 9³¹, may be illustrated from P Lond 1914¹² (A.D. 335?) φόβον θεοῦ ἔχοντες ἐν τῇ καρδίᾳ: cf. *ib.* IV. 1393¹⁸. In 2 Cor 5¹¹ Field (*Notes*, p. 183) prefers the rendering "terror," as against KV "fear."

Φοίβη.

This proper name (Rom 16⁴) is found as the name of a slave in P Flor I. 50⁶¹ (A.D. 268): cf. *Syll* 369 (= ³ 805)¹⁰ (c. A.D. 54) Κλαυδία Φοίβη τὸν ἑαυτῆς ἀνδρα καὶ εὐεργετὴν ἀρετῆς ἕνεκα καὶ εὐνοίας, *Magn* 122 (a)¹¹ (time of Diocletian), and the v/vi A.D. inscr. from the Mount of Olives cited *s.v.* κοιμάομαι. For a note by Mrs. M. D. Gibson on the NT Phoebe as a kind of Lady Bountiful, see *Exr* T xxiii. p. 281.

Φοινίκισσα.

See *s.v.* Συροφοινίκισσα.

φοῖνιξ,

"a palm tree" (Jn 12¹³), or the fruit of a palm tree "dates": cf. P Hal I. 7⁵ (B.C. 232) αἴτησον δὲ . . . ὥστε εἰς [ξέ]νια φοίνικας, P Amh II. 31⁸ (B.C. 112) τόπους περιελημμένους εἰς φυτεῖαν φοινίκων, "pieces of land which had been enclosed for the purpose of growing palms" (Edd.), and so ¹⁶, BGU IV. 1095⁹ (A.D. 57) περὶ δὲ τοῦ φοίνικος παλαιὸν οὐχ εἴραμεν, "as regards the dates, we did not find any old," P Ryl II. 172¹² (A.D. 208) φοίνικος μονοξύλου, "dates on single stems" (Edd.), and P Flor I. 50² (division of property—A.D. 268) σὺν τοῖς ἐ[γ]νοῦσι φο[ι]νίξι καὶ φυτοῖς.

Related words are φοινικῶν, "a palm garden" (P Tebt II. 343⁵—ii/A.D.), φοινικίνος, "made of palm-wood"

(P Oxy XIV. 1658¹—iv/A.D.), and **φουινικήγός**, “date-measure” (P Ryl II. 172¹³—A.D. 208). For the tax on dates, see Wilcken *Ostr.* i. p. 313 ff.

φονεύς,

“a murderer” (Mt 22⁷, *al.*): P Lips I. 37²⁹ (A.D. 389) Ἰωνῶν τὸν προκείμενον φονέα ἀποδείξει, BGU IV. 1024^{viii.11} (iv/v A.D.) ξίφι σαι (i. ξίφει σε) [κα]ταβληθῆναι ὡς φονέα.

φονεύω,

“murder.” The document just cited *s.v.* φονεύς, BGU IV. 1024, shows the corr. verb several times, e.g. ^{vi.7} ὁ οὖν Διόδημος ἐφόνευσεν τὴν πόρνην. Other exx. are P Grenf II. 36¹¹ (B.C. 95) μὴ λυπεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνουσαν φονευθήσεσθαι, “do not grieve over the departed. They expected to be killed” (Edd.), *ib.* 84² (v/vi A.D.) υἱὸς τὸν εἰδὸν πατέρα φωνεύσας καὶ τοὺς νόμους φοβηθεῖς ἔφυγεν εἰς ἐρημίαν, P Oxy XVI. 1885¹⁴ (A.D. 509) ἐπιθεωρησαί [τὸν σχεδὸν φο]νευθέντα Σουρούς, “to inspect the nearly murdered Sourous” (Edd.), and the hyperbolic use in P Lond 113. 12 (*d*)¹¹ (vi/vii A.D.), where a petitioner for redress of injuries complains that he has been murdered—ὁ χρεώστης ἐφ[ό]νευσέν με. See also *s.vv.* σφάζω and φαρμακός. [Is it possible that the above use of φονεύω throws light on the difficult Jas 4² ?]

In Ev. Petr. 2 γέγραπται γὰρ ἐν τῷ νόμῳ ἥλιον μὴ δύναί ἐπὶ πεφονευμένῳ, “πεφονευμένῳ is strangely attributed to Herod, from whom we should have expected κεκρεμασμένῳ or the like: but it agrees with the anti-Judaic tone of the fragment” (Swete).

φόνος,

“murder”: cf. P Tebt I. 5⁵ (B.C. 118), where an amnesty is granted by Ptolemy and Cleopatra to all their subjects πλὴν τ[ῶν] φόν[ο]νους ἑκουσίοις καὶ ἱεροσυλίας ἐνεχομ[έν]ων, “except to persons guilty of wilful murder or sacrilege” (Edd.). In *ib.* 14³ (B.C. 114) notice is sent to a certain Heras ἐυθνονομένῳ (“arraigned”) . . . φόνῳ καὶ ἄλλαις αἰτία[ς], where the reference may be to “manslaughter” rather than to actual “murder”: see *Archiv* ii. p. 498 f. Add P Amh II. 66³³ (A.D. 124) Στοτοήτιος λέγοντος ἐνεκκ[η]κέναι τοῖς [π]ερὶ Σαταβούν φόνον ἐπ[ὶ] τῷ ἀδελφῷ αὐτοῦ, “Stoetis stated that he had accused Sataboun and his friends of murder committed against his brother” (Edd.), and Gnomon 36 (c. A.D. 150) (= BGU V. p. 20) τῶν ἐπὶ φόνους ἢ μῆζοσιν ἁμαρτήμασιν κολαζομένων.

φορέω.

For the common NT sense “wear” (Mt 11⁸, *al.*) cf. P Oxy III. 531^{14f} (ii/A.D.) κομ[ί]σαι διὰ Ὀννώφρα τὰ ἱμάτια τὰ λευκά τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίω, τὰ ἄλλα μετὰ τῶν μουρσίνων φορέσεις, “receive by Onnophris the white robes which are to be worn with the purple cloaks, the others you should wear with the myrtle-coloured (?) ones” (Edd.), P Giss I. 47⁸ (time of Hadrian) (= *Chrest.* I. p. 383) ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν, with reference to a breastplate, and the enactment in connexion with the Andanian mysteries, *Syll* 653 (= ³736)⁷² (B.C. 92) φοροῦντω δὲ οἱ δέκα ἐν τοῖς μυστηρίοις στρόφιον πορφύριον. See also P Michigan

Inv. No. 1367³³ (iii/iv A.D.) (= Preisigke 7247) ἔνεγκον ἐρχομένη σου τὰ χρυσία, ἀλλὰ μὴ αὐτὰ φορέσης ἐν τῷ πλο[ύ]ῳ, “when you come, bring your gold ornaments, but do not wear them on the boat.”

φόρον

(Lat. *forum*), “Forum” (Ac 28¹⁵): see P Lond 992¹³ (A.D. 507) (= III. p. 253) τοῖς ἐλλογμωτάτους σχολαστικούς φόρου Θεβαίτος, where the editors note that “the expression appears to be new,” and similarly *ib.* V. 1707⁶ (A.D. 566).

φόρος

in the wide sense of “payment,” “rent,” may be illustrated by such passages as P Giss I. 95⁴ (A.D. 95) φ[ό]ρου οὐ ἐμισθωσά σ[ου] ἐλαιουργίου, “rent of the vineyard which I let to you,” P Oxy X. 1270¹⁹ (A.D. 139) φόρου τῶν <ν>ομῶν κατ’ ἔτος σὺν παντὶ δραχμῶν τεσσαράων, “at the annual rent for the pastures of four drachmae in all” (Edd.), *ib.* XVII. 214² (A.D. 208?) ἐξοδίασον εἰς φόρους ἰδαφῶν . . . ἀργυρί[ο]ν δραχμά[ς] τριακοσίας, “pay for rent of lands three hundred drachmae of silver,” and P Tebt II. 377^{29.27} (A.D. 210), which illustrates the common distinction between ἐκφόριον (“rent in kind”) and φόρος (“rent in money”) in leases of the Roman period; for exceptions see the editor’s note, and *ib.* 424⁹ (late iii/A.D.) ἴσθε δὲ ὅτι ὀφίλις φόρους καὶ ἀποφοράς ἐπτά ἐτών, ὡς ἐὰ (<ν>) μὴ ἀποκαταστασίας [δ]ὴ πέμψης [ο]ἰδίας σου τὸ[ν] κίνδυνον, “let me tell you that you owe seven years’ rent and dues, so unless you now send discharges you know your danger.” (Edd.). In P Iand I. 26¹⁵ (A.D. 98) we have the phrase φόρου τοῦ παντός, “the total rent,” for which the editor compares P Lond 906¹⁰ (A.D. 128) (= III. p. 108), P Fay 93¹³ (A.D. 161), *al.* See also Preisigke *Fachwörter s.v.*

φορτίζω,

“load” (Lk 11⁴⁶: for double acc. see Blass-Debrunner § 155.7). Preisigke (*Wörterb.*) cites for the related verb φορτώω, P Amh II. 150²¹ (A.D. 592) χόρτου ξ[η]ροῦ σῶα πεφορτωμένα (i. ζῆα πεφορτωμένα), “fifty beasts loaded with dry hay,” similarly ^{23,39}, and P Flor III. 293¹⁵(vi/A.D.) τῶν πλοίων πεφορτωμένων τῶν γεννημάτων.

φορτίον,

(1) “burden,” “load”: P Oxy VII. 1049³ (account of transport—late ii/A.D.) ὄνο(ι) θ̄ φο(ρτία) ἦ, “9 donkeys, 8 loads” (see the editor’s note). (2) “freight,” “cargo,” as in Ac 27¹⁰ (TR φόρτος): P Oxy VIII. 1153⁹ (i/A.D.) payment by Heraclas the boatman (ὁ ναυτικός) of 600 drachmae (ὑπὲρ) τῶν φορτίων αὐτοῦ, “for his freights,” P Lond 948⁷ (A.D. 236) (= III. p. 220), the shipmaster is to receive 100 drachmae for freightage, 40 paid in advance and the remaining 60 on the safe delivery of the cargo—ἄπερ φορτία παραδώσει σῶα καὶ ἀκακούρητα. The hitherto rare form φόρετρον is found = “freight” in P Petr II. 30 (*a*)¹³ (Ptol.), P Ryl II. 209^{5,24} (early iii/A.D.), P Oxy XII. 1589¹⁸ (early iv/A.D.), and numerous exx. in Preisigke III. Index p. 341, and the new verb φορετρίζω in P Oxy VII. 1069¹⁶ (iii/A.D.), and *ib.* XII. 1589¹⁶ (early

iv/A.D.). (3) "wares," "merchandise": BGU IV. 1118¹⁹ (B.C. 22) τὰ δὲ ἐκ τῆς μισθώσεως φορτία πάντα, *ib.* 1079¹⁷ (A.D. 41) (= *Selections*, p. 40) παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρτ]ία μου, "I have sold you my wares, for a talent," a letter to a man in money-difficulties. (4) "fixture": P Oxy II. 243²⁷ (A.D. 79) house and land property σὺν τ[ο]ῖς ἐμπεσουμένοις εἰς τοῦτοις [φ]ορτίοις πάσι, "with all fixtures which may be included in them." For this use of φορτία the editors compare *ib.* 242¹⁶ (A.D. 77), and CPR I. 206⁶. (5) The word is used metaph., as in Mt 11³⁰, *al.*, in P Oxy XVI. 1874² (vi/A.D.), a Christian letter of condolence, in which reference is made to τὰ τριάντα πέντε φορτία, "the thirty-five burdens," apparently a proverbial expression (see the editors' note). For the metaph. use of the adj. φορτικός, see P Amh II. 145⁷ (iv/v A.D.), a Christian letter in which the writer expresses the hope that he will not be "wearisome" (φορτικός) to his correspondent, P Oxy VI. 904⁹ (v/A.D.) a petition to be released from an office which had proved "so severe and onerous"—τ[ὴν] τοιαύτην ἀπαρέτητον καὶ φορτικωτάτην λειτουργίαν. In the letter ascribed to the Emperor Hadrian, P Fay 19⁸, the phrase φο[ρτ]ικὸν λόγ[ο]ν is used with reference to the conventional reasons of philosophy, as contrasted with a simple statement of facts.

Φορτουνατος

(TR Φουρ-: cf. Maysr *Gr.* p. 116f.), "Fortunatus," a Christian of Corinth (1 Cor 16¹⁷), who is perhaps to be identified with the Fortunatus of Clem. Rom. 1 Cor. lxx. The name, however, is very common: see Lightfoot *Apost. Fathers* Part I. Vol. 1 p. 187, n.¹⁰, and the exx. collected in *ib.* p. 29, n.³ and p. 62, n.¹. Add *OGIS* 707⁵ Φορτουνατος Σεβασ[τοῦ] ἀπελ[εύθερος].

φραγγέλιον,

(Lat. *flagellum*), "a scourge" (Jn 2¹⁵): cf. P Lond 191¹¹ (an inventory—A.D. 103-117) (= III. p. 265) φλαγγέλιον καλάμου ινδικού. The word is an ex. of the transliterated Latin words which found their way into Mark's Greek vocabulary from his residence in Rome.

φραγγέλλω,

(Lat. *flagello*), "scourge" (Mt 27²⁶, Mk 15¹⁵): cf. *Test. xii. Patr.* Benj. ii. 3.

φραγμός,

prop. "a fencing in," and hence "a fence" (as always in the NT, Mt 21³³ *al.*). Exx. are BGU IV. 1119³² (a lease—B.C. 5) τὸν φραγμὸν ὑγιᾶ οἶον καὶ παρεῖληφεν, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτήρησιν φόρον φραγμοῦ Παιβύθεως, and P Giss I. 56¹² (vi/A.D.) καλαμουργίαν καὶ τοὺς σφραγμούς (*l.* φραγμούς). For the μεσότοιχον τοῦ φραγμοῦ of Eph 2¹⁴ we may recall the inscr. on the Temple barrier *OGIS* 598 cited *s.v.* ἀλλογενής. The form φράγμα is found in P Bilabel 95¹⁵⁹ (A.D. 7).

φράζω,

"declare," "explain" (Mt 13³⁶). In P Rev Lxxix 6 (B.C. 259-8) owners of orchards are called upon to register

themselves, φράζον[τες τὸ τε] αὐτῶν ὄνομα καὶ ἐν τῇ κώμῃ οἰκοῦσιν, "stating their names and the village in which they live." See also *Syll* 537 (= 3 960)⁸⁵ (B.C. 347-6) πρὸς τὸ παράδειγμα ὃ ἂν φράξῃ ὁ ἀρχιτέκτων, and the sepulchral inscr. *Preisigke* 5765¹² (iii/iv A.D.) ἀλλὰ σὺ, ὦ παροδείτα, ἰδὼν ἀγαθὸν τάφον ἀνδρός, ὃν τε κατευφημῶν κοῖα φράσας ἀπιθι.

φράσσω,

"fence in" is used metaph. in Rom 3¹⁸, 2 Cor 11¹⁰. For the lit. sense cf. P Oxy I. 69¹ (A.D. 190) a complaint of a robbery—θυρίδα συμπεφραγμένην πλίνθους φέρουσαν εἰς δημοσίαν ῥύμην ἀνατρέψαντας, "they broke down a door that led into the public street and had been blocked up with bricks" (Edd.), and from the inscr. *Syll* 531 (= 3 963)¹⁹ (iv/B.C.) φράξει τὰ ἐφ' ὁδοῦ τείχια ἅπαντα καὶ πεφρ[α]γμ[έν]α [κα]ταλείψει ἀπίων: cf. I Heb 11³³.

φρέαρ,

"a well" (Lk 14⁵, *al.*): P Grenf I. 21⁸ (B.C. 126) a Will in which the testator leaves amongst other bequests ἔδα(φος) ἀμπελῶ(νος), καὶ τὰ ἐν τούτῳ φρέατα ἐξόπτῃς πλίνθου, "a vineyard and the wells of baked brick in it," P Oxy VIII. 1105¹⁰ (A.D. 81-96) φρέατ[ρ]ος λιθίνου, "a stone well," *ib.* III. 302³⁵ (a lease—A.D. 164) καὶ τοῦ προκειμένου φρέατος τροχέλλεαν σὺν σχοινίῳ καινῷ, "the reel of the aforesaid well provided with a new rope" (Edd.), *ib.* XIV. 1678²⁸ (iii/A.D.), a letter having on the verso ἀπό(δος) παρὰ Θεώ[νος.] σημασ[σ]ία ἐν Τευμενοῦτι ἐν τῷ ῥυμείῳ ἀντὶ τοῦ φλητρος (*l.* φρέατος), "deliver from Theon; address, at the Teumenous quarter in the lane opposite the well" (Edd.), and P Giss I. 49¹¹ (iii/A.D.) καμάραι δύο καὶ φρέαρ.

For the form φρήτα for φρέατα, see P Cairo Zen III. 59499²² (iii/B.C.), with the editor's note. A dim. φρέατιον occurs in PSI IV. 423³⁹ (iii/B.C.) περὶ τῶν φρεατίων.

φρεναπατάω,

"deceive one's own mind," first found in Gal 6³, but see *s.v.* φρεναπάτης.

φρεναπάτης,

"deceiver." In the NT only in Tit 1¹⁰: cf. a woman's description of her former lover in P Grenf I. 11⁰ (ii/B.C.) ὁ φρεναπάτης ὁ πρὸ τοῦ μέγα φρονῶν, where the context seems to require the meaning "deceiver," rather than "one who deceives his own mind," "conceited," as Blass *Gr.* p. 68, n.²: cf. Burton *ad ICC* Gal 6³. See also P Lond V. 1677²² (A.D. 566-567).

φρήν.

From its physical sense of "midriff" or "the parts about the heart," φρήν comes to be applied to the "heart" or "mind" itself, in the plur. as in 1 Cor 14²⁰: cf. the magic PSI I. 28²² (iii/iv B.C.?) σὰς φρένας τέρπει, P Leid W^{xviii}. 46 (ii/iii A.D.) ὄνομά σου καὶ πνεῦμά σου ἐπ' ἀγαθοῖς (*l.* ἀγαθοῖς) εἰσελθοῖς τὸν ἐμὸν (*l.* ἐμὸν) νοῦν καὶ τὰς {ἐμὲ} ἐμὰς φρένας, P Lond 46³²⁷ (iv/A.D.) (= I. p. 75) καταδεσμῶν δὲ αὐτοῦ τὸν νοῦν καὶ τὰς φρένας, and Wunsch *AF* p. 20⁵⁶ (iii/A.D.) βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν.

φρίσσω,

which is "specially used of awe of a mysterious Divine power" (Hort *ad* Jas 2¹⁹), is well illustrated by P Leid Vv. 12 (iii/iv A.D.) (= II. p. 17) τὸ μέγα ὄνομα λέγειν Ἀωθ, δν (I. δ) πᾶς θεὸς προσκύνει, καὶ π[ᾶ]ς δαίμων φρέισσει (I. φρίσσει). Cf. Herodas VI. 44 τοὺς γὰρ τελώνας πᾶσα νῦν θύρῃ φρίσσει, "for every door now-a-days shudders at the tax-gatherers" (Knox).

The verbal φρικτός is common in magical papyri, e.g. P Leid Wv. 10 (ii/iii A.D.) (= II. p. 95) ὀνόματι ἀγείω (ἀγίω) . . φοβερῶ καὶ φρικτῶ, P Lond 121³¹⁴ (iii/A.D.) (= I. p. 94) ὀνει[ρ]ους τε φρικτούς, *ib.* 46⁸⁰ (iv/A.D.) (= I. p. 68) κατὰ τῶν φρικτῶν ὀνομάτων, so 176^f, and *ib.* 123¹⁰ (iv/v A.D.) (= I. p. 121) κατὰ τῆς φρικτῆς ἀνάγκης. See also Deissmann *BS* p. 288, and the magic P Osl I. 1⁹ (iv/A.D.) τὸν σου υἱὸν φροῖξον, "shudder at thine own son" with the editor's note (p. 36) that "φρίσσειν (cf. τὰ φρικτὰ ὀνόματα) is constantly used of the effect that the sorcerer wishes to bring about by means of his magic." The verb occurs in two poems on the death of a dog, Preisigke 6754^{5,20} (iii/B.C.) (= *Archiv* vi. p. 453 f.). See also the refl. in Preuschen-Bauer, *Wörterb.* s.v.

For the subst. φρέξ, cf. the Gnostic charm P Oxy VI. 924⁵ (iv/A.D.) συντηρήσης Ἀρίας (I. Ἀρίαν) ἀπὸ τοῦ ἐπιημερινοῦ (I. τῆς ἐφημερινῆς) φρικτός, "protect Aria from ague by day," and 4^f, and *Syl* 890 (= 1239)¹⁹ (ii/A.D.) where a tomb is entrusted to the care of the καταχθόνιοι θεοί with the prayer that whoever violates it shall be submitted to various ills καὶ φρέκη [κ]α[λ]ι πυρετῶ κτλ.

φρονέω.

According to Kennedy (*EGT ad* Phil 17) φρονέω "seems always to keep in view the direction which thought (of a practical kind) takes." Hence its use c. acc. in such passages as P Ryl II. 128¹⁰ (c. A.D. 30) Σουήρις . . ἀλλότρια φρονήσασα ἐγκαταλιπούσα τὸ ἐλαιούργιον ἀπηλλάγη, "Soueris changed her mind, left the mill, and departed" (Edd.), and P Oxy II. 282⁹ (A.D. 30-5) ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβίω[σεως] κατὰ πέρ[α]ς ἐξῆλθε, "but she became dissatisfied with our union, and finally left the house" (Edd.).

For τὸ ἐν φρονεῖν in Phil 2² Deissmann (*BS* p. 256) cites the sepulchral epitaph *IM Ae* 149 (Rhodes—ii/B.C.) in which it is said of a married couple—ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἀΐδαν. Cf. also *OGIS* 669³⁶ (i/A.D.) ἐὰν δὲ καὶ δύο ἔπαρχοι τὸ αὐτὸ πεφρονηκότες ὦσι.

The phrase νοῶν καὶ φρονῶν, "being sane and in my right mind," is common in Wills: see s.v. νοέω.

φρόνημα,

"the content of φρονεῖν, the general bent of thought and motive" (*SIH ad ICC Rom* 8⁶): cf. Vett. Val. p. 109² ἐὰν οὖν τις Ὀδυσσεῶς φρόνημα λαβὼν παραπλεύσῃ τούτους, καταλείπει σεμνήν ἐν τῷ βίῳ τὴν ἐπιστήμην.

φρόνησις,

"prudence" leading to right action, as compared with the more theoretical σοφία: cf. Eph 1⁸. See further Lightfoot *ad Col* 1⁹, and *Notes* p. 317 f., also *OGIS* 332²⁸ (B.C. 138-2)

ἀρετῆς ἔνεκεν καὶ φρονήσεως τῆς συναυξούσης τὰ πρά[γ-μα]τα, and Wunsch *AF*, p. 61 (i/ii A.D.) ψ[υ]χὴν [δι]άνοιαν φρόνησιν αἰσθησιν ζῶν [καρδ]ίαν.

In the trimeter PSI IV. 280 (iv/v A.D.) φρόνησις is contrasted with τύχη—

ὅστις νομίζει διὰ φρόνησιν εὐτυχεῖν
μάταιός ἐστι πάντα γὰρ τὰ τοῦ βίου
οὐ διὰ φρόνη[σ]ιν, διὰ τύχην δὲ γίνεταί.

For a subst. φρονιμότης see *ib.* I. 94² (ii/A.D.) ἐξαι[ε]ί[?]ται δὲ με πλέον ἢ φρονιμότης αὐτ[ο]ῦ πρὸς τὸ μαρτυρῆσαι ὑμῖν τὴν φιλανθρωπίαν μου.

φρόνιμος,

"prudent," is frequent in the NT as denoting fitness for God's service (*Mt* 7²⁴, 10¹⁶, *al.*: Swete *Parables of the Kingdom*, p. 123): cf. *OGIS* 383¹⁰⁶ (mid. i/B.C.) διαμονῆς δὲ τούτων ἔνεκεν, ἦν ἐμ φρονίμοις ἀνδράσι εὐσεβεῖς αἰετῆρεν. The word is common as a proper name, e.g. P Oxy III. 531^{23, 25} (ii/A.D.).

φρονιμῶς.

P Lond 1927³⁸ (mid. iv/A.D.) φρονιμῶς ἐδίξας τὸ γεννεότατον ἄθλον, "you prudently showed forth your most noble contest," with reference to manner of life: cf. *Lk* 16⁹.

φροντίζω,

"am careful," "give heed," is found in the NT only in Tit 3⁸, where it is followed by inf. (see *Proleg.* p. 206 f.): cf. P Ryl II. 78²⁶ (A.D. 157) φρόντισον εὐθέως πέμψαι τὸν ληψόμενον αὐτόν, "take care to send somebody at once to take it" (Edd.), and P Grenf II. 77¹⁶ (iii/iv A.D.) (= *Selections*, p. 121) φροντίσατε οὖν τὰ ἀναλωθέντα ἐτοιμάσαι, "see to it therefore that you furnish the sums expended."

Elsewhere the verb is construed (1) c. gen., as in BGU I. 249²⁰ (ii/A.D.) φρόντισον δ' ἐμοῦ χορίου δεματ(ων) ἑξακοσίων, *ib.* 300⁴ (A.D. 148) φροντιοῦντά μου τῶν ἐν Ἀρσινοεῖτω ὑπαρχόντων, P Oxy VII. 1072⁸ (v/vi A.D.) σπουδάσον φροντίσαι τοῦ νέου λάκκου τοῦ γιγνομένου σὺν θεῷ ἐν τῷ κτήματι ἱερέων, "hasten to give heed to the new pond which is being made by the help of God in the priests' estate" (Ed.). (2) c. acc., as in P Lond 28⁵ (c. B.C. 162) (= I. p. 43, *UPZ* i. p. 343) φροτίσαι (I. φροντίσαι) μοι σιτάριον, P Par 45² (B.C. 152) (= *UPZ* i. p. 329) πεφρόνιτικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων. (3) c. ἵνα as in P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόν[ι]τισον οὖν ἵνα γένη(ται) ἀκολούθως, "take care that its instructions are followed" (with reference to a letter), and so⁷. (4) c. ὅπως (μή), as in P Hib I. 170¹ (B.C. 247) (= Witkowski², p. 27) φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν, and (5) c. ὡς, as in P Tebt I. 10⁶ (B.C. 119) φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.).

For the subst. φροντίς, cf. P Tebt I. 33¹⁷ (B.C. 112) (= *Selections*, p. 31) τὴν μεγίστην φροντίδα ποιουμένου, "taking the greatest care," P Amh II. 135⁶ (early ii/A.D.) τή(ν) φροντίδα πάντων ποιῖν ὡς ἰδίῳ σου, "look after everything as if it were your own" (Edd.), and for φροντιστής, see Preisigke *Fachwörter*, p. 179, and *Wörterbuch* s.v.

φρουρέω

is used literally "guard," "protect," in such passages as P Amh II. 43¹⁷ (B.C. 173) where a contract is witnessed by six persons, τῶν ἐν τῇ Σοκνοπαίου Νήσῳ φρουρούντων καὶ μισθο(φόρων), "belonging to the guard at Socnopaei Nesus and in receipt of pay," P Bilabel 9⁶ (B.C. 103) τοῖς ἐν Κρο(κοδείλων) πός(λει) φερομένοις φρου(ρούσιν), and P Tebt I. 92² (late ii/B.C.) Κερκεοσίρεως τῆς μὴ φρουρουμένης μηδ' οὔσης ἐπὶ τοῦ μεγάλου ποταμοῦ, "at Kerkeosiris, which is unguarded and is not situated upon the great river" (Edd.): cf. 2 Cor 11³² and Field *Notes*, p. 186f. See also an important note by E. L. Hicks in *CR* i. p. 7f.: in the other NT passages (Gal 3²³, Phil 4⁷, 1 Pet 1⁵) he prefers the idea of "a garrison keeping ward over a town" to the idea of "soldiers keeping guard either to prevent escape, or to protect the weak."

For φρουρός, cf. P Oxy IX. 1193⁴ (iv/A.D.) δνον ἐνα πα[ράσχο]υ μετὰ καὶ ἐνὸς φύλακος τῷ ἀποσταλέντι φρ(σ)οῦρῷ, "supply one donkey together with one guard to the sentinel whom I have sent" (Ed.): for φρουρά, cf. P Tebt II. 315³¹ (ii/A.D.) ἔχει γὰρ συστατικὰς [δ]πως τὸν ἀπιβούνητα μετὰ φρουρὰς τῷ ἀρχιερί πέμπει, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.): and for φρούριον, cf. P Amh II. 31²⁷ (B.C. 112) περίστασις τοῦ φρουρίου, "the free space round the guardhouse."

In P Petr I. 29¹⁴ (iii/B.C.) τῶν ὄρων apparently applies to the "watchers" of a vineyard, and Mahaffy following Bury regards ὄροι as the word from which φρουροί (προ-οροι) is derived, and compares the Homeric οὔρος.

φρύνασσω.

From denoting the "vehement neighing" of horses, this verb came to be used of the "haughtiness" or "insolence" of men (cf. "prancing proconsuls"), as in Ac 4²⁵ from Ps 2¹. In M. Anton. iv. 48 μετὰ δεινοῦ φρύναματος, the reference is to the "revolting insolence" with which tyrants have exercised their power of life and death.

φρύγανον,

"brushwood" (Ac 28³), as in P Cairo Zen III. 59517⁸ (iii/B.C.), wages to workmen εἰς συναγωγὴν φρυγάνων, "for the gathering of brushwood." In *Syll* 568 (= 3984)⁶ (end of iv/B.C.) a priest undertakes μηδὲ [φ]έρει(ν) ξύλα μηδὲ κούρον ("branches with leaves") μηδὲ φρύγανα μηδ[ε] φυλλόβολα ("branches shedding leaves") ἐκ τοῦ ἱεροῦ.

For the new παραφρυγάνισμος, see P Petr II. 61¹² (c. B.C. 250), where Mahaffy takes the meaning to be the piling of brushwood bound with clay to raise the banks of the canal. In his Introduction to the vol. p. 28f. he supplies an interesting parallel from Wood's *Sources of the Oxus*, p. 22, where we are told that, when the river threatens to cut away its banks, the natives protect them with branches of tamarisk, in order to break the force of the water.

Φρυγία,

"Phrygia, an ethnic district in Asia Minor, the north-western part of which was in the Roman province Asia,

and the south-eastern part in the Roman province Galatia: in Ac. xvi. 6 Φρυγία is adj." (Souter *Lex s.v.*). See further W. M. Ramsay *Cities and Bishoprics of Phrygia* (Oxford, 1895, 1897), and the same writer in *Hastings DB* iii. p. 863 ff.

Φύγελλος,

not Φύγελλος (see *WH Notes*², p. 166), a Christian who deserted Paul (2 Tim 1¹⁵). A proper name Φυγέλιος occurs in *CIG* II. 3027.

φυγή,

"flight" (Mt 24²⁰): P Tebt I. 48²⁴ (c. B.C. 113) ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὀρμήσαι, "throwing away his garment took to flight," Gnomon 36 (c. A.D. 150) (= BGU V. p. 20) αὐτέ[[εφ]]ρετον (l. αὐθαίρετον) φυγὴν ἐλομένω, "having taken to flight of their own accord," BGU III. 909¹⁴ (A.D. 359) τῶν ἀπὸ τῆς κώμης φυγῆ(ν) προσημαμένων, and P Oxy XVI. 1876⁵ (c. A.D. 480) διὰ τῆς φυγῆς περιγράφειν τὸ χρέος ἐσπούδασαν, "they attempted by flight to evade payment of the debt" (Edd.).

For a weaker sense cf. *ib.* VIII. 1121²⁶ (A.D. 295) ἐμοῦ ἤδη τὴν πρὸς τὸν μ[έ]ζονα φυγὴν ποιουμένη(ς), "since I am already having recourse to the official" (Ed.), in connexion with a petition.

φυλακή.

(1) For φυλακή in the general sense of "care," "charge," of a thing: P Lille I. 7⁸ (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βυβλάρια τινα, ἃ ἐδεδώκειν ἐν φυ(λακῇ) "il me réclama de petits livres qu'il m'avait donnés en garde."

(2) "watch," "guard": P Tebt II. 282⁷ (late ii/B.C.) a guard declares that he will keep the best watch possible upon other people's holdings—φυ(λακῇ) ἀλ[λο]τρ[ί]ων κλή(ρων) συντηρήσειν ἀπὸ τ[ο]ῦ βελτί(ς)του, *Priene* 28⁴ (soon after B.C. 200) ὅπως δὲ ἡ χ[ί]ρα ἡ Μίλησιων καὶ Πριηνέων ἐμ φυ[λακ]ῆς καὶ σωτηρίας ὑπάρχηι.

(3) = "a guard," i.e. "persons keeping guard" (Lat. *custodia*), as in Ac 12¹⁰: P Giss I. 19¹⁶ (ii/A.D.), a sister begs her brother not to face some danger (perhaps connected with the Jewish war) without a guard—μὴ μόνος τὸν κίνδυνον [ἀνευ] φυλακῆς ὑπόμεινε (l. ὑπόμεινε).

(4) = "a prison" (Mt 14¹⁰, *al.*): BGU IV. 1138¹⁸ (B.C. 18) ἀπολεί[ψ]ομαι τὸν Παπία(ν) ἐκ τῆς φυλακῆ(ς), P Oxy II. 259^{4,8} (A.D. 23), a declaration τῷ τεταγμένῳ πρὸς τῇ τοῦ Διὸς φυλακῇ, "to the governor of the prison of Zeus," by the surety for a man who had been arrested for debt that he will restore ὃν ἐγγυήμαι . . . ἐκ [τ]ῆς πολιτικῆς φυλακ[κ]ῆς "the man whom I bailed out of the public prison," P Giss I. 84¹⁸ (A.D. 83) Ἀσκλᾶν εἰς τὴν φυλακῆν παρ[α]δοθῆναι (cf. Ac 8³), PSI VII. 832⁷ (v/A.D.) εἰς τὴν δημοσίαν φυλακῆν.

(5) the time during which a watch was kept, as in Mt 24⁴³ *al.*: P Petr II. 45^{ii,18} (B.C. 246) (= *Christ.* I. p. 5) πρώτης φυλακῆς ἀρχομένης.

For the subst. φυλακία cf. P Oxy XVI. 1627¹² (A.D. 342) an appointment εἰς φυλακίαν ἱεροῦ Θεοφίλου, "to the guarding of the temple of Thœris."

φυλακτήριον,

lit. "a guarded post" or "fortification," came to be used by the Jews as a technical term for the "prayer-fillet," a strip of parchment inscribed with portions of the Law, and worn as an "amulet" or "protective-mark" on the forehead or next the heart, as in Mt 23⁵: cf. the golden φυλακτήρια worn by the kings of Egypt, *OGIS* 90⁴⁵ (Rosetta stone—B.C. 196) ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνων κατὰ τὸ προειρημένον βασιλείων φυλακτήρια χρυσῶν, "to place on the square surface round the crowns, beside the afore-mentioned crown, golden phylacteries" (Mahaffy).

Other exx. of the word are P Leid W^{xviii}.² (ii/iii A.D.) (= II. p. 143) τὸ γὰρ ὄνομα σοῦ ἔχω ε φυλακτήριων (ἡ. ἔχω ὡς φυλακτήριον) ἐν καρδίᾳ τῆ ἑμῆ, "xx.24 ἐν τῷ ἀργύρῳ πετάλου (ἡ. ἐν τῷ ἀργύρῳ πετάλῳ) τὰ Ξ (sc. vocales), πρὸς τὸν φυλακτήριον (ἡ. τὸ φυλακτήριον), and P Lond 121²⁹⁸ (iii/A.D.) (= I. p. 94) φυλακτήρια λέων—a spell for the times when the moon is in the several signs of the Zodiac. See also Deissmann *BS*, p. 352.

φύλαξ,

"a guard": P Hib I. 147 (early iii/B.C.) σύντασσε [τοῦς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν καὶ προ[σ]έχειν ἵνα κτλ., P Oxy II. 803 (late i/B.C.) τοὺς ἀπὸ τοῦ νομοῦ φύλακας, BGU III. 830²⁴ (i/A.D.) τοὺς φυλακας (ἡ. φύλακας) ἡμῶν σκύλον πρὸς αὐ[τ]ήν, *ib.* 729¹¹ (A.D. 137) δὲ ἐὰν βούληται ὁ Σαραπίων ὀπωροφύλακα φυλάσσειν τῷ τῆς ὀπώρας καιρῷ φύλακα πέμψει, "Sarapion shall send any guard whom he chooses in order to protect the fruit at the time of bearing" (Edd.), and *ib.* VI. 931⁶ (ii/A.D.) ἔπεμψα διὰ τοῦ κομισαντος [τ]ὸ ἀπὸ σοῦ ἐπιστόλιον φύλακος . . . "I have sent by the guard who brought the letter from you . . ."

For the different orders of φύλακες see Jouguet *Vie Municipale*, p. 261 ff., and for φύλακτρον, "police-tax," see P Oxy III. 502⁴³ (A.D. 164) with the editors' note.

φυλάσσω,

(1) "guard," "protect": P Par 66²² (i/B.C.) πρεσβύτεροι οἱ τὰ χώματα καὶ περιχώματα φυλάσσοντες, P Oxy VI. 924¹ (iv/A.D.) ἡ μὴν φυλάξης καὶ συντηρήσης Ἄριας ἀπὸ τοῦ ἐπιμερινοῦ (ἡ. Ἄριαν . . . τῆς ἐφημερινῆς) φρικῶς, "verily guard and protect Aria from ague by day" (Edd.).

(2) "keep," "observe": *Cagnat* IV. 661¹³ (A.D. 85) τοῦτο δὲ τὸ ψήφισμα νενομοθετῆσθαι τῷ αἰῶνι τῆς Ῥωμαίων ἡγεμονίας φυλαχθησόμενον (cf. *Ac* 7⁵³, *al.*), P Ryl II. 177¹¹ (A.D. 246) τὸ δὲ ὑππλλαγμένον [ἤ]μισον μέρος οἰκίας φυλάξομεν(εν) ἀνεξαιλοτριῶτον, "the mortgaged half share of the house we will preserve unalienated" (Edd.). Cf. also P Ryl II. 116²⁰ (A.D. 194) λόγου μοι φυλασσομένου ἐπερὶ ὧν ἔχω δικαίων πάντων, "account being kept of all my claims" (Edd.), *ib.* 86⁸ (A.D. 195) λόγου φυλασσομένου τῆ πόλει περ[ρ] [ο]ῦ [ε] [ε]χει παντὸς δικαίου, "without prejudice to any right claimed by the city" (Edd.).

The verb is common of observing the duties of marriage, e.g. P Oxy VI. 905⁹ (A.D. 170) συμβιούτωσαν [οὖν] ἀλλήλοις οἱ γ]αμούντες φυλάσσοντες τὰ τοῦ γάμου δι-

καία, and so *ib.* X. 1273²³ (A.D. 260), XII. 1473¹¹ (A.D. 201).

With φ. ἀπό, as in Lk 12¹⁵, cf. P Lond IV. 1349³⁵ (A.D. 710) παραφυλάξει δι[α] τ[ῆς] διοικήσεως σου ἀπὸ τῶν προσφευγόντων ἐν αὐτῇ φυγάδω[ν]: cf. Blass *Gr.* p. 87 f.

φυλή,

"a tribe," especially one of the twelve tribes of Israel (Mt 19²³ *al.*), and extended by analogy to the tribes of the earth (Mt 24³⁰ *al.*). For the priestly tribes in Egypt, cf. P Tebt II. 299⁸ (c. A.D. 50), where a certain Psoiphis, τῶν ἀ[πὸ] τῆς κώμης πέμπτῆς φυλῆς ἱερέος (ἡ. ἱερέως) τῶν ἐν [τῆ] κώμῃ θεῶν, "priest of the fifth tribe of the gods at the village," asks that the birth of a son be registered, P Ryl II. 179⁵ (A.D. 127) Πακῦσις . . . ἱερέως πρώτης φυλῆς Σοκνοπαίου θεοῦ μεγάλου, and similarly ⁹,²⁷. See further Otto *Priester* i. p. 23 ff.

In Claudius's address to the Alexandrines P Lond 1912¹¹ (A.D. 41) a φυλή Κλαυδιανᾶ, not known elsewhere, is mentioned: see the editor's note, where reference is made to Schubart *Archiv* v. p. 94 f. for the Alexandrian tribe-names of the Roman period. Cf. also Preisigke *Fachwörter* s.v. φυλή.

φύλλον,

"a leaf" (Mt 21¹⁹, *al.*). In the magical P Oxy VI. 886¹⁴ ff. (iii/A.D.) (= *Selections* p. 111 f.) the petitioner for an omen is instructed—λαβὼν φύνικος ἄρσενος φύλλα κῆ ἐπιγρ(αψον) ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα κὲ ἐπευξάμενος ἔρε (ἡ. αἶρε) κατὰ δύο δύο, τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγωτι κὲ εὐρήσις σου τὴν κληδῶνα, ἐν οἷς μέτεστιν, "take 29 leaves of a male palm, and write upon each of the leaves the names of the gods, and having prayed lift them up two by two, and read that which is left at the last, and you will find in what things your omen consists." See also the ostrakon letter of the middle of iii/B.C. *Archiv* vi. p. 221¹⁷ ἔχουσι δὲ αἱ πεταλῖαι ἐπιγραφὴν ἐν φύλλοις.

In the papyri φύλλον is common in the collective sense of "crops," e.g. P Tebt I. 38³ (B.C. 113) τῆς κατὰ φύλλον γεωμετρίας, "the land survey according to crops." For the verb φυλλολογέω see P Hamb I. 23²⁷ (A.D. 569) βοτανολογήσαι καὶ φυλλολογήσαι, and for the corr. subst. P Oxy XIV. 1631¹³ (contract for labour—A.D. 28c) φυλλολογία αἱ ἐνχρηζούσαι, "needful thinnings of foliage" (Edd.).

φύραμα,

"a mixture," and hence "a lump" (Rom 11¹⁶, *al.*): cf. the account of a beer-seller P Tebt II. 401²⁷ (early i/A.D.) in which reference is made to—φυράμ(ατος) (ἀρτάβα) ε (δραχμα), and P Lond 46³⁷⁸ (iv/A.D.) (= I. p. 77) εἰς δλο(ν) τὸ φύραμα.

For the verb φυράω cf. the medical receipt P Oxy VIII. 1088²² (early i/A.D.) μάνναν φύρασον χυλῶι πράσωι καὶ ἐνάλιψον τὸν χυλὸν ἐνδῶθεν, "mix frankincense with onion-juice and apply the juice inside" (Ed.), to stop nose-bleeding, *ib.* XIV. 1692²¹ (A.D. 188) φυράσι τὸν Πηλουσι- [ακὸν οἶνον]. The compd. ἀναφυράω, "mix up well,"

occurs in *Syll* 507 (= ³1173)⁹ (not earlier than A.D. 138) τέφραν μετ' οίνου ἀναφυράσαι.

φυσικός.

In Rom 1²⁶ φυσικός is "natural," "according to nature," as opp. to παρά φύσιν, "against nature": cf. P Lips I. 28¹⁸ (A.D. 381) ὄνπερ θρέψω καὶ ἱματίζω εὐγενῶς καὶ γνησίως ὡς υἷον γνησίον καὶ φυσικὸν ὡς ἐξ ἑ[μ]οῦ γενόμενον, in a deed of adoption. In 2 Pet 2¹² Mayor renders γεγεννημένα φυσικά "born creatures of instinct," as against RV "born mere animals." Cf. also Aristeas 171 τὴν σεμνότητα καὶ φυσικὴν διάνοιαν τοῦ νόμου = "the sanctity and natural (or inward) meaning of the Law" according to Thackeray, who however pronounces the exact sense "uncertain."

φυσῶω.

For the metaph. use of this verb = "puff up," as in 1 Cor 4⁶ ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε (for form, cf. *Proleg.* p. 54), see Cic. *ad Att.* v. 20. 6 πεφύσημαι. This form φυσῶω occurs in Herodas II. 32 τῆ γενῆ φυσῶντες, "priding themselves on their birth," and Menander Ἐπιτρέπ, 529.

φύσις,

"nature," is applied to (1) "birth," "physical origin," as in Gal 2¹⁵, Rom 2²⁷: cf. P Oxy X. 1266³³ (A.D. 98) εἶναι δ' ἐμοῦ καὶ τῆς Θερμοῦθίου φύσει υἷον τὸν Πλουτίωνα καὶ μὴ θέσει, "that Plution is the son of myself and Thermouthion by birth and not by adoption," and the letter ascribed to the Emperor Hadrian P Fay 19¹¹ (ii/A.D.) ὁ μὲν φύσει πατὴρ γενόμενος . . . τεσσαρὰ κοντα βίωσας ἔτη ιδιώτης μετ' ἠλλάξε, "my father by birth died at the age of forty a private person."

(2) "innate properties or powers," what belongs to persons or things in view of their origin, as in 2 Pet 1⁴: cf. the Kommagenian inscr., from mid. i/B.C., cited by Deissmann *BS* p. 368 n.², ἵνα . . . γέννησθε θείας κοινωνοὶ φύσεως, P Leid W^{vi}. 43 (ii/iii A.D.) (= II. p. 101) ἀνά μέσον τῶν δύο φύσεων, (οὐρανοῦ) καὶ γῆς, P Lond 121⁵¹² (iii/A.D.) (= I. p. 100) τῆς κοσμικῆς φύσεως, and the amulet *Preisigke* 5620¹⁰ ὁ τὴν ἐνουράνιον τῆς ἐνώλου φύσεως κεκληρωμένος ἀνάγκην.

For the adverbial phrase κατὰ φύσιν, as in Rom 11²¹, 24, cf. P Tebt II. 288⁶ (A.D. 226) τὰ [ὄνό]ματα τῶν κατὰ φύσιν <γε>γεωργηκ[ό]των δημοσίων γεωργῶν καὶ κληρ[ο]ύχων, "the names of the public cultivators and owners who have planted the different kinds" (Edd.). [See also W. M. Ramsay *Pauline and other Studies* (1906), p. 219 ff.]

φυτεία,

prop. "a planting," as in P Petr II. 32 (2 a)⁵ (iii/B.C.) ἡμῶν ἐπιδικνουόντων σοι τὴν φυτείαν Θεοδότου, P Tebt I. 5²⁰⁴ (B.C. 118) τὴν δὲ φυτείαν ποιείσθαι ἀπὸ τοῦ νβ̄ (ἔτους), BGU IV. 1185²¹ (B.C. 94-3?) εἰς ἀμπέλου καὶ

παραδείσων φυτ[η]αν, and P Oxy VII. 1032¹⁹ (A.D. 162) PART VIII.

τοὺς δὲ τόπους εἶναι ἐν φυτεία. In its only NT occurrence (Mt 15¹³) the word is used of the thing planted, "a plant," cf. *OGIS* 6067 τὰς περὶ αὐτὸν (sc. τὸν ναὸν) φυτείας πάσας ἐφύ[τευ]σεν ἐκ τ[ῶ]ν ἰδίων ἀναλ[ω]μάτων.

φυτεύω,

"plant": P Petr I. 29⁴ (iii/B.C.) (= Witkowskj², p. 30) πεφύτευται δὲ καὶ ἡ ἀμπελος πάσα, so ¹⁵, PSI IV. 433⁶ (B.C. 261-0) οὐκ ἐφυτεύθη οὖν ἐπὶ τῆς πέτρας Ὁασιτικά, P Flor II. 148¹² (A.D. 266-7) τῶν φυτεομένων τόπων, and P Oxy XVI. 1911¹⁰⁴ (A.D. 557) ὑπὲρ (ἀρου.) β̄ φυτευθ(εισῶν) ἐν ἀμπέλ(ω).

In his note on 1 Cor 3⁶ (*Notes*, p. 187 f.) Lightfoot refers to the application by the Fathers of ἐφύτευσα to the work of educating the catechumens as a significant ex. of "a general fault of patristic exegesis, the endeavour to attach a technical sense to words in the NT which had not yet acquired this meaning."

φύω,

"grow," "grow up": P Grenf II. 28⁸ (B.C. 103) τῶν φυομένων δένδρων, P Flor I. 20²⁰ (A.D. 127) (= *Chrest.* I. p. 422) σὺν τῷ φυησομένω σινάπῃ, PSI VI. 697¹² (ii/A.D.) ὄλου τοῦ κ[η]ήπου σὺ[ν] τοῖς φυτοῖς φ[υ]όμενοις πάσι ἐν ἑκάστ[η] με[ρ]ῖ[δι].

For the trans. use "bring forth," "produce," see *Preisigke* 6648¹ εἰμὲ ἐγὼ Ἰησοῦς, ὁ φύς δὲ Φαμεῖς, παραδείτα, where the editor understands ὄν φύσει Φαμεῖς or ὁ φύς(ας) Φ.; cf. Lk 8^{6,8}, and note the new 2 aor. pass. ἐφύην in place of the intrans. act. ἐφυν (cf. Blass-Debrunner § 76. 2).

The subst. φυτόν is very common, e.g. PSI VI. 568³ (B.C. 253-2?) φυτὰ παντοδαπά, BGU II. 530³¹ (i/A.D.) (= *Selections*, p. 62) ἐπὶ κινδυνεύει τὰ φυτὰ διαφωνῆσαι, "otherwise there is a risk that the plants perish," P Fay 111²⁵ (A.D. 95-6) (= *Selections*, p. 67) τῶν (l. τὸν) στίχον τὸν φυτόν (l. τῶν φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον, "water the row of trees in 'the prophet'" (apparently the name of a piece of land), P Ryl II. 99⁵ (iii/A.D.) ὑδρέματα καὶ φυτὰ, "irrigators and trees," and P Hamb I. 23¹⁹ (A.D. 569) σὺν φυτοῖς παντοίοις ἐγκάρποις τε καὶ ἀκάρποις. See also φυή in such passages as BGU III. 708⁴ (A.D. 164-5) ἀπέχ[ο]μεν πα[ρά] σου τιμ[η]ν χόρτου φυῆς [τοῦ] ἐνεστ[ῶ]τος ἐ (ἔτους).

φωλεός,

"a hole," "den," "lair": a late Greek word fully illustrated by Wetstein *ad* Mt 8²⁰. A verb φωλεύω is used by a translator of Job 38³⁰. MGr φωλιά, "nest."

φωνέω,

"cry out," "shout": cf. BGU III. 925⁸ (iii/A.D.) μετὰ τῆ<ν> [ἀ]ν[ά]ν[ω]σιν] ἡ βουλή ἐφώνησεν. "Ἐλλειμμά ἐστιν . . . , and P Oxy XVII. 2110⁶ (A.D. 370) οἱ βουλευταὶ ἐφώνησαν κύριον τὸ κατὰ κῆραν, "The senators cried, 'What is on the tablet is valid'" (Ed.).

The word, which is used of the "crowing" of a cock in Mt 26³⁴ *al.*, gives place to κοκκύζω in the new Rainer fragment (*Mitteilungen aus der Sammlung der Papyrus*

Erseherzog Rainer, i. p. 53 ff., ii. p. 41 f.: cf. Milligan *Here and There*, p. 123 ff.).

From the inscr. we may cite *Syll* 737 (= ³ 1109)¹⁰⁸ (after A.D. 178) *μηδὲς δ' ἔπος φωνέτω*, and for the meaning "address" followed by a nom. of the title, as in *Jn* 13¹³, see Blass-Debrunner §§ 143, 147.

φωνή,

"a sound," "a voice": cf. P Lond 1912²⁷ (A.D. 41) *γνωσιωτέραις ὑμᾶς φωναῖς προσαγορεύσας*, "addressing you more frankly by word of mouth," P Ryl II. 77⁴⁶ (A.D. 192) *ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ*, "we now have the declaration of Aspidas" (Edd.). In one of the family letters of Paniskos (iii/iv A.D.) from the Michigan papyrus edited by J. G. Winter in the *Journ. Egypt. Arch.* xiii. p. 72²¹ we find *πολλάκι[ς] φωνὴν αὐ[τῶ] ἑβά[λομ]έν ὑνα ἔλ[θη] πρὸς τὸν ἑπανορθωτή(ν) Ἀχιλλ[έα]*, "we sent him word repeatedly that he might come to the epanorthotes Achilles" — a phrase for which the editor can find no parallel.

For the power of the divine voice cf. Wünsch *AF* p. 23²⁴ (iii/A.D.) *διὰ φωνῆς προστάγματος*, where the editor compares Ps 32⁹ *αὐτὸς ἐπέειπεν, καὶ ἐγενήθησαν*. The word is used of Coptic speech in P Lond 77¹³ (end vi/A.D.) (= I. p. 232) *τῇ τῶν Αἰγυπτίων φωνῇ*: cf. also P Giss I. 40^{ii. 27} (A.D. 215) (= *Chrest.* I. p. 39).

φῶς.

For "light" opposed to "darkness," see P Leid W^{vi. 44} (ii/iii A.D.) (= II. p. 101) *φωτὸς καὶ σκότους*. In the imprecatory curse *Syll* 891 (= ³ 1240)²⁰ the prayer is uttered that the victim shall enjoy *μηδὲ οἴκου, μὴ φωτός, μὴ χρήσεως, μηδὲ κτήσεως*. The plur. is applied to "window-lights" in P Lond 1179⁹² (ii/A.D.) (= III. p. 146) *φῶτα θυρίδων*, and to "torches," as in Ac 16²⁹, in BGU III. 909¹⁵ (A.D. 359) *ἐπελθόντες . . . τῇ ἡμετέρᾳ οἰκίᾳ καὶ φῶτα ἐπενερκ[ί]οντες ἐπέπρησαν αὐτὴν ἐκ θεματίου*. Cf. *ib.* IV. 1201¹⁹ (A.D. 2) where *φωτὶ* takes the place of *πυρὶ* or *φλογὶ* — *εὐρωμεν τὰς θύρας τοῦ ἱεροῦ Σαράπειδος θεοῦ μεγίστου ὑψημένας* (i. *ὑψημέναις*) *φωτὶ*. This last passage may illustrate Mk 14⁵³ *θερμαινόμενος πρὸς τὸ φῶς*, where we should translate with the AV "warmed himself at the fire": see C. H. Turner *Comm. ad I.* in Gore's *New Commentary*.

The subst. is applied metaph. to those who impart light, as in *Syll* 888 (= ³ 1238)² (c. A.D. 160) where a wife is described as *τὸ φῶς τῆς οἰκίας*, and in P Ryl II. 77³⁴ (A.D. 192) *μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα*. See also the Christian sepulchral inscr. P Hamb I. 22⁴ (iv/A.D.), where Christ is invoked — *ὄς τυφλοῖσιν ἔδωκας ἰδεῖν φῶς ἡλιόιο* (cf. Mt 9^{27ff.}, *al.*), and the Christian amulet BGU III. 954²⁸ (vi/A.D.) (= *Selections*, p. 134) —

ὁ φῶς ἐκ φωτός, θε(ὸς) ἀληθινὸς χάρισον
ἐμὲ τὸν δοῦλόν σου τὸ φῶς.

Φῶς is naturally common in the magic papyrus, e.g. P Lond 121⁶⁶³ (iii/A.D.) (= I. p. 102) *ἐν φωτὶ κραταιῶ καὶ ἀφάρτῳ*: cf. the *verso* of BGU II. 597³³ (A.D. 75) cited *s.v.* *φωσφόρος*.

φωστήρ,

"a luminary" (Phil 2¹⁵, Rev 21¹¹: cf. Gen 1¹⁶): cf. P Leid W^{vii. 35} (ii/iii A.D.) (= II. p. 105) *δόξα τοῦ ἐντίμου φωστήρος*, Wünsch *AF* p. 23²³ (iii/A.D.) *ὀρκίζω σε τὸν φωστήρα καὶ ἄστρα ἐν οὐρανῶ ποιήσαντα*, and Veit. Val. p. 110²² *περὶ τοῖς φωστήρας ἀδικούμενοι*, where the editor understands *φωστήρες* as = "oculi."

φωσφόρος,

"light-bringing": thence as a subst. "day-star" (probably the planet Venus). In Biblical Greek the word is found only in 2 Pet 1¹⁹ (see Mayor's note), applied metaphorically to the rising of the kingdom of God in the heart. An interesting ex. of the word is found in BGU II. 597³² (A.D. 75), where on the *verso* of a private letter there has been added in uncial characters the hexameter line—*Φωσφόρε φωσφορεῦσα φίλων* (i. *φίλων*) *φῶς φῶς φέρε λαμπάς*. The words, according to Olsson (*Papyrusbriefe* p. 139), are probably an extract from an Orphic hymn. The same epithet is found in the magic P Lond 46^{176, 300} (iv/A.D.) (= I. pp. 70, 74) *φωσφόρ' ἰαω*. In P Rein 10⁸ (B.C. 111) it is applied to the priestess of Queen Cleopatra—*φωσφόρου βασιλίσσης Κλεοπάτρας*, "sous la phosphore (prêtresse) de la reine Cléopâtre": cf. Otto *Priester* ii. p. 320.

For *φωσφόριον*, "a window," see P Ryl II. 162²⁶ (A.D. 159), and P Hamb I. 15⁸ (A.D. 209).

φωτεινός

(or *φωτινός*, WH), "shining," "bright" (Mt 6²² *al.*). The superl^{ve} is applied to a person in the address P Lond 1917¹ (c. A.D. 330–340) *τῶ γνωσιωτάτῳ καὶ φω[τ]ινωτάτῳ χ[α]ριωτάτῳ . . . ἀπα Παιροῦ, ἐν δεσπό[τ]ου Ἰη[σοῦ] Χριστοῦ χαίρει* (i. *χαίρει*), "to the most genuine and most enlightened, most blessed Apa Païeôn, greeting in our Master Jesus Christ" (Ed.). Cf. also the vi/A.D. biblical scholion PSI I. 65¹³ *οἱ* (i. *εἰ*) *πιστοὶ κρογοροῦντες* (i. *πιστοὶ γρηγοροῦντες*) *ἐσώ(=ὀ)μεθα, λαμπάτ(=δ)ες ὑ(=ή)-μῶν φωτινὲ* (i. *φωτεινὰ*) *ἐν εἰλαίῳ*.

In a Christian Greek inscr. from Nubia of ix/A.D., published in *J. Eg. Arch.* xiii. p. 227, the prayer occurs—*ὁ θε(ὸς) ἀναπαῦσον τ(ὴν) ψυχὴν αὐτ(ο)ῦ ἐν κόλποις Ἀβραάμ κ(αὶ) Ἰσαὰκ κ(αὶ) Ἰακώβ ἐν τόπῳ φωτινῶ ἐν τόπῳ ἀναψύξεως ἐνθα ἀπέδρα δούνη κ(αὶ) λύπη κ(αὶ) στεναγμός*, "O God, give rest to his soul in the bosom of Abraham and Isaac and Jacob, in a place of light, in a place of refreshment, from which pain and grief and lamentation have fled away" (Ed.). See also P. D. Scott-Moncrieff *Paganism and Christianity in Egypt*, p. 104, where reference is made to a funeral tablet (Berlin, No. 11820), which runs "Taēsai lived 28 years. She has gone to the shining (land)." The *φωτινὸς τόπος* may be either the Christian heaven, or the place of the "illuminated ones" of the old pagan religion.

φωτίζω.

For the literal sense "enlighten," "illumine," as in Lk 11²⁶, cf. Wünsch *AF* p. 16¹³ (iii/A.D.) *ὀρκίζω σε τὸν θεόν τὸν φωτίζοντα καὶ σκοτίζοντα τὸν κόσμον*. The metaph. usage "bring to light," "make known," as in 2 Tim 1¹⁰

(cf. LXX 4 Kingd 17^{2f}), may be illustrated by Polyb. xxx. 8. 1, Epict. i. 4. 31.

For the mystical sense of spiritual illumination, as in Eph 1¹⁸, see *s.v.* φωτισμός.

φωτισμός,

like its verb (*q.v.*), is applied to spiritual illumination in 2 Cor 4^{4,6}, and the corr. use of both verb and subst. in the

OT (Pss 18(19)⁸, 26(27)¹¹) makes it unnecessary with Reitzenstein (*Hellen. Mysterien Religionen*² p. 142 ff.) to look for an explanation of the metaphor in Hellenistic Mystery-Religion. See further Kennedy *St. Paul and the Mystery Religions*, p. 197 f. For the application to "baptism" in ecclesiastical usage, see Justin M. *Apol.* 61F. ὁ φωτιζόμενος λούεται, 65C εὐχὰς ποιησάμενοι ὑπὲρ τοῦ φωτισθέντος.

X

χαίρω—χάλκεος

χαίρω,

"rejoice": P Eleph 13³ (B.C. 223-222) ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, ἣν ἀναγνοὺς ἐχάρην (cf. *Proleg.* p. 161) ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, P Berol 11662³ (time of Claudius) (= Olsson, p. 100) πρὸ μὲν πάντων ἐχάρην μεγάλως λαβὼν σου [ἐ]πιστολήν, ὅτι ὑγαινεῖς, similarly P Giss I. 21³ (time of Trajan), BGU II. 531¹⁻⁴ (ii/A.D.), and P Oxy I. 41¹⁷ (iii/iv A.D.) ἐπὶ τούτῳ σφόδρα χαίρω.

It should be noted that in Phil 3¹, 4¹, RV marg. renders χαίρετε by "farewell." Lightfoot (*Comm. ad Il.*) combines the two meanings "farewell" and "rejoice," but the latter is generally preferred by the commentators.

The verb is very common in the opening address of letters, as in Ac 15²³, 23²⁶, cf. Jas 1¹, e.g. P Eleph 10¹ (B.C. 223-222) Εὐφρόνιος Μῶνι χαίρειν (for imper. inf. see *Proleg.* p. 179 f.), P Oxy II. 292² (c. A.D. 25) Θέων Τυράννωι τῷ τιμωτάτῳ πλείστα χαίρειν, P Ryl II. 157³ (A.D. 135) ἀλλήλαις χαίρειν, "mutual greetings," and the official petition to a strategus P Oxy VIII. 1119²² (A.D. 254) Ἀντώνιος Ἀλέξανδρος στρατηγῶ Ὀξύρυγγεῖτον χαίρειν. Wilcken cites *UPZ* i. 62¹ (before the end of B.C. 161 (or 160)) Διονύσι[ος Πτολε]μαίω χαίρειν καὶ ἐρρῶσθαι, as the oldest ex. of that combination. Cf. P Oxy IV. 746² (A.D. 16) Θέων Ἡρακλείδῃ τῷ ἀδελφῷ πλείστα χαίρειν καὶ ὑγαινεῖν. In *ib.* 822 (c. A.D. 1) εὐ πράσσειν is substituted for χαίρειν.

The imper. takes the place of the inf. in such greetings as P Oxy XIV. 1664¹ (iii/A.D.) Χαίρε, κύριέ μου Ἀπίων. "Greeting, my lord Apion," and similarly *ib.* 1667¹ (iii/A.D.), *ib.* IX. 1185¹³ (c. A.D. 200), *ib.* XII. 1492¹³ (Christian—iii/iv A.D.) Χαίρει, ἱερ[ε]νίε] Δημητρι[ανέ]. Occasionally, during the Roman period, we have χαίροις for χαίρε, as P Oxy III. 526¹ (ii/A.D.) Χαίροις Καλόκαιρε, Κύριλλός σε προσαγορεύω, "Greeting, Calocaeus: I, Cyrillus, address you," *ib.* I. 112¹ (iii/iv A.D.), and P Land I. 12¹ (iii/iv A.D.) (see the editor's note).

For epistolary phrases with χαίρω, see further G. A. Gerhard *Untersuchungen zur Geschichte des Griech. Briefes* (Heidelberg, 1903), Ziemann *Epist.* (see Abbreviations I. General), Ekler *Epistolography* (see *ib.*), and the note "On some current epistolary phrases" by J. A. Robinson *Ephesians*, p. 275 ff.

A good ex. of χαιρετίζω, as in LXX Tob 7¹, is supplied by P Oxy X. 1242²⁵ (early iii/A.D.), cited *s.v.* χαιρετός. For ἐπιχαίρω of malignant exulting, see the prayer for vengeance *Preisigke* 1323 (ii/A.D.) ἢ τις αὐτῇ (sc. the suppliant) φάρμακα ἐποίησε ἢ καὶ ἐπέχαρε τις αὐτῆς τῷ θανάτῳ ἢ ἐπιχαρεῖ, μετέλθετε αὐτούς.

χάλαζα,

"hail" (Rev 8⁷, 11¹⁹, 16²¹): cf. Epicurus *Epist.* II. §§ 106, 107 (ed. Bailey).

χαλάω,

"slacken," "let down" (Mk 2⁴, *al.*): cf. P Lond 131^{*12} (A.D. 78) (= I. p. 189) persons περὶ τὸ ὄργανον χαλῶντ(ες) τὰς τριχ(ας), and the comp^d. ἐπιχαλάω in P Ryl II. 81¹¹ (c. A.D. 104) ἵν' ὅσου ἐὰν χρεῖαν ἔχωσι ὑδάτους (= -ος) ἑαυ[τοῖς] ἐπιχαλώσω, "that they may draw off for themselves as much water as they need" (Edd.). The subst. χάλασμα occurs in Preisigke 428⁷ (B.C. 99), *al.* In MGr χαλάω = "break to pieces" and χάλασμα = "ruin."

χαλεπός,

"hard," "difficult," cf. P Oxy X. 1242²⁶ (early iii/A.D.), an account of an audience granted by Trajan to certain Greek and Jewish envoys from Alexandria, when the Emperor does not return the salute of the Alexandrian envoys but exclaims—χαιρετίζετέ με ὡς ἄξειοι τυγχάνοντ[ες] τοῦ χαίρειν, τοιαῦτα χαλεπὰ τολμήσαντ[ες] Ἰουδαίους; "do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews?" (Edd.): see also *Syll* 356 (= 780)²¹ (c. B.C. 6) αὐτοῖς ἐδόξ[ατε] χαλεποὶ γεγονέναι, where the adj. = "harsh," "fierce," as in Mt 8²⁸.

χαλιναγωγέω,

"bridle," hence "check," "restrain." No earlier exx. of this word have been found than Jas 1²⁶, 3². For the metaph. cf. Lucian *Tyrannicide* 4 τὰς τῶν ἡδονῶν ὀρέξεις χαλιναγωγούσης.

χαλινός,

"a bridle" (Jas 3³, Rev 14²⁰): PSI V. 543⁵⁰ (iii/B.C.) χαλινοῦ τοῦ ἀργυροῦ κατασκευῆ. For the common phrase ἀχάλινον στόμα, see Aristoph. *Ran.* 838.

χάλκεος,

"made of bronze," "bronze" (Rev 9²⁰): P Hamb I. 31⁹ (ii/A.D.) δῆλτον χαλκῆν, "a bronze writing-tablet," CPR I. 232¹² (ii/iii A.D.) κ[α]δον ("jar") καὶ ἐτ[ρο]ν εἶδος χάλκεον, P Lond 1177⁹² (A.D. 113) (= III. p. 183) κ[α]δ[ων] χαλκ(ῶ), and 303.

χαλκείς,

"a worker in bronze" (2 Tim 4¹⁴): P Tebt I. 103³³ (taking-list—B.C. 94 or 61) Ὁφελίων χαλκείς, P Oxy I. 113¹⁸ (ii/A.D.) διὰ τὸ τὸν χαλκέα μακρὰν ἡμῶν εἶναι, "because the smith is a long way from us," and BGU IV. 102⁸⁸ (ii/A.D.) (τῷ) προσεστῶτι χαλκῶν κ[αὶ τοῖς σὺν αὐτῷ τειμήν] ψαλλίδ[ων].

χαλκίον,

"a bronze vessel," "a kettle" (Mk 7⁴): P Fay 95¹¹ (ii/A.D.) μηχαναὶ δύο καὶ χαλκίον, "two machines and a caldron" (Edd.), P Tebt II. 406²¹ (c. A.D. 266) χαλκίον τέλειον μολυβοῦν, "a leaden kettle in good condition," *ib.*²² χαλκίον μικρόν: cf. the ostrakon Preisigke 4293² (Rom.), and for χάλκινος see P Meyer 20¹¹ (1st half iii/A.D.).

χαλκός,

From meaning "bronze" generally (1 Cor 13¹, Rev 18¹²), χαλκός comes to be applied to "bronze-money" (Mk 6⁸, 12⁴¹): cf. P Lips I. 106¹⁹ (A.D. 98) βλέπε δέ, μηδενὶ ἄλλω δοῖς (l. δῶς) χαλκόν, P Tebt II. 414²⁸ (ii/A.D.) πέμψη μοι τὸν χαλκόν, ἐπι ἔρχομαι, "send me the money, since I am coming" (Edd.), and P Oxy X. 1295¹⁷ (ii/iii A.D.) δήλωσόν μοι πόσον χαλκοῦ δέδωκες αὐτῷ, "let me know how much money you have given to him" (Edd.).

χαμαί

in its two NT occurrences (Jn 9⁸, 18⁶) means "to the ground," cf. P Lips I. 40^{ii.20} (iv/v A.D.) εἶδεν τὰς θύρας χαμαὶ ἐβρίμενας and *ib.*^{iii.2} ἄλλος ἔβαλεν αὐτὸν χαμαί. The same papyrus shows the other meaning "on the ground,"^{i.15} ἡ ἔσω(?) καὶ ἡ ἔξω θύρα χαμαὶ κείνται, and ^{iii.14}.

Χαναταῖος,

"a Canaanite": an old Biblical name which Mt (15²²) employs in preference to Mk's (7²⁶) Ἑλληνίς, "a Gentile" (RV mg.). For the different forms which the name takes in the LXX, see Thackeray *Gr.* i. pp. 164, 170f., and cf. Burkitt *Syriac Forms*, p. 5.

χαρά,

"joy": BGU IV. 1141³ (B.C. 14) μετὰ πολλῆς [χ]αρᾶς, P Fay 20¹ (iii/iv A.D.) an edict, perhaps of the Emperor Julian (see *Archiv* ii. p. 169) which begins—δ[ι]π[ω]ς μὴ διὰ τὸ τῆς χαρᾶς τῆ[s] ἐαυτῶν δήλωσιν ποιήσασθαι ε . . . νη ἐπ' ἐμοὶ παρελθόντι ἐπὶ τὴν ἀρχὴν . . ., "lest for the sake of making a manifestation of their joy at my accession to empire . . ." (Edd.), P Iand I. 13¹⁸ (iv/A.D.) ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν (cf. Mt 13²⁰), and the inscr. Preisigke 991⁶ (A.D. 290) μετὰ πάσης χαρᾶς καὶ ἰλαρίας.

In the Christian P Oxy VIII. 1162⁵ Λέων πρεσβύτερος τοῖς . . . πρεσβυτε[ί]ροις καὶ διακόνοις ἀ[γ]απητοῖ[s] ἀδελφοῖς ἐν κ(υρί)ῳ θ(ε)ῷ χαρᾶ χα[ί]ρειν, "Leon, presbyter, to the presbyters and deacons, beloved brothers in the Lord God, fullness of joy" (Ed.), we have an ex. of the cogn. dat., as in Jn 3²⁹: for a corresponding usage in the LXX, cf. Thackeray *Gr.* i. p. 48ff.

Χαρά is common as a proper name: see Preisigke *Namenbuch s.v.* In MGr the word is used for a "festival," "wedding."

χάραγμα

in the sense of the impress made by a stamp occurs *septies* in Rev, *ter* with special reference to "the mark of the beast" (13¹⁷, 16², 16²⁰). The exact meaning of the figure has been much discussed. Deissmann (*BS*, p. 240ff.) suggests that an explanation may be found in the fact that, according to papyrus texts, it was customary to affix to bills of sale or official documents of the 1st and 2nd centuries of the Empire a seal giving the year and name of the reigning Emperor, and possibly his effigy. Thus on the back of CP R I. 11 (A.D. 108), an agreement regarding a house, there can still be deciphered a red seal with the inscr. (ἔτους) ἰβ Ἀυτοκράτορος Καίσαρος Νέρονα Τραιανοῦ. But no evidence has been produced of a similar seal being attached to persons, and Swete (*Comm. ad Rev* 3¹⁶) is content to find an explanation of the mysterious "mark" in the general symbolism of the book. "As the servants of God receive on their foreheads (vii. 3) the impress of the Divine Seal, so the servants of the Beast are marked with the 'stamp' of the Beast."

Χάραγμα is also used in connexion with the attestation of the copy of a document or writing, e.g. Preisigke 5275¹¹ (A.D. 11) ἀντίγραφον ἀπ' ἀντιγράφου χαράγματος καὶ ὑπαγραφῆς Ἑλληνικοῖς γράμμασι, and similarly 5231¹¹ (A.D. 11) and 5247³⁴ (A.D. 47).

Other exx. of the word are BGU IV. 1088⁵ (A.D. 142) a female camel χαλ[α]γ[μ]έ(νην) Ἀραβικοῖς χαράγμασ[ιν], similarly P Grenf II. 50(a)⁴ (A.D. 142), and the closing words of a letter P Lond V. 1658⁸ (iv/A.D.) (= Ghedini, p. 151) διὰ χαραγμάτων εὐχομαι, which Ghedini understands as "I pray for your health in this letter." In P Oxy I. 144⁶ (A.D. 580) χρυσοῦ ἐν ὀβρύζῳ χαράγματος the reference is to gold in pure coin or stamped money.

For the subst. χαραγμός, cf. P Ryl II. 160(a)¹⁰ (A.D. 14-37) ἀντίγρ(αφον) χ]αραγμοῦ: for χάραξις, cf. *ib.* 164¹⁸ (A.D. 171) καθ'ἀρῶν ἀπὸ [ἀλ]φάτος καὶ ἐπιγ]ραφῆς καὶ χαράξ[εως] and for the verb χαράσσω, cf. *ib.* 160⁸ (A.D. 28-9) τ]ῷ πρὸς τὸ γρ[α]φ[ε]ῖω χαράξαγι ἀποδοῦναι, "to pay the clerk of the record-office when he has endorsed the deed" (Edd.), (cf. 3 Macc 2²⁹).

We may add two interesting exx. of the compd. verb ἐγχαράσσω. The first is P Lond S54¹¹ (i/ii A.D.) (= III. p. 206, *Selections* p. 70), where in making the Nile tour a traveller announces that he had engraved the names of his friends on the temples—τῶν φίλων [ἐ]μ[ῶν] τ]ὰ ὀνόματα ἐνεχάραξα τοῖς ἱ[ε]ροῖς. And the second is P Oxy XIV. 1680¹² (iii/iv A.D.), where a son anxious for his father's safety owing to the general insecurity writes—σῆ[μα] ἠθέλησα ἐνχαράξαι σοι, "I wanted to stamp a mark on you."

χαρακτήρ.

From denoting "the tool for engraving," χαρακτήρ came to be used of the "mark," "impress" made, with special reference to any distinguishing peculiarity, and hence = "an exact reproduction." The word is found in the NT only in Heb 1⁸, cf. *OGIS* 383⁶⁰ (mid. i/v.c.) χαρακτήρα μορφῆς ἐμῆς, of a statue.

Other exx. are *Syll* 226 (= 3495)¹⁶ (c. B.C. 320) τοῦ δὲ ξένου φέροντος ἐπὶ τὸν χαρακτήρα, P Flor I. 61²¹ (A.D. 85)

(= *Chrest.* II. p. 88) οὐ τῶν χαρα[κτῆ]ρων μόνων κληρο[νό]μους δεῖ εἶναι, and P Leid W^{xxiv.11} (ii/iii A.D.) (= II. p. 159) τέλει τέ μοι κύριε, τὸν μέγαν, κύριον, ἀφθεγον χαρακτῆρα ("notam"), ἵνα αὐτὸν ἔχω. In the case of *Syll*³ 783²³ (after B.C. 27) μέχρι τῶν Σεβαστείων εὐπλόησεν χαρακτῆρων, Deissmann (*LAE*² p. 341 n.1) translates "he made a successful voyage to the August Persons (Augustus and Livia)," taking χαρακτῆρ thus early in the transferred sense of "person." See also notes on the word by J. Geffcken in *Exh T* xxi. p. 426 f., and by A. Körte in *Hermes* lxiv. (1929), p. 69 ff.

χάραξ.

For the meaning "palisade," as in Lk 19⁴³, cf. BGU III. 830⁵ (i/A.D.) συμβαλὸν χάρι[κα] περὶ τοῦ ἐ[λαιῶν]ος: and see *Syll*³ 363¹ (B.C. 297) οἱ ἐν τῷ χάρακι, where the reference is to a fortified camp. The word has its earlier meaning of "stake," "vine-prop" in PSI IV. 393⁶ (B.C. 242-1) χάρακος καλαμίνου μυριάδες τρεῖς, BGU IV. 1122¹⁷ (B.C. 13) τὸ φυτὸν καὶ χάρακας καὶ φλοῦν.

χαρίζομαι.

The two meanings usually assigned to this verb, "show kindness to" and "graciously bestow," can hardly be separated as the following miscellaneous exx. show—P Lond 42³² (B.C. 168) (= I. p. 31. *UPZ* i. p. 301, *Selections*, p. 11) χαριε (ζ. χαριεῖ) δὲ καὶ τοῦ σώματος ἐπιμε[λό]μενος, ἵν' ὑγιαίνης, P Tebt I. 56¹⁸ (c. B.C. 130-121) τοῦτο δὲ ποιήσας ἔση μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόν[ον], "if you do this I shall be eternally obliged to you" (Edd.), P Oxy II. 292⁹ (c. A.D. 25) χαρίεσαι (see below) δέ μοι τὰ μέγιστα, P Tebt II. 509 (i/ii A.D.) μεθ' ἃς ἐχαρισάμην αὐτῷ ἀπὸ λοι[π(ῶν)] κοπ(ῆς) χόρτ(ου) (δραχμάς) κ, P Oxy I. 33 verso^{iii.1} (late ii/A.D.) καὶ τοῦτο ἡμῖν χάρι[σ]αι, κύριε Καίσαρ, "grant me this one favour, Lord Caesar" (Edd.), P Grenf II. 68³ (A.D. 247) ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφανέρτω καὶ ἀμετανοήτῳ . . ., a deed of gift, *Chrest* I. 461¹⁵ (beg. iii/A.D.) εὐεργεσίας ἧς ἐχαρίσαντο τοῖς ἀπολυθεῖσι στρατιώταις, Aristaeas 38 βουλομένων δ' ἡμῶν καὶ τούτοις χαρίζεσθαι, "since we desire to confer a favour not on these only," the favour being the LXX translation of the Law, and the Christian amulet BGU III. 954²⁸ (vi/A.D.) (= *Selections*, p. 134) ὁ φῶς ἐκ φωτός, θε(ὸς) ἀληθινὸς χάρισον ἐμὲ τὸν δουλὸν σου τὸ φῶς, "O Light of light, very God, graciously give thy servant light."

A striking linguistic parallel to our Lord's trial before Pilate occurs in P Flor I. 61 (A.D. 85), where a Prefect, after stating to an accused man, 59^f ἄξιός μ[ε]ν ἦς μαστιγῶσθαι, "thou art worthy to be scourged" (cf. Jn 19¹), adds 61 χαρίζομαι δέ σε τοῖς ὄχλοις, "but I give you freely to the multitude" (cf. Mk 15¹⁵): see Deissmann *LAE*², p. 269 f.

For the form χαρίεσαι = χαριεῖσαι, as in P Oxy 292 *supra*, cf. P Grenf II. 14 (c)^f (iii/B.C.) χαρίεσαι μοι τοῦτο ποιήσας, and see *Proleg.* p. 53 f., where Moulton shows that this formation of the 2nd sing. pres. mid., like the similar NT formations *καυχᾶσαι*, *οδυνᾶσαι*, has been "formed afresh in the Κοινή with the help of the -σαι

that answers to 3rd sing. -ται in the perfect." MGr χαρίζω, "present," "give."

χάρτιν,

"for the sake of," "by reason of." In classical Greek χάριν generally follows its case, and so always in the NT, except in 1 Jn 3¹². In the LXX, on the other hand, it generally precedes, and similarly in the papyri, e.g. P Oxy IV. 743²⁹ (B.C. 2) χάριν τῶν ἐκφορίων, "for the rents," P Tebt II. 410⁴ (A.D. 16) χάριν οὐ παρορίζεται ὑπὸ γίτονος, "on account of the encroachments being made on him by a neighbour" (Edd.), P Oxy XII. 1583⁶ (ii/A.D.) χάριν τοῦ [φαι]νόλου, and *ib.* VI. 934¹³ (iii/A.D.) χάριν τῶν ποτισμῶν. In *ib.* XIV. 1683¹⁸ (late iv/A.D.) χάριν follows—σμημί (= εἶ)ου δὲ χάριν, "and in proof": and in *ib.* VII. 1068 (iii/A.D.) it is found both before and after its case—¹⁶χάριν ἀναγκίας χρίας, and ²¹Σιμίον χάριν, "for Simias's sake." See also the illiterate BGU III. 948⁴ (iv/v A.D.) εὐχομε τὸν παντοκράτορον θεὸν τὰ περὶ τῆς ὑγίας σου καὶ ὁλοκληρίας σου χάριν (ζ. χάριν), and cf. P Tebt II. 393¹⁶ (A.D. 150) περισπασμῶν χάρειν, "on account of his anxieties."

Χάριν in the weakened sense of "about" is seen in P Fay 126⁵ (ii/iii A.D.) (ξ)πεμψεν ἐπὶ τὴν πενθερά<ν> σου χάριν τοῦ κτήματος ἐπὶ μέλ<λ>ι ὀρίζεσθαι, "he had sent a message to your mother-in-law about the farm, since the boundaries are to be fixed" (Edd.).

χάρτις.

The utmost we can attempt with this important word is to illustrate some of its meanings from our sources with the view of showing how readily it lent itself to the deeper Christian implications involved in its NT use.

1. "grace," "graciousness": *OGIS* 383⁹ (Commagene rescript—mid. i/B.C.) ἔργα χάριτος ἰδίας: cf Lk 4²².
2. "favour": P Leid D¹⁻¹¹ (B.C. 162-161) (= I. p. 25, *UPZ* i. p. 231) περὶ μὲν οὖν τούτων δοῖ σοι ὁ Σάραπις καὶ ἡ Ίσις ἐπαφροδιό[α]ν χάριν μορφῆν πρὸς τὸν βασιλέα καὶ τὴν βασίλισσαν, similarly *ib.* K¹⁰ (c. B.C. 99) (= I. p. 52), P Lips I. 104¹⁴ (ii/i B.C.) χάριν σοι ἔχω ἐφ' αἷς γράφεις ἐπι[σ]τολαῖς, and *ib.*²⁴, BGU I. 19³⁻²¹ (A.D. 135) ἤξιον προσφυγεῖν τῇ χάριτι τοῦ θεοῦ ἐπιφανεστάτου Αὐτοκράτορος, *ib.* IV. 1085⁵ (time of Marcus) κατὰ τὴν χάριν τοῦ θεοῦ Δι[α]ζίου Ἀντων[ε]ίνου δύνονται ἔχειν τὸν τάφον, P Grenf II. 68⁴ (A.D. 247) ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφανέρτω καὶ ἀμετανοήτῳ, P Oxy XIV. 1664¹² (iii/A.D.) τὰς γὰρ ἐντολάς σου ἤδιστα ἔχω ὡς χάριτας λήψομαι, "for I shall be most pleased to accept your commands as favours" (Edd.), and P Fay 136⁸ (iv/A.D.) (= Ghedini p. 242) in which the writer summons those whom he is addressing to return to their homes πρὸ τοῦ τις ὑμᾶς ἐνέγκη· καὶ οὐκ ἔστιν οὐκέτι ἐν ὑμῖν χάρις, "before some one compels them, and there is no longer favour extended to them": cf. Lk 1⁸⁰, 2⁵², Ac 2⁴⁷, *al.*
3. "thanks," "gratitude": P Oxy VII. 1021¹⁸ (A.D. 54) διὸ πάντες ὀφείλομεν . . . θεοῖς πᾶσι εἰδέναι χάριτας, "therefore ought we all to give thanks to all the gods," notification of the accession of Nero, BGU II. 596¹³ (A.D. 84) τούτ[ο] οὖν ποιήσας ἔση μοι μεγάλην χάριταν (= -ιτα), P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα,

μητέρα, ἐπὶ τῇ σπουδῇ τοῦ καθεδραίου ("stool"), ἐκομισά-
 μην γὰρ αὐτό, and the constantly recurring χάρις τοῖς θεοῖς,
 as in P Petr I. 29² (iii/B.C.) (= Witkowski², p. 30) χάρις
 τοῖς θε(ο)ῖς πολλή, εἰ ὑγαίνεις, P Hib I. 79⁶ (c. B.C. 260)
 εἰ ἔρρωσαι . . . εὐ(κ)ῆ) ἂν ὡς ἐγὼ θέλω καὶ τοῖς θεοῖς πολλή
 χά[ρις], "if you are well, it would be as I wish, and much
 gratitude would be due to the gods" (Edd.), BGU III. 843⁶
 (i/ii A.D.) χάρις τοῖς θεοῖς ἰκάμ[η]ν εἰς Ἀλεξανδρίαν, P Fay
 124¹⁶ (ii/A.D.) τοῖ[s] θ[εο]ῖ[s] ἐστ[ε]ν χάρις ὅτι οὐδεμία
 ἐστὶν πρόληψις ἡμῖν γεγενημένη. "thank heaven, there
 is no preconceived principle on our part" (Edd.), PSI I. 94⁶
 (ii/A.D.) θεοῖς δὲ χάρις ὅτι ἤρεσε καὶ τῷ παιδί ἡ ποδῖς, καὶ
 προσεδρεύει ἐς τὰ μαθήματα, P Giss I. 17⁶ (time of Hadrian)
 (= *Chrest.* I. p. 566) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσ-
 σουσι ἀπρόσκοπον, and the Christian P Oxy VI. 939⁶
 (iv/A.D.), where a servant writes to his master regarding the
 illness of his mistress, εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμο-
 [λογοῦντα]ς διατελεῖν ὅτι ἡμῖν ἴλεως ἐγένετο . . . διασώσας
 ἡμῖν [τῆν ἡμῶν] κύριαν, "may it be granted us to continue
 for ever to acknowledge our thanks to Him because He was
 gracious to us by preserving for us our mistress" (Edd.): cf.
 Lk 17⁹, Rom 6¹⁷, 1 Tim 1², 2 Tim 1³, Heb 12²⁸, *al.* See
 also Epict. iv. iv. 7 τότε καὶ ἐγὼ ἡμάρτανον νῦν δ' οὐκέτι,
 χάρις τῷ Θεῷ, "then I too was faulty, but, thanks to God,
 not now" (cited by Sharp, p. 10), and for the χάρις
 ascribed to the Emperors, cf. *Syll* 365 (= 3798)^{7ff.} (A.D. 37)
 τῆς ἀθανάτου χάριτος . . . θεῶν δὲ χάριτες τούτω διαφύρου-
 σιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἤλιος καὶ τὸ ἀφάρτον
 θνητῆς φύσεως—said of Caligula! Other exx. are cited by
 Wendland in *ZNTW* v. (1904), p. 345 n².

4. We may note one or two prepositional phrases—P Par
 63 (B.C. 164) (= P Petr III. p. 22) διὰ χάριεν, "through
 favouritism" (Mahaffy), BGU IV. 1135¹⁶ (B.C. 10) κατὰ
 χάριν, P Oxy XIV. 1672⁶ (A.D. 37–41) μετὰ χάριτος, with
 reference to a profitable sale of wine, almost = μετὰ χαρᾶς,
 "with joy" (see Olsson, p. 78), *ib.* IX. 1188⁵ (A.D. 13)
 στοχα(σάμενος) τοῦ μηδ(έν) ἀγνοηθῆναι μηδὲ πρὸς χά(ριν)
 οἰκονομηθῆναι, "making it your aim that nothing be ce-
 cealed or done by favour" (Ed.).

5. The favourite Pauline greeting χάρις καὶ εἰρήνη may
 have been suggested by the union of the ordinary Greek and
 Hebrew forms of salutation, but both are deepened and
 spiritualized, χαίρειν (cf. Ac 15²³, 23²⁶, Jas 1¹) giving place
 to χάρις, and εἰρήνη (cf. Ezra 4¹⁷, Dan 4¹) pointing to the
 harmony restored between God and man (cf. Jn 14²⁷). See
 further Hort *r Pet.* p. 25 f., and the discussion on the
 Apostolic Greeting by F. Zimmer in Luthardt's *Zeitschrift*
 1886, p. 443 ff.

Reference should be made to the Note "On the meanings
 of χάρις and χαριτοῦν" in Robinson *Eph.* p. 221 ff., and to
 the exhaustive monograph "*Charis. Ein Beitrag zur*
Geschichte des ältesten Christentums" by G. P. von Wetter
 (Leipzig, 1913).

χάρισμα,

which in Pauline usage "includes all spiritual graces and
 endowments" (Lightfoot *Notes*, p. 148 f.), is used of "gifts"
 generally in BGU IV. 1044³ (iv/A.D.) οἶδατε τὰ χαρίσματα
 ὧν ποιηκὼς ἡμῖν (*l. à πεπο(η)κα ὑμῖν*).

The other exx. which Preisigke (*Wort.*) cites for the word

are late, e.g. the Will of Abraham of Hiermonthis, P Lond
 77²⁴ (end vi/A.D.) (= *Chrest.* II. p. 371), in which he
 describes his property as acquired ἀπὸ ἀγορασίας καὶ
 χαρίσματος.

χαριτώω.

The only ex. of this word we can produce from our
 sources is the iv/A.D. charm BGU IV. 1026^{xxiii.} 24, where, after
 various invocations such as δ[ός] μοι χάριν, ποιή[σόν] με
 καλόν, the whole is concluded with χαριτώσο[μαι], "I will
 bestow favour upon thee" For the NT usage (Lk 1²⁸,
 Eph 1⁶), see Lightfoot *Notes* p. 315, and Robinson *Eph.*
 p. 226 ff. Some various renderings of Eph 1⁶ are brought
 together in *Expt T* xxix. p. 561. Cf. MGr χαριτωμένως,
 "charming."

χάρτης,

"paper," made from the pith of the papyrus-plant by a
 process described by Pliny *N.H.* xiii. 11–13 (cf. V. Gardt-
 hausen *Griechische Palaeographie*² (Leipzig, 1911), p. 45 ff.,
 E. Maunde Thompson *An Introduction to Greek and Latin*
Palaeography (Oxford, 1912), p. 21 ff., and the other literature
 cited in *Selections*, p. xxi. ff.).

The word χάρτης occurs only once in the NT (2 Jn¹²),
 but is naturally common in our sources, e.g. P Lille I. 3¹⁵
 (after B.C. 241–0), where payment is made ὅπως [ἐ]χωμεν
 χορηγεῖν εἰς τε τῆ[ν] γραμματεῖ[αν] καὶ χάρτας, P Cairo
 Zen III. 59317⁴ (B.C. 250) ἀνηλώσω δὲ εἰς ταῦτα χάρτας δ,
 "I shall require 4 papyrus rolls for these things" (*sc.* the
 keeping of certain accounts), P Oxy II. 390 (i/A.D.) pay-
 ment of 1 drachma 3 obols χάρτου, P Tebt II. 347¹⁹
 (ii/A.D.) ἀποθήκη τιμῆν χαρτῶν (δραχμαὶ) δ: the editors
 compare *ib.* 542, "where 9 dr. for τιμή(ς) χάρτου are
 deducted from the receipts on account of a tax," *ib.* 420⁷
 (iii/A.D.) ἡγόρασα β χάρτας, "I bought two sheets of
 papyrus," P Flor III. 367⁷ (iii/A.D.) πολλάκις μου . . .
 χάρτας ἐπιστολικῶ[ς] ἀπο[σ]τείλαντος, ἢ εὐπορή(ς) (cf. Ac
 11²⁹) τοῦ γρά[φειν] μοι, P Oxy VI. 895¹² (A.D. 305) τιμῆς
 χάρτου καὶ γράπ[τρων] . . ., "for the price of papyrus and
 writing-materials," and so¹⁴. For χάρτης ἱερατικός, "sacred
 paper," cf. P Lond 463⁰⁴ (iv/A.D.) (= I. p. 74).

It may be of interest to add some related words—χάρτη,
 as in BGU III. 822 *verso* (iii/A.D.) πέμψον μοι ἄγραφον
 χάρτην, ἵνα εὔρο[με]ν ἐπιστολ[ή]ν γράψαι: χαρτίον, as in
 P Cairo Zen III. 59470⁷ (mid. iii/B.C.) περὶ δὲ τῶν χαρτίων
 ἔγραψα μὲν σοι, P Gen I. 52³ χαρτίον (so read by Wilcken
Archiv iii. p. 399) καθαρὸν μὴ εὐρών πρὸς τὴν ὥραν εἰς
 τοῦ[τ]οῦ ἔγραψα, "not having found a clean sheet of paper,
 for the moment I have written on this": χαρτάριον, as in
 P Tebt II. 413⁵ (ii/iii A.D.) τὸ χαρτάριον (*l.* χαρτάριον)
 ἔλαβεν Σερηνίων ἐσ[σ]φραγισμένον, "Serenion took the
 papyrus sealed": χαρτωπάλης, as read in P Tebt I. 112⁶²
 (B.C. 112) (as amended *Berichtigungen*, p. 425): and ἐπι-
 χάρτη, "an extra sheet," as in P Oxy I. 34 *verso*¹⁵
 (A.D. 127).

For the light thrown by contemporary papyrus documents on
 the outward form and method of the NT Epistles, reference
 may be permitted to the Excursus on "St. Paul as a Letter-
 writer" in Milligan *Thess.* p. 121 ff., and *Here and There*,
 p. 27 ff.

χείλος,

(1) "a lip," as in Mt 15⁸ *al.*, cf. the personal descriptions, P Petr III. 10²² (B.C. 234) οὐλή παρὰ χεῖλη, P Grenf II. 23a^{ii.6} (B.C. 107) οὐλή τῶι κάτω, Preisigke 5314⁷ (Byz.) διὰ τῶν χιλιῶν μου, (2) "edge," "brink," of things, as in Heb 11²², cf. BGU III. 781^{ii.11} (i/A.D.) ἄλλα λουτη-ρίδια ὠτάρια ἔχον[τ]α ἐπὶ τοῦ χείλους, and Aristeas 79.

Χεῖλωμα, which LS⁸ cite from the LXX (P Ag. Ex 37(38)²) in the sense of "a lip," "rim," occurs in P Oxy X. 1294^{5.12} (ii/iii A.D.), where GH understand "a receptacle" of some kind, perhaps connected with χηλός.

χειμάζω,

"raise a storm," occurs in an agreement regarding a canal *Syll* 542 (= 3 973)⁵ (B.C. 338-322) χρήσιμος ὁ λουτρῶν ὅταν χειμάζει ὁ θεός. For the pass., as in Ac 27¹⁸, see *Inscr. ins. mar. Aeg.* II., 119, where certain persons being storm-tossed at sea make an offering to the most high god—χειμασθέντες ἐν πελάγει θεῷ ὑψίστῳ χρηστήριον.

The verb is used metaphorically in a letter from a tax-farmer P Tebt I. 58³¹ (B.C. 111) βεβουλεύμεθα ἐκσπᾶσαι τὸ ἐπιδοδομένον ὑπόμη(μα) μὴ ποτε ἐπὶ τοῦ διαλόγου χειμασθῶμεν, "we have determined to extract the memorandum in order that we may not come to grief at the audit" (Edd.), BGU III. 844⁴ (A.D. 83) γεινώσκεις σε θέλω, ὅτι [ε]ὐθέως[ς] ἀναβ[ί]α[s] ἔχειμάσ[θη]ν πολλά . . . : cf. Preisigke 7268 (time of Trajan) ἐπεὶ χειμάζομαι προτάσσει τισι θεμιμέναις μοι γεομετρικαῖς, and P Oxy XVI. 1873⁵ (late v/A.D.).

χειμαρρος,

"winter-torrent" (Jn 18¹): Suid. ὁ ἐν τῷ χειμῶνι ῥέων. Cf. Aristeas 117 ἄλλοι δὲ χειμαρροὶ λεγόμενοι κατὰσι, "other winter-torrents, as they are called, flow down (into the plain)." For the form as compared with the longer χειμάρρους, see Thackeray *Gr.* i. p. 144.

χειμών,

(1) "winter" (Jn 10²²): P Lille I. 1 *recto*¹⁴ (B.C. 259-8) εἰν μὲν κατὰ χειμῶνα συντελεῖται τὰ ἔργα, τίθεμεν ἔσεσθαι εἰς ὁ τοῦ στατήρος, "if the works are completed during the winter we reckon them at the rate of 70 (naubia) to the stater," P Tebt II. 278⁴⁶ (early i/A.D.) χιμῶν γὰρ ἔστι, ψυχὸς πολὺν, "it is winter, there is great cold," P Flor II. 127⁷ (A.D. 256) the heating of a bath-chamber ἵνα θερμῶς λουσῶμεθα χειμῶνος ὄντος, and from the *inscr. Priene* 112⁹⁸ (after B.C. 84) heating of the gymnasium διὰ τοῦ χειμῶνος ὄλου δ[ε] ἡμέρ(α)s. See also *s.v.* θέρος.

(2) "storm," "tempest" (Mt 16³, Ac 27²⁰): Preisigke 998 (A.D. 16-17) Λούκιος Μάγας Στράτωνος ἀπὸ Σουήνης ὑπάγων ἰς Πιρ . . . ἀπὸ χιμῶνος ἔλασθῆς ὤδε, and similarly 997 (iv/A.D.).

For the adj. χειμερινός, cf. P Iand I. 28⁵ (A.D. 104) ἀρουρῶν χειμερινῶν καὶ θερινῶν, P Lond S42¹² (A.D. 140) (= III. p. 141) ὁμολογοῦμεν πεπρακεῖναι . . . νομάς προβάτων . . . ἐφ' ἑνιαυτὸν [ἐ]γὰ θερινὰς καὶ χειμερινὰς ἀπὸ μηνός . . . , and P Tebt II. 342²³ (late ii/A.D.) κούφω . . . πλάσσεως χειμερινῆς, "pots being of winter manufacture" (Edd.).

χείρ,

"a hand." The grammatical forms of this common noun are fully illustrated by Mayer *Gr.* p. 282f. For its varied uses we may cite—P Par 63²⁰⁸ (B.C. 164) (= P Petr III. p. 36) φροντίζεσθ' ὅπως μηθεὶς ἐπ[ι]βάλλῃ τὰ[s] χεῖρας τοῖς τοιούτοις κατὰ μηδεμίαν π[α]ρ[ε]ύρε[σιν], "take care that no one lay violent hands on such persons on any pretext whatever" (Mahaffy): *Perg* 268 C¹¹ (B.C. 98) τὸν παρακα-λέοντα δοῦναι τ[ὰ]ς χεῖρας ἡμῖν εἰ[s] σύλλυσιν, "to give the hands towards an agreement to be brought about by us," a usage for which Deissmann (*BS* p. 251) can find no other ex., but compares Gal 2⁹ δεξιὰς ἔδωκαν . . . κοινωνίας, and similar phrases in 1 and 2 Macc.: P Tebt II. 391²⁶ (A.D. 90) ἡ χ[ι]ρ ἡδὴ κυρία ἔστω ὡς ἐν δημοσίῳ κατακεχωρισμένη, "this bond shall be valid, as if it had been publicly registered" (Edd.), similarly *ib.* 379¹⁸ (A.D. 128): BGU II. 423¹⁶ (ii/A.D.) (= *Selections*, p. 91) ἵνα σου προσκυνήσω τῆν χεῖραν (see *Proleg.* p. 49), a son to his father: P Oxy I. 119⁶ (ii/iii A.D.) (= *Selections*, p. 103) οὐ μὴ λάβω χεῖραν παρὰ [σ]οῦ, "I won't take your hand," another boy to his father: and *ib.* IX. 1208⁶ (A.D. 291) Αὐ[ρ]ήλιος . . . [μ]ε[τ]ε[ρ]ὰ συμβεβαιωτοῦ τοῦ πατρὸς τοῦ καὶ ἔχοντος αὐτὸν ὑπὸ τῆ χειρὶ κατὰ τοὺς Ῥωμαίων ν[υ]μόμους, "Aurelius with his father, who has him under power according to Roman law, as co-guarantor" (Ed.).

For χεῖρ in prepositional phrases cf. ἀνὰ χεῖρα in P Ryl II. 88²¹ (A.D. 156) οὐδὲν δέ μοι ὀφείλεται ὑπὲρ τῶν ἀνὰ χεῖρα χρόνων, "nothing is owing to me for the current period" (Edd.), *ib.* 99⁷ (iii/A.D.) τῆ ἀνὰ χεῖρα (πενταετία), "during the current period of 5 years" (Edd.): ἀπὸ χερσὶν in P Cairo Zen II. 59155³ (B.C. 256) πότισον τὴν γῆν ἀπὸ χερσὶν, "water the ground by hand" ("i.e. by means of buckets or *nattals*," Ed.): διὰ χερσὶν (Mk 6², *al.*) in P Magd 25² (B.C. 221) ὀφείλων γὰρ μ[ο]ι διὰ χερσὶν κριθῶν (ἀρτάβας) τέ, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.), P Oxy II. 268⁷ (A.D. 58) ἀπεσχηκνῖαι [παρὰ τοῦ Ἄντ]ιφάνου διὰ χερσὶν [ἐ]ξ οἴκου ὁ καὶ ἐπέ[ισθη]-σαν κεφάλαιον, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.), P Fay 92¹⁸ (A.D. 126) δραχμάς πεντήκοντα ἐξ παραχρήμα διὰ χερσὶν ἐξ οἴκου: ἐν χερσὶ Gal 3¹⁸) in BGU IV. 1095¹² (A.D. 57) τὰ δὲ νῆα (l. νέα) ἐν χερσὶ γέγοναι, *ib.* III. 844⁹ (A.D. 83) ὁ εἰς [ἐ]χ[η]ν ἐν χερσὶν: μετὰ χεῖρας in P Oxy XVI. 1876² (c. A.D. 480) λίβελλον . . . ἔχων μετὰ χεῖρας ἀναγνώσσομαι, "the *libellus* I hold in my hands and will read" (Edd.). For χεῖρ in "Hebraic" locutions, see *Proleg.* p. 99f.

For healing by touch of hand, as in Mk 1⁴¹, see Hierodas IV. 18 (ed. Headlam), where an offering is made for a cure in the temple of Asclepius with the words—

ἦντρα
νοῦσων ἐποιεῦμεθα τὰς ἀπέψισας
ἐπ' ἡπίας σὺ χεῖρας, ὦ ἀναξ, τείνας,

"we have made payment for the cure, for thou, Lord, hast wiped away our sickness by laying on us thy gentle hands." And for lifting up hands in prayer, as in 1 Tim 2⁸, see the uplifted hands on the stones containing the Jewish prayers for vengeance found at Rheneia, discussed and illustrated by Deissmann in *LAE*², p. 413 ff. Cf. also Dibelius *HZNT ad* 1 Tim 2⁸.

The verb *χειρίζω* is seen in P Ryl II. 151¹⁶ (A.D. 40) ἀπνέγκατο ἀφ' ὧν χειρίζω τοῦ γυμνα[σ]ιάρχου ἀργυ[ρίου] β, "he carried off 100 drachmae from the money of the gymnasiarch which I administer" (Edd.), *ib.* 225¹⁸ (ii/iii A.D.) μετόχοις χειριζομένοις πρακτο[ρ]εῖαν, "associate tax-collectors" (Edd.); and *χειρισμός* in P Par 26¹⁹ (B.C. 163-2) (= Wilcken *UPZ* i. p. 247, *Selections* p. 15) τῶν δὲ πρὸς τοῖς χειρισμοῖς ἐν τῷ Σαραπιεῖω καὶ Ἀσκληπιεῖω τεταγμένων. "those who had been appointed to the administration in the Serapeum and Asclepeum," BGU IV. 1141⁴⁰ (B.C. 13) μὴ τι παραναπέιση αὐτὸν εἰς τὸ δηλώσαι τι ἐν τῷ χειρισμῷ, where Olsson (p. 52) prefers the rendering "matter" or "account": and *χειριστής* in PSI V. 537¹⁰ (iii/B.C.) χειριστήν ἐπαποστείλον, P Oxy XII. 1578¹⁹ (iii/A.D.) περὶ ὧν ἐπέστειλα Ἀσκληπιάδῃ χειριστή.

χειραγωγέω,

"lead by the hand," "guide" (Ac 9^a, 22¹¹, cf. Judg 16¹⁶ A, Tobit 11¹⁶ N): P Par 63⁵⁵ (B.C. 164) (= P Petr III. p. 22) ὡ[σ]τε καὶ τὸν πάντων ἐπειρότατον ὑπ' αὐτῶν [τῶν πραγμάτ[ων] χειραγωγούμενον, "so that even the most inexperienced person in the world being guided by the facts themselves" (Mahaffy). Cf. Musonius p. 79⁷ χειραγωγούτων τοὺς γονεῖς, and Ev. Petr. 9 τοῦ δὲ χειραγωγούμενου ὑπ' αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς, "and (the head) of him that was led by them overpassed the heavens."

χειραγωγός,

"one who leads by the hand" (Ac 13¹¹). For the subst. Preisigke (*Wörterb. s.v.*) cites P Lond IV. 1349⁷ (A.D. 710) μετὰ ἐπιχειρίας καὶ χειραγωγείας, and for *χειραγωγίμος* P Lond 220ii. ²¹ (B.C. 133) (= II. p. 6).

χειρόγραφον,

properly "written with the hand," "a signature," is very common in the sense of "a written agreement," or more technically "a certificate of debt," "a bond." Exx. of the word are P Oxy IV. 745² (c. A.D. 1) ὑπὲρ ὧν καὶ ἔθου χειρόγραφον, "for which you drew me up a bond," in connexion with a purchase of wine, *ib.* II. 269ii. ⁷ (A.D. 57) ἐὰν δύνῃ ἐρωτηθεῖς ὀχλησον Διόσκορον καὶ ἔκπρασον αὐτὸν τὸ χειρόγραφον, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), BGU I. 300¹² (A.D. 148) τ[ὸ] χειρόγραφον τοῦτο δισδὸν γραφὲν ὑπ' ἐμοῦ κύρι[ον] ἔστω, "let this bond written by me in duplicate be valid," P Oxy VIII. 1132¹⁶ (c. A.D. 162) τὸ δὲ κεφάλαιον δανεισθέν σοι ὑπ' ἐμοῦ κατὰ χειρόγραφ[ον], "the capital sum lent to you by me in accordance with a note of hand," and *ib.* IV. 719³⁰ (A.D. 193) βου[λο]μένος οὖν ἐν δημοσίῳ γενέσθαι τὸ αὐθεντικὸν χειρόγραφον, "being therefore desirous that the authentic bond should be publicly registered" (Edd.).

For Col 2¹⁴, the only occurrence of the word in the NT, we may cite BGU III. 717²¹ (A.D. 149) χειρόγρα[φον]. . . χωρίς ἀλφάτος καὶ ἐπιγραφῆς, "a decree neither washed out nor written over" (cf. Milligan *Documents*, p. 16, *Here and There*, p. 5).

Exx. of original *χειρόγραφα* are BGU I. 179 (time of

Anton. Pius) and 272 (A.D. 138-9), both crossed out and cancelled: cf. P Flor I. 61⁶⁵ (A.D. 85) (= *Chrest.* II. p. 89), where in connexion with a trial the governor of Egypt ἐκ[έ]λευσε τὸ χειρ[ό]γραφον χιασθῆναι, "gave orders that the bond be crossed out": see further Deissmann *BS*, p. 247, and *LAE*², p. 334.

It may be well to add a few instances of the corr. subst. and verb. Thus for *χειρογραφία*, cf. P Oxy III. 477¹⁷ (A.D. 132-3) μ[ο]ν χειρογραφ[ῆ]ν μεθ' ὄρκου ἀληθῆ εἶναι τὰ προκέμε[να], "my declaration on oath that the foregoing statements are true," and P Giss I. 45⁶ (time of Hadrian) τὰς χειρογραφίας [προέ]σθαι with the editor's elaborate note in the introd. p. 60f. And for *χειρογραφέω*, cf. P Petr III. 104⁹ (B.C. 244-3) (= *Chrest.* I. p. 39) κε[χει]ρογραφῆ-κασι τὸν εἰθισμένον ὄρκον τοσοῦτου μεμισθῶσθαι, "they have written under their hands the usual oath that it was let for this amount" (Edd.), and P Oxy I. 37ii. ⁴ (A.D. 49) (= *Selections*, p. 51) ἐὰν χειρογραφῆσθαι . . . ἐκεῖνο τὸ ἐνχειρισθὲν αὐτῇ σωματίον . . . τετελευτηκέναι, "if she will make a written declaration that the foundling handed over to her is dead," report of a lawsuit. See also Maysen *Gr.* p. 461.

χειροποίητος,

"made by hands," in the LXX applied only to idols, but in the NT used of material temples (Ac 7⁴⁸, 17²⁴): cf. *Orac. Sib.* xiv. 62 ναῶν ἰδρύματα χειροποίητων. In the travel-letter, P Lond 854⁴ (i/ii A.D.) (= III. p. 205, *Selections*, p. 70), the writer remarks that many go by ship ἵνα τὰς χειρ[ό]ρρη[σι]ν ἴδωσιν ἐπὶ τῶν ἰσθμῶν, "in order that they may visit works of art made by hands," on the banks of the Nile.

χειροτονέω,

lit. "stretch out the hand," then "elect by show of hands," and then "elect," "appoint" generally (cf. Ac 14²³, 2 Cor 8¹⁹): see P Fay 26¹¹ (A.D. 150) ὑπὸ [τ]ε ἐμοῦ . . . καὶ τοῦ κεχειροτονη[μέν]ου π[ρ]ὸς τοῦτο, P Ryl II. 77³⁷ (A.D. 192) <οὐχ> ἦτον ἐαυτὸν ἐχειροτόνησεν εἰς τὴν κατεπέγυσαν ἀρχὴν κοσμητέαν, "he none the less nominated himself for the office immediately required, that of cosmetes" (Edd.), *Chrest.* II. 88iii. ¹⁰ (ii/A.D.) χειροτονηθήσονται δὲ ἐντὸς κ̄ ἡμερῶν ὑπὸ τοῦ στρατηγῶ (τοῦ) νομοῦ, P Flor I. 6¹⁴ (A.D. 210) ἐπισκέπτῃς γ[ὰρ] ἐχειροτονήθη and P Oxy X. 1252 *verso*¹⁸ (A.D. 288-95) ὑ[π]ογού[σ] χειροτονη[θείς] . . . εἰς τὴν παρὰ Ὁξυρυνχ[ίταις] πρυτανείαν, "having been recently appointed to the prytany at Oxyrhynchus."

For *χειροτονέω* in its later ecclesiastical sense of "ordain," cf. the vi/A.D. P Giss I. 55⁵ where a bishop writes to a brother-bishop ἡξιώθη . . . γράψαι πρὸς τὴν σὴν ἀγιότητα [π]ερὶ Σανωνεῦ[δος] τινος πρὸ πολλοῦ χειροτονηθέν[τος] παρὰ τοῦ τῆς μ[α]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκ[ό]που, and see the Coptic ostraca regarding the ordination of deacons in Crum *Coptic Ostraca*, No. 29 (reproduced by Deissmann *LAE*², p. 221 ff.).

The corr. subst. appears in such passages as P Oxy IX. 1191⁵ (A.D. 280) περὶ τῶν ἐπιμελητῶν χειροτονίας, "concerning the election of administrators," *ib.* 1204²⁴ (A.D. 299) τὸ βιβλίον τῆς χειροτονίας παρασχεθήτω, "let

the document containing the appointment be produced" (Ed.), and *Syll* 192 (= ³485)¹⁷ (B.C. 236-5) ἄξιον ἑαυτὸν παρέξειν τῆς τε τοῦ δῆμου χειροτονίας.

χειρών,

"worse," is fairly common in the NT: cf. BGU IV. 1118³¹ (B.C. 22) οὐδὲν χειρόν[α, *ib.* 120S¹.²⁸ (B.C. 27) τὸ δὲ [πά]γτων χειρῶν (*l.* χειρόν), where, however, the word is uncertain, P Oxy II. 237^{vi}.⁴³ (A.D. 186) χειρόν ἐστὶ ἀνδρὸς ἀφαι[ρῆσθαι], "it is worse to take away (a wife) from her husband (than a dowry from a daughter?)" (Edd.), and *Syll* 588¹²² (*c.* B.C. 180) τοῦ χειρόνος χρυσίου πρώτον χύμα. For the superl^{iv} see *ib.* 316 (= ³684)¹² (B.C. 139?) τῆς χειρόστης κα[τασ]τάσεως [κα]λ̄ ταραχῆς, and P Amh II. 40⁹ (ii/B.C.).

χερουβεῖν,

"cherubin" (Heb 9^b), transliterated from the Aramaic (-εἰμ, Hebrew): cf. Wunsch *AF* p. 12²⁵ τοῦ καθημένου ἐπὶ τῶν χερουβεί, P Lond 121²⁶⁴ (iii/A.D.) (= I. p. 93) ἐπὶ χερουβιν καθημένον, and similarly⁶³⁴. See also *Revue Biblique* xxxv. (1926), pp. 328 ff., 421 ff., and the other reff. in Preuschen-Bauer *Wörterb.* s.v.

χήρα,

"a widow": cf. *Syll* 468 (= ³531)¹⁷ (iii/B.C.) χήρα ἔλευθέρη καὶ ἐξ] ἔλευθέ[ρων, BGU II. 522⁷ (ii/A.D.) αὐτὴ δέομαι, γυν[η] χήρα καὶ ἀβοήθητος (*l.* ἀβοήθητος) ἐπι-τ[υχε]ῖν τῆς αὐτῆς φιλανθρωπίας, P Oxy VIII. 1120¹² (a petition—early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνή χήρα καὶ ἀσθενής, "I accordingly testify to his violence, being a feeble widow woman," P Ryl II. 114⁵ (*c.* A.D. 280) τὸ μετριοφιλές σου αισθομένη, [δέσποτά μου ἡ]γεμών, καὶ περὶ πάντας κηδεμονίαν, [μάλιστα περὶ γυναικῶν καὶ χήρας τὴν προσέλευσιν ποι]οῦμαί σοι . . ., "perceiving your love of equity, my lord praefect, and your care for all, especially women and widows, I approach you . . ." (Edd.), and BGU II. 412⁶ (iv/A.D.). For the *ordo viduarum*, see Lock *JCC ad 1 Tim* 5³, and for "they which devour widows' houses" (Mk 12⁴⁰), see Abrahams *Studies in Pharisaism* i. p. 79 ff.

χθές.

For this form, which is read in TR Jn 4⁵², Ac 7²⁸, Heb 13⁸, see s.v. ἐχθές, and to the ex. of χθές from the Κοινή given there, add PSI III. 184⁵ (A.D. 292) χθές περὶ ἔκτην ὥραν, P Oxy VI. 901⁵ (A.D. 336) ἑσπερινες ὥρες (*l.* ἑσπερινὰς ὥρας) τῇ χθές ἡμέρα, "in the evening time of yesterday" (Edd.), and Preisigke 6003⁴ (A.D. 316). Other exx. in Preisigke *Wörterb.* s.v.

χιλιάρχος,

lit. "the ruler of a thousand men," the Roman *tribunus militum*. This form (in Herodotus and elsewhere -χης) prevails in the NT (Jn 18¹², *al.*), and is found in the inscr., e.g. *Magu* 157 (b)¹⁵ (i/A.D.) χιλιάρχος λεγιῶνος, *Preisigke* 173² (*c.* A.D. 200), and *OGIS* 119⁵ (where see Dittenberger's note). See also P Oxy III. 653 (A.D. 162-3) and the corr. verb in *ib.* 477² (A.D. 132-3).

χιλιάς.

We may note P Oxy IV. 742¹³ (B.C. 2) (as amended *Berichtigungen* p. 328) ὄρα ἐμὲ ἡγορακείναι παρ[ὰ Πύθο]ν τὴν χιλίαν δέσμη (δραχμῶν) δ[εκάπ]εγτε, "see I have bought from Pothus the thousand bundles for fifteen drachmae." But Witkowski (*Erpp.*² p. 128) understands τὴν χιλίαν δέσμη = ἐκάστην τὴν χιλιάδα δεσμῶν, as meaning "at fifteen drachmae for a bundle of a thousand."

χιτών,

"a tunic," "an undergarment," as distinguished from ἱμάτιον (*q.v.*): cf. Preisigke 6717⁹ (B.C. 258 or 257) χιτῶνα καὶ ἱμάτιον, PSI I. 64¹⁰ (i/B.C.?) ἱμάτιον ταλάντων πέντε χιτῶνα [δὲ or τε? δραχμῶν] τετρακισχιλίων ἑξακοσίων, and Munsonius p. 107⁷.

The form χιτών, which occurs throughout in the NT, may be seen further in Preisigke 6783⁴ (B.C. 257) χιτῶν βύ[σσινος], and P Oxy I. 114⁶ (ii/iii A.D.) χιτῶν καὶ μαφόρτιν λευκόν, "a tunic and a white veil." For other forms, which are frequent in the Κοινή, we may note the Ionic κιτῶν, as in Mk 14⁶³ B* (cf. *Proleg.* p. 38), in BGU I. 22¹⁸ (A.D. 114) (= *Selections*, p. 75) περιέσχισέ μοι τὸν κιτῶνα καὶ τὸ πάλιον, "she stripped off my tunic and mantle," P Oxy I. 113⁸ (ii/A.D.) ὁ κιτῶν ὑφανθῆναι μέλλει, "the tunic is to be woven immediately," *ib.* X. 1260³⁰ (early ii/A.D.), cited s.v. ὑποτίθημι, and P Fay 10S¹⁷.²¹ (*c.* A.D. 171): κίτων in P Oxy II. 298¹¹ (i/A.D.) ἰς κιθῶ(να), P Giss I. 77⁶ (ii/A.D.) ἐπεμ[ψ]ας μοι τὸν κιθῶναν, and P Ryl II. 440⁹ (iii/A.D.) πέμψον μοι τὸν τριβακὸν κιθῶνα: the dim. κιτώνιον in P Tebt II. 421⁵ (iii/A.D.) τὸ κιτώνιον αὐτῆς τὸ λευκὸν παρὰ σοὶ ἔνιγκον (*l.* ἐνεγκον), "bring the white tunic of hers that you have": and the dim. κιθώνιον in P Oxy X. 1310 (iii/A.D.) κιθώνιον ἀργέντιον καὶ μαφόρτιον, and *ib.* XII. 1489².⁸ (late iii/A.D.).

The word was formerly regarded as of Semitic origin, but is now traced to Asia Minor: see Wilcken *UPZ* i. p. 390, n¹.

χιών,

"snow" (Mt 28³, Rev 1¹⁴) occurs in the magic papyri P Lond 121⁸⁸² (iii/A.D.) (= I. p. 06) χιὼν γένου, *ib.* 46¹⁹ (iv/A.D.) (= I. p. 65) σὺ γὰρ εἶ ὁ καταδείξας φῶς καὶ χιόνα, and *ib.* 122³⁰ (iv/A.D.) (= I. p. 117) τῷ κυρίῳ τῶν χιόνων.

χλαμύς,

"a cloak" worn over the χιτών (Mt 27^{28,31}): P Cairo Zen II. 59263² (B.C. 251) ἔγραψέν μοι Μαιανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφάνα, "Maiandria wrote me that you are ordering her to weave a cloak," P Par 10¹² (B.C. 145) περὶ τὸ σῶμα χλαμύδα καὶ περιζῶμα, P Oxy I. 123¹⁹ (iii/iv A.D.) ἐκ[ε]λευσθημεν γὰρ μετὰ τῶν χλαμύδων εἰσβῆναι, "for the orders which we received were to wear cloaks when we entered" (Edd.), with reference to an official function, and *ib.* X. 1288⁴ (private account—iv/A.D.) χλαμύδος καὶ στιχάρ[ι]ον (= -ου) (τάλ.) ἰβ, "for a short cloak and tunic 17 tal."

The word occurs in the epitaph of a prematurely deceased youth, *Kaibel 222^{3f.}* (Rom.)—

ἄρτι γὰρ ἐκ χ[λ]αμύδος νεοπενηθῆς ᾤχετ' ἐς Ἄδα
ὀκτωκαίδεχέτης,

where the reference is to the cloak which the *ephebi* wore (see Herwerden, *Lex. s.v.*).

χλευάζω.

For this NT ἄπ. εἶρ. (Ac 17³²) = "mock," "scoff," see the document quoted *s.v.* Ἰουδαῖος *sub fine*, PSI V. 481⁹ (v/vi A.D.) χλευάσας ἑαντόν, and P Masp I. 67092¹⁰ (Byz.) νῦν δὲ ἐχλευάσθη παρ' αὐτοῦ. See also Menander Ἐπιτρέπ. 215.

The corr. subst. occurs in P Oxy VI. 904² (v/A.D.), a petition by an old man "who has suffered a breach of contract and mockery"—ἀσυνθηκεὶ διαπεποιθότα καὶ χλεύην, and Preisigke 5763⁵¹ (A.D. 647) δίχα δόλου τινος καὶ χλεύης καὶ βίας.

χλιαρός,

"lukewarm," occurs in the NT only in Rev 3¹⁶, where Wll (*Notes**, p. 157) admit a possible alternative spelling χλιερός (Σ*): cf. Moulton *Gr* ii. p. 67.

Χλόη,

"the Verdant," an epithet of Demeter, which may have led to its use as a proper name, especially among members of the freedmen class (like Phoebe, Hermes and Nereus, Rom 16^{1,14,15}). Hence Lightfoot (*Notes*, p. 152) thinks that Chloe of 1 Cor 1¹¹ was a freedwoman: cf. the mention of the slave Chloe in Hor. *Od.* iii. 9. 9, "me nunc Thressa Chloe regit." More recently F. R. Montgomery Hitchcock in *JTS* xxv. (1924), p. 163ff. has taken the view that οἱ Χλόης in 1 Cor *loc.* were a pagan body, probably followers of Demeter. The noun under the form χλοῦνη (= χλόη), "green corn or grass," occurs *bis* in P Tebt I. 112^{16,18} (B.C. 112).

χλωρός,

"green" (Mk 6³⁹, *al.*): P Lond 287¹⁶ (A.D. 90) (= II. p. 202) χόρτου χλωροῦ, P Oxy XVII. 2137²² (A.D. 226) τὸ λοιπὸν ἐν χλωροῖς γενόμενον ἡμισυ μέρος, "the remaining half share that has been put under green crops," P Flor II. 127²¹ (A.D. 256) τὰ γὰρ ἐργατικά μου κτήνη χλωρὸν ἐσθίει, and ²³ χλωρὸν [χ]όρτον ποιήσον ἐνεχθῆναι, and P Lond 453⁷ (iv/A.D.) (= II. p. 319) πλήσον κεράμιον σίναπις χλωροῦ. Other exx. of the adj. are BGU IV. 1118²⁰ (B.C. 22), P Lond 171a⁴ (A.D. 102) (= II. p. 102), P Oxy IX. 1211⁸ (ii/A.D.), and *ib.* VI. 910¹¹ (A.D. 197).

χοϊκός.

For the meaning "made of dust" in 1 Cor 15^{47ff.}, see Field *Notes*, p. 179f. The Lexicons cite *Rhetor. Graeci* i. p. 613⁴ (ed. Walz) γυμνοὶ τοῦτους τοῦ χοῦκοῦ βάρους.

χοῖνιξ,

"a choenix," a Greek dry measure, equivalent to 1.92 pints (Rev 6⁶): cf. the note *ad* P Petr II. 25(a) (iii/B.C.). In CPR I. 242⁹ (A.D. 40) σὺν χοινίκεσιν δοισί, the editor

thinks that the reference is to the two nave boxes of an oil-mill.

χοῖρος,

"a pig": P Tebt I. 190 (early i/B.C.) τιμὴν χοίρου (δραχμαὶ) ἤ, *Chrest.* I. 73⁸ (A.D. 247-8) an order that πάντας τοὺς χοίρους ἐξελασθῆναι ἀπὸ ἱεροῦ κώμης Τάλμω, in order that the sacred service may not be disturbed (cf. *OGIS* 210), P Flor II. 166¹⁸ (iii. A.D.) τὸν χοίρον καὶ τὰ δελφάκια ("sucking pigs") τὰ βεβαλά παραδος Γρηγορίω τῷ μαγείρῳ μου, ἀλλὰ ἦτω ὁ χοῖρος καλός, and P Oxy VI. 901⁵ (A.D. 336) ἡμέτεροι χυροὶ δύο τὴν ὄρμην ποιούμενοι ἐπὶ ἡμέτερον ἔδαφος (cf. Mk 5¹³).

For dim. χοιρίδιον, see P Ryl II. 229¹² (A.D. 38) περὶ δὲ τῆς τροφῆς τῶν χοιριδιῶν(ν), and similarly¹⁹, P Fay 111¹⁰ (A.D. 95-6) πεζῶν [τὰ χ]υριδία ἐλάσαι, "to drive the pigs on foot," *ib.* 115⁷ (A.D. 101) μέλλομεν . . . χυριδία θῆναι εἰς τὰ γενέσια Σαβίνου, "we intend to sacrifice pigs on the birthday feast of Sabinus" (Edd.), and P Oxy VI. 932¹⁰ (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πῶλι, "do not sell the young pigs without me" (Edd.).

The adj. χοίρειος, "(flesh) of a pig" occurs in P Magd 4⁸ (B.C. 221) πράξει αὐτοὺς τὴν τιμὴν τ[ῶν χοι]ρείων.

χολάω,

"am angry with" c. dat. pers. Jn 7²³. For χολῶ see Preisigke 4531, an inscr. stating that the defilement of a sacred spot ἔξει τὸν Σέραπιν κεχολωμένον. In Menander Ἐπιτρέπ. 176 χολάω occurs in its original sense "am mad."

χολή.

For χολή, "gall," "bile," as in Mt 27³⁴, cf. PSI III. 211⁴ (v/A.D.) τὸν τῆς [[σ]]χολῆς νοσήσαντα. See also Ev. Petr. 5 ποτίσατε αὐτὸν χολὴν μετὰ ὄξους, with Swete's illustrative note. The power of "gall" in medical and magical receipts is discussed by Olsson *ad* P Osl I. 1²⁸⁴ (iv/A.D.) (p. 104f.). In Herodas III. 70 (ed. Headlam) δότω τις ἐς τὴν χεῖρα πρὶν χολῆ βῆξαι, the editor translates "put it into my hand before I choke with cholera": (see the note p. 150).

χόος.

See χοῦς.

χορηγέω

(for form cf. Moulton *Gr.* ii. p. 68), orig. "lead a chorus," "supply a chorus," is used in late Greek in the general sense "furnish," "supply," with the further idea of "lavishly," "abundantly," c. acc. as in 2 Cor 9¹⁰ (see *Proleg.* p. 65). From the papyri we may cite BGU IV. 1051¹⁵ (marriage contract—time of Augustus) ἀπὸ τοῦ νῦν χορηγείν αὐτὸν τῇ Λυκαίνῃ τὰ δέοντα πάντα, similarly *ib.* 1099¹¹, P Ryl II. 153²⁴ (a Will—A.D. 138-161) αὐτὸς χορηγήσει τοῖς αὐτοῖς τὰς αὐτὰς ἐφ' ὃν ἕκαστον αὐτῶν παρέσται [χρόνον]. "he himself shall supply to the said persons the said provisions as long as each of them survives" (Edd.), similarly^{29,33}, and *ib.* 181⁷ (c. A.D. 203-4)

χορηγέσθαι ὑφ' ὑμῶν τῶν υἱῶν χορηγία τινα κατ' ἔτος, "that a certain annual allowance should be furnished in perpetuity by you his sons" (Edd.), an agreement to compound an annuity. From the inscr. we may add *Priene* 108¹⁵¹ (after B.C. 129) τὴν εἰς αὐτοὺς μισθοφορὰν [ἐ]κ [τῶν] ἰδίων χορηγῶν, and *OGIS* 248¹⁶ (B.C. 175-164) χρῆμασι χορηγήσαντες, where note the constr. c. dat. and see Dittenberger's note.

The subst. χορηγία may be illustrated from P Fay 124²⁰ (ii/A.D.), a complaint that a man does not pay his mother her allowance in a fair manner—εἰ μὴ . . . τὴν χορηγίαν τῇ μητρὶ εὐνομῶνως ἀποδίδυς (i. ἀποδίδοις), and χορηγήσεις from BGU IV. 1208^{ii.18} (B.C. 27-26) χορηγήσιν ποιέσθαι. See also s.v. ἐπιχορηγία.

χορός,

in the sense of a "choir" or "band of singers," may be illustrated by the Christian sepulchral inscr. *Preisigke* 3913⁸ ὁ θεὸς ἀναπαύσεως τὴν ψυχὴν αὐτοῦ καὶ τοῦ χοροῦ τῶν ἀγγέλων.

χορτάζω,

"feed to the full," "satisfy," used originally of animals, but extended in colloquial Greek to men, when it becomes in the mid. practically = ἐσθίω: cf. Mk 7²⁷ and see Kennedy *Sources*, p. 82. The verb is read in P Petr III. 42 D(1)⁵ (B.C. 254). According to Nägeli (p. 58), its occurrence in Phil 4¹² is one of the few vulgarisms Paul permits himself. MGr χορτάζω, χορταίνω, "satiatē."

χόρτασμα

occurs in Ac 7¹¹ in the plur. = "food," "sustenance": cf. PSI IV. 354⁵ (B.C. 254) ἐτοιμάζειν ἀγορὰν ("supplies") καὶ χορτάσματα, *ib.* 400¹⁵ (iii/B.C.) ὥστε καὶ τὰ κτήνη σου ἔχειν χορτάσματα δωρεάν, P Hamb I. 27¹⁷ (B.C. 250) ὥστε λυσίτελε εἰσβῶσασθαι ἢ χορτάσματα ζητεῖν, and P Lond 1229⁷ (A.D. 145) (= III. p. 142) ὑπὲρ τιμῆς χορτασμάτων.

χόρτος,

"grass," "hay": P Petr III. 62(δ)⁶ (iii/B.C.) χόρτου ξηροῦ, P Lille 5⁶³ (B.C. 260-259) χόρτου σπέρματος, P Ryl II. 129¹² (A.D. 30) ἤροσάν μου χόρτου δέσμας πεντηκοσίας, "they carried off five hundred bundles of my hay," BGU I. 248²⁵ (i/A.D.) δήλωσον δέ μοι, πόσου εἰς κοπὴν ὁ χόρτος πιπράσκειται, P Fay 119⁶ (c. A.D. 100) χόρτου σαπρόν, "rotten hay," P Oxy III. 499¹⁵ (A.D. 121) ὥστε φυλαμησάι χόρτον εἰς κοπὴν καὶ ἐπινομήν, "so as to be cultivated with grass for cutting and grazing," P Flor I. 127²³ (A.D. 256) χλωρὸν χ]όρτον ποιήσον ἐνεχθῆναι, and P Oxy VIII. 1107³ (v/vi A.D.) χόρτον, "green crops" (Ed.). For the adj. see PSI VI. 579⁶ (B.C. 246-5) τὴν χορτοφόρον γῆν παραδείξας Ἰάσονι.

Χουζῆς,

"Chuza," a house-steward of Herod Antipas (Lk 8³). The name has been found in a Nabataean inscr. making it probable that Chuza was not a Jew but a Nabataean: see F. C. Burkitt in *Exp* V. ix. p. 118 ff. (cf. *Syriac Forms*, p. 6), where also Blass's contention (*Philology of the Gospels*,

p. 152 f.) on the evidence of *Λ*, a vii/A.D. Old Latin version, that Chuza was also called Cydias, is criticized.

χοῦς,

abbreviated from χῶος. The original meaning "earth," "earth dug out," is seen in P Tebt I. 13¹⁴ (B.C. 114) τὸν ἀπ' αὐτοῦ χοῦν ἀναβεβληκότας εἰς τὰ τοῦ σημαινο(μένου) Φιλοναύ(του) κλή(ρου) χῶματα, "had heaped the earth from it (sc. a dyke) on to the mounds of the holding of the said Philonantes" (Edd.), P Oxy VI. 985 (accounts—2nd half i/A.D.) ἐργά(ταις) δυσὶ σκάπτου(τ) χοῦν ("a mound"), *ib.* XIV. 1758¹⁰ (ii/A.D.) καλῶς ποιήσεις κατενυγῆσας τὸν χοῦν δ' ἐξέσκαψεν Ἀτρήσ ὁ γεωργός μου ἀπὸ τῶν ἐδαφῶν μου, and P Tebt II. 342²⁷ (late ii/A.D.) ψ[υ]λλῶ τόπου εἰς ἐσκαφὴν χοῦς καὶ χαινογείου καὶ ἄμμου, "a vacant space for digging earth, porous clay and sand" (Edd.). The meaning "dust," as in Mk 6¹¹, Rev 18¹⁹, may be seen in *Syll* 500 (= 3 313)²⁶ (B.C. 320-319) τοὺς τὸν [χ]οῦν κατα[β]εβληκότας εἰς τὰς ὁδο[υ]ς ταύτας [ἀ]ναι[ρ]ειν.

χράσμαι,

from χρῆ, "necessity," = "make for myself what is necessary with something," hence c. dat. as in Ac 27¹⁷ *al.*: cf. P Magd 11⁷ (B.C. 221) πρὸς τὸ μὴ δύνασθαι τοῖς ἰστίοις ἔτι χρᾶσθαι (for form, *Mayser Gr.* p. 247), P Tebt I. 45²¹ (B.C. 113) οὐδενὶ κόσμῳ χρῆσάμενοι συντριψάντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door" (Edd.), P Ryl II. 148¹⁷ (A.D. 40) ληστρικῶς τρόπωι χρῆσάμενοι, P Oxy VIII. 1153²⁷ (i/A.D.) ἐντοπία δὲ πορφύρα χρῆσασθ(αι) μέλλομεν, "we are going to use local purple" (Ed.), *ib.* X. 1266³⁶ (A.D. 98) μηδ' ἀλλοτρίαις [ἀσφαλ]είαις ἢ ὁμωνυμῖα κεχρη[σ]θαι, "that I have not availed myself of credentials belonging to others or identity of names" (Edd.), *ib.* 1263¹² (A.D. 128-9) χρῆσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[η], "to practise the trade of a river-worker," P Giss I. 49²⁶ (iii/A.D.) χρᾶσθωσαν τ[οῖς] προκειμένους τόποις ἀκω[λ]ύτως, and PSI VIII. 872⁶ (vi/A.D.).

For the verb c. dat. pers. = "treat," as in Ac 27³, cf. P Petr III. 42 H(8) f.⁸ (iii/B.C.) πικρ[ῶ]ς σοι ἐχρήσατο, P Oxy IV. 745⁸ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὁξυρύνχῳ, "you don't know how he treated me at Oxyrhynchus (?)" (Edd.), and P Flor II. 187³ (iii/A.D.) ἀσπουδαστῶς ἐχρήσω μοι. C. H. Dodd (*JTS* xxvi. (1924), p. 77 f.) draws attention to a useful parallel to the absolute use of χρῆσαι in I Cor 7²¹ from P Oxy XVI. 1865^{4f.} (vi/vii A.D.) καὶ πολλὰκις ἐξῆ[ν] γράψαι σοι περὶ τοῦ κεφαλίου τούτου, καὶ προσδοκῶν (i. προσδοκῶν) καθ' ἐκάστην καταλαμβάν[ειν] ἐκείσε[?] τούτου ἕνεκεν οὐκ ἐχρησάμην ἄλλην γράψαι ἄλλοις γράμμα[σιν]^{22f.} καὶ πρὸς τὸ γνῶναι τὸν ἐμὸν δεσπότην ἐχρησάμην παρακαλῶν διὰ τούτου (i. τούτων) μου τῶν γραμμάτων, "I had many opportunities of writing to you concerning this matter, and, expecting each day to come thither, for that reason did not avail myself of them to write another letter over again. That my master may know this I took the opportunity of exhorting you by this my writing" (Edd.). "The late date," as Dodd points out, "detracts somewhat from the value of the comparison, but for what it is worth it favours the rendering of the Pauline passage—'If you actually have before you the

possibility of becoming free, avail yourselves of it by preference.”

The constr. c. acc. in 1 Cor 7³¹ is difficult, as it seems for the most part to be confined to much later writers, but see Sap 7¹⁴ B and the note in *Proleg.* p. 245. Lightfoot (*Notes*, p. 233) cites an ex. from a Cretan inscr. of iii/ii B.C., *CIG* II. p. 405. See also Radermacher *Gr.*², pp. 121, 133.

χράω.

See κίχηρμι.

χρεία,

(1) “necessity,” “need,” or “occasion of need”: P Hib I. 54²³ (c. B.C. 245) χρεία γάρ ἐστι ταῖς γυναῖξιν πρὸς τὴν θυσίαν, “for he is wanted by the women for the sacrifice” (Edd.), P Grenf II. 14(ε)⁶ (iii/B.C.) πρὸς τινὰ χρείαν ἀγαγαίαν (cf. Tit 3⁴), P Fay 117⁸ (A.D. 108) πέμσαι αὐτῷ . . . εἰκόδιον (l. ἰχθύδιον), ἐπί (l. ἐπέι) χρίαν αὐτοῦ ἔχωμον (l. ἔχομεν), “send him some fish, as we want to make use of him” (Edd.), P Michigan Inv. No. 2798⁵ (time of Hadrian) περ]ι ὧν ἐὰν χρείαν ἔχῃς γράφε μοι, “do you write to me about what you may need,” P Tebt II. 416¹⁷ (iii/A.D.) μετὰδες (l. μετὰδος) καὶ Ἀκουτάτι τῷ ἀδελφῷ ὅτι ἐὰν χρίαν τινὸς ἔχῃ ἢ γυνὴ μου ποιήσον αὐτῆς τὴν χρίαν ἕως ἔλθω, μηδὲν ἐπιζητείτω, “tell my brother Akoutas also to do anything that my wife requires until I come, and let her want for nothing” (Edd.), and P Grenf II. 72⁶ (A.D. 290–304) εἰς ἰδίαν μου χρείαν . . . τάλαντα δύο.

For χρείαν ἔχω treated as an active verb and followed by the acc., as in Rev 3¹⁷, cf. P Oxy VII. 1068²⁰ (iii/A.D.) εἴ τι ἄν ἄλλου (l. ἄλλο) σου χρίαν σκώσωιν (l. σχώσωιν), “with anything else they may need from you” (Ed.), *ib.* XIV. 1683¹⁷ (late iv/A.D.) δὸς οὖν αὐτὰ, ἐπειδὴ χρείαν αὐτὰ ὁ υἱός μου ἔχει, “give them to her, since my son needs them,” *ib.* XVI. 1929³ (iv/A.D.) χρίαν ἔχομεν τὰ πλοῖα, and P Lond 1918¹⁶ (A.D. 330–340) εἴ τι χρείαν ἔχεις πέμψον σοι, with Bell’s note.

(2) “matter in hand,” “business” (Ac 6³: cf. 1 Macc 12⁴⁵, 2 Macc 7³⁴, Judith 12¹⁰): P Tebt I. 35² (B.C. 111) τοῖς ἐπί χρείων τεταγμένοις χαίρειν, “to the other officials, greeting,” BGU I. 18¹⁴ (A.D. 169) παραγ[γ]έεται (l. παραγγέλλετε) ἀντιλαμβάνεσθαι τῆς ἐνχιρισθίσης α[ύ]τοῖς χρε[ί]ας ὑγιῶς καὶ πιστῶς, P Iand 33¹² (time of Commodus) ὀμνύμεν . . . ἀντιλήψασθαι τῆς χρίας καὶ φυλάξιν (= εἶν) διὰ νυκτὸς τὴν κώμ[ην] ἀνεγκλή[τως], P Tebt II. 327²³ (late ii/A.D.) κε]κελευσμένους οὖν, κύριε, γ[υ]ναϊκας ἀφείσθαι τῶν τ[οιο]ύτων χρείων, “wherefore, my lord, it has been decreed that women should be freed from such burdens” (Edd.), and P Oxy VII. 1063⁸ (ii/iii A.D.) εἶπας οὐδένα ἐκείων εἰς τὴν χρείαν ἔδωκα, “you said ‘I have not given in any of them (sc. certain names) for the office’” (Ed.).

In Mk 11³, Mt 21³, Lk 19^{31,34} ὁ κύριος αὐτοῦ (αὐτῶν) χρείαν ἔχει, Nicklin (*CR* xv. (1901), p. 203) thinks that, in view of the order of the words, the natural translation is, “Its (their) owner needs (it or them).” Various translations of Eph 4²⁹ ἀλλ’ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας are discussed by Field, *Notes* p. 192, with a preference for “that which is good for the improvement of the occasion.” J. A. Robinson (*Comm. ad l.*) renders “for building up as the matter may require” or “as need may be.”

χρεοφιλέτης

(not χρεωφειλέτης, see *WH Notes*², pp. 159, 161) “a debtor” (Lk 7⁴¹, 16⁵): cf. *Syll* 329 (= ³ 742)⁵³ (c. B.C. 85) ἀπέλυσαν τοὺς χρεωφ(ε)ιλέτας, where, according to the editor’s note, the inscr. shows ΧΡΕΟΦΙΛΕΤΑΣ.

For χρεός, see BGU IV. 1113²³ (B.C. 14) ὡς ἴδιον χρεός ἀργυρ[ο]ν δραχ[μ]ὰς χί[λ]ι[τ]αῖς, and for χρεώστης, see *ib.* III. 786^{ii,6} (ii/A.D.) ὄντα χρεώστην το[ῦ] ταμεῖου.

χρή

occurs in the NT only in Jas 3¹⁰ (but cf. Prov 25²⁷, 4 Macc 8²⁶ A), where Hort (*Comm. ad l.*) notes that “it is a somewhat vague word, apparently starting from the sense ‘there is need.’” This is borne out by such exx. as the following—P Hib I. 64¹⁹ (B.C. 264) χρή δὲ καὶ [γρά]φειν μοι π[ερ]ῖ ὧν ἂν χρείαν ἔχῃς, “and you must write to me about anything which you require” (Edd.), BGU III. 830¹⁸ (ii/A.D.) χρή ἢ οὖν ἐτοιμάσ[ειν] (l. ἐτοιμάσαι) καὶ προαιρ[εῖν], ἢ ἔχει (l. ἔχη) τοῦ π[ω]λ[εῖν], “it is therefore necessary to prepare and bring forward, in order that he may be able to sell,” P Flor III. 309⁵ (iv/A.D.) οὐ χρή σ[υ]μπῆ παραδίδουσαι τὰ ὑπ’ αὐτῆς εἰρημένα, P Oxy I. 120⁵ (iv/A.D.) χρή γάρ τινα ὀρῶντα αἰαντὸν (l. εἰαντὸν) ἐν δυστυχίᾳ κἂν ἀναχωρεῖν, “when a man finds himself in adversity he ought to give way” (Edd.), *ib.* VIII. 1163³ (v/A.D.) ἐρωτηθῆς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας ὅσα ἔχηρην ἀνεδίδαξα ἀ[ύ]τ[ον] περὶ τῆς ὑμετέρας μεγαλοπρεπίας, “on the inquiry of his magnificence I told him what was fitting about your magnificence” (Ed.). See also the Attic inscr. *Preisigke* 421¹⁰ (= *LAE*², p. 367) χρή, τιμώτατε, τὰς θεάς (or θεάς) κωμάζεσθαι, “it is necessary, O most honourable, that the goddesses (or spectacles) be celebrated in festal procession.”

χρήζω,

“need,” “have need,” (1) c. gen. pers. (Rom 16²)—BGU I. 37⁷ (A.D. 50) οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ἄρας χρήζωι, P Flor I. 135⁶ (A.D. 264) ἀνέλθε ἐπεὶ ἀναγκαιῶς σου χρήζω: (2) c. gen. rei (Mt 6³², *al.*)—P Strass I. 32¹⁷ (A.D. 261) χρήζει ταύτης τῆς ὑπηρεσίας, P Oxy VII. 1066¹⁴ (iii/A.D.) εἰ τινος δὲ χρήζεις ἀντίγραφόν μοι: (3) c. acc. rei—P Oxy I. 113²² (ii/A.D.) ταῦτα ἐμοῦ χρήζοντος εἰς ἑορτήν, “especially when I wanted it for a festival” (Edd.): (4) absolutely—P Ryl II. 81²⁵ (c. A.D. 104) ἐκ τούτου δὲ [φανε]ρόν ἐστιν [καὶ] μηδένα χρήζειν, “it is evident from this that nobody wants it” (Edd.), *ib.* 239¹¹ (mid. iii/A.D.) κἂν πάλιν χρήζεις, δηλώσωι [μο]ι, “and if you have need again, let me hear” (Edd.).

χρήμα.

For the plur. = “moneys,” “property,” “possessions,” as in Mk 10²³, *al.*, cf. the letter of a freedman to his patron, BGU IV. 1141²¹ (B.C. 13) θέλεις με εἶναι ἄνθρωπον . . . καὶ συνεστησας καὶ συνδούλους καὶ συνελευθερούς, ὅπερ ἐμοῖ χρέματὰ ἐστὶν παρὰ σοί, “you wish me to be a man (?), and you have stood by both my fellow-slaves and fellow-freedmen, which for me means the same as money from you (?),” P Oxy III. 473⁴ (A.D. 138–160) τὰ τε [θε]ωρικὰ

χρήματα, "funds for theatrical displays, * *ib.* I. 55¹⁵ (A.D. 283) ἀξιούμεν ἐπιστεῖλαι σοι (*l.* ἐπιστεῖλαι σε) τῷ ταμίᾳ τῶν πολιτικῶν χρημάτων τὸν ἐξοδισμὸν ἡμῖν ποιήσασθαι κατὰ τὸ ἔθος, "we beg you to instruct the public treasurer to pay us in full, as is usual" (Edd.), and P Fay 20¹² (iii/iv A.D.) ἀντὶ τῶν χρυσῶν στεφάνων χρήματα, "the sums due in place of golden crowns" (Edd.). The sing., as in Ac 4³⁷, appears in P Oxy III. 474⁴¹ (A.D. 184?) μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος (with the editors' note), P Tebt II. 353²⁵ (A.D. 192) στεφανικοῦ χρήματος.

χρηματίζω,

(1) "negotiate," "transact business": P Lille I. 26⁸ (iii/B.C.) ἐξέσται ἡμᾶς λαβεῖν καὶ χρηματίσασθαι τὴν] παρὰ τοῦ βασιλικοῦ χορηγίαν, and *ib.*⁸ where the same verb = "assign," "distribute," P Oxy XII. 1479⁸ (late i/B.C.) ἀφ' οὗ κεχώρισαι τῇ 15 [κ]εχρημάτικεν Σαβεῖνος, "since you went away on the 16th, Sabinus has been acting in the business" (Edd.), P Ryl II. 165¹⁰ (A.D. 266) Ἰουλιανῆ . . . χρηματίζουσα χωρὶς [κυρίου], and P Oxy IX. 1199⁷ (iii/A.D.) Ἀυρηλίας . . . χρηματίζούσῃς > δικαίως τέκνων, "Aurelia acting in virtue of her children" (*sc.* without a guardian).

(2) "take a name from," "am called," as in Ac 11²⁶, Rom 7⁹, so frequently in the phrase ὡς χρηματίζει following a description, e.g. P Oxy II. 268² (A.D. 58) παρὰ Ἀμμοναρίῳ τῆς Ἀμμωνίῳ . . . ὡς . . . χρηματίζῃ, "from Ammoniarion, daughter of Ammonius, and however else she is described," and P Ryl II. 110³ (A.D. 259) Ἀλεξάνδρω ἀρχιεπιροφήτῃ . . . καὶ ἐπ' ἄλλων ταξέων κα[ι] ὡς χρηματίζει, "to Alexander, chief prophet holding other posts and however he is styled" (Edd.). According to Schubart (*Archiv* v. p. 114) χρηματίζω always denotes an official description as compared with ἐπικαλεῖσθαι, λέγεσθαι. Note also its occurrence in connexion with attesting signatures—P Oxy II. 242³⁰ (A.D. 77) Κλαύδιος Ἀντωνίου χρηματίσων, P Amh II. 47¹⁸ (B.C. 113) Ἡλιοδω(ρος) κεχρημάτικα).

(3) "make answer," "instruct," "warn," as in Mt 2¹², Job 40³: cf. P Fay 137² (i/A.D.) (= *Selections*, p. 69) Σοκωνωκονυῖ (*l.* Σοκανοβκονεῖ) θεῷ με<γά>λο μεγάλωι χρηματίσόν μοι, ἦ μέλωι ἐν Βακχιάδι; "to Sokanobkoneus the great, great god. Answer me, Shall I remain in Bacchias?" Similarly in the passive, P Giss I. 20¹⁸ (ii/A.D.) ἐχρηματίσθη ὑπὸ τῶν Διοσκοῦρων τῆς κτήσεως σου, and P Oxy VI. 886²⁴ (iii/A.D.) (= *Selections*, p. 112) a magical formula followed by the assurance, καὶ χρηματισθήσῃ τηλαυγῶς, "and you will receive a clear answer." Cf. also P Par 46⁸ (B.C. 152) (= Witkowski², p. 86, *UPZ* i. p. 337) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρηματίζεται, εἴη ἂν, ὡς βούλωμαι, and *ib.* 26²¹ (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 15) τὰ ὑφ' ἡμῶν ἡμῖν χρηματιζόμενα, "the privileges conferred on us by you."

It should be noted, however, that Moulton (*Gr.* ii. p. 265) ascribes this meaning to an entirely different verb χρηματίζω from the foregoing, that being associated with χρήματα, "business," this with an equivalent of χρησμός, "oracle."

In MGR χρηματίζω is used for the subst. verb "am."

χρηματισμός

is commonly used to denote a "report," as in P Lond 20²² (B.C. 162) (= I. p. 9, *UPZ* i. p. 207) ἀξιώ σε . . . ἀναλαβόντα τὸν παρὰ Δωρίωνος χρηματισμὸν ἐπιτελέσαι ἀκολουθῶς, *ib.* 17¹¹ (B.C. 162) (= I. p. 10, *UPZ* i. p. 209) τὸ ἀντίγραφον σὺν τῷ γεγονότι πρὸς αὐτὴν χρηματισμῶι προσήφαιεν, and ¹⁸ ἐπισταλέντος τοῦ καθήκοντος χρηματισμοῦ. In its only NT occurrence, Rom 11⁴, it is used of "a divine response," "an oracle": see *s.v.* χρηματίζω.

χρήσιμος,

"useful": in NT only 2 Tim 2¹⁴. Cf. P Cairo Zen III. 59301⁵ (B.C. 250) ἔστιν γὰρ ἄνθρωπος ἡμῖν χρήσιμος, P Alex 4⁵ (iii/B.C.) (= Witkowski², p. 51) πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρήσιμον, ἀποδιεξομένε σε, P Par 45² (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων, P Oxy IV. 705²⁵ (A.D. 200–2) καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίμου στοχαζόμενος, "having before me a both humane and useful object," P Ryl II. 114³⁴ (*c.* A.D. 280) πρὸς τὸ τοῖς φόροις χρήσιμον, "with a view to what is expedient for the revenues" (Edd.).

From the inscrr. we may cite a Coan decree of iii/B.C. conferring a gold crown on a physician for services during an epidemic, that all may recognize that the citizens honour those who practise the healing art—ὅπως εἰδόντι [πάντες ὅτι ὁ δᾶμ]ος [το]ῦς χρησίμους ὄντας κα[ι] εὐνοῖας τῶν π[ο]λιτῶν καταξίω]ς τ[ι]μᾶ . . . (*Cos* 5²⁶ = *Syll* 490 (= ³ 943)²⁶). For the word as a proper name see e.g. *Preisigke* 729¹ (i/A.D. ?) Χρήσιμος ἀγαθὸς ἄωρος, *ib.* 928.

χρήσις,

"use," is found in the NT only in a sexual sense, Rom 1²⁶ f. For a more general meaning, cf. P Cairo Zen III. 59349⁴ (B.C. 244) wine εἰς χρήσιν, "for use," i.e. for present consumption, P Oxy I. 105⁵ (a Will—A.D. 117–137) ἐπὶ τῷ αὐτῆν ἔχει ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον τὴν χρήσιν . . . τῆς αὐτῆς οἰκίας, "with the condition that she shall have for her lifetime the right of using the said house" (Edd.). This prepares us for the meaning "loan," as in BGU IV. 1065¹¹ (A.D. 97) τῆς συμπεφωνημένης χρήσεως ἀργυρίου, P Tebt II. 388¹³ (A.D. 98) διὰ χειρὸς ἐξ οἴκου χρήσιν πυροῦ νέου . . ., "from hand to hand out of the house a loan of new wheat," P Flor I. 44¹⁴ (A.D. 158) χρήσιν κεφαλ[α] [ἐ]ξ ἀργυρίου δραχμᾶς ἑκατὸν εἴκοσι . . ., and P Oxy VIII. 1130⁸ (A.D. 484) ἐν χρήσει, "as a loan." See also PSI VIII. 929¹¹, ²⁹ (A.D. 111).

χρηστεύομαι,

"am kind," is found in the NT only in 1 Cor 13⁴. Harnack (*Exp.* VIII. iii. p. 406) suggests that Paul may have derived it from a recension of Q, which was used and quoted by Clemens Romanus.

χρηστολογία

in the NT only in Rom 16¹⁸ in the sense of "fair and insinuating speech." The commentators quote Jul. Capitolinus *Pertinax* 13: "χρηστολόγον *eum* appellantes qui bene loqueretur et male faceret." The word is also found in a good sense in eccles. writers.

χρηστός,

"virtuous," "excellent," as in 1 Cor 15³³, is well illustrated by P Oxy III. 642 (ii/A.D.) ἀπολαύσωμεν τῷ χρηστῷ ὑμῶν ἦθει, *ib.* XIV. 1663¹¹ (ii/iii A.D.) διὰ τὸ ἦθος τοῦ χρηστοῦ, "on account of his excellent character," and *ib.* VII. 1070¹⁰ (iii/A.D.), a pompous letter from a man to his wife in which he speaks of τῶν χρηστῶν ἐλπίδων τῶν ἐν ἀνθρώποισι νε[[σ]]νομισμένων, "the good hopes that are held by mankind" (Ed.). See also the citation from the Avircias inscr. *s.v.* πατρίς.

The thought of "gracious," as in Lk 6³⁵, appears in P Leid W^{vi}. 26 (ii/iii A.D.) (= I. p. 103) κλυτί μοι (l. κλυθί μοι), ὁ χρηστός ἐν βαζάνοις (l. βασ-), βοήθησον ἐν ἀνάγκαις, and in such a προσκύνημα as Preisigke 158¹ Ἀνδρόμαχος . . ἀφίκετο πρὸς Ἀμεινώβην χρηστὸν θεόν . . . καὶ ὁ θεὸς αὐτῷ ἐβοήθησε. Note also the common use of the adj. as a descriptive epithet in sepulchral inscr., e.g. Preisigke 9⁴ ἄωρε χρηστῆ χαίρει, 10⁵, *al.* and its occurrence as a proper name in P Grenf I. 49¹¹ (A.D. 220-1) ὑπὸ τοῦ λαμπροτάτου ἡγεμόνος Γεμενίου Χρηστοῦ, *al.* See also *s.v.* Χριστιανός.

Its use with reference to things may be seen in P Cairo Zen III. 59349⁷ (B.C. 244) εἰ ἔστιν ἡδὴ χρηστόν, "if it is now fit for use," of a jar of wine, P Oxy XVII. 2148⁴ (A.D. 27) ἐκομισάμεν τὴν σεμίβ[αλ]ιν χρηστὴν οὔσαν, "I received the fine flour which was good" (Ed.), ¹⁶ ἐάν τι ποιῆς χρηστόν, περιποιήσον εἰς οἶκον ἀδελ[φ]ῶν, "if you make anything good, make an extra amount for your brothers' house" (Ed.), and *ib.* VI. 937²⁸ (iii/A.D.) δικότυλον ἐλαίου χρηστοῦ, "two cotylae of good oil" (Edd.).

χρηστότης,

"kindness." This subst., which is confined in the NT to the Pauline writings, may be illustrated by BGU II. 372¹⁸ (A.D. 154) εὐ[μ]εν[ε]ίας καὶ χρη[σ]τότητος, and *Syll* 324 (= ³ 730)²¹ (i/B.C. *ad init.*) χαλεπῶς μὲν ἦνεγκεν τὸ πένθος αὐτοῦ διὰ τὴν χρηστότητα. Note also the common use as a title of address like our "your Grace," e.g. BGU III. 984³ (iv/A.D.) ἔγραψα . . [τῆ] χρηστ[ό]τητί σου, P Heid 6⁶ (iv/A.D.) (= *Selections*, p. 125), and P Giss I. 7¹⁵ with the other *exx.* collected there. For the combination χρηστότης καὶ φιλανθρωπία, as in Tit 3⁴, cf. Field *Notes*, p. 222 f.

χρῖσμα

(for accent see Blass-Debrunner § 13) is found in the NT in 1 Jn 2^{20, 27}, where it is variously understood of "the act of anointing" (Brooke *ICC*) or "that with which the anointing is performed" (Westcott *Comm.*). The word occurs in P Lond 1218⁷⁴ (iii/A.D.) (= I. p. 112) τῷ σεληνιακῷ χρῖσματι, and ⁸⁷⁹. See also *s.v.* χρίω.

Χριστιανός,

a word of Latin formation (cf. Pompeiani, Caesariani), apparently invented by the Antiochenes as a nickname for the partisans or followers of Christ, Ac 11²⁶, cf. 26⁸, 1 Pet 4¹⁶. From the fact that in these, the only instances of its use in the NT, Codex Sinaiticus writes the word Χρηστιανοί, Blass thinks that this was the original form (cf. *Hermes* xxx. (1895), p. 465 ff.), but the difference in spelling may be due

simply to a confusion of sound between Χριστ- and χρηστ-: cf. Radermacher *Gr.*², p. 45.

The common use of Χρηστός as a proper name may, however, also be recalled, see *s.v.* χρηστός. Deissmann (*LAE*², p. 377), following Winer-Schmiedel *Gr.* § 16, 2c, n.¹⁸ (p. 135), draws attention to the analogy on linguistic grounds between Χριστιανός and Καισαριανός, "Caesarian," "Imperial (slave)": cf. P Lond 256 *recto*¹ (A.D. 11-15) (= II. p. 96, *Chrest.* I. p. 407) Φαῦστος Πρίσκου Καίσαρος, one of the imperial slaves. As an *ex.* of the word from the inscr., we may cite a wall-scratching from Egypt, Preisigke 2273 Σταῦρος δὼν Χριστιανῶν.

See further R. A. Lepsius *Über den Ursprung und ältesten Gebrauch des Christennamens* (Jena, 1873), also the art. "Christian" in Hastings *DB* i. p. 384 ff., and A. Carr *Exp* V. vii. p. 456 ff.

χριστός (Χρ-).

We cannot expect our sources to throw much light on this important verbal, but we may note that apparently the earliest *ex.* of its use as a title is to be found in Pss. Sol. xvii. 36 καὶ βασιλεὺς αὐτῶν χριστὸς κύριος, where we should probably read χριστὸς κυρίου, "and their King shall be the Lord's Anointed."

For full discussions of the Jewish and the Christian use of the word, see Dalman *Words of Jesus*, p. 289 ff., Burton *Gal.* (in *ICC*), p. 395 ff., and *New Testament Word Studies* (Chicago, 1927), p. 27 ff., and Preuschen-Bauer *Wörterb.* *s.v.*

Attention may be drawn here to G. Ghedini's collection of *Lettere Christiane dai Papiri Greci del III. e IV. Secolo* (Milan, 1923), and to C. Wessely's *Les plus anciens Monuments du Christianisme écrits sur Papyrus*, being *Patrologia Orientalis* IV. 2 and XVIII. 3 (Paris, 1907, 1924).

χρίω,

"anoint with oil," is applied to camels in P Flor III. 364²¹ (iii/A.D.) ἐχρίσθησαν οἱ προκείμενοι κάμηλοι: see also *s.v.* ἀλείφω *sub fin.* For the meaning "provide oil," cf. P Oxy XII. 1413¹⁹ (A.D. 270-5), where the gymnasiarch is reported as saying that so-and-so promised εἰς τῆ[ν] τριακάδα τοῦ Μεσορῆ χρεῖσαι. τῆ μὲν τριακάδι οὐκ ἔχρησεν, ἀλλὰ τῆ ἑξῆς νεομηνία δι' ἐμοῦ ἐ[χ]ρησεῖν, "to provide oil on Mesore 30. On Mesore 30 he failed to provide oil, but on the first day of the following month he provided it through me" (Edd.). The word is common in the magic papyri. See also P Leid W^{vi}. 24.³³ (= II. pp. 99, 101).

From the inscr. cf. *Syll* 567 (= ³ 983)¹⁶ (ii/A.D.) where worshippers in a temple are described as πρότερον χρεισαμένουσ ἐλαίω, and *ib.* 804 (= ³ 1170)¹⁸ (ii/A.D.) νάπωι καὶ ἄλσιν κεχρημένους, the account of a cure. The subst. χρίσις occurs in P Petr II. 25(a)¹³ (iii/B.C.) εἰς χρίσιν ἐλαίου, "for the lotion of oil."

χρονίζω.

For the general meaning "delay," see P Masp I. 67002¹-15 (vi/A.D.) ἐχρόνισεν γὰρ ὁ αὐτὸς Διόσκορο[ς] ἰδικῶς ἀτουργῶν (= αὐτ-) ταῦτα[ς] μετὰ θάνατον τοῦ πατρὸς αὐτοῦ, and cf. the comp^d. ἀναχρονίζω in P Tebt II. 413¹⁴ (ii/iii A.D.) ἀναχρονίζομέν[σ]οι πέμποντες ἐπιστολία, "we are late in sending you letters" (Edd.).

The word is not infrequent in the papyri in the sense "date" a letter or other document, e.g. BGU I. 347^{ii.9} (A.D. 171) ἐπιστολ[ήν] . . . κεχρονισμένην εἰς τὸ διεληλυθός [τ] (ἔτος) Φαρμουθι ἱς, P Oxy XII. 1451²³ (A.D. 175) δέλτους) μαρτυροποιή[σεως δύο ἐπὶ σφρα]γείδων κεχρονισμένας τὴν μὲν Λουκιλλιαν[οῦ ἱς (ἔτει)] θεοῦ Ἀντωνίνου, [τὴν δὲ Μαρκέλλης] δ ἔτει Αὐρηλίου Ἀντωνίνου, "two tablets of evidence under seal, dated, that of Lucilianus in the 16th year of the deified Antoninus, and that of Marcella in the 4th year of Aurelius Antoninus" (Edd.), and *ib.* I. 57⁷ (iii/A.D.).

χρόνος,

"time," "a time," "a period": P Petr II 40 (a)¹⁴ (iii/B.C.) ὀλίγος γὰρ χρόνος ὑμῖν ἐστίν, P Strass I. 74^{7f} (A.D. 126) τοῦ χρόνου πληρωθέντος οὐκέτι βούλομαι αὐτὰς (sc. ἀρούρας) γεωργεῖν ἀποδεδωκώς πάντα τὰ ἐκφόρια τῶν ἐμπροσθεν χρόνων, P Lond 1231¹⁰ (A.D. 144) (= III. p. 109) τοῦ χρόνου τῆς μισθώσεως πεπληροκότος, and P Oxy I. 101⁶⁰ (A.D. 142) χρό(νος) ὁ αὐτός, "the same date."

For the acc. of duration of time, as in Mk 2¹⁸ *al.*, cf. P Petr II. 12 (3)¹⁸ (B.C. 241) οὐ τὸν πλείω χρόνον καταφαρτισόμεθα, "we shall no longer be harried," BGU IV. 1055³⁰ (B.C. 30) τὸν μεμερισμένον αὐτῶ χρόνον, a common phrase in Alexandrian contracts: and for the instr. dat. of extension of time, as in Lk 8^{37.29} *al.* (cf. *Proleg.* p. 75), cf. P Strass I. 22²¹ (iii/A.D.) οὐδεμίαν παρείσδυσιν ἔχεις, ἢ γὰρ γ[υν]ῆ ἐν τῇ νομῇ γέγονεν πολλῶ χρόνω, and the recurrent formula in private letters ἐρῶσθαι σε εὐχομαι πολλοῖς χρόνοις, e.g. P Oxy VI. 936⁵² (iii/A.D.), *ib.* I. 112⁸ (iii/iv A.D.), and P Lond 417¹⁴ (c. A.D. 346) (= II. p. 299, *Selections*, p. 124).

These last exx. show the approach to the MGr meaning "year": cf. P Gen I. 50^{21f} (iv/A.D.) ἐρῶσθα[ί σε] ὡς πλείστ[οις] ἔτεσιν εὐχομαι, where ἔτεσιν takes the place of the usual χρόνοις, and the Christian inscr. *JHS* xxii. (1902), p. 369f. (cited *s.v.* διχοτομῆ), in which the writer says of his wife—τῇ συνῆσάσα μοι χρόνους ὀλίγους ἐπι[τ]ίμως. For numerous exx. in late Greek of χρόνος = "year," see Sophocles *Lex. s.v.*

For χρόνος with prepositions, see P Oxy I. 68¹⁰ (A.D. 131) ἀπὸ τῶν ἐμπροσθεν χρόνων: P Lille I. 26³ (iii/B.C.) διὰ τὸ πλείω χρόνον, P Lips I. 110²⁰ (iii/iv A.D.) διὰ πολλοῦ χρόνου: P Tebt I. 56¹⁷ (late ii/B.C.) εἰς τὸν ἅπαντα χρόνον, P Fay 117²⁸ (A.D. 108) εἰς τὸν αἰεὶ χρόνον: P Strass I. 5¹⁰ (A.D. 262) ἐκ παλαιοῦ χρόνου, *OGIS* 90¹⁴ (Rosetta stone—B.C. 196) ἐκ πολλοῦ χρόνου: CPR I. 13² ἐν τοῖς ἐν[π]ροσθε[ν] χρόνοις, *ib.* 23²³ ἐν τοῖς τῆς συνβίσεως χρόνοις: BGU IV. 1126⁸ (B.C. 8) ἐπὶ χρόνον ἔτη τρία ἀπὸ Μελχίρ τοῦ ἐνεστῶτος . . . ἔτους, and so *ib.* 1021⁹ (iii/A.D.), P Oxy II. 275¹⁵ (A.D. 66) ἐπὶ τὸν ὅλον χρόνον, P Tebt II. 381¹⁹ (A.D. 123) ἐφ' ὃν . . . χρόνον: BGU IV. 1128⁸ (B.C. 14) ἔως τοῦ προκειμένου χρόνου: P Petr II. 13(19)¹⁰ (B.C. 258–253) καθ' ὃν χρόνον, P Giss I. 48⁹ (A.D. 202–203) τὰ κατὰ χρόνους δοθέντα ἐπιθέματα: P Oxy XIV. 1641¹⁷ (A.D. 68) μετὰ τὸν χρόνον, "at the end of the period": CPR I. 104¹⁷ (iii/A.D.) μέχρι τοῦ τῆς κυρώσεως χρόνου: P Flor III. 282⁹ (A.D. 520) πρὸς ὅλον χρόνον: and P Ryl II. 180⁷ (A.D. 124) ὑπὲρ τῶν ἐμπροσθεν χρόνων μέχρι

τῆς ἐνεστῶσης ἡμέρας, "for the past down to the present day."

For the conjunction of χρόνος and καιρός as in Ac 1⁷, 1 Thess 5¹, cf. P Lond 42²³ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10), where a woman writes to her husband urging him to return home in view of the suffering through which she had passed, μὴ ὄτι γε τοσοῦτον χρόνου ἐπιγεγονότος καὶ τοιούτων καιρῶν, "to say nothing of so long time having passed and such times!"—the two words bringing out respectively the period and the occurrences by which it was marked. See further *s.v.* καιρός, and to the *reff.* there add K. Dieterich *Rhein. Museum N.F.* lix. (1904), p. 233 ff., and E. Curtius *Gesch. Abhandlungen* ii. p. 187 ff.

χρονοτριβέω.

For this NT ἄπ. εἰρ. = "spend time" (Ac 20¹⁸) Preisigke (*Wörterb. s.v.*) cites two exx.—*UPZ* i. 39²⁹ (= P Lond I. p. 20) λειτουργίαν τοιαύτην παρεχωμένης χρονοτριβεῖσθαι, and similarly *ib.* 40²⁰ (= P Par 33^{ii.2}), both of B.C. 162–161.

χρῦσεος

(for contracted form in LXX, see Thackeray *Gr.* i. p. 172 f., and in NT, see *Proleg.* p. 48), "made of gold," "golden": P Ryl II. 124³⁰ (ii/A.D.) ἐνώδιον χρυσοῦν, "a golden ear-ring," *ib.* 125¹⁷ (A.D. 28–9) μηνίσκο(ν) χρυσο(ῦν), "a golden crescent," BGU II. 423¹⁰ (ii/A.D.) (= *Selections*, p. 91) ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς, "I received my travelling money from Caesar, three gold pieces."

For the form χρῦσεος in late Greek, see the *reff.* in Glaser *De ratione*, p. 22, and cf. Radermacher *Gr.* 2, p. 58.

χρυσίον,

"gold," is used of (a) "gold coin," as in Ac 3⁸ *al.*, in P Cairo Zen III. 59351² (B.C. 243) χρυσίου δραχμὰς ὅ, "four hundred drachmae of gold," P Oxy II. 259¹⁴ (A.D. 23) τῶν χρυσίων μν[α]ίῳν δύο, "two minae of gold." (b) "gold ornaments," as in 1 Pet 3³, in P Michigan Inv. No. 1367³² (iii/A.D.) (= *Journ. of Egypt. Arch.* xiii. p. 62) ἐνεγκον ἐρχομένη σου τὰ χρυσία ἀλλὰ μὴ αὐτὰ φορέσης ἐν τῷ πλο[ί]ῳ, "when you come bring your gold ornaments, but do not wear them in the boat," P Oxy X. 1273²⁸ (A.D. 260) τὰ μὲν χρυσία, the gold objects of a dowry.

χρυσодаκτύλιος,

"wearing a gold ring," does not seem to occur except in Jas 2², but cf. the similar use of χρυσόχειρ in Lucian *Tim.* 20, and Epict. i. 22. 18 γέρων πολλὸς χρυσοῦς δακτυλίου ἔχων πολλοῦς.

χρυσόλιθος,

a sparkling gem of bright yellow colour, perhaps "yellow jasper" (Rev 21²⁰): see Swete *Apoc.* p. 288 f., Hastings' *DB* iv. p. 620. The word is included in a list of painters' colours in P Lond 928¹⁵ (ii/A.D.) (= III. p. 191).

χρυσόπρασος,

a leek-coloured gem, akin to the beryl (Rev 21²⁰): cf. Pliny *H.N.* xxxvii. 32 "vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque chrysoprasus."

χρυσός,

"gold." For the *aurum coronarium*: cf. *Ostr* 675² (ii/iii A.D.) ὑπ(έρ) στεφ(άνου) χρ(υσοῦ) β(δραχμάς), and similarly *ib.* 683⁴ *al.* and see Wilcken *Ostr.* i. p. 299 f.

The various epithets applied to χρυσός are seen in such passages as CPR I. 12⁶ (A.D. 93) χρυσοῦ δοκιμίου, "gold of full value," similarly *ib.* 24⁵ (A.D. 136), P Oxy VI. 905⁵ (A.D. 170) χρυσοῦ μὲν κοινοῦ, "common gold," similarly *ib.* X. 1273^{6,17} (A.D. 260), and *ib.* VIII. 1121¹⁹ (A.D. 295) χρυσῶ οὐκ ὀλίγῳ, "a considerable amount of gold."

χρυσόω,

"overlay with gold" (Rev 17⁴, 18¹⁶): cf. P Oxy VII. 521⁸ (ii/A.D.) ξύλινον κεχρυσωμένον, cf. 2.4, and *Syll* 583 (= 3996)²⁵ (i/A.D.?) κλείν κεχρυσωμένην.

χωλός,

"lame." A good ex. of this adj. is afforded by the personal description in a note of sale, Preisigke 428⁶ (B.C. 99) εὐθύρι(νος) ὑποσκνιφο[ῦ] χωλ[οῦ], "straight-nosed, near-sighted, lame." See also BGU IV. 1196⁶⁷ (B.C. 10), III. 712^{1,5,ii,20} (ii/A.D.), and P Cairo Goodsp 30^{xxi,21} (A.D. 191-2), and for a metaph. usage Herodas I. 71 (ed. Headlam)—

χωλὴν δ' αἰδεῖν χῶλ' ἄν ξεπαίδευσα,

"I would have taught her to sing her lame song to a limp."

χώρα.

For this word in its widest sense of the "terrestrial region," cf. P Leid G¹⁴ (B.C. 181-143) (= I. p. 42) κυρτεῖαν τῶν [ὑ]πὸ τὸν οὐρανὸν χωρῶ[ν]. In P Cairo Zen III. 5945¹⁴ (iii/B.C.) it refers to exemption from compulsory labour κατὰ τὴν χώραν, "throughout the country" or "district," and for a similar geographical sense we may refer to P Oxy IV. 709⁸ (c. A.D. 50) τοὺς δὲ λουποὺς τῆς κάτω χώρας γ[ο]μοῦς εἰς Ἀλεξανδρείαν, with reference to the Delta, and *ib.* X. 1274⁸ (iii/A.D.) βασιλικὴ γραμματεῖα Ἀλεξανδρέων χώρας, "basilico-grammateus of the territory of the Alexandrians." Note also the comp^d. in P Oxy VI. 936⁵ (iii/A.D.) τὸ προσκίνημά σου ποιῶ παρὰ τοῖς ἐπιχωρίοις θεοῖς, "I perform the act of worship on your behalf to the gods of the country" (Edd.), a son to his father.

The thought of the "country" as opposed to the town (cf. Lk 21²¹, Jn 4³³, Jas 5⁴) is seen in P Tebt II. 416¹¹ (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μέλλω μένιν ἐνθάδε, ἐν τ[ί]α[χ]ι παραγείνομε πρ[ὸ]ς σὲ εἰς τὴν χώραν, "do not therefore listen to people who say that I intend to remain here (in Alexandria): I am coming speedily into the country to you" (Edd.).

For the metaph. sense "place," "position," which does not occur in the NT, it is sufficient to cite P Oxy XII.

PART VIII.

1406⁹ (A.D. 213-217) ἑᾶ[παλλά]ξεται καὶ εἰς ἀτιμον χώραν [καταστή?]σεται, "he shall be deprived of his rank and set in a position of dishonour" (Edd.), *ib.* VI. 900⁸ (A.D. 322) τοὺς ἐξ ἔθους ταύτην τὴν χώραν ἀποπληροῦντας, "those who customarily discharge such services" (Edd.), *ib.* XIV. 1626⁹ (A.D. 325) χώραν μίαν ῥαβδούχου, "the single post of ῥαβδοῦχος," *ib.* VIII. 1134⁸ (A.D. 421) ἀποπληρῶν χώραν προνοητοῦ, "discharging the function of an agent" (Ed.).

MGr χώρα: see K. Dieterich in *Rhein. Museum N.F.* lix. (1904), p. 226 ff.

χωρέω

is used with the same variety of connotation in ordinary usage as in the NT., as the following exx. will show:—

(1) "go away," "withdraw," followed by εἰς (Mt 15¹⁷, 2 Pet 3⁹): P Oxy VII. 1021⁴ (A.D. 54) ὁ μὲν ὀφειλόμενος τοῖς προγόνους καὶ ἐνφανῆς θεὸς Καῖσαρ εἰς αὐτοὺς κεχώρηκε, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Ed.), with reference to the decease of the Emperor Claudius: cf. BGU III. 760⁹ (ii/A.D.) ἄχυρα τὰ καὶ χωροῦντα εἰς ὑπόκαισιν τοῦ με[γ]άλου γυμ(νασίου), P Tebt II. 397²⁷ (A.D. 198) τῶν δραχμῶν χωρουσῶν εἰς τὸ δημόσιον ὑπὲρ τιμῆς πυροῦ, "the drachmae are being paid to the treasury as the price of wheat" (Edd.), *ib.* 423³ (early iii/A.D.) χωρησάτω εἰς τὴν Τβεκλύτιν χορτάρακος τε καὶ ἄρακος μ[ο]ναχὸς εἰς σπέρματα, "let the grass aracus and the aracus go alone to Tbeclutis for seed," P Oxy X. 1278²³ (A.D. 214) τὸν κ[ό]προν χωρῆσαι κατ' ἕ[τος] εἰς τὸ προκειμένον ἀ[γ]ρῶν ἀμπελ[υ]κὸν κτήμα, "the dung is to go annually to their aforesaid vineyard" (Edd.), and P Ryl II. 236²⁵ (A.D. 256) ποιήσον . . . ὦμοις δύο ἐλαιουργικοῦς κοπήναι ἵνα χωρήσωσιν εἰς τὸ ἐλαιουργιον Ἀμμωνίου, "have two beams(?) cut for oil-presses so that they may go to the press of Ammonius."

(2) "pass," "pass muster": P Lond 356¹³ (i/A.D.) (= II. p. 252, *Selections*, p. 59) σαπρὸν αὐτῶ δοῦμαι τὸ μὴ χωροῦν ἐν τῇ Ἀλεξανδρείᾳ, "gave him stale stuff, which will not pass muster in Alexandria," with reference to drugs.

(3) "give place to," "make room for," lit., P Cairo Zen III. 59509¹⁰ (iii/B.C.) ὁ γὰρ ὑ[πάρ]χων (sc. θησαυρὸς) οὐχ ἱκαν[ός] ἐστι χωρεῖν τὸν σίτον, of a granary which is not large enough to hold the crop, and metaph., as in 2 Cor 7², *Chrest.* I. 238⁸ (c. A.D. 117) ἐπέλ οὔτε ὑμεῖς τὴν ὑπόνοιαν ταύτην χωρεῖτε, and *Syll* 376 (= 3814)¹¹ (A.D. 67) χαρίζομαι τοσαύτην ὄσσην οὐκ ἐχωρήσατε αἰτεῖσθαι, Nero's speech regarding Greek liberty.

χωρίζω,

"separate," "divide"; cf. Wunsch *AF* p. 12²⁴ ἔξορκίζω ὑμᾶς κατὰ τοῦ ἐπάν(ω) τοῦ οὐρανοῦ θεοῦ . . . ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν: cf. Gen 1⁷, Isai 45¹⁸. See also P Fay 110¹⁰ (A.D. 94) χώρισον τὸ κόπριον εἰς τὴν κορηγίαν, "take away the manure to the manure-heap" (Edd.).

In mid. and pass. the verb passes into the meaning "separate oneself from," "depart," as in P Tor I. 11³¹

(B.C. 116) (= *Chrest.* II. p. 32) τοῦ δὲ Δημητρίου χωρίζοντος, "abiit Demetrius," *ib.* viii.¹⁰ ἔλεγεν πολὺ τι κεχωρίσθαι, "respondet longe abs re esse," P Oxy XII. 1479⁷ (late i/B.C.) ἀφ' οὗ κεχώρισαι τῇ 15, "since you went away on the 16th," P Grenfell II. 36⁹ (B.C. 95) μὴ λυφρῆσθε, ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνουσαν φονεῦσθαι, "do not grieve over the departed. They expected to be killed" (Edd.), BGU IV. 1204⁶ (B.C. 28) τὴν οὖν ἀπάντων ἀντιφώνησιν ἐν τάχ[ει πέμ]ψον διὰ τὸ πλοῖον χωρῆσθαι, and P Ryl II. 125¹⁰ (A.D. 28-9) ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βωπ[ι]κῶν χάριν, "when I had left home on business concerning my livelihood" (Edd.).

The word has almost become a technical term in connexion with divorce, as in 1 Cor 7^{10, 11, 15}; cf. BGU IV. 1102⁹ (B.C. 13) συνχωροῦσιν Ἀ[πο]λλωνία καὶ Ἐρμογένης κει[ω]ρῆσθαι ἀπ' ἀλλήλων τῆς συστ[ά]σης αὐτοῖς συνβίωσης, P Ryl II. 154²⁵ (A.D. 66) ἐὰν δὲ διαφορὰς αὐτοῖς γεναμένης [χ]ωρῶνται ἀπ' ἀλλήλων . . ., "but if any difference arises between them and they separate the one from the other . . ." (Edd.), BGU I. 251⁶ (A.D. 81), and *ib.* IV. 1045²² (A.D. 154); and for the subst. in a similar context, see P Ryl II. 154³⁰ (A.D. 66) κατὰ τὸν ἀπ' ἀλλ[ή]λων τῶν [γα]μούντων [χ]ωρῆ[ι]σμοῦ.

χωρίον,

"a piece of land," "a field": P Hal I. 185 (mid. iii/B.C.) ἐὰν τις ὄφρῳγην [παρὰ] ἀλλότριον χωρίον οἰκοδομήῃ, τὸν [ὄρον μὴ] παραφαίνετω, P Oxy VI. 985 (2nd half i/A.D.) εἰς τὸ ἀπληθικὸν χῶμα τοῦ χωρίου, *ib.* VIII. 1141⁶ (iii/A.D.) τὰ κατεπίγοντα ἀλ(λα) ἔργ(α) χωρ(ίου) Γαϊανού, "the other pressing work at the farmstead of Gaianus" (Ed.), *ib.* IX. 1220²³ (iii/A.D.) περὶ τῶν χωρίων, ἐὰν παραγένῃ σὺν θεῶ, μαθήσι τὴν διάθεσιν αὐτῶν, "about the fields, if you come, D.V., you will learn their condition" (Ed.), P Lond 214⁹ (A.D. 270-275) (= II. p. 161, *Chrest.* I. p. 209) γενόμενος εἰς ἀμπελικὸν χωρίον καλούμενον Ἐλαιῶνα, and *Syll* 429 (= 911)²⁰ (B.C. 300-250) ἐπισκοπῶνται τὰ τε χωρία εἰ γεωργεῖται κατὰ τὰς συνθήκας: cf. *Preisigke* 1973, a list of place names on ostraca from Oxyrhynchus—3¹¹. χωρίον Ἄνδρ(ίου), χωρίον Παρορίου, *al.* For the use of "local" plants for magical purposes cf. P Osl I. 1238 (iv/A.D.) κρέμασον εἰς κάλαμον χωρίου, "suspend it (*sc.* a frog) on a reed taken from the spot," with the editor's note.

χωρίς

1. as adv. "separately," Jn 20⁷: Bauer (*HZNT ad l.*) aptly compares Ignat. *Trall.* 11 οὐ δύναται οὖν κεφαλὴ χωρὶς γεννηθῆναι ἄνευ μελῶν, "now it is not possible that a head should be born separately without members." For an ex. from the Κοινή cf. the medical receipt P Oxy VIII. 1088⁴¹ (early i/A.D.) λῆα ποιήσας καὶ χωρὶς ἕκαστον ἀναπλάσας μεθ' ὕδατος, "pound and work them up separately with water" (Ed.).

2. as prep. c. gen. "apart from," "without": (a) of persons—P Oxy VI. 932¹⁰ (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πῶλι, "do not sell the young pigs without me" (Edd.), and BGU III. 920⁴ (A.D. 180-181) χωρὶς κυρίου κατὰ τὰ Ῥωμα[ί]ων ἔθῃ. (b) of things—P Tebt I. 61 (a)¹⁸⁶ (B.C. 118-117) χωρὶς σπέρματος καὶ τῆς ἄλλης δα[πάνης], P Oxy IX. 1211¹¹ (medical receipt—i/A.D.) πᾶν ἄρωμα χωρὶς λιβάνου, "every spice except frankincense." (c) of abstract nouns (cf. Philem¹⁴, and the equivalent P Tebt I. 104²⁸ (B.C. 92) ἄνευ τῆς Φιλίσκου γνώ[μ]ης)—P Oxy II. 237^{vii. 26} (A.D. 186) χωρὶς λόγου, *ib.* VIII. 1128²¹ (A.D. 173) χωρὶς ὑπερθέσεως, "without delay," and *ib.* VIII. 1130¹⁹ (A.D. 484) χωρὶς ἐνγραφῶς ἐντάγιον (= -ῶν), "without a written deed."

3 = "besides": (a) the object being excluded—P Oxy VIII. 1124¹⁶ (A.D. 26) χωρὶς τῶν προκειμένων, "apart from the amounts aforesaid," P Ryl II. 138¹³ (A.D. 34) χωρὶς δὲ τούτου κατέλαβα τούτον . . ., "over and beyond this I detected him . . ." (Edd.), P Amh II. 85⁸ (A.D. 78) χωρὶς τῆς κατ' ἄρουραν ἀρταβίτης, "excluding the tax of an artaba on each aroura" (Edd.), *ib.* 86¹⁰ (A.D. 78) χωρὶς γνησίων δημοσίων, "excluding public charges proper" (Edd.), P Oxy I. 101¹² (A.D. 142) σπείραι καὶ ξυλαμήσαι οἷς ἐὰν αἰρήται χωρὶς ἰσάτους καὶ ὀχομενίου, the lessee "may sow and gather whatever crops he chooses with the exception of woad and coriander (?)" (Edd.), *ib.* IV. 724⁵ (A.D. 155) apprenticeship to a shorthand-writer at a certain salary χωρὶς ἑορτικῶν, "excluding holidays."

(b) the object being included, as in Mt 14²¹, 15³⁸, 2 Cor 11²⁸:—P Oxy II. 249⁷ (supplementary property return—A.D. 80) ἀπογράφομαι . . . χωρὶς τῶν προαπεγραψάμεν . . ., "I register in addition to what I have previously registered . . .," P Ryl II. 175²² (A.D. 168) χωρὶς ἄλλων ὧν ὀφείλουσι, "apart from other sums which they owe" (Edd.), and BGU II. 393¹³ (A.D. 168) ἄλλο δὲ οὐδὲ ἀπλῶς τελῶσω τῷ καθόλου χωρὶς τῶν προκειμένων.

4. For χωρὶς c. inf. cf. P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρὰσχέσθαι τοὺς ὁμολοῦντας (i. ὁμολογούντας) τὴν καῦσιν—with reference to the heating of baths, and BGU III. 559¹⁷ (ii/A.D.) ἐπελε[ύ]σσεισθαι τρόπω μηδὲν . . . χωρὶς τοῦ μένου κύρια καὶ τὰ προγεγραμμένα).

With 1 Cor 14⁵ ἐκτός εἰ μὴ διερμηνεύῃ (cf. 15², 1 Tim 5¹⁹), cf. *C. and B.* ii. p. 391, No. 254 χωρὶς εἰ μὴ τι πάθη ἢ θυγάτηρ μου.

Mayser *G.* p. 245 cites a shortened form χῶρι from P Amh II. 113²² (A.D. 157) χῶρι ἄλλων, but the same document shows χωρὶς a few lines further down, ³⁶ χωρ[ι]ς ἄλλων.

As in the case of all the prepositions, the monographs of Kuhring, Rosenberg, and Regard (see Abbreviations I. General) should be consulted.

χώρος,

(Lat. *caurus*), "the north-west wind," and hence the quarter from which it comes, Ac 27¹²: see Ramsay *Paul*, p. 321 f.

Ψ

ψάλλω—ψηλαφάω

ψάλλω,

properly = “play on a harp,” but in the NT, as in Jas 5¹³, = “sing a hymn”: cf. *Syll* 523 (= ³ 578)¹⁸ (ii/B.C.) διδάξει . . . κιθαρίζειν ἢ ψάλλειν, *Pelagia-Legend* p. 14²³ ἤρξατο ψάλλειν τὴν τρίτην [ῥωρα], and Menander Ἐπιτρέπ. 260 ἔψαλλον κόραις. See s.v. ψαλμός. MGr ψάλλω, ψέλνω, “sing.”

ψαλμός,

“psalm” or “song,” sung to a harp accompaniment: see *Syll* 524 (= ³ 959)¹⁹ (ii/A.D.), where κιθαρισμός and ψαλμός are distinguished, the former, according to the editor, being “de eo qui plectro utitur.” the latter “de eo qui ipsiis digitis chordas pulsat.” See also Preuschen-Bauer *Wörterb.* s.v.

ψευδής,

“false,” “untrue”: P Cairo Zen II. 59140¹⁴ (B.C. 256) γνώριζε οὖν Κριτίαν γράφοντά σοι ψευδῆ, P Tebt I. 73⁶ (B.C. 113–11) ἀνεγνήχθαι ἐν ψευ[δ]έσι, and BGU III. 1011ⁱⁱ.¹⁶ (ii/B.C.) διότι γὰρ πολ[λὰ] ληρώ[ιδη] καὶ ψευδῆ προσαγ[γ]ῆ[λ]λε[ι]ται κατανοεῖς καὶ αὐτός. Exx. of a later date seem to be rare, but cf. *OGIS* 669⁵⁴ (i/A.D.) ἐὰν τι εὔρεθῶσι ψευδῆς ἢ (<) παρὰ τὸ δέον παραγεγραφοῦτες, and CPR I. 232¹⁰ (ii/iii A.D.) ψευδεῖς αἰτίας ἡμῖν ἐπιφέρειν. The word is supplied in the Byzantine papyrus P Masp III. 67295⁶.

For the adj. ψευδοπόρφυρος, “of false purple,” see P Oxy VII. 1051¹⁵ (iii/A.D.).

ψευδολόγος,

“speaking false things” (1 Tim 4²). For the corr. subst. cf. CPR I. 10¹⁵ (A.D. 330) ἀντεπιστάματα . . . μετὰ ψευδολογίας, “replies full of false statements.”

ψεύδομαι,

“speak falsely,” “deceive by lies”: P Par 47⁶ (c. B.C. 152–1) (as read by Wilcken *UPZ* i. p. 332) ὅτι ψεύδη πάντα καὶ οἰ παρὰ σέ θεοὶ ὁμοίως, “for you lie in all things and your gods likewise,” P Lond S97ⁱⁱ.² (A.D. S4) (= III. p. 206) ἐκ[ε]ῖνος μὲν [τ]ότε ἐψέυσατο, νυνὲ δὲ ὑμεῖς τὴν ἀλθβεῖαν γράψαται (ἴ. γράψατε), P Oxy II. 237^{iv}.²⁴.^v.²² (A.D. 186), and *OGIS* 669⁵⁶ (i/A.D.) ἐὰν δέ τις ἐλεγχθῆ ψευδόμενος, and the late P Oxy XVI. 1868³ (vi/vii A.D.) οἶδαμεν καὶ πεπίσμεθα τὴν σὴν γνησίαν λαμπρότητα [μὴ] ψευδομένην, μάλιστα καὶ ὅταν ὁμώσης (ἴ. ὁμώσης), “we know and are persuaded that your true illustriousness does not speak falsely, especially when you have sworn” (Edd.).

The verb is common in such phrases as P Oxy X. 1266³² (A.D. 98) ὀμνύω Αὐτοκράτορα Καίσαρα Νέρουον . . . μὴ ἐψέυσθαι, *ib.* 1264²⁰ (A.D. 272) ὀμνύω τὸν ἔθιμον Ῥωμαίοις ὄρκον μὴ ἐψέυσθαι, “I swear the oath customary with Romans that I have not made a false statement” (Edd.).

ψευδομαρτυρέω,

“bear false witness” (Mt 19¹⁸ *al.*): cf. the compd. ψευδογραφέω in P Tebt I. 78¹⁷ (B.C. 110–S) μηθὲν ἐψ[ε]νδογραφήκεναί, “I have made no false statement” (Edd.).

ψευδομαρτυρία,

“false witness.” The subst. ψευδομαρτύριον occurs *sexies* in P Hal I. 1 (mid. iii/B.C.), e.g.⁴¹ ἀπὸ μὲν τοῦ δικαστηρίου ἐπιφερέτω ὁ [εἰσ]αγωγεὺς ἐπὶ τὴν τοῦ ψευδομαρτυρίου.

ψευῶδος,

“falsehood,” “untruth”: cf. *Chrest.* I. 110A¹⁸ (B.C. 110) οὐθὲν ψεύδος ἐν τῷ ὄρκῳ ἐστίν, and the Delphic precept *Syll*³ 1268ⁱⁱ.²⁷ ψεύδος αἰσχίνο[υ]. In 2 Thess 2¹¹ τῷ ψεύδει is contrasted with τῆς ἀληθείας (ver. 10). Note that “among the Persians ‘the Lie’ (*Drang*), akin to the Avestan demon *Druij* is a comprehensive term for all evil” (Moulton *Exp T* xviii. p. 537).

ψευδώνυμος,

“falsely named” (1 Tim 6²⁰), cf. *Kaibel* 42⁴—

ψευδώνυμον ἀλλά με διαίμων
θῆκεν ἀφαρπάξας ὠκύτατ' εἰς Ἄϊδα.

ψεύστης,

“a liar.” On the place which ψεύστης occupies in the primitive Christian lists of vices, corresponding to Jewish or pagan lists, see Deissmann *LAE*², p. 315 ff.

ψηλαφάω.

From meaning “feel,” “touch” (as in Lk 24³⁹, cf. Gen 27¹²), ψηλαφάω comes in late Greek to denote “examine closely,” as in Polyb. viii. 18. 4 πᾶσαν ἐπίνοιαν ἐψηλάφα, and P Lond IV. 1396⁴ (A.D. 709–714): cf. Thumb *Hellen.* p. 250. See also an interesting official letter of the Arab period, edited by H. I. Bell in *Journ. of Egypt. Archaeology* xii. (1926), p. 273 (= Preisigke III. p. 251) ἐπέειπε ψηλαφῆσαντός μου τὸν λόγον τῶν ἐπιζητούμενων ξυῦ ὑμῶν ἀπὸ διαγράφου, “whereas, on my examining the register of sums demanded of you in respect of poll-tax.” For the difficult

Heb 12¹⁸ E. C. Selwyn (*JTS* xii. p. 133 f.) suggests a conjectural reading πεφεψαλωμένω (δρε) = "a calcined volcano."

ψηφίζω,

"count up," "reckon" (lit. with pebbles): P Oxy I. 55¹² (A.D. 283) ἀκόλοῦ[θ]ω τοῖς ψυφιστιση ἐν τῇ γρατίστη (/. ψηφισθεῖσι . . . κρατίστη) βουλῇ, "in accordance with the vote of the high council" (Edd.), *ib.* 41⁷ (report of a public meeting—iii/iv A.D.) ψηφισθῆτω ὁ πρύ(ταν)ος ἐν τῷ αὐτῷ (/. τοιαύτῃ) [ἡμέρ]ῃ, "let the president receive the vote on this great day" (Edd.), and P Fay 20^(bis) (iii/iv A.D.) ὅποσα . . . ἐψηφίσμεθα . . . καὶ ἔτι ψηφισθησόμεθα, "what sums I have been voted and shall yet be voted." For constr. c. inf. cf. *OGIS* 48¹³ (B.C. 240) ἐψηφίσαν[το] ἐξ ἐπιλέκτων ἀνδρῶν τὴν βουλὴν [καὶ τὰ] δικαστή[ρι]α αἰρεῖσθαι. In P Cairo Zen III. 59328¹¹ (B.C. 248) ψηφίσας ταῦτα, the verb has the meaning "calculate."

For the subst. ψήφισμα, cf. P Oxy I. 41 as cited *supra*, where the citizens acclaim the president, ὁ πολλῶν ψηφισμάτων ἄξιος, πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σαί, πρύτανι, "many votes do you deserve, for many are the blessings which we enjoy through you, O president" (Edd.). The ψηφίσματα in P Tebt I. 6²³ (B.C. 140–139) (= *Chrest.* I. p. 597) are decrees of the priests (see *Archiv* iv. p. 569), and not royal decrees as the editors think probable, referring to P Tor I. 1^{viii.8} (B.C. 116) (= *Chrest.* II. p. 37) κατὰ τοὺς πολιτικοὺς νόμους καὶ τὰ ψηφίσματα. See further Preisigke *Fachwörter* s.v.

MGr ψηφίζω. ψηφῶ, "I observe, esteem."

ψηφός.

For ψήφος, "a pebble," as in Rev 2¹⁷, cf. P Petr II. 13(6)¹⁵ (B.C. 258–253) where, with reference to a stone contract, mention is made of removing τὰς ψήφους, by which the editor understands "the pebbles lying over the rock to be quarried."

From the use of pebbles in voting, the word comes readily to mean "vote," "number": cf. P Lips I. 105¹⁹ (i/ii A.D.) (= *Chrest.* I. p. 276) μὴ καταγειοχέαι (/. καταγοχέαι) ἐκάστ[ου] εἵδους τὴν ψήφον, and *ib.* 64²⁹ (c. A.D. 368) (= *Chrest.* I. p. 333) ὡς λίτραν χρυσοῦ ταῖς ταμιακαῖς ψήφοις δοῦναι προσταχῆσαι.

For Rev 13¹⁸ cf. an inscr. edited by Cumont in *REGr* xv. (1902), p. 5, which concludes—(ἐν) ὀνόματι οὐ ἔστιν ψήφος ἧς: see Wunsch *AF*, p. 23. Note also P Par 63^{viii.25} (B.C. 164) τὴν ἐν χρόνῳ [βο]υλευομ[ένη]ν ψήφον ἐ[ξ]ε[τά]σσοντα.

ψιθυριστής,

lit. "a whisperer," but used with special reference to secret attacks on a person's character, as compared with κατάλαλος, an open detractor.

For the combination in Rom 1²⁹ (cf. 2 Cor 12²⁰) Lightfoot (*Notes*, p. 256) cites Tac. *Ann.* vi. 7 "cum primores senatus infimas etiam delationes exercebant, alii propalam, multi per occultum."

ψυχίον,

"a crumb" (Mt 15²⁷, Mk 7²⁸) is "not found in Grk. auth.," according to Grimm: cf. MGr ψίχα.

ψυχή.

As in the case of σάρξ (*q.v.*), no attempt can be made here to treat fully this important word; but a few miscellaneous exx. may be given to illustrate its varied uses in the Koine.

1. (a) = "breath of life": Wunsch *AF*, p. 11¹⁵ στρέβλοσον αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ [π]νέωσιν, P Leid W^{xiii.49} (ii/iii A.D.) (= Pl. p. 123) αἰσθησάμενος (/. ἀσθησάμενος) καὶ ἐγένετο Ψυχὴ καὶ Ἄνιμα, et omnia mota sunt" (Ed.).

(b) = "life": P Tebt I. 56¹¹ (late ii/B.C.) καλῶς οὖν πώσης εὐχαριστήσαι πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ σώσαι ψυχὰς πολλὰς, "please therefore in the first place to give thanks to the gods and secondly to save many lives," by providing for their maintenance, P Oxy XII. 1409²² (A.D. 278) ἐὰν γὰρ τοιοῦτο ἐπιχειρήσ[ω]ι τολμή[σ]η . . . ἴστω . . . περὶ αὐτῆς τῆς ψυχῆς τὸν ἀγῶνα ἐξεῖ, "if any one dare to attempt exactions, let him know that his life will be at stake" (Edd.), *ib.* VII. 1033¹¹ (A.D. 392) μὴ ἐχόντων ἡμῶν τὴν βοήθειαν εἴτ' οὖν τοὺς δημοσίουσ καὶ τοὺς ἐφοδευτὰς πολλαίκευσ σχεδὸν εἶπε(ῖ)ν εἰς ψυχὴν ἐκεῖν-δυνεύσαμεν, "having no assistance either of public guards or inspectors we often run the risk almost of our lives" (Ed.), *Syll* 342 (= ³ 762)³⁹ (B.C. 48) ψυχῇ καὶ σ[ώ]ματι παραβαλλόμενος, and Herodas III. 3 (ed. Headlam) of a schoolmaster flogging a pupil ἄχρις ἢ ψυχῇ|αὐτοῦ ἐπὶ χεῖλέων μουσιν ἢ κακῇ λειφθῆ, "till his life—curse it—remain hanging on his lips."

2. = "the soul," as the seat of the feelings, desires: P Grenf I. 1^{i.9} (Alexandrian Erotic Fragment—ii/B.C.) συνοδηγὸν ἔχω τὸ πολὺ πῦρ ἐν τῇ ψυχῇ μου καίομενος, BGU IV. 1040²¹ (ii/A.D.) καθαρ[ά]ν γὰρ ἔχων τὴν ψυχὴν, P Giss I. 3⁹ (A.D. 117) (= *Chrest.* I. p. 577) γέλωσι καὶ μέθαισ ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες, in connexion with Hadrian's accession to the throne, *Archiv* v. p. 393, No. 312⁹ (a magic spell—ii/A.D.) ἄρτι ἄρτι ταχὺ ταχὺ ἐκ ψυχῆς καὶ καρδίας (cf. Eph 6⁷), P Oxy VI. 903³³ (iv/A.D.) καὶ περὶ Ἀντίλλας τῆς δούλης αὐτοῦ ἔμεινεν θάβρον τὴν ψυχὴν μου, "he also persisted in vexing my soul about his slave Antilla" (Edd.), an accusation against a husband, *ib.* XVI. 1873⁵ (late v/A.D.) χιμαζομένης δέ μου τῆς ψυχῆς, "while my soul is tempest-tossed" (Edd.), *ib.* 1874^{16,17} (vi/A.D.) a Christian letter of condolence in which the writer prays that it may be granted to the mourners to sing with the departed in Paradise ὅτι κρίνοντε (/. ὅτε κρίνονται) ἢ ψυχῇ (/. αἰ ψυχῇ) τῶν ἀνθρώπων, "when the souls of men are judged," and adds παρακαλῶ σε, κύριε μου, μὲ βάλῃς [?]λύπη]ν εἰς τὸ ψυχί σου καὶ ἀπολήσῃς τὸ (/. ἀπολήσῃς τὰ) πράγματά σου, "I exhort you, my lord, not to put grief into your soul and ruin your fortunes" (Edd.), and P Grenf I. 61¹ (vi/A.D.) a letter apparently from a slave addressed τῷ δεσπότῃ μου τῆς ψυχῆς γλυκυτάτω καὶ τιμιωτάτῳ.

The word is naturally common in memorial inscr., e.g. *Kaibel* 701¹ μνησθείης, ἀγαθὴ ψυχῇ, Γερμανικέ, *Preisigke* 6008² (v/vi A.D.) εὐχαριστήριον Ταρτισσῆνς ὑπὲρ ἀναπάσεως ψυχῆς Διδύμου, *ib.* 6089⁷ ἀνάπαυσον τὴν ψυχὴν αὐτοῦ [ε]ἰς κώλην Ἀ[β]ραάμ κτλ. The Christian grave-stones from Old Dongola, referred to by F. C. Burkitt in

JTS iv. (1903), p. 585 ff. may be noted as showing the name of the dead person in apposition to ψυχή (see below). Cf. also the curse in P Amh II. 153¹⁹ (vi/vii A.D.) ἵνα ὁ θεὸς σήψῃ τὴν ψυχὴν σου ὡς διέσηψάς με εἰς τὴν κατ[α]γραφὴν ταύτην, "may God destroy your soul, if you destroy me in the matter of this register" (Edd.).

3. In BGU IV. 1141²⁴ (B.C. 13) (= Olsson, p. 45) οὐδὲ γὰρ ἐφιλοῦσά σοι εἰς τὸ ἀφαρπάσαι τι, ἀλλὰ ἡ σὴ ψυχή ἐπίσταται, ὅτι ὡς δούλος ἐπ' ἐλευθερία θέλει ἀρῆσαι οὗτω κτλ., Olsson (p. 50) notes that ἡ σὴ ψυχή = σύ, and compares Ac 2⁴¹⁻⁴³, 27³⁷. Note also the interchange of τὴν ψυχὴν αὐτοῦ and ἐαυτόν in Lk 9^{24, 25}, and see *Proleg.* pp. 87, 105 n².

4. With the trichotomy in 1 Thess 5²³, cf. the fragment of a Christian letter P Oxy VIII. 1161⁶ (iv/A.D.) (= Ghedini, p. 226)] . . . ἄς καὶ τῷ ἀγαθῷ ἡμῶν σωτήρι καὶ τῷ οὐ[φί]ῳ (ὡς υ[φί]ῳ) αὐτοῦ τῷ ἡγαπημένῳ ὅπως οὗτοι πάντες β[ο]θηθήσων ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πρ(ε)ματ(ε)]] πν(ε)ύματι, " . . . (to our God) and gracious Saviour and to his beloved Son, that they all may succour our body, soul, and spirit" (Edd.), and see further Milligan *Thess.* p. 78 f., and H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 142, where evidence is adduced from Philo and the Liturgy of Mithras showing the assimilation of ψυχή to πνεῦμα.

For the expressive ψυχαγωγέω cf. P Hamb I. 91²² (B.C. 167) ἡ αἰχμάλωτος ψυχαγωγηθεῖσα ὑπὸ τῶν ἐκ τῆς κώμης ἱερέων . . ., P RyI II. 128¹² (c. A.D. 30) complaint of a breach of contract by a mill-hand ἀλλότρια φρονήσασα ἐγκαταλιπούσα τὸ ἐλαιούργιον ἀπηλλάγη ψυχαγωγηθεῖσα ὑπὸ τοῦ πατρὸς αὐτῆς, "who changed her mind, left the mill, and departed, persuaded by her father" (Edd.). The subst. in the sense of "gratification," "enchantment," is found in Aristeas 78 ψυχαγωγία τις ἦν μετὰ θαυμασμοῦ.

ψυχικός,

the "natural" as opposed to πνευματικός the "spiritual" man in 1 Cor 2¹⁴, cf. 15^{44, 46}. According to Souter *Lex. s.v.* the reference is to ψυχή in the sense of "the principle of life and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life." Cf. the opening prayer of the Liturgy of Mithras with its reference to ἀνθρωπίνης μου ψυχικῆς δυνάμεως, "my human natural powers," as cited by H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 143.

For the contrast with σωματικός, see *Syll* 303 (= 3 656)²⁰ (c. B.C. 166) ψυχικὴν ἄμα καὶ σω[ματικὴν] ὑπέμειναν [κ]α[κ]ισοπαθίαν. The adj. also occurs in *Kaibel* S15¹ ψυχικὰ δῶρα, of gifts to Mercury on behalf of a deceased wife.

ψῦχος,

"cold" (Jn 18¹⁸ *al.*), as in the i/A.D. acrostic P Tebt II. 278¹⁶ f.—

χιμῶν γὰρ ἐστὶ,
ψῦχος προῶ.

Cf. *Syll* 537 (= 3969)²² (B.C. 347-6) ὅπως δ' ἂν καὶ ψῦχος

ἦι ἐν τῇ σκευοθήκῃ. The form ψῦξις occurs in the household account Preisigke 5304³ (Byz.), perhaps in the sense of "wine-cooler."

ψυχρός,

"cold": neut. "cold water" (Mt 10¹²): cf. the inscr. found in a burial chamber Preisigke 335 διδοί σοι] "Οσιρις τὸ ψυχρὸν ὕδωρ, and so often. The adj. appears alone in the medical *Syll* 804 (= 31170)³⁰ ἀναγαργαρίζεσθαι ψυχρῷ πρὸς τὴν σταφυλὴν, "to be used as a gargle with cold water for the uvula," and for ψυχροφόρος cf. P Oxy VI. 896¹¹ (A.D. 316) τῶν δύο ψυχροφόρων, "the two cold water conductors," in connexion with baths.

ψύχω

is used metaph. in pass. in Mt 24¹³ = "am become cool." For the act. "make cool," see P Petr II. 14(3)⁸ (iii/B.C.) (as read p. 30) εἰς? τὸ θεμελίον ψύξαι. "for drying the foundation"—with reference to certain building operations. See Lob. *Phryg.* p. 318.

ψωμίζω.

For ψωμίζω which in late Greek has come to be used = "feed," "nourish," generally (cf. Rom 12²⁰, 1 Cor 13³), cf. the subst. ψώμισμα in the food-contract BGU IV. 1058¹⁵ (B.C. 13) (as read *Chrest.* II. p. 181) σὺν ἐλαίῳ καὶ ψωμίσματι, "with oil and bread."

ψωμίον,

"a little bit," "morsel," of food. For an early ex. of this diminutive, prior to Jn 13²⁶ f., see P Tebt I. 33¹⁴ (B.C. 112) τὸ γενόμενον . . . τοῖς κροκο(δειλοῖς) ψωμίον, "the customary tit-bits for the crocodiles." Other exx. are P Grenf II. 67¹⁴ (A.D. 237) (= *Selections*, p. 109) ὑπὲρ τιμήμα[τος] . . . ψωμίον ζ[ε]ῦ[σ]ι γι, "by way of payment 15 couples of delicacies," in connexion with the hire of dancing girls, P Oxy XII. 1489⁵ (late iii/A.D.) ἡ (ὡς εἶ) πεποι(χ)κατε ψωμία, πέμψον μοι, "if you have made any cakes, send them to me" (Edd.), and similarly *ib.* 1591⁷ (iv/A.D.), P Grenf II. 77²⁰ (letter regarding funeral expenses—iii/iv A.D.) (= *Selections*, p. 121) ὑπ(ε)ρ] δαπάνης ἐν ψωμίῳ καὶ προσφαγίῳ (δραχμαὶ) 15, "for outlay in delicacies and foods 16 drachmae," so²⁶, and Preisigke 1975 (ostrakon—v/A.D.) ψωμία εἴκοσι.

The use of ψωμίον for "bread" (see *s.v.* ἄρτος) may be seen in P Lond 1914⁴⁹ (A.D. 335?) μὴ ἀμελήσῃται οὖν περὶ ἡμῶν, ἀδελφοί, ἐπιδή τὰ ψωμία ἀφήκαν ὀπίσω, "do not neglect us then, brethren, since they left behind the bread," cf.⁵² ἀποστείλατέ μοι ὀλίγα ψωμία, "send me a few loaves" (see the editor's note, and cf. *J. Eg. Arch.* xiii. p. 118, where reference is made to an art. by Kretschmer on *Brot und Wein in Neuzrichischen in Glotta* xv. (1926), p. 60 ff.), and P Oxy VII. 1071⁵ (v/A.D.) ἐὰν κελεύεις ἵνα ποιήσουσιν αὐτὰ ψωμία ἐνταῦθα κ[α]τὰ πέμψουσιν αὐτὰ εἰς τὴν Ἰβίδος, γράψον αὐτοῖς, "if you order them to make

the bread here and send it to the village of Ibion, write to them" (Ed.).

A curious ex. of the word is afforded by a letter of the farmer Gemellus, P Fay 119³⁴ (c. A.D. 100), where writing to his son he enjoins—πέμισις τὰ κτήνη κοπρηγείν εἰς τὸ λάχανον . . ἐπὶ κράζει Πᾶσις εἶνα μὴ εἰς ψωμῖν γένηται διὰ τὸ ὕδωρ, "send the animals to carry manure at the vegetable-ground, for Pasis is crying out that we must not allow it (apparently manure !) to be dissolved by the water"

(Edd.). The letter, it will be noted, is illiterate. MGr ψωμί, dim. ψωμάκι.

ψώχω,

"rub." The fact that up till now ψώχω is attested only in Lk 6¹, and (in the middle) in Nicander *Theriaca*, 619, cannot be stressed for Luke's medical knowledge, but is rather a mere statistical accident: see Cadbury *JBL* xlv. (1926), p. 199.

Ω

ὦ—ὠνόμοι

ὦ.

For ὦ as interj. c. voc., as in Ac 1¹ *al.*, cf. BGU II. 665ⁱⁱⁱ. 8 (i/A.D.) ἔρρωσθ[αί σε] εὐχ(ομαι) ὦ πάτερ. Moulton in *Proleg.* p. 71 discusses the progressive omission of ὦ in Hellenistic as compared with classical Greek: cf. Blass-Debrunner § 146.

ὦδε.

(1) "here": P Grenf II. 36¹⁷ (B.C. 95) ὦδε, ἢ ἐν Διοσπόλει, "here, or in Diospolis," P Oxy IV. 736⁹² (c. A.D. 1) ὅ]τε ὦδε ἐδείπνει, "when he was dining here," BGU IV. 1097¹¹ (time of Claudius or Nero) ὦδε ἐστίν παρ' [ἐ]μοί, P Fay 123¹⁰ (c. A.D. 100) ὡς ἔχωι ὦδε ἡμέρας ὀλίγας, "as I am staying here a few days," P Oxy VIII. 1160¹⁴ (iii/iv A.D.) διμήνον δὲ ἤρηγκα ὦδη (l. ὦδε), "I have been idle here for two months" (Ed.), and *ib.* IX. 1222⁹ (iv/A.D.) εἶνα θεραπεύσω αὐτὸν ὦδε ἔξω, "in order that I may doctor him away here" (Ed.).

For the metaph. usage = "in this circumstance or connexion," as in 1 Cor 4² *al.*, cf. P Fay 117¹² (A.D. 108) ἐπὶ Ἐρασο[s] τὰ Ἄρποχράτια ὦδε τάχα ἰδ πν[ήσ]ι, "since Erasmus is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.), and P Meyer 22⁶ (iii/iv A.D.) λήσωμε (l. λήψομαι) ὦδε χαλκῶν (l. χαλκόν), "I shall in this way receive the money."

(2) "hither": PSI VI. 599³ (iii/B.C.) ἦκαμεν ὦδε ὥστε ἐργάζεσθαι, "we have come hither to work," P Oxy II. 295⁴ (c. A.D. 35) γίνωσκε ὅτι Σέλευκος ἐλθὼν ὦδε πέφευγε, "know that Seleucus came hither and has fled," *Preisigke* 998³ (A.D. 16-17) ἀπὸ χιμῶνος ἐλασθεῖς ὦδε, and the wall-scratching *ib.* 1854 Ἀσελλος ὦδε γέγον[α].

ὦδή,

"a song" (Eph 5¹⁹, *al.*): cf. the Ephesian tomb inscr. *Kaibel* Add. 297a³—

δακρύοις τε καὶ ψδαῖς
τιμῶσιν τὸν σόν, Μαρκελλεῖνε, τάφον,

and *Syll* 615 (= 31024)¹⁶ (c. B.C. 200) ἐπὶ ὠδῆι ὑπὲρ καρποῦ Δήμητρι, with reference to a hymn sung in the course of a sacrifice.

For ὦδός, "a singer," see *OGIS* 56⁶⁹ (B.C. 238) τοὺς τε ὠδοῦντας ἀνδρας καὶ τὰς γυναῖκας, *ib.* 352⁴⁴ (B.C. 163-130) διδόναι τῶν ὠδῶν τῶι νικήσῃ[τι] . . .

ὠδίν.

For the late form ὠδίν (cf. Blass-Debrunner § 46. 4) = "birth-pangs," as in 1 Thess 5³, cf. the sepulchral inscr.

Preisigke 4312⁴¹. (Ptol.) θνήσκω δ' ἄλγασ[ι] πικροτάτοις ὠδίνας προφυγούσα συναίμου[s] . . ., also *Kaibel* 145⁴ (ii/A.D.)—

τοῦ με χάριν προφυγόντα πικρὰν ὠδὶνα τεκοῦσθαι
ἠγάγετε ἡμερτοῦ πρὸς φάος ἡλλου.

On the force of λύσας τὰς ὠδίνας τοῦ θανάτου in Ac 2²⁴, see *Field Notes*, p. 112.

ὠδίνω,

"have birth-pangs," "travail" (Gal 4²⁷, *al.*): cf. *Kaibel* 321² παῦ]σον δ' ὠδεῖν[ουστ]α, and *ib.* 1103², an inscr. from a Pompeian sleeping-room—

Ὁ θρασυ[ς] ἀνθέστακεν Ἐρωσ [τῷ Παν] παλαίων,
χά Κύπρις ὠιδεῖνε,

where the editor understands ὠιδεῖνε as = "anxia est."

ὠμος,

"shoulder" (Mt 23⁴, Lk 15⁵): P Hamb I. 105¹⁵ (iii/B.C.) τὸν ἀριστερόν ὠμον, and PSI V. 455¹⁶ (A.D. 178) a public physician reports—ἐφίδον τοῦτον . . . ἔχοντα . . . ἐπὶ τῆς ἀριστεράς ὠμοπλάτης καὶ τοῦ ὠμου τίμματα πληγῶν. Cf. P Cairo Zen III. 59381³ (iii/B.C.), where amongst other articles of meat we read of—ὠμος ἄ σκέλος ἄ, and *Syll* 633 (= 31042)¹⁸ (ii/iii A.D.) for the same combination in connexion with a sacrifice.

The word is apparently used = "beam" in P Ryl II. 236²³ (A.D. 256) ποίησον δὲ ἐξ αὐτῆς ὠμούς δύο ἐλαιουργικούς κοπήναι, "have two beams (?) cut at once for oil-presses" (Edd.): cf. P Flor II. 233³ (A.D. 263) τέσσαρας ὠμούς, with the editor's note.

ὠνόμοι,

"buy" (for the form, see Rutherford *NP* p. 210 ff.), is confined in the NT to a citation from the LXX in Ac 7²⁸. The verb is very common in our sources, e.g. P Tor I. 17⁷ (B.C. 116) (= *Chrest.* II. p. 35) ἐώνητο παρὰ Ἐλήκιος . . . πήχεις οἰκοπεδικούς ἔπτα ἡμισυ, P Gen I. 20⁸ (B.C. 109) ἦν (sc. μερίδα γῆς) ἐωνήσατο ἐγ βασιλικού, BGU IV. 1146⁸ (B.C. 19) ἦς ἐώνηται παρ' αὐ[τοῦ], P Oxy IX. 1188¹⁹ (A.D. 13) βούλομαι ὠνή(σασθαι) . . . ξύλα ξηραμμέ(να), "I wish to purchase some dried logs" (Ed.), P Tebt II. 410⁶ (A.D. 16) χάριν οὐ παρορίζεται ὑπὸ γίτονος ἐωγημέμου τῶν γιτνιωσῶν αὐτῶ, "on account of the encroachments being made on him by a neighbour who has bought some of the adjoining property" (Edd.), P Oxy I.

78¹² (iii/A.D.) ἔνανχος ἐωνημένος παρά τ(ινος?) τὰς ὑπογεγραμμένους (ἀρούρας), "having lately bought from some one the hereinafter described land (?)" (Edd.), and *ib.* VI. 914⁸ (A.D. 486) διαφόρων βαμμάτων [ᾠν ἐ]ώνημαι παρά σου, "various dyes which I have bought from you."

The subst. ᾠνήτης occurs in P Cairo Zen III. 59393² (iii/B.C.) ᾠνήτης περὶ τοῦ ἵππου τοῦ μεγάλου, "purchaser of the big horse," and for ᾠνή, cf. P Oxy III. 4867 (A.D. 131) τὸν καθήκοντα τῆς ᾠνῆς δημοσί[ον χρημα]τισμόν, "the regular official contract of the sale" (Edd.).

Reference may also be made to the Delphic inscr. of B.C. 200-199, *Syll* 845¹⁴, where, with regard to the manumission of a slave, the words occur—τὰν τιμὰν ἀπέχει. τὰν δὲ ᾠὰν ἐπίστωσε Νίκαια τῶι Ἀπόλλωνι ἐπ' ἐλευθερίας, "the price he (viz. the previous vendor) hath received. The purchase, however, Nicaea hath committed unto Apollo, for freedom." See Deissmann *LAE*² p. 323 ff., where the usage referred to is discussed as illustrating the Pauline conception of Christian freedom.

ᾠόν,

"an egg" (Lk 11¹²) (for form, Blass-Debrunner § 26). An interesting ex. of this common word is afforded by P Oxy I. 83⁸ (A.D. 327), the declaration by an egg-seller that he will not sell eggs except in the public market—ὁμολογῶ . . . τὴν διάπρασίν μοι τῶν ᾠῶν (ἰ. ᾠῶν) ποιήσασθαι ἐπὶ τῆς ἀγορᾶς δημοσίᾳ. Other exx. are P Petr III. 142³ (an account—Ptol.) ᾠία, P Oxy IX. 1207¹⁰ (A.D. 175-6?) ᾠῶν ἐκατόν, P Oxy X. 1339 (account of expenses—iii/A.D.) ὑπ(ἐρ) τι(μῆς) λαχάνων καὶ ᾠῶν (δρ.) 7, P Oxy VI. 936⁸ (iii/A.D.) κλουῖον (for κλουβίον or κλωβίον) ᾠῶν π, "a basket of So eggs," and for the dim. ᾠάριον, see BGU III. 781^{v.6} (i/A.D.).

For the use of eggs in magic see P Osl 1¹⁴⁰ (iv/A.D.) τὰ ἀνόμιμα ᾠὰ θύεται, "the lawless eggs are sacrificed," with the editor's note.

ᾠρα

(1) "an hour": P Oxy II. 235⁷ (A.D. 20-50) ᾠρα τετάρτη τῆς νυκτός, P Ryl II. 234³ (ii/A.D.) ᾠρᾶ ᾠ, "at the first hour," P Hamib I. 96⁸ (date of a horoscope—A.D. 145) ὀγδόον Ἀντωνεῖνου Φαρμοῦτι κατ' ἀρχαίους ἰδ ᾠρα τρίτη νυκτός, P Ryl II. 109¹¹ (A.D. 235) τῆ κῆ τοῦ ὄντος Μεσορῆ μηνὸς ᾠρας ἀρχομένης τετάρτης, and P Oxy IX. 1214⁷ (v/A.D.) ᾠρ(ας) 7, "at 7 o'clock." With ἡ ᾠρα = "the fatal hour," as in Mt 26⁴⁵, cf. P Leid Vvii.27 (ii/iii A.D.) (= II. p. 103) βοήθησον ἐν ἀνάγκαις, ἐλεῆμων ἐν ᾠραις βιαίος (ἰ. βιαιίος).

(2) As the hour was the shortest period of time known to the ancients, ᾠρα came to be used much as we use "in one second," "in one moment," "instantly," e.g. P Tebt II. 411⁴ (ii/A.D.) ᾠμα τῷ λαβεῖν μου τὴν ἐπιστολὴν αὐτῆ ᾠρα ἀνελθε, "immediately after receiving my letter, come up instantly" (Edd.), and similarly P Oxy IX. 1193² (iv/A.D.): cf. Lk 2³⁸, and for the added significance that this usage gives to Rev 17¹² see Ramsay *Teaching*, p. 57. In P Iand I. 42¹ (vi/A.D.) ᾠρα = "now" stands alone: the editor can supply no parallel. For the acc. denoting a point of time, as in Jn 4⁵², Rev 3³, cf. BGU IV. 1079¹¹ (A.D. 41)

(= *Selections*, p. 39) ἀκολουθεῖ δὲ Πτολλαρῶνι πᾶσαν ᾠραν, "stick to Ptoollarion constantly," and see *Proleg.* pp. 63, 245.

(3) The word = "age" in P Lond 24¹¹ (B.C. 163) (= I. p. 32, *UPZ* i. p. 117), where a mother represents that her daughter Tathemis has reached the age when circumcision was usual—τὴν Ταθῆμιν ᾠραν ἔχειν ὡς ἔθος ἐστὶν τοῖς Αἰγυπτίοις περι[τε]τέμνεσθαι, and similarly in P Ryl II. 101⁶ (A.D. 63) a request for the examination of a youth—ᾠραν [ἔχοντα τῆς εἰς τοὺς ἐφή[β]ους εἰσκρίσεως, "having reached the age for admission as an ephebus" (Edd.).

(4) For prepositional phrases we may cite the following—P Oxy III. 523⁴ (ii/A.D.) (= *Selections*, p. 97) an invitation to dinner ἐν τοῖς Κλαυδ(ίου) Σαραπίων(νος) τῆι ἰς ἀπὸ ᾠρας θ, "in the house of Claudius Serapion on the 16th at 9 o'clock": *ib.* VI. 935¹⁷ (iii/A.D.) διὸ γ[ράφ]ω σοι . . . διὰ ᾠρας γράφ[η]ς μο[υ] π[ε]ρὶ τούτου, "I write to you therefore to ask you to write to me at once about him (?)" (Edd.): *ib.* I. 41²⁹ (iii/iv A.D.) ἰς (ἰ. εἰς) ᾠρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "Hurrah for all who love the city" (Edd.): BGU IV. 1208⁴¹ (B.C. 27-26) ἐν τῆι ᾠραι ἐπεχώρησεν: P Oxy XVI. 1844¹ (vi/vii A.D.) εὐθὺς καὶ κατ' αὐτὴν τὴν ᾠραν, "immediately and at the very moment": P Lips I. 105⁷ (i/ii A.D.) (= *Chrest.* I. p. 276) ὄν μετὰ μίαν ᾠραν πέμψω, "which (sc. "a reckoning") I shall send within an hour": P Oxy IV. 804 (horoscope—A.D. 4) περὶ ᾠρα(ν) γ τῆς ἡμέρα(ς), *ib.* VII. 1114²⁴ (A.D. 237) περὶ ᾠραν τρίτην, "at the third hour of the day" (Ed.): P Gen I. 52⁴ (c. A.D. 346) χαρτίον καθαρὸν μὴ εὐρῶν πρὸς τὴν ᾠραν εἰς τοῦ[το]γ ἐγραψα, "not having found a clean sheet of paper at the moment, I wrote on this": and P Oxy II. 396 (late i/A.D.) ἐπεὶ δὲ μετρίως εἶχε ὑπὸ τὴν ᾠραν ἐνεσημάνθη οὐκ εἰσχυσέ σοι γρά[φ]ψαι.

ᾠραιός,

lit. "in season" (Mt 23²⁷, *al.*): cf. PSI V. 535⁴⁴ (Ptol.) ταρίχου ᾠραῖον ἀπολέκτων πεπονηκὸς Θάσι(ον) κερ(άμιον) ᾠ, *ib.* 558⁷ (B.C. 257-6) σφόγγων ᾠραῖον κερ(άμιον) ἐν δέδωκεν, *ib.* 594¹² (iii/B.C.) ᾠραῖον κεράμια β, and *Kaibel* S12⁴ (ii/A.D.)—

ὅπως ραδ[ι]νὴ διὰ παντός
ἀμπελος ᾠραῖον καρπὸν ἔχη βοτρυών.

In P Goodsp Cairo 2^{i.4} (ii/A.D.) we have a medical fragment containing a warning against τῶν ᾠραίων, "ripe fruits," where the editor notes the generally colourless character of ᾠραιός, and cites Athenaeus *Deipnosophistae* 116E ᾠραῖα sc. ταρίχη, meaning fish "pickled in the season." For the derived meaning "in the bloom of youth," "beautiful," cf. the magic P Lond 125 *verse*¹³ (v/A.D.) (= I. p. 124) γυναικῶν . . . ᾠραῖαν καὶ [ν]έαν. In *Syll*³ 668⁴ (B.C. 160-59) ἐν ᾠρα[ί]αι ἐκκλησῖαι, the editor understands the adj. in the sense of ἐννομος, νόμιμος. For the adj. ᾠρμιος, see P Tebt I. 54⁸ (B.C. 86) κλήρου ἀρουρῶν) ἰ . . ᾠρμιον σπαρῆγαν, "the holding of 10 aroure ready for sowing."

ᾠρούμαι,

"roar," "howl." The use of the verb in 1 Pet 5⁸ is probably derived from Ps 21(22)¹⁴ ὡς λέων ὁ ἀρπάξων καὶ ᾠρούμενος. For the thought Moffatt (*VT Comm.* ad l.) cites Latimer's *Sermon of the Plough* where the text is

quoted to prove that the devil is "the most diligent prelate and preacher in England."

ὤς.

1. = "as": P Goodsp Cairo 4⁴ (ii/B.C.) (= *Selections*, p. 24) εἰ ἔρρωσαι . . . εἴη ἂν ὡς αἰρούμεθα, "if you are well, it will be as we desire," BGU I. 163⁷ (A.D. 108) καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδωκάσι, "for others have given information (from time to time) as having been assaulted by him," P Flor I. 56¹⁸ (A.D. 234) ὡς καθήκει, and BGU IV. 1024^{viii.11} (iv/v A.D.) κα]ταβληθῆνας ὡς φονέα.

2. = "that," "how," after verbs of saying, thinking, etc.: P Tebt I. 10⁶ (B.C. 119) φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.), and P Tebt II. 410¹⁰ (i/A.D.) μνη]σθητι ὡ[ς] ἐν τῷ Τρι]στομόμ με ἐφιλοτ[ι]μοῦ σὺν ἐμοὶ μείναι, "remember how zealous you were at Tristomos to remain with me" (Edd.).

3. c. ind. with ἂν, as in I Cor 12², cf. P Par 46¹⁸ (B.C. 152) ὡς ἂν ἐνκαιρήσω, παραρρήμα παρέρσομαι πρὸς σε.

4. c. conj. with ἂν, as in Rom 15²⁴, I Cor 11²⁴, Phil 2²³, = "as soon as," "when": P Hib I. 44⁵ (B.C. 253) ὡς ἂν οὖν λάβῃς τὴν ἐπιστολὴν . . . ἀπόστειλον, "as soon as you receive the letter, send," *ib.* 66⁴ (B.C. 228) ὡ[ς] δ' ἂν παραγένωμαι . . . συναλήθω σοι, "as soon as I arrive, I will have a conversation with you," and with εἰάν (= ἂν) P Fay 111¹⁶ (A.D. 95-6) ὡς εἰάν βλέπῃς [τ]ὴν τιμὴν πάντος ἀγόρασον πᾶς τοῦ λωτίου (ἀρταβάς) κ, "as soon as you learn the price, be sure to buy the 20 artabae of lotus": see *Proleg.* p. 167 f.

5. c. inf.: P Giss I. 47⁸ (time of Hadrian) (= *Chrest.* I. p. 353) where reference is made to a θῶραξ made ὡς κῆ κάμνειν τὸν φοροῦντα αὐτόν, "so as not to weary the person carrying it," and P Oxy VIII. 1120¹⁹ (early iii/A.D.), where a widow complains that a certain Thonis had carried off her slave Theodora μὴ ἔχων κατ' αὐτῆς ἐξουσίαν, ὡς ἐν παντὶ σθένει βίαν με σχεῖν, "though he had no power over her, so that I am subjected to unmitigated violence" (Edd.): cf. Lk 9⁵². The literary phrase ὡς ἔπος εἰπεῖν (in NT only Heb 7⁹) occurs in a would-be literary papyrus, a dispute concerning property, P Oxy I. 67¹⁴ (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύν[α]τ[αι] παρὰ τὴν τῶν νόμων [ισχύ]ν πρὸς ὄλιγον εἰσχύει, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.).

6. = ὅτι: P Oxy XVII. 2110⁶ (A.D. 370) παρατίθημι ἐν ὑμῖν ὡς οὐ χρὴ λύεσθαι τὰ διατυπωθέντα, "I put it to you that the ordinances should not be infringed" (Edd.), *ib.* 3⁴ ὀφει]δίζομεν ὡς οὐ προσήκει αὐτὸν ἐνοχλεῖσθαι προφάσι ἐπιμελείας τῆς αὐτῆς ἐρεᾶς ἐσθῆτος, "we find fault saying that it is not right that he should be burdened on the score of the administration of the said woollen clothing" (Edd.).

7. ὡς ὅτι (2 Thess 2², 2 Cor 5¹⁹, 11²¹; Lightfoot *Notes* p. 110) in later Greek is practically = simple ὅτι, e.g. Dion. Hal. *Antt.* ix. 14 ἐπιγνοῦς ὡς [om. ὡς, Kiessling] ὅτι ἐν ἐσχάτοις εἰσὶν οἱ κατακλεισθέντες ἐν τοῖς λόφοις, CPR I. 19⁸ (iv/A.D.) πρώην βιβλία ἐπιδέδωκα τῇ σῇ ἐπιμελείᾳ ὡς ὅτι ἐβουλήθην τινὰ ὑπάρχοντά μου ἀποδόσθαι: see further *Proleg.* p. 212, Jannaris *Gr.* § 1754.

PART VIII.

8. = "about," as in P Amh II. 72¹² (A.D. 246) δηλώ τὰ καταλειφθέντα ὑπ' αὐ]τοῦ σύνπαντα ἄξια εἶναι ὡς τάλαντων τριῶν, "I declare that the property left by him is worth in all about three talents" (Edd.). This usage is specially common in notifications of age, e.g. P Tebt II. 381⁴ (a Will—A.D. 123) (= *Selections*, p. 77) Θαῆσις . . . ὡς ἐτῶν ἑβδομήκοντα ὀκτώι, "Thaesis being about seventy-eight years of age": cf. Lk 3²³, and see Deissmann's note in P Meyer, p. 26.

ὡσαννά,

orig. a cry for help (P's 118²⁵), but as used by the Evangelists a shout of praise (Mt 21⁹, Mk 11^{9ff.}); see Dalman *Words of Jesus*, p. 220 ff. It is because of Luke's omission of ὡσαννά in 19³⁸ that Jerome calls him "inter omnes evangelistas Graeci sermonis eruditissimus" (*Ep.* 20. 4 to Pope Damasus). For a discussion of the cry *Hosanna*, see F. C. Burkitt in *JTS* xvii. (1916), p. 139 ff., and cf. Preuschen-Bauer, *Wörterb.* s.v.

ὡσαύτως,

"in like manner," "likewise": P Iamh I. 25¹⁴ (B.C. 238) Κάλας τέτακται συναντήσεσθαι πρὸς σέ . . . ὡσαύτως δὲ καὶ τῶι Ἀκολλούθῳι παρηγγεῖλαμεν συναντᾶν πρὸς σέ, P Eleph 20⁵⁰ (iii/B.C.) ὡσαύτως παστοφόριον ἐν Τεντύρει ἐντὸς τεύχους. P Petr II. 4 (11)⁶ (iii/B.C.) ὡσαύτως δὲ καὶ σχοινία ρ, εἰάν δὲ ὑπάρχηι πλέω σ, "likewise, too, 100 ropes, but if you have plenty, 200," in connexion with building operations, P Ryl II. 130¹² (A.D. 31) ἐτι δὲ καὶ πλειστάκι ὡσαύτως ἐτρύγησαν καὶ ἀπηνέγκαντο, "moreover they repeatedly gathered them in the same way and carried them off," of thieves in an olive-yard, P Oxy II. 267¹⁹ (agreement of marriage—A.D. 36) προσομολογῶι εἰάν ὡσαύτως ἐκ διαφορᾶς ἀπ[α]λλαγ]ώμεν ἀπ' ἀλλήλ[ων] . . ., "I further agree if as aforesaid owing to a quarrel we separate from each other . . ." (Edd.), similarly *ib.* III. 496¹⁴ (A.D. 127), and Preisigke 5114¹⁷ (A.D. 613-640).

ὡσεί,

(1) "as if," "as it were," "like": PSI IV. 343¹⁰ (B.C. 256-5) ὡσεὶ καὶ παρόντος σου ὁ λόγος συντεθήσεται, P Tebt I. 58²⁶ (letter of a tax-farmer—B.C. 111) θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὡσεὶ δεδιλανταί, "seeing me in daily attendance he has as it were turned coward" (Edd.), and P Fay 118²¹ (A.D. 110) σιστηριδία ὡσὶ εἰς ξυλαμήν, "sieves as it were for mowing."

(2) "about" with numbers: Preisigke 5115⁴ (B.C. 145) ὠνής ψηλοῦ τόπου ὡσεὶ π[ή]χ[ε]ως ᾧ, P Tebt I. 15² (B.C. 114) ὡσεὶ περὶ ὥραν ια, "at about the eleventh hour," and P Oxy XVI. 1870¹¹ (v/A.D.) στ[α]μν[ό]ν ἐν χωροῦν ὡσεὶ ἕξτα[ς] δύο?, "one vessel containing about two *sextarii*."

ὥσπερ,

"even as," "as": PSI V. 486⁶ (B.C. 258-7) ἵνα τὰ χῶματα τὰ ἐν τ[ῆ] γῆι αὐτῶν χωνύνηται ὥσπερ[ε] καὶ τὰ λοιπά, P Fay 106²⁴ (c. A.D. 140) a physician pleads that members of his profession should be exempted from certain compulsory services, μάλλ[ι]στα [δὲ] οἱ δε]δοκ[ι]μασμένοι

ὥσπερ κἀγώ, “especially those who have passed the examination like myself,” P Oxy VII. 1065⁶ (iii/A.D.) ἐὰν δὲ ὀλιγωρήσης, ὥσπερ [οἱ] θεοὶ οὐκ ἐφίσταντό μ[ο]ν οὕτως κἀγὼ θεῶν[ι] οὐ φ[ί]σομαι, “if you neglect this, as the gods have not spared me so will I not spare the gods” (Ed.); cf. 1 Cor 8⁵, and see von Dobschütz *ZNTW* xxiv. (1925), p. 50.

In 1^o Oxy VIII. 1121¹² (A.D. 295) ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσάμενης ἀδιαθέτου, “when a few days ago she died intestate” (Ed.), ὥσπερ is little more than a connecting particle. For the emphatic ὥσπερ, see Meisterhans *Gr.* p. 257.

ὥσπερ εἶ.

With ὥσπερ εἶ, “as it were,” in 1 Cor 15⁸, cf. ὥσπερ οὖν in PSI I. 76³ (A.D. 574–578) ἢ πίστις τῶν συναλλαγμάτων . . . ὥσπερ οὖν καὶ τάναντία καταπατομένη, σαφῶς ἀπεργάζεται.

ὥστε.

1. For the construction c. inf. denoting result “so as to,” the stress being laid on the dependence of the result on its cause (cf. Mt 8²⁴, Lk 4²⁹, *al.*) we may cite BGU I. 27¹³ (ii/A.D.) (= *Selections*, p. 101) καθ’ ἡμέραν προσδεχόμε[ε]θα διμ[ο]σῳριαν, ὥστε ἕως σήμερον μηδέν’ ἀπολεῦσθαι τῶν μετὰ σίτου, “daily we are waiting for our discharge, so that up till to-day no one of us in the corn service has been let go,” P Oxy X. 1279¹⁴ (A.D. 139) ἐπιδέχομαι μισθῶσασθαι ἐκ τοῦ δημοσίου . . . ἀρούρας τρεῖς . . . ὥστε κατ’ ἔτος σπείραι καὶ ξυλαμῆσαι οἷς ἐὰν αἰρῶμαι, “I consent to lease from the State three arourae, on condition that I may sow and plant the land with any crop which I choose” (Ed.), *ib.* 1255⁷ (A.D. 292) ἐπειθεμένου σου ἡμῖν ὥστε ἐν ἀσφαλείᾳ ἔχειν τοὺς καρποὺς ἐν ταῖς ἀλωνίαις, “having been enjoined by you to keep in safety the crops at the threshing floors” (Ed.), *ib.* VI. 891¹² (A.D. 294) ἔδοξεν ὥστε σὲ μὲν προστήναι, “it was decided you should preside” (Ed.). For the omission of ὥστε before the inf. (as in Ac 5³, Col 4⁶, Heb 5⁵, 6¹⁰), cf. P Oxy III. 526⁴ (ii/A.D.) οὐκ ἤμην ἀπαθῆς ἀλόγως σε καταλείπιν, “I was not so unfeeling as to leave you without reason” (Ed.).

2. For the strict consecutive ὥστε c. ind. (as in Jn 3¹⁶, Gal 2¹³), cf. P Oxy XIV. 1672⁶ (A.D. 37–41) πεπράκαμεν χό(α)s λβ ξένους προσώποις ἐν οἷς ἦν καὶ πολλὰ λέα οἰνάρια [[ὥστε]] ἐκ (δραχμῶν) ἔ μετὰ χάριτος, ὥστε αἱ πράξεις ἡμῶν καλλίωτεραι γεγ[ό]νασι λείαν, καὶ ἐλπίζομεν ὅτι καλλίωτεροι τούτων γενήσονται, “we sold 32 choes to some strangers, including a quantity of quite thin wine, at the rate of 5 drachmae, thankfully, so that our sales have become much more favourable, and we hope that they will become more favourable than this” (Ed.).

3. The consecutive ὥστε c. subj., as in 1 Cor 5⁸, may be illustrated by BGU III. 874¹ (Byz.) ἄλλοτε γεγράφηκα ὑμῖν ὥστε πέμψηται (ἢ πέμψητε) εἰς Παρμούθιν καὶ δέξηται (ἢ δέξησθε) τὰ δύο χρῶσινα παρὰ τοῦ διακόνο, and with the imper., as in 1 Cor 3²¹, by P Oxy X. 1293¹³ (A.D. 117–138) εἶδε αὐτῶι διδῶναι (ἢ διδόναι) ὥστε τοῦ λοιποῦ

γράφεται (ἢ γράφετε), “you ought to have given him (a letter); so in future write” (Ed.).

4. Some miscellaneous exx. may be added. For ὥστε = “namely,” cf. P Ryl II. 75¹¹ (late ii/A.D.) an account of judicial proceedings, where the prefect decides, τύπος ἐστίν καθ’ ὃν ἐκρεῖνα πολλάκις καὶ τοῦτο δίκαιον εἶναι μοι φαίνεται ἐπὶ τῶν ἐ[[κ]]ίστανο-[[μ]]ένων, ὥστε, εἴ τι ἐπὶ περιγρ[α]φῆ τῶν δανιστῶν ἐποίησαν, ἄκουρον εἶναι, “there is a principle according to which I have often judged and which seems to me fair in the case of those who resign their property, namely, that if they have done anything to defraud their creditors, the resignation shall not be valid” (Ed.). For ὥστε = *ws*, cf. *ib.* 155²¹ (A.D. 138–161) ὥστε ἐὰν αἰρήται, “as she pleases.” For ὥστε εἰς, cf. P Hal I. 7⁴ (B.C. 232) ὥστε εἰς [ξέ]νια φοῦνικας, “dates for gifts to guests.” With this last passage cf. the banker’s receipt P Tebt II. 280³ (B.C. 126) Ἡρακλίδει τρα(πέζι)τῃ ὥστε βασιλεῖ παρὰ Σοκονάπιος, “Sokonobis to Heraclides the banker for the king” (Ed.), and P Lond 84S *verso*² (A.D. 213?) (= III. p. 209) δὸς Λάδωνι ὥστε τῇ γυναικὶ Ἀγαθίνου ἐρίων πόκουσ πέντε, “give to Ladon for the wife of Agathinus five fleeces.”

ὠτάριον,

which in the NT (Mk 14⁴⁷, Jn 18¹⁰) is used of “an ear,” is found in the papyri = “handle,” e.g. BGU III. 781¹ 15 (i/A.D.) σὺν ποδίους καὶ ὠταρίους ἦ, *ib.* 1¹ ὠτάρια ἐχοντα σατῦρια, *et saepius*.

ὠτίον,

For this dimin. of οὖς, “an ear” (Mt 26⁵¹, *al.*), reference may be made to the new Saying of Jesus, P Oxy I. 120^{2a}, which, as restored by White *Sayings* p. xviii., runs—λέγει Ἰησοῦς· ἀκούεις εἰς τὸ ἐν ὠτίον σου, τὸ δὲ ἕτερον συνέκλεισας.

For other exx. of ὠτίον cf. P Oxy I. 108¹⁷ (meat bill of a cook—A.D. 183 or 215) ὠτίον ἄ, ἄκρον ἄ, νεφρία β, “1 ear, 1 trotter, 2 kidneys,” P Leid W^{vi}. 36 (ii/iii A.D.) (= II. p. 101) ἐὰν ἐπίτης (ἢ ἐπίπη) ἐπὶ παντὸς πετινοῦ (ἢ πετεινοῦ) εἰς τὸ ὠτίον, τελευτήσῃ, and Preisigke 6003¹⁰ (A.D. 316) τοῦ ἀριστεροῦ ὠτ[ρο]υ. Like ὠτάριον, ὠτίον is used = “handle,” as in BGU III. 781^{i.3 al.} (i/A.D.), and P Oxy XIV. 1658¹³ (iv/A.D.) ὠτίον χαλκίου, “a handle of a kettle” (Ed.).

ὠφέλ(ε)ια,

“advantage,” “benefit.” The form ὠφέλια, which is read in Rom 3¹, Jude¹⁶, was already classical, and is also found in the papyri and inscr. (always in Attic inscr., Meisterhans *Gr.* p. 56), e.g. P Oxy XII. 1409¹¹ (A.D. 278) τῆν γὰρ ἀπὸ τῶν ἔργων τούτων γενομένην ὠφέλιαν πάντας ἐ[ἰ]δέναι π[ε]πεισμαι, “for I am persuaded that every one is aware of the benefit resulting from these works (*sc.* repairing of the dykes)” (Ed.), *ib.* 1477⁴ (question to an oracle—iii/iv A.D.) εἰ ἔχω ὠφέλιαν ἀπὸ τοῦ φίλου; “am I to obtain benefit from my friend?” *Prigne* 115^c (c. B.C. 297) ὑπὸ τῆς ὠφέλιας, and Cagnat IV. 946¹¹.

ὠφελέω,

“help,” “benefit,” c. acc. pers. as in Heb 4², Preisigke 4305¹⁰ (iii/B.C.) εἰ μὴ τὴν μήκωνα (“the poppy”) συνάξεις, μ[η]δεὶς σε ἀνθρώπων μὴ ὠφελήσῃ, P Oxy IX. 1219¹³ (iii/A.D.) οἶδα ὅτι καὶ ταῦτά μου τὰ γράμματα πόλλ’ αὐτὸν ὠφελήσῃ, “I know that this letter of mine also will be of much help to him,” and *ib.* XII. 1490⁴ (late iii/A.D.) λέγει γὰρ ὅτι ὠφέλησα αὐτὸν μεγάλως καὶ ἐν τῇ ἀννώνῃ, “he says ‘I helped him greatly in the matter of the annona.’”

For the verb = “instruct,” as frequently in early ecclesiastical writers, cf. *Pelagia-Legend* p. 3²⁰ οἱ ἐπίσκοποι . . . ἡρώτων τὸν κύριον Νόννον εἰπεῖν καὶ ὠφελῆσαι αὐτούς. According to Field (*Notes*, p. 21) the meaning “prevail,” which is attached to the verb by AV, RV, in Mt 27²⁴,

Jn 12¹⁹, seems to require confirmation. MGr φελῶ, “I assist, am useful” : ὠφέλει, “it is useful, advantageous.”

ὠφέλιμος,

“useful.” confined in the NT to the Pastorals: cf. P RyI II. 153¹¹ (A.D. 138–161) ὠφέλιμος ἡμῖν γενόμενος [παρ]ὰ τὴν ἡμῶ[ν] εἰς τοὺς ἕξω [τό]πους ἀποδημῆται (/. ἀποδημίαν), “having been useful to us on the occasion of our absence abroad.” The phrase ἐν πᾶσι καλοῖς καὶ ὠφέλιμοις ἔργοις is common in contracts, e.g. P Lond V. 1711³⁶ (A.D. 566–573), and the Byzantine papyri, P Masp II. 6715¹⁸, 67159²⁵. See also *Syll*³ 1165³ (an oracle) αἶ ἔστι αὐτοῖ προβατεύοντι ὄναιον (= ἀρείον Hesych.) καὶ ὠφέλιμον.

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